

Determination Of Indonesian Conflict Resolution Style In Cross-Cultural Analysis: A Literature Review

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Abstract: The purpose of this research is to determine the style of conflict resolution from a cultural standpoint. There are two types of literature that are on socio-cultural conflicts in Indonesian society and on cross-cultural conflicts in Indonesian Marriage. The method used was literature review. The researchers used PRISMA and using the data obtained from Google Scholar two keywords in Indonesian i.e "Resolusi Konflik Indonesia" and " Resolusi Konflik Budaya Indonesia" which both have the same meaning that is conflict resolution. According to the findings of this review, socio-cultural conflicts in Indonesian society are most often resolved with the help of religious leaders and stakeholders, local wisdom, Tolerance with effective communication, social agreement, government intervention, and religious values to the community in order to be resolved. Furthermore, cross-cultural conflicts between individuals in marriage demonstrated that the person's origin culture and effective communication influenced how conflicts were resolved and that cultural marriage adaptation was required to avoid conflicts. The researcher advises more research to examine expatriate conflict styles in order to improve our knowledge of conflict resolution in other contexts.. The researcher advises more research to examine expatriate conflict styles in order to improve our knowledge of conflict resolution in other contexts.

1 INTRODUCTION

Conflict is a natural part of all interpersonal relationships, and everyone must deal with it. According to Dean G. Pruitt and Jeffrey Z. Rubin, raising Webster's view (1966), the term "conflict" in the local language denotes a fight, war, or struggle between multiple parties. As a result, it is argued that this understanding has evolved to the point where it touches on components of psychology, such as the perception of interests in conflict. Individuals or organizations engage in natural opposition because they have opposing attitudes, ideas, values, or needs.

According to Boardman and Horowitz (1994), personality traits influence conflict management styles. They also found that aggressive tendencies, the need to control and master, cooperative or competitive orientation, the ability to empathize, and the ability to find alternative conflict resolution are the personality

characteristics that most influence an individual's conflict management style. Collins and Laursen (1992, in Mardianto et. al, 2000) indicated that traits such as openness of view, friendly connections, and the practice of not addressing problems unilaterally are extensively supported by management talents.

Indonesia is a multicultural society that was born with a diversity of cultures and beliefs. The plurality is multidimensional in character, with some resulting from disparities in ethnicity, social status, political organization groupings, religions, and so on. The reality of the plural State of Indonesia makes the country unique and demanding. These circumstances frequently embellish the dynamics of Indonesian national and state life. However, increasing tolerance principles in order to maintain peace and the welfare of the people in order to avoid dangers and social problems is undoubtedly a struggle for Indonesia.

Cultural variety in Indonesia does not inevitably reduce cultural disputes in Indonesia.

There are also a lot of disputes across cultures in Indonesia, according to a lot of study on conflict resolution in Indonesia over the last ten years (2012-2022), which reveals the results of 19,400 publications. Many differences should make Indonesia a conflict-free country, yet in reality, many conflicts occur in Indonesia.

We discovered that many conflicts in Indonesia that frequently develop and become research issues are related to customs, religion, marriage, overseas, and organizations. Conflict resolution research in Indonesia is frequently discussed from many angles. Unfortunately, there aren't many studies that examined how Indonesian culture handles disputes that occur in a certain place; instead, they focus on one of the problems that occur in that area.

A literature review is a method for thoroughly understanding a research issue (Perii & Tanveer, 2019). It is intended that the literature review will make it simpler to draw stronger conclusions from different related research that examine conflict resolution in Indonesia, including religious, cultural, and family issues. As a result, literature reviews on specific topics, particularly conflict resolution in Indonesia, are required to determine how to resolve disputes between cultures in Indonesian society.

The purpose of this study is to look at the pattern of conflict resolution research in Indonesia during the last decade and to determine the direction of future research. This study is the first step in delving deeper into conflict resolution methods in Indonesia. As a result, this research can be expanded in the future with a systematic evaluation of more specific situations, so that results concerning conflict resolution studies in Indonesia can be said to have an impact on other sectors, not only the research field.

1.1 Definition of Conflict Resolution

Conflict resolution, or conflict resolution in English, has many meanings according to academics who study conflict. According to Levine (1998), resolution is (1) the act of parsing an issue, (2) fixing, (3) eliminating or eliminating problems.

Weitzman and Weitzman (in Morton and Coleman 2000) define conflict resolution as the act of working together to solve a problem. Fisher et al (2001) define conflict resolution as an attempt to address the root causes of conflict and to forge long-term connections amongst

fighting parties.

Conflict resolution, according to Mindes (2006), is the ability to reconcile disputes with others and is a crucial component of social and moral development that necessitates the skills and judgements needed to negotiate, compromise, and build a sense of justice.

According to the presentation of the theory by these specialists, what is meant by conflict resolution is an individual technique to handle difficulties that are faced with other individuals willingly. Conflict resolution also suggests using more democratic and constructive methods of conflict resolution, such as giving conflicting parties the opportunity to solve their problems on their own or involving wise, neutral, and fair third parties to assist the conflicting parties in resolving the problem.

2 METHOD

This article is used on 20 reviews of literature and journals obtained from various sources. The study was identified by the following procedure. First, searching for electronic databases using Google Scholar. Based on this process, 6,330 publications were obtained in the last 10 years (2012-2022).

However, two publication cannot be analyzed further because it is not fit with inclusion criteria. Thus, there are 18 articles as the data that to be analyzed in this study to determine the current state and future direction of research on determination of Indonesian conflict resolution style in Indonesia.

The keywords used are two words equals to **conflict resolution** in Indonesia, namely "Resolusi Konflik Indonesia" and "Resolusi Konflik Budaya Indonesia" and include additional keywords "jurnal" (inclusion criteria) and exclude the keyword "book" (exclusion criteria). While the time limit of the research to be analyzed is from 2012 to 2022.

This literature review was utilizing the PRISMA checklist and database. A literature review is a method for thoroughly understanding research (Pericic & Tanveer, 2019). A full grasp of the structure's names, suffixes names, and acculturation names research in Indonesia can be gained by doing the study on personal names in Indonesia. As a result, will be able to present an overview of research that warrants further investigation.

3 RESULT

Table 1. The results of literature review

Title	Author(s)	Result
Resolusi Konflik Sosial Keagamaan Di Kota Bandung	Zulfiqri Sonis Rahmana (2018)	Researchers found that the people of Bandung city are very tolerant, even though the community is heterogeneous, but in this history, even for more than decades, the city of Bandung has only been plagued by 4 socio-religious conflicts, namely: (1) Conflict between Karasak Muslims and the Rehobot Church; (2) Conflicts between Cipamokolan Muslims and the Catholic Church; (3) Conflicts between Kawalayaan Muslims and the Protestant Karo Church; and (4) Conflicts between the Muslim community of Cisaranten Baru I and Ahmadiyya. These four conflicts are still soft in nature such as socio-religious conflicts that occur in Papua, Poso, Maluku, or other regions.
Akomodasi Kultural Dalam Resolusi Konflik Benuansa Agama Di Indonesia	Zaenuddin Hudi Prasajo (2020)	The study's key findings are shown in three perspectives in looking at conflict in the name of religion. First, conflicts that take place in Indonesia tend to be shown in three forms, including: communal conflicts, sectarian conflicts and political escalation conflicts. Second, religious conflict factors are triggered by five factors, including; there is still a lack of understanding of the reality of ethnic, ethnic, and religious diversity in Indonesia. Similarly, exclusivism, fanaticism towards religious teachings, primordialism that attaches importance to ethnicity and religion, and the role of religious figures as drivers of communities or groups. Third, cultural accommodation by seeing the potential of local wisdom can be used as a tool in solving conflict problems that occur in the community. In other words, the cultural potential possessed by each region can be used as a reference in conflict resolution.
Resolusi Konflik Berbasis Teologi Bakubae: Studi Konflik Ambon, 1999-2002	Burhanuddin Tidore (2020)	The basic principle of the construction of BakuBae's theological values is very effective as the key to the source of conflict solutions and the common platform for peaceful conflict resolution efforts. The follow-up of the BakuBae team above was then reported to the KH President. Abdurrahman Wahid and Menkokesra JK immediately moved to Ambon and proceeded towards Bakudapa in Makassar I and negotiated a "triangle" in South Malino Sulawesi by the representatives of the two religious figures (Islamic-Christian) and the State power who gave birth to eleven (11) items of political agreements / decisions resulting from Malino II in amendments and have been mutually agreed upon in the cessation of conflict, implications and socialization for the construction of peace in Ambon-Maluku permanently after Malino II.
Budaya Lokal Sebagai Media Resolusi Dan Pengendalian Konflik Di Provinsi Maluku (Kajian, Tantangan Dan Revitalisasi Budaya Pela)	Samsul Ode (2015)	Pela as a local cultural tradition of the people of the country in Maluku which functions as a medium in conflict management is an example of the nation's cultural assets that are valuable and deserve to be preserved and internalized into people's lives. Although limited to only applying in the customary context of the country, it is hoped that the spirit and values that exist in the pela cultural tradition can be well internalized into the soul and spirit of each individual and group that exists so that harmony and integration can be created in people's lives. Thus, the potential for conflict and conflict resolution patterns can be minimized and people's lives continue to run well in a more harmonious frame.
Resolusi Konflik Keluarga Berbasis Local Wisdom (Reaktualisasi Filosofi	Ahmad Rajafi (2016)	Torang samua basudara is the idea or value of the local wisdom of the people of North Sulawesi who are not only effective in resolving social conflicts including family law conflicts. The concept of torang samua basudara which is characterized by openness is implemented naturally by society by accepting divorce in the absence of physical and material conflicts but leaving inner

Title	Author(s)	Result
Masyarakat Sulawesi Utara Torang Samua Basudara)		(psychological) conflicts for family members. For this reason, it is necessary to optimally reactualize the value of torang samua busadara by not being interpreted as a result but as a process so as to be able to overcome family conflicts before the conflict is born.
Manajemen Konflik pada Pasangan Suami Istri yang Menjalani Perkawinan Campuran (Studi Fenomenologi Pada Pasangan Perkawinan Campuran Wanita Jawa Dengan Pria Eropa)	Nur Laili Oktafiani (2015)	The results of this study showed that two subjects as a pair of Javanese women and Dutch men used competitive conflict management styles, avoidance, and compromise in managing conflicts, while one subject who was a couple with French Javanese ethnicity used more of a combination of avoidance and collaboration styles in conflict resolution between them.
Resolusi Konflik Keagamaan Di Aceh Singkil Dalam Perspektif Budaya Dominan	Haidlor Ali Ahmad (2016)	Chronologically religious conflicts have been going on for quite a long time, because the mechanism of harmony cannot work well. Formal written laws, collective social agreements, religious laws and teachings, and traditions and cultures are not adhered to by the Christian minority. Moreover, the cultural clash between the culture that the majority of Acehnese Singkil people yearn for and the culture brought by the migrants seems very contrasting. The dominant Balinese culture that is used as a model for conflict resolution, includes formal written laws, common social agreements, religious laws and teachings, as well as cultural traditions built by the majority of Balinese Hindu communities so that they are obeyed by minority groups, so that Balinese society is labeled as a harmonious and tolerant society.
Transformasi Pendidikan Untuk Mengatasi Konflik Masyarakat Dalam Perspektif Multikultural	Arif Unwanullah (2012)	The context of Indonesia, which is known for its content full of plurality, the role of transforming education with a multicultural perspective becomes very strategic to be able to manage plurality creatively, so that conflicts that arise as a result of transformation and social reform can be intelligently managed and become part of the enlightenment of the nation's life in the future. On the contrary, without an educational transformation that has a multicultural perspective, destructive social conflicts will continue to be a serious threat to the integrity and unity of the nation.
Resolusi Konflik Berbasis Budaya Oleh Masyarakat Kabupaten Poso	Nanang Wijaya (2020)	Conflict resolution efforts urgently need figures who are highly respected by the community who continue to socialize the values used to achieve conflict resolution efforts. Community leaders or what is referred to as significant others determine what value will be used in conflict resolution efforts accepted by the community. Cultural values are the right choice to use as a legitimacy for conflict resolution. The value is accepted by the parties to the conflict and implemented jointly so that a state of security and peace is realized. Cultural values are accepted by the two warring parties because they are considered not offensive or incompatible with one warring group. Religious values will be difficult to use as values in conflict resolution in conflicts based on religion. The use of religious values will be rejected by groups of different religions. Then the use of cultural values as long as they do not conflict with any religion will be accepted as conflict resolution values.
Resolusi Konflik Berbasis Budaya Tionghoa-Jawa Di Surakarta	Annisa Istiqomah (2020)	Results showed that cultural-based conflict resolution in Chinatown, Sudiroprajan includes: 1) the process of intermarriage between ethnic Chinese and Javanese; 2) the principle of "gathering ra kumpul manganese" which further provides motivation to people of Javanese ethnicity; 3) Buildings that collaborate on Chinese and Javanese motifs and carvings; 4) Various religious ceremonies involving all ethnic participation; 5) Wayang potehi and barongsai performances played together by both ethnic Chinese and ethnic Javanese.

Title	Author(s)	Result
Resolusi Konflik Dan Kepuasan Pernikahan: Analisis Perbandingan Berdasarkan Aspek Demografi	Abdul Muhid (2019)	Based on the results of this study, it can be concluded that there is a significant influence between conflict resolution on marital satisfaction. This research shows that there is a significant positive relationship between conflict resolution and marital satisfaction, the higher the couple is able to resolve the conflict, the higher the marital satisfaction, and vice versa. The results of this study also prove again that conflict resolution can predict the level of marital satisfaction. Other research results show that there are significant differences in conflict resolution and marriage satisfaction in terms of demographic aspects including ethnic background, level of education, employment, number of children, length of marriage, ownership status of residence, and joint residence.
Resolusi Konflik Pemilihan Kepala Daerah (Pilkada) Kabupaten Buru Selatan Tahun 2015	Mohammad Jafar Loilatu (2018)	Conflict resolution involves both HIKMAT and TOP-BU voters engaging in conflict with government institutionalization and local wisdom, a local kerafina approach with the aim of eliminating the politicization of customary law, so that potential conflicts do not reappear. Another approach used is a family approach in order to eliminate judgmental actions, on the other hand, support from the government by accommodating the demands of both parties. Through the tradition of religious and local diversity these conflicts can be resolved or by using positive partnerships, the institutionalization of these values can influence the behavior of both parties so as not to cause new conflicts. The rallying point of this conflict is, the repatriation of conflict victims and the return of non-permanent employees. To prevent conflicts in democratic parties, it is necessary to have political education for the people, political maturity, and support for the independence of organizers.
The Implementation Of Local Wisdom As An Ethnic Conflict Resolution	Wawan Hernawan (2019)	One solution to resolving conflicts is mediated by applying local values in everyday life. This local value is known as piil pesenggiri in which there are five principles of life. Each element of the value if it is essentially done well in society will create a peaceful and side by side state of inter-ethnic life in Lampung. This can be seen from the various conflicts that occur and the way they are resolved. One of them is in South Lampung Regency. where there is a conflict between indigenous ethnic groups and migrants, namely between the people of Lampung and Bali. Conflicts that occur due to repeated frictions and are not resolved completely. As a result, all societies jointly resolve conflicts by reviving local cultural values as a unifier in everyday life. This is also strengthened by the provision of a legal basis by the local government in supporting the application of local cultural wisdom values.
Kepuasan Pernikahan Pasangan Beda Etnisditentukan Resolusi Konflik Dan Intimasi Spiritual	Alexandra Arvia, Jenny Lukito Setiawan (2021)	Based on the results of this study, it can be concluded that conflict resolution and spiritual intimacy are proven to simultaneously be able to predict changes that occur in the marriage satisfaction of different ethnic couples. The higher the spiritual intimacy and the better the conflict resolution that Christian couples of different ethnicities have, the higher their marital satisfaction will be. Partially, conflict resolution and spiritual intimacy also play a significant role in marital satisfaction. Spiritual intimacy contributes more than conflict resolution to marital satisfaction. Thus, it can be concluded that differences between couples of different ethnicities of faith are not an obstacle to being able to achieve marital satisfaction when they have the ability of conflict resolution and spiritual intimacy.
Gambaran Pola Komunikasi Dalam Penyelesaian Konflik Pada Wanita Indonesia Yang	Sabethia Sihombing and Elvi	The use of the right communication pattern is one of the things that can make individuals who perform marriages between nations can survive their married life. Both respondents believed that in the end communication patterns were the ones that greatly influenced the occurrence of harmony in their married life. The results also showed that one of the most important of the twelve

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Menikah Dengan Pria Asing (Barat)	Andriani Yusuf (2013)	characteristics of marital success revealed by DeGenova (2008) was seen in both respondents at this time, namely the harmony of married life due to the establishment of ideal communication.
Pendekatan Pendidikan Multikultural Sebagai Resolusi Konflik Di Indonesia	Irsyaadul 'Ibaad, Fita Triyana and Rachmad Sukriyanto (2022)	Multicultural education in Indonesia is more appropriate and suitable to be used as an approach, namely the educational approach. To implement multicultural education, you can use several approaches in the implementation process, namely the contribution approach, additive approach, transformation approach, and social action approach. This approach is applied by integrating the values of multicultural education in learning materials and in school culture.
Resolusi Konflik Kepercayaan Dalam Toleransi Beragama Pada Masyarakat Multikultural Di Indonesia	Andi Muhammad Arief Malleleang (2022)	The Multicultural Society in Indonesia is of course an advantage and a disadvantage at the same time. The occurrence of social conflicts is often motivated by differences in the characteristics that individuals bring in the realm of society. Success in realizing the noble goal of lasting peace as well as the prevention of social conflicts among people who in reality are indeed different religions and cultures, as well as mutual respect and cooperation among different groups of people, ethnicities, languages, cultures, politics, or religions. Therefore, the cultivation of the values of tolerance is a grand and noble concept that is completely an organic part of the foundation of our country. Tolerance serves as a guardian, admirer, peacemaker, and unifier in communication and interaction so that a good relationship between members of society is realized.
Meneropong Indonesia: Sebuah Analisis Sosiologis Dan Psikologis Atas Konflik Benuasa Keagamaan Di Indonesia	Triana Rosalina Noor (2018)	In general, the Indonesian government should not remain silent in resolving recent religious conflicts, preventing the use of religion as a "tool" to achieve the objectives of the interests by some groups. In addition, the role of religious institutions is also very large in minimizing the superficial religious understanding possessed by their adherents because religious institutions as institutions that facilitate their adherents to increase their belief in the existence of God. And no less important is the importance of every religious believer to increase tolerance between religious people in one way to establish effective communication in order to clarify when there is conflict in responding to the phenomenon of religious conflict that occurs.
Segregasi Etno-Religius: Upaya Resolusi Konflik Dan Pembangunan Perdamaian	Mustain, et. al (2013)	Ethno-religious segregation in the Lombok region, especially in Mataram, apart from occurring due to population migration, is also an implication of the implementation of the political policy of the Hindu kingdom of Karangasem Mataram which controlled this area for 1.5 centuries, namely from the year (1670-1820 AD). The policy was among others in the form of maintaining the social stratification of society in settlements, thus giving birth to the Balinese-Hindu community as a noble group and the Sasak-Islam community as a lower-class people's group. That historical heritage became the psychological-social barrier of both communities to interact openly and trust each other. Ethno-religious segregation has the potential to cause conflict, especially when there are triggers related to ethnic and religious sentiments. However, that does not mean that there is no development of peaceful interaction between the two ethno-religious communities. The potential for peace develops through local wisdom, such as the tradition of nyongkol, the tradition of mutual encouragement and mutual harmony between the two communities.

According to the 18 articles that we examined, these were following disputes frequently arise:

In social conflict, the following method of dispute resolution is used :

- 1) First Requires mediators, specifically religious leaders in religious conflicts, to use a psychological approach to conflict resolution.
 - 2) Community leaders or influential people are also required for conflict resolution in social and cultural issues.
 - 3) It is also mentioned in several books about resolving social conflicts through the use of local wisdom adopted by the local community. In other words, each region's cultural potential can be used as a reference in conflict resolution.
 - 4) Tolerance combined with effective communication in conflict resolution is another important factor that acts as a guard, protector, peacemaker, and unifier in communication and interaction to foster good relations among community members.
 - 5) Forming social agreements or rules in specific areas can also be used to build harmony and avoid conflict, providing people with a foundation of rules that are consistent with local culture.
 - 6) In practice, unresolved conflicts are common. As a result, government intervention in developing rules for the application of local wisdom by reviewing conflicts that arise can also be a method of conflict resolution in Indonesian society.
 - 7) The practice of religious values can be used to resolve conflicts involving only one religion; this approach is thought to be quite effective because Indonesia is a religious country. On the other hand, the application of religious values may be rejected by religious groups. As a result, the use of cultural values will be accepted as a conflict resolution value as long as they do not conflict with any religion.
- 2) Tolerance is critical in resolving conflicts in cross-cultural marriages; it is also linked to the process of individual adaptation to their household.
 - 3) Cultural adaptation is required to resolve conflicts because cross-marriage occurs frequently in Indonesia with foreigners (Western) whose culture is diametrically opposed to Indonesian culture.
 - 4) In the case of cross-cultural marriages, one of the things that can make individuals who marry between nations survive in their married life is the right pattern of communication.

We also discovered methods for future conflict resolution and prevention using an educational approach, specifically a multicultural education approach. Several approaches, including the contribution approach, the additive approach, the transformation approach, and the social action approach, can be used to implement multicultural education. This approach is used by incorporating multicultural education values into learning materials and school cultures.

3.1 Discussion

This study contributes to the psychology literature by looking at the Indonesian resolution conflict style. According to Peter T. Coleman, et.al (2016), conflict resolution is a broad intellectual framework for comprehending what is going on inside a conflict and determining how to intervene. Furthermore, comprehending and intervening in a specific dispute necessitates specialized knowledge about the parties involved, the social context, their aspirations, conflict orientation, social conventions, and so on. A significant implication of competitive cooperation is that a cooperative or winning approach to dispute resolution substantially helps constructive resolution, whereas a competitive or win-loss approach inhibits it. If you have social support, it is easier to develop and pick a winning posture. Friends, coworkers, employers, the media, or communication can all provide social support.

The cooperative procedures involved in constructive conflict resolution are the second

The following dispute resolution approaches have been discovered in cross-cultural marriage conflicts:

- 1) Conflict resolution methods in couples of different cultures are typically based on each individual's culture of origin.

most important implication of conflict resolution. The reframing of conflict as a shared problem that must be handled (or solved) through collaborative efforts is central to this process. Even though the aims of the parties to the conflict are visible, the win-loss conflict urges the parties to seek a fair system to identify who the winner is as well as to help the loser receive benefits through compensation or other ways at first. The assumption inherent in framing is that whatever conflict resolution is accomplished is acceptable to both sides and regarded fair by both.

The conflict resolution approach model should also be based on local characters can involve local figures from each side to act as local actors in seeking a format in problem solving. Community-based conflict resolution is the involvement of communities of citizens involved in conflict who must be empowered to be the first and foremost actors in managing their own conflicts, both intra-group conflicts and conflicts between groups.

Members of communities that are directly involved in conflict resolution are those who belong to communities that have social networking and emotional ties based on the praxis of togetherness organized around a set of values and norms that are accepted and carried out together and are full of awareness. In this awareness and togetherness, they build or produce a variety of wisdom in the field of conflict resolution that are commonly referred to as local wisdom and are passed down from generation to generation. Conflict resolution wisdom in society is essentially social capital that can encourage resident togetherness or prevent or overcome problems that occur amongst them or with other communities.

In this sense, the concept of community-based conflict resolution implies a conflict resolution praxis that is based on the efforts of all social capital activities owned by the community, as well as a strategy to build citizen resilience (capacity building) so that they can resolve conflicts among themselves. Rumasan is the most basic form of social capital.

Parties outside the community rooted in dispute resolution who only serve as facilitators, peacemakers, negotiators, and whose nature is to mediate. They remain outsiders tasked with supporting and supervising the warring parties' participation in the conflict resolution process that leads to reconciliation. The facilitator's work as an outsider in the conflict resolution process is largely dependent on three factors: first, the

ability to map the existing conflict situation; second, the ability to involve local communities in the conflict resolution process as part of the learning process and the process of transfer knowledge and skills in conflict management; and third, the greatness of the soul from outside to withdraw from the conflict resolution process if the work has been successful; and, finally, the ability of the soul from outside to withdraw from the conflict resolution process (Andi Muh. Darwis, 2012)

3.2 Conclusion

Based on the analysis, while acknowledging the limitation of the study especially in data collection technique, it can be concluded that most of research themes relating to the topic of conflict resolution style in Indonesia was quite important. The next theme but commonly referred in resolution conflict in Indonesia is the expatriate resolution conflict.

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