

## POST-CONFLICT SOCIAL CHANGE (Study in Tolotang Benteng Community in South Sulawesi Province)

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### ABSTRACT

One of the main factors causing social change is conflict. In the Tolotang Benteng Community, the changes that occurred were inseparable from the conflicts that plagued them. The conflict that took place between 2002 and 2007 was triggered by the community's rejection of mining in the area, which is located in South Sulawesi Province. Realising this phenomenon, the researcher wanted to investigate the social changes that occurred after the conflict in the Tolotang Benteng Community. In this research, there are two problem formulations to be answered: (i) How was the community life of Tolotang Benteng Community in four districts/cities, namely Sidrap, Pinrang, Pare-Pare, and Makassar, before the conflict? and (ii) What aspects have changed after the conflict in Tolotang Benteng Community? The objectives of this study are to (i) describe the form of community life of Tolotang Benteng Community in South Sulawesi Province before the conflict, and (ii) identify aspects that have changed after the conflict. This research uses a descriptive qualitative approach with data collection techniques including observation, in-depth interviews, documentation, and triangulation. The results showed that there have been significant changes in the Tolotang community after the conflict, with impacts that tend to be positive. The following are some of the changes seen in the Tolotang Benteng Community: (i) There is a strengthening of solidarity and cohesiveness in the community, which covers four districts/cities: Sidrap, Pinrang, Pare-Pare, and Makassar. This is reflected in the increasing spirit of mutual aid and cooperation among community members. (ii) The emergence of various alliances between the Tolotang community and other communities, such as the Sui and Nai communities. (iii) Active involvement of the Tolotang community in receiving information and participating in decision-making by the government, especially in South Sulawesi Province. (iv) Community participation in providing ideas to the government of South Sulawesi Province. In addition, changes are also evident in the mindset, behaviour, and social structure within the Tolotang Benteng community.

**KEYWORDS:** Conflict, Solidarity, Decision Making, Ideas and Tolotang Benteng Community

## 1. INTRODUCTION

One of the tribes in Indonesia is the Tolotang Benteng Community, which inhabits the area of South Sulawesi Province. They are spread across four districts/cities, namely Sidrap, Pinrang, Pare-Pare, and Makassar. The Tolotang tribe generally lives in mountainous areas directly adjacent to the sea. Initially, their presence was only centred in Sidrap Regency, but over time, their population expanded to other regencies and cities in the province (Maidin, et al, 2023)<sup>1</sup>.

In their daily lives, the people of Tolotang Benteng Community show mutual respect for each other. They uphold the family system and respect the government institutions in the four districts/cities. However, the situation began to change when the issue arose regarding mining development plans in their area. Community unrest increased when the South Sulawesi Provincial government gave the green light for the project.

Initially, attempts to disperse the activities protested by the community were planned through negotiations. Unfortunately, this did not result in a satisfactory agreement for both parties. Finally, the dispersal was carried out forcibly by Brimob units. In the process, a tragic incident occurred when the Brimob opened fire on the crowd, resulting in the loss of two lives from the community.

As a culmination of protests against the presence of mining in four regencies/cities, the Tolotang community burned down local offices in January 2011, including in Sidrap, Pinrang, Pare-Pare, and Makassar. The successive actions and the escalating rejection from the community showed that the situation was heading towards conflict. Realising this, the government finally decided to suspend the mining permit.

As a result of these events, the Tolotang Benteng community experienced huge social impacts, which included not only material losses but also loss of life. In addition, this conflict has brought significant changes in the Tolotang community order, which is reflected in shifting patterns of social structure, norms, actions, social relations, social institutions, and interactions between citizens. As stated by Rachmad (2022)<sup>2</sup>, "the factors that cause social change are the increase or decrease in population, new discoveries, conflicts in society, and the occurrence of rebellions or revolutions. "

Such conflicts arise from social movements in society that oppose certain issues, which in turn create tension. The types of conflict in society are very diverse, including disputes between tribes, between groups, and between the community and the government. One clear example is the Tolotang conflict, which was triggered by the community's rejection of mining plans in four districts/cities.

One of the most striking changes in Tolotang society is seen in its interaction system. In the past, Tolotang people trusted government institutions, but now that trust is slowly fading. Ironically, their relationship with government officials, including district/city officials and the police, has also become less favourable. This is triggered by the rumour that many people believe that all employees of government agencies support the existence of mining in South Sulawesi Province.

Some studies related to post-conflict social change include Conflict theory is one of the theories that is widely used to explain various phenomena of social change that occur in society. In its dynamics, various postulates in conflict theory continue to develop, such as the things behind the conflict (Prayogi, 2023)<sup>3</sup>. Then this Contribution research discusses the transformation of social conflict in a complex and globalised society to understand landscape conflict as a specific manifestation of a more general phenomenon. A 'neo-pragmatic' perspective is adopted that focuses on pluralistic worldviews and recognition of contingency, and is normatively oriented towards open and democratic negotiation processes. The chosen approach links conflict and solidarity (Leonardi, 2024)<sup>4</sup>. As well as research on how armed conflict affects social cohesion, i.e. the social fabric of society? This question is crucial if we are to better understand why some countries experience repeated cycles of violence (Friedler, et al, 2021)<sup>5</sup>.

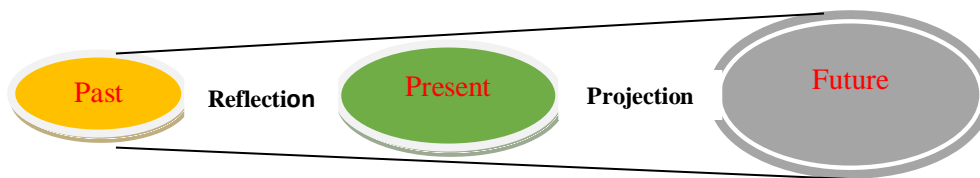
## 2. LITERATURE REVIEW

### A. Social Change

Social change can generally be interpreted as a process of shifting or changing the pattern of structure/order in society with a new one, including a more innovative mindset, attitude, and social life to get a more dignified livelihood.

Social change can be imagined as a change that occurs in the social system, or the difference between the state of the system at different periods of time. For this reason, we can categorise the basic concepts of social change in three main ways, namely: "first, the study of differences; second, the study must be carried out at different times; and third, observations on the same system." (Siregar, 2022)<sup>6</sup>. Based on the above statement, to conduct a study of social change, we must see a difference or change in the condition of the same object that is the object of study focus.

The study of social change, when concluded, will involve the dimensions of space and time, because it must see and compare the state of objects from different times. The spatial dimension refers to the area where social change occurs and the conditions that surround it. This dimension includes the historical context patterns that occur in the region. The time dimension in the study includes the historical context or past, present, and future. In the context of the "past" is an aspect that must be considered in conducting a study of social change. If depicted in the form of a picture, the study of social change is as follows:



Sumber: *Conceptualising global cultural transformation—developing deep institutional scenarios for whole of society change*, Hughes, dkk, (2024)<sup>7</sup>

**Figure 1.** Time dimension in the study of social change

If I can conclude that, the social life of the community is always undergoing development, this development is much influenced by internal factors (from within the community itself) such as a sense of dissatisfaction with the circumstances they are experiencing now, and the development of life is also inseparable from extrinsic influences (from outside the community) such as contact with other communities. The changes basically make a difference to the way life was and the way it is now and even people are able to read the direction of change in the future.

## **B. Factors That Cause Social Change to Occur**

In general, it can be said that the causes of change come from within the community itself (intrinsic) and some come from outside the community (extrinsic). The following social changes come from within as stated by Islam and Kieu (2021)<sup>8</sup>, namely: Increase or decrease in population, new discoveries, community conflicts and the occurrence of rebellions or revolutions.

The causes of social change that come from outside the community as stated by Islam and Kieu (2021)<sup>8</sup> are: Causes that come from the physical natural environment around humans, wars and the influence of other cultures. Meanwhile, according to Stephan, et al (2016)<sup>9</sup> said that, in general, the causes of social change can be divided into five major groups, namely: The development of science, population, conflict and rebellion, contact with other cultures and an advanced formal education system.

### **1. Factors Driving the Course of Change**

In a society where social change occurs, there are factors driving social change, as for the factors driving social change according to Islam and Kieu (2021)<sup>8</sup> namely: Contact with other cultures, an advanced formal education system, an attitude of respect for one's work and the desire to progress, tolerance for deviation, which is not a dilenquence, an open system in the layers of society (Open Stratification), a heterogeneous population, community dissatisfaction with certain areas of life, future orientation, and the value that humans must always strive to improve their lives.

### **2. Factors inhibiting social change**

In addition to the factors driving social change, there are also factors inhibiting social change, as for the factors inhibiting social change, as according to Islam and Kieu (2021)<sup>8</sup> the factors inhibiting social change are: Lack of relationships with other societies, slow development of science, very traditional attitudes of society, the existence of interests that have been recorded strongly or Vested Interests, fear of shaking cultural integration, prejudice against new or foreign things and closed attitudes, obstacles that are ideology, customs or habits and the value of this life is essentially bad and cannot be corrected.

### 3. Conflict as an Aspect of Change

In Colwill (2021)<sup>10</sup> states that conflict is an awareness that is reflected in the spirit of community renewal. Conflict is a form of interaction where place, time and intensity and so on are subject to change. Conflict is an instrumental process in the formation, unification and maintenance of social structures.

### C. Community Adjustment to Change

Balance or harmony in society (social equilibrium) is a situation in which the main social institutions of society actually function and complement each other. Usually this situation is the dream of every community life, because psychologically each individual feels a sense of peace or tranquility as a result of the absence of conflict or disagreement in norms and values. Under these circumstances, any disturbances (any new elements) that cause social disbalance will be rejected collectively by society. However, if this disturbance cannot be counteracted, then these new elements will more or less affect existing social values and norms. If the degree of opposition from these new elements is high, then social turmoil will also be high in social life. However, social imbalance is not desired by society, so these new elements that cause social shocks will certainly be sought to be returned by this society to its original state. The recovery of social shocks to become a social balance is called adjustment. (Tabassum, 2022)<sup>11</sup>.

Tabassum (2022)<sup>11</sup> explains that anomy is a form of disorganisation that occurs so quickly that the process is difficult to control. So that reorganisation cannot be done in a fast way. New norms and values have not yet been formed, so the state of society will experience a crisis. For example, the monetary crisis experienced by the Indonesian people in 1997 with the liquidation of 16 banks by the government has caused a crisis in the life of the nation called a multi-dimensional crisis.

### D. Conflict

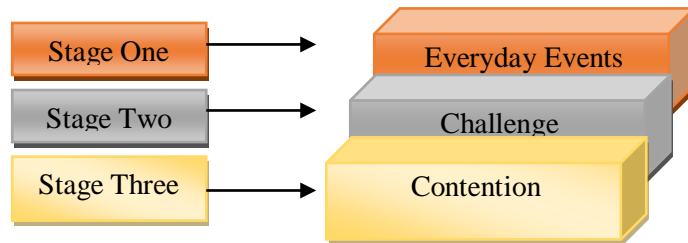
Conflict can be defined as a dispute or dispute between two or more forces either individually or in groups where both parties have a desire to overthrow, get rid of, defeat or set aside each other. Conflict theory is one of the perspectives in sociology that views society as a system consisting of various parts or components that have different interests where one component seeks to conquer the interests of others in order to fulfil its interests or obtain maximum benefit. Sociologists in Tabassum (2022)<sup>11</sup> argue that the root of conflict is the existence of social, economic, and political relations whose roots are actions over the sources of ownership, social status, and power (power) whose availability is very limited with unequal distribution in society. In various literatures, there are many paradigms on various strategies in managing conflict and how to manage conflict effectively in achieving harmony or creating order in the social life of the community. M. Afzalur Rahim (2023)<sup>12</sup> in his book "Managing Conflict in Organisation", offers various strategies in conflict management and management, among the various forms of strategies that need to be done are:

#### 1. Understanding Conflict

Conflict is inevitable! Conflict is inherent in the fabric of life. Humanity has always struggled with conflict. The wars that have taken place in the past century have left a strong influence on the next generation, and in the reality of human social life it is difficult to imagine a day without conflict (Rahim, 2023)<sup>12</sup>.

#### 2. Identifying the Stages of Conflict

Effective conflict management is said to be successful when individuals or groups are able to develop and implement conflict strategies carefully. There are several stages of conflict that must be understood by parties with an interest in managing conflict. According to Siregar (2022)<sup>6</sup>, a



Sumber : *The relationship between conflict and social change in the perspective of expert theory: A literature review, Siregar, (2022)*<sup>6</sup>

**Gambar 2.** Conflict stages diagram

The diagram above illustrates three different stages of conflict. This diagram will help in portraying conflict as a series of events that can be managed. manageable. If the conflict is identified early on and careful steps are taken to change events and manage emotions, then careful steps are taken to change events and manage emotions, almost every conflict can be a source of opportunity. almost every conflict can be a source of opportunity.

### E. Community Social System Tolotang Benteng

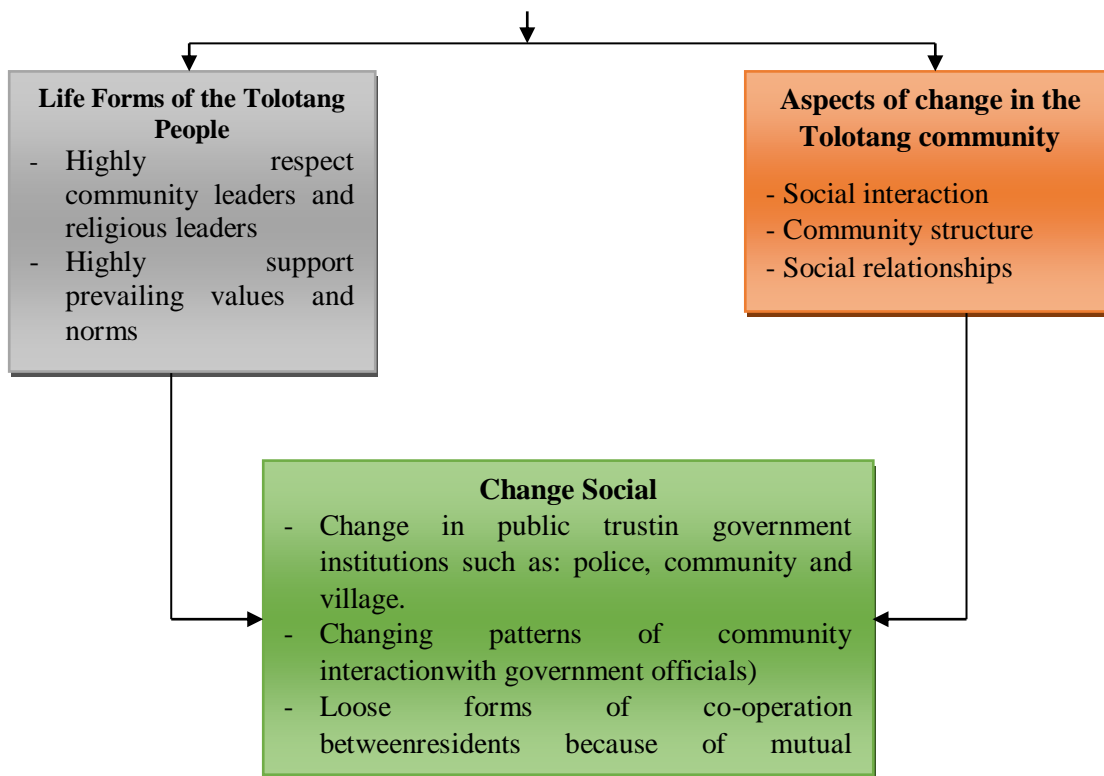
The Tolotang Benteng community is an indigenous population of South Sulawesi Province who inhabit Province who inhabit areas in several regencies / cities in South Sulawesi Province, some live at the foot of the mountain and on top of the mountain, they consider the Tolotang South Sulawesi Province, there are those who live at the foot of the mountain and on the mountain, they consider themselves as an indigenous Tolotang community them selves as the original Tolotang community. However, the Tolotang Benteng Community has a language (accent) that is different from others in general different from others in general.

The Tolotang Benteng community consists of 4 regencies/cities in South Sulawesi Province, namely Sidrap, Pinrang, Pare-Pare, and Makassar. Of the 4 regencies/cities in South Sulawesi Province South Sulawesi who live on the mountains are Sidrap and Pinrang, the eastern district of South Sulawesi. Pinrang is the eastern district of South Sulawesi Province.

Tolotang community interact and communicate using a special language (Tolotang Benteng). The Tolotang community now community is now familiar with modern products such as TV, computers, motorbikes, and even some people own motorbikes. There are some people who own motorised vehicles and cars. In daily life, the Tolotang community highly upholds the nature of kinship, social norms and highly respect the village chief and religious leaders.

### F. Framework Concept

Social change can affect individuals and society. Social change that involves aspects of society as the target of change, requires a long period of time to realize long enough to realise it. This aspect can be divided into several parts. Firstly, social groups, which include changes related to the role of the group, the influence of a group and the structure of the group changes related to the role of the group, the influence of a group and the structure of Second, organisations such as changes related to aspects of organisational structure, hierarchy in the organisation, and related to aspects of organisational structure, hierarchy in the organization productivity, and authority. Third, community such as stratification, democracy, and power. Fourth, world society, which is related to with changes in the interaction of international society, such as modernisation, globalisation, and technology. The following is a conceptual framework chart (Todorova and Rosendo, 2021)<sup>13</sup>.



Sumber :*Interpreting conflict: A comparative framework. Todorova dan Rosendo, (2021)*<sup>13</sup>

**Figure 3.** Chart Deep Conceptual Framework

### 3. METHODS RESEARCH

The research was conducted on the people of Tolotang Benteng Community in South Sulawesi Province which intends to obtain an overview of how the influence of conflicts that have occurred. The research was located in South Sulawesi Province which is spread across 4 districts / cities including Sidrap, Pinrang, Pare-Pare, and Makassar. The location was chosen because the Tolotang Benteng Community against social changes that exist in South Sulawesi Province. Description of research focus The description of the focus of the research is social change in the behaviour patterns of the community before and after the conflict and aspects of social change such as social interaction, economic, social norms/values, morals and consequences of the conflict in the Benteng Tolotang Community. Data collection techniques using observation, interviews and documentation studies. Data analysis technique using qualitative descriptive technique using the process of analysing the substantive objectives of the research objectives, continuous data analysis, manual repetition with cross-checking in the field, data reviewed made with cross-checking in the field, the data is reviewed to make a summary and check the validity of the data through triangulation of sources, triangulation of interviews and documentation. data validity through triangulation of sources, triangulation of techniques and triangulation of time (Sullivan, et al, 2021)<sup>14</sup>.

### 4. RESULT AND DISCUSSION

#### A. Results Research

##### 1) Form Social Life of the Tolotang Fort Community

In this study, researchers focused on the life of Tolotang community in West Nusa Tenggara (NTB). In daily activities, the Tolotang community shows a high level of regularity, with few violations of the law such as adultery, theft, or other offences. This can be attributed to the strong family ties, respect for community leaders and respect for community leaders, as well as a high regard for existing social norms.

Conditions such as thuggery, alcoholism, prostitution, and conflict between neighbours are almost non-existent inter-community conflicts are almost non-existent among the Tolotang community. They are known as

friendly and open individuals, with socialisation that still prioritises family values. Interactions between individuals in this community are based on the principles of mutual respect, respect for each other, and respect for the community is based on the principle of mutual respect, where the younger generation respects their elders, and the younger generation respects their elders, and the elders protect the younger ones.

In addition, social relations among the community are very tolerant with no regard for personal interests. The social structure in the Tolotang Community also shows deep respect for community leaders, religious leaders, village heads, RW heads, and RT heads. The following presents the results of interviews with several respondents that provide an overview of Tolotang community life.

(Bureau Chief) 52 years old, 20 March 2023 at 10.00 Wita

*"The Tolotang people are a community known for its high work ethic and high level of tolerance among its people. They highly uphold the values of Islam, which is the cornerstone of daily life in this Tolotang Benteng Community, where all members are Muslim. The community is also known for its peaceful atmosphere, far from conflict and hostility. In the past, respect for elders, community leaders, religious leaders, and government leaders was very high among the Tolotang community".*

(Regional Secretary) 48 years old, 25 March 2023 10.00 Wita

*"The Tolotang community is a community that highly upholds the values of the religion of Islam, with a strong spirit of unity that is manifested in the values of gotong royong and helping each other. Known as a friendly and sociable community, they are known as a friendly and sociable community, they are always welcomed wherever they are, thanks to their good character and resistance to violence and their rejection of violence. Although the Tolotang people used to be indifferent to political issues, this does not mean that they ignore politics or other information. They believe that there are parties who take care of these matters, including issues about mining. What is noteworthy, the Tolotang community has a high level of tolerance towards others, which is evident from their character that is always towards others, which is evident from their character who is always ready to help others".*

(Local government staff) 54, 26 March 2023 at 09.00 Wita

*"Before the conflict, Tolotang people were known to have a gentle character, very different from the Sape people who tended to be temperamental and rude with the Sape community who tend to be temperamental and rude. The Tolotang community has a high level of mutual cooperation, is known as a hard worker, and upholds religious values"*

(Camat) 45 years old, 17 March 2023 at 11.20 Wita

*"Based on my personal experience and view, the Tolotang community in the past before the conflict was a very religious community, which upholds religious values wholeheartedly".*

(Secretary of the sub-district) 44 years old, 24 March 2023 at 15.00 Wita

*"The Tolotang community is known as a hardworking community and has a strong spirit of gotong royong. However, in some ways, they pay less attention to the development of information around them, including mining issues conveyed by the South Sulawesi Provincial Government".*

From the results of the interviews, it can be concluded that the Tolotang community is a religious group and strongly upholds the values of Islam in daily life. They establish close family relationships and display the spirit of gotong royong in all activities. In addition, they give high respect to local leaders, such as the sub-district head, police chief, community leaders, and religious leaders. The values they have been taught since childhood mean that violations of social norms almost never occur among them.

Gotong royong is an integral part of the daily life of the Tolotang people. One common form of gotong royong is the repair of rice field irrigation channels. In addition, when organising a wedding party, the community also collaborates in erecting tents, which are usually made of bamboo as poles and tarpaulin as a roof, with a strong spirit of togetherness.

The Tolotang community still holds the notion that work is the top priority, while education is considered secondary. Therefore, it is not surprising that awareness of sending their children to school, especially to higher levels such as university, is still relatively low.

## 2) Reason Rejection of Mining by the Tolotang Community

The conflict that arose in the Tolotang Community, Tolotang District, has actually taken root since 2023. This began when the Regent issued a decree (SK) Number 188. 45/357/004/2010 on 28 April 2010, which granted a mining business permit to PT Sumber Mineral Nusantara. licence to PT Sumber Mineral Nusantara. The licence covered an area of 24,980 hectares located in the communities of Sape, Tolotang and Langgudu, intended for mining exploration activities.

The validity period of the permit is from 28 April 2010 to 1 May 2015. Decree No. 188. 45/357/004/2010 was one of 13 decrees issued on the same date and granted to six companies with different operating areas granted to six companies with different operating areas. The types of mines covered by the licences include Manganese, Iron Sand, and Copper. Of the six companies, some have already started exploitation activities, while others, such as PT Sumber Jaya Nusantara, are still in the exploration in the exploration stage.

Along with the development of pros and cons among the Tolotang community regarding the presence of the mine, the situation has become increasingly heated the existence of the mine, the situation has escalated. In 2011, there was a tragedy humanitarian tragedies and material losses, both for those who rejected and for groups that allegedly supported the mine. The action included arson and destruction of the houses of residents who were considered pro-mining, as well as the destruction of various government offices, such as the subdistrict office, the destruction of various government offices, such as the sub-district head office, religious affairs office religious affairs office (KUA), the Tolotang forestry office, and the regional head's office.

The Tolotang community not only suffered material losses, but also lost their lives. Two people became victims as a result of the forced dispersal by the police during the blockade of Sape Harbour, which lasted for days. Sape Harbour, which lasted for days and caused traffic jams of up to seven kilometres. up to seven kilometres. According to the explanation of the sub-district secretary, the issue of mining mining had actually emerged since 2010, but at that time, many residents did not know about it residents did not know about it. The situation changed in 2011 when a team sent by the sent by the government and financiers came to inspect the location and test the mining the content of the mine on the mountain of the Tolotang Community. The community was shocked and questioned what was going on. Subsequently, rumours about the mine establishment spread and triggered various protests from residents.

*When their voices were not listened to, a number of extreme actions were taken by the community, including the burning of the sub-district head's office, the police chief's office, the Religious Affairs Office (KUA), and the Tolotang forestry office, as well as the Regional Office building. Tolotang forestry office, as well as the Regional Office building. They also burned houses of residents who were considered to be in favour of the mine. The protest led to the blocking of the harbour which caused severe congestion, until it was forcibly eventually forcibly dispersed by the police, which unfortunately resulted in two people losing their lives (according to the people lost their lives (based on the statement of the sub-district secretary on 24 March 2023 at 15.00 WITA).*

*During the conflict conflict, the entrance to the Tolotang Community was blocked by the community using stones and wooden beams, which resulted in the total paralysis of the transport route. Everyone who was not recognised or was not a Tolotang citizen was banned and expelled. The economic condition of the community was also worsened; buying and selling activities buying and selling stopped, vehicles did not operate, and schools were closed. During the conflict conflict, all roads in the Tolotang Community were blocked with stones and wood, so that no vehicles could pass through. Shops were also closed, and activities came to a complete halt, including education which was cancelled. Any individuals who were not recognised or were not Tolotang residents were chased away expelled. This was conveyed by the Sub-District Secretary on 24 March 2023 at 3pm.*

The main cause of the conflict was the community's rejection of the entry of mining in the Tolotang community. This rejection arose due to the lack of socialisation regarding the existence of the mine. The community felt surprised and confused when saw people taking measurements and digging on the mountain. As a form of protest, they voiced their dissatisfaction. As stated by Mr Mustafa in his interview Mr Mustafa said in his interview, "The mine manager did not provide a detailed understanding to the Tolotang community regarding the entry of this mine, did not explain its work programme, working relationship with the government, and the expected positive impact of the mine. government, as well as the positive impacts expected from the existence of the mine" (Bureau Chief, 20 March 2023, at 10.00 Wita).



### 3) Study About Positive Functions in Tolotang Society

According to Voronina's theory (2020)<sup>15</sup>, there are several views on conflict. Conflict can strengthen solidarity within groups that tend to be weak, especially in societies that are threatened with disintegration. In this context, conflict with other groups becomes a unifying force. Interaction with other groups can lead to solidarity among members of the group, which can then develop into alliances with other groups. In addition, conflict can also encourage isolated members of the community to play a more active role. At In addition, conflict serves as a means of communication; before a conflict occurs, community members come together to plan a common course of action. Before a conflict, community members come together to plan a common course of action. Through the exchange of ideas, they will have a better understanding of what steps that need to be taken, both to defeat the opponent and to create peace.

In the context of the Tolotang Benteng community, based on the theory of conflict proposed by Maidin et al. (2023)<sup>1</sup>, both in conflict situations and in current conditions, positive changes have been recorded. Conflict has strengthened solidarity among the Tolotang Benteng community, which is reflected in their unity when facing a common threat, in this case the government that issued mining licences in the area as well as capital owners who obtained permission to establish mines. *When the conflict occurred, the Tolotang Benteng community from four districts/cities united to refuse, as revealed in an interview with Mr Kapolsek.*

*When there was a conflict against mining, all people in the Tolotang Benteng Community participated. Especially during the burning of the Tolotang Regent's office, it was seen that not only the Tolotang Benteng community was involved, but also residents from other villages outside the Community, such as the Langgudu Community and the Sape Community (Mr Ipda Sabri, 47 years old, March 2023, 09.00).*

A similar view was expressed by the Sub-District Head, Mr Mustafa in his interview: *"Of the four districts/cities in South Sulawesi, I believe that all of them are involved in the conflict of mine rejection. Although eight villages, namely Sumi, Rato, East Lanta, West Lanta, Kale'o, Malay, Soro, and Tolanta, were involved in the conflict. West Lanta, Kale'o, Malay, Soro, and Tolotang Benteng, showed the highest dominance and intensity of participation, all communities in these areas were involved in the conflict highest intensity of participation, all communities in the Tolotang Benteng Community Benteng community participated in this conflict"* (Mr Mustafa, 52 years old, 20 March 2023, 10am).

From the two statements above, it is clear that there is unity and solidarity among the people of the Tolotang Benteng Community, which covers four districts/cities. Benteng Community, which covers four districts/cities, when facing the conflict over the rejection of mining.

### 4) Aspects Changes in the Tolotang Community

The changes that occurred in the Tolotang Benteng community after the conflict were very profound and felt by each member after the conflict are very deep and felt by each member. The conflict that lasted for a long time affected the mindset, behaviour, as well as the social structure in the community. The change of village head, RW heads, and even the sub-district head are some clear examples of this impact. In the process, new figures emerged in each village who played important roles, thanks to their significant contributions during the conflict.

Although conflict is often seen as a source of problems, it also has positive impacts. In this paper, the author will explain the results of research on the social changes brought about by the conflict, categorising them into by conflict, categorising the changes into two categories: negative and positive.

One of the positive changes seen in the Tolotang Benteng community is the increasing solidarity between groups, which was previously quite loose. This solidarity is reflected in the unity of the community when facing conflict, especially when they are united against a common threat, in this case, the government that issued mining licences in the Tolotang Benteng Community, as well as the capital owners who were allowed to set up mines. *During the conflict, the Tolotang Benteng community from four districts/cities united to reject the policy. This is corroborated by an interview with the Tolotang Benteng Police Chief, Ipda Sabri, who explained the dynamics.*

When the mining rejection conflict occurred, all people in the Tolotang Benteng Community took part, especially during the burning of the regional office. Inevitably, participation came not only from Tolotang Benteng residents, but also other communities such as Langgudu and Sape (Mr Ipda Sabri, 47, March 2023, 09.00).

The same thing was also conveyed by the sub-district head in his interview: "*Of the four districts/cities in the Tolotang Benteng Community, I believe all of them are involved in the mining rejection conflict. Communities such as Sumi, Rato, East Lanta, West Lanta, Kale'o, Malay, Soro, and Tolotang Benteng are all united in this struggle*" (Mr Mustafa, 52 years old, 20 March 2023, at 10am).

From these two statements, it is clear that there is unity among the people of the Tolotang Benteng Community, involving four districts/cities, when opposing the presence of the mine. This is in line with what Lewis A. Colwill (2021)<sup>10</sup> stated, that "conflicts in society can unite them, because of the presence of a common enemy from outside."

## B. Discussion

### 1) Forms of Social Life of the Tolotang Benteng Community

Benteng Tolotang Community is one of the communities located in South Sulawesi Province, sheltered at the foot of the mountain and surrounded by mountain ranges that add to its natural beauty. Most of the people earn a living as farmers and traders.

Geographically, the Tolotang Benteng people live on hillsides and mountainous areas, so the majority of villages at the foot of the mountain are inhabited by farmers who manage fields and rice paddies. In their agricultural activities, they generally grow rice, corn and shallots. In addition, some community members also undergo other professions, such as civil servants (soldiers, teachers, and midwives), as well as cattle and goat breeders, and some even work as fishermen.

The adaptation of the Benteng Tolotang Community to the climate is very important, given its geographical location which is surrounded by mountains and has a relatively cold air temperature. Today, the Tolotang Benteng community consists of a combination of indigenous people and migrants from outside South Sulawesi, creating an interesting social diversity within the community.

In his research entitled *Exploring the Origins of Religious Beliefs: A Historical Perspective*, published in the journal *Al Haqeeqah*, Dr Sajjad Ahmad Warraich emphasises the importance of understanding the origins of religious beliefs as a complex endeavour that requires a multidisciplinary approach. The paper explores the historical roots of religious beliefs and traces their development in different cultures and civilisations. By analysing ancient texts, archaeological evidence and anthropological insights, Warraich (2023)<sup>16</sup> puts forward an interesting research objective for further study:

*"This study seeks to unravel the diverse pathways through which religious ideas emerged and evolved over time. Key themes explored include the role of mythology, societal structures, and cultural interactions in shaping religious worldviews. Moreover, the impact of major historical events such as migrations, conquests, and cultural exchanges on the spread and transformation of religious beliefs is analyzed. Through this historical lens, we gain valuable insights into the rich tapestry of human spirituality and the enduring significance of religious beliefs in shaping societies throughout history. This exploration not only sheds light on the origins of religious diversity but also underscores the interconnectedness of human cultures and the enduring quest for meaning and transcendence."*

#### *Meaning:*

This research seeks to uncover the diverse pathways through which religious ideas have emerged and evolved over time. Key themes explored include the role of mythology, societal structures, and cultural interactions in shaping religious worldviews. In addition, the impact of major historical events such as migration, conquest, and cultural exchange on the spread and transformation of religious beliefs is also analysed through this historical lens, we gain valuable insights into the rich tapestry of human spirituality and the enduring significance of religious beliefs in shaping societies throughout history. This exploration not only highlights the origins of religious diversity, but also underscores the interconnectedness between human culture and the enduring search for meaning and transcendence (Warraich, 2023)<sup>16</sup>.

The Tolotang Benteng people have a wealth of art, language, and life mottos that are very captivating. Although there are many similarities with other Tolotang communities, there are some differences that create their own characteristics and uniqueness. One of them is the tradition of collecting money to support individuals who will continue their education outside the city. The Benteng Tolotang community believes that providing financial support to those studying will bring blessings.

In line with the results of the study, it is known that conflict itself is a necessity that will occur in people's lives to be able to change the socio-cultural conditions of society. Conflict is a natural phenomenon and at a certain point is considered important to achieve a change (Prayogi, 2023)<sup>3</sup>.

As well as research results that are divided into three parts: the first part discusses the approaches we inherit from classical sociology to answer new questions about conflict production. The second section focuses on the transformation of conflict as a social relation and the epistemological challenges it poses for understanding social change. The third concerns the choice to use the concepts of scale clashes and lateral oscillations among the many possible tools to address questions of social conflict production. This concept is in my view quite promising when applied to the relationship of mutual implications between scale conflict and scale solidarity (Leonardi, 2024)<sup>4</sup>.

## 2) Social Change in Tolotang Society

One aspect that influences change in the Tolotang Benteng community is conflict. The Tolotang Benteng community began to experience significant changes after the conflict triggered by the rejection of mining activities. According to Islam and Kieu (2021)<sup>8</sup>, "the factors that cause social change include an increase or decrease in population, new discoveries, conflicts in society, and the occurrence of rebellions or revolutions. This shows that conflict has a major impact on the occurrence of change in society.

In addition, conflict can also play other roles. Voronina (2020)<sup>15</sup> states that "conflicts with other groups can result in alliances with other groups." *This phenomenon is also seen in society in the Tolotang Benteng community. In the conflict situation that occurred, not only people from four districts/cities in South Sulawesi Province came together, but also people from outside the community, such as those from the Sape Tolotang Community and the Langgudu Tolotang Community, were involved in the dynamics*".

This text shows the emergence of new alliances in the Tolotang Benteng community that are established with other communities, such as the Sape Community and the Langgudu Community. The formation of these alliances became the foundation for the creation of solidarity and unity among communities in Tolotang, especially between Tolotang Benteng Community, Sape Community, and Langgudu Community. In the aftermath of the conflict, a sense of commonality among the youth of the three communities led to the formation of an organisation called "Persatuan Pemuda Sape Tolotang Benteng dan Langgudu" (PPSLL).

In the Tolotang Benteng community, known for its hardworking people, not all elements of the community were actively involved in the conflict that erupted, especially those working in government institutions such as community officials and civil servants (teachers, midwives and supervisors). However, intimidation from the local community, in the form of rumours that those who did not join the mine rejection were considered pro-mining, fuelled tensions. Threats that they would be evicted and their houses burned down led the entire Tolotang Benteng community to become involved in the conflict. This was evident when the Tolotang Regent's office located in Tolotang Town was burnt down; all Tolotang Benteng people participated in the action.

According to Voronina (2020)<sup>15</sup>, one of the functions of conflict is communication. In this context, conflict becomes a means for community members to gather and plan strategies to be carried out. During the conflict in Tolotang Benteng Community, the mass groups involved in the rejection action often held meetings and designed strategies, usually at the Temba Romba field in Sumi Village.

In addition to the changes above, the author also concludes some social changes caused by the conflict in the Tolotang Benteng community, namely changes in the mindset of the community, changes in community structure and changes in community behaviour patterns. Changes in the mindset of the Tolotang Benteng community such as changes in people's thoughts about the importance of education and science. This change is because during the conflict many students participated in the conflict, the student was one of the actors who played the most active role in organising strategies and mobilising the masses in the rejection action.

Changes in social structure in Tolotang Benteng such as the emergence of new community leaders born from students and from the community itself thanks to their actions when fighting against the rejection of mining in the Tolotang Benteng Community.

In line with research showing that social trust is negatively affected by experiences of violence. Research on political trust and social identity is still new, but currently also shows negative effects. The literature on

cooperation is more mixed with research finding support for either increased or decreased cooperative behaviour. However, some studies (and especially more recent ones) suggest that increases in cooperation can often be explained by prosocial behaviour towards in-groups but not out-groups, raising the question of whether this can be interpreted positively for overall social cohesion. Political participation, however, appears to be one aspect of social cohesion where the effects of "post-traumatic growth" mechanisms can indeed be traced in some contexts (Friedler, et al., 2021)<sup>5</sup>.

And research into women's grassroots responses to the long-term impacts of conflict and displacement has led to several NGOs using UN Security Council Resolution 1325 on Women, Peace and Security to raise more support for their activities. However, women's organisations remain largely locked out of elite-led negotiations and subject to the same anti-gender politics seen across Central Eastern Europe and Eurasia (CEE&E). While feminist scholarship so far has largely focussed on individual countries and communities, there is a need to bring these cases into conversation with other post-socialist contexts specifically affected by conflict and to ask what this can teach us about the gender politics of nationalism, authoritarianism, and militarism in the CEE&E region (Walsh, 2021)<sup>17</sup>.

## 5. CONCLUSION AND SUGGESTION

The Tolotang Benteng community is known as a community that highly upholds religious values in daily life. They have a strong sense of family and a spirit of gotong royong which is reflected in their social interactions. In addition, high respect for officials such as the sub-district head, police chief, community leaders and religious leaders is an integral part of their culture. The community is also made up of hardworking individuals, where religious values internalised since childhood make violations of social norms almost unheard of.

However, conflict is often one of the causes of social change. As a form of interaction between individuals or groups, conflict in the Tolotang Benteng community can trigger change. Although not all changes arising from conflict are positive, the conflict theory expressed by Voronina shows that there are significant changes that can be seen in this community. Thus, the Tolotang Benteng community undergoes a transformation that reflects their social dynamics.

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