

Local Wisdom of 3 (Three) Batu Tungku in Handling Pancasila-Based Conflicts

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Abstract

One of the Pancasila-based conflict management arrangements is the local wisdom of 3 (three) hearth stones. Local wisdom is 3 (three) hearthstones in handling conflict involving the Head of Government, Traditional Leaders and Religious Leaders. Conflict handling using local wisdom has not been implemented optimally, even though it really touches the basic part of community life itself, where the local wisdom of 3 Batu Tungku is carried out with a joint handling process within the family involving the village authority as Head of Government to control the course of the procession, Traditional Leaders play an important role as a liaison with the ancestors to carry out PAMALI traditional ceremonies, and the involvement of Religious Figures as a sign of belief in the God they believe in, these three institutions work together and maintain each other's calling duties when they function so that they do not leave behind grudges and hatred. The continuity of conflict management based on the local wisdom of 3 hearth stones carried out in Maluku, especially on Buru Island in Buru Regency, is also an answer to the recommendation for the creation of regional regulations to strengthen conflict management in the Republic of Indonesia region based on Pancasila as a follow-up to the implementation of the PKS Law and Regional Government Law and in accordance with the Principles 4 of the Republic of Indonesia Pancasila.

Keywords: Local Wisdom, 3 (three) Stove Stones, Conflict Management, Traditional Leaders, and Government.

INTRODUCTION

In fact, in Indonesia there are thousands of islands and diverse cultures, it has a fairly large territory and implements autonomy with the form of a unified decentralized system whose application orientation is different, reflected in Pancasila as the main supporting state culture and humans as the main principles of Pancasila, so that Culture becomes a valuable system through local wisdom within a unitary state. Currently, world development is increasingly expanding, especially in establishing cooperation, but there are often various legal incidents caused by conflicts in Regency/City areas as well as traditional villages/villages/other names which also have an impact on the implementation of this cooperation, for this reason it is not only necessary to have policies. central government in resolving conflicts but how to maximize local wisdom that already exists in each region and this is an important solution for the country, especially there are a number of state guarantees which according to the regulations guarantee local wisdom, but there is so much local wisdom in each region, then one of the What can be done locally to deal with conflict is by using the local wisdom of 3 (three) hearth stones.

Conflict handling must be mapped out in level, space and form to make it easier to handle conflict, especially when faced with a community where it is well realized that to know who is the actor/party/group causing the conflict, guarantees are needed from that level of society as well, namely local wisdom 3 (three) stones Stoves are an important part of government administration, as well as the advantage of local wisdom in handling conflicts based on Pancasila. This is very important considering that Pancasila is the philosophy of the Indonesian nation which is *de zin van wereld en leven* (the meaning of the world and life). In this position, there is justification that Pancasila is something that no longer needs to be proven and is absolutely the basis for all aspects of society. , nation and state (Yopi Gunawan & Kristian, 2015).

Local Wisdom 3 (three) hearth stones is believed to be the presence of three elements which are trusted and thought to be institutions for handling conflicts that have developed since 400 AD when Hinduism entered

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Indonesia through the representation of traditional leaders/heads of traditional associations and tribal chiefs/heads. Soa clans/heads only, and when Islam entered in the 14th century until the end of the 15th century (Lukman Hadi Subroto, 2022) and the emergence of Catholicism and Christianity in the 16-17th century (Verelladevanka adramarthanino & Nibras Nada Nailufar, 2022). Of course, conflict cannot be avoided but can be anticipated and handled, but up to now many policies have not worked well because the community, in this case indigenous communities, is not involved, and even if they are involved, there is a high possibility that there will be no direct participation from the presentation of the three hearthstones that are currently developing. also follows the development of society in the third element, namely the classification of important positions in society, and this is as regulated in Article (1) of the Village Law which explains the legal community unit which has territorial boundaries which has the authority to regulate and manage government affairs can be seen as a sentence The key to implementing the 3 (three) hearth stones as legal local wisdom in government affairs, apart from that, Article (2) Letter (j) of the PKS Law (Social Conflict Handling) explains that one way of handling conflict is local wisdom.

LITERATURE REVIEW

The Concept of Local Wisdom and PAMALI

Talking about local wisdom, we will encounter several overlapping terms or concepts used by scientists as analytical tools related to local potential, including local knowledge (indigenous knowledge), traditional wisdom (local wisdom), social capital (social capital), traditional knowledge (traditional knowledge) and more specifically environmental wisdom (ecological wisdom). In general, local wisdom can be understood as local ideas that are wise, full of wisdom, have good value, which are embedded and followed by members of the community. It was further explained that local wisdom focuses on place or locality so that it does not have to be inherited from previous generations. This means that local wisdom is dynamic and varied because apart from being acquired from previous generations, it is also enriched by various experiences and knowledge of today (Sukirno, 2024). This local wisdom is realized in the form of ideas, activities and materials. Related to this, Sanderson stated that the socio-cultural system consists of three elements, namely material infrastructure, social structure and ideological superstructure. , local religion, science, arts and literature.

Local wisdom is guided and passed down from generation to generation by the supporting community and is aimed at efforts to protect, fulfill needs, social integration, as well as education and self-actualization (Budhisantoso, S, 2000). Attitudes and behavior that deviate from environmental wisdom are considered deviations, unwise, destructive, polluting, disturbing, etc. According to Suwardi, environmental wisdom is meant as an activity and process of thinking, acting and behaving wisely and judiciously in observing, utilizing and processing nature as a living environment and human life in a reciprocal manner ((Suwardi MS, 2001 and (Husni Thamrin, 2014) Local wisdom is currently increasingly being pushed or degraded due to the rapid development in various aspects of community life which is accompanied by the diffusion of new values (industrial values) as well as advanced science and technology. , considered ineffective/productive and inefficient, both by supporters and by other people outside the community. Another phenomenon is that people continue to comply, but receive opposition from outside, where other people outside the community do not know, let alone understand and respect it it was found that there was recognition and respect for local wisdom, collectively, by the supporting community and other people outside the community. Local wisdom is a community strategy in dealing with the physical, ecological, social, cultural and economic environment. It is called wisdom because it is the crystallization of past experiences which form a stock of knowledge (insight) and practices (praxis) which are considered wise and wise towards their various environments (Damsar & Indrayanni, 2016). The worst symptom is the occurrence of social conflict/friction as a result of differences in references, standards and criteria in environmental management. Differences in references and so on often give rise to conflicts between customary law communities and entrepreneurs and the government (Saraswati, 2009). The multidimensional conflicts that often arise in Indonesia are an accumulation of people's disappointment with the implementation of policies that are deemed not to have placed their rights and obligations as they should. Implementing it is not easy because there are many factors that are difficult to predict, especially regarding values, culture, geographical conditions and the developing local context. It can be said that conflict is friction that occurs between two or more camps caused by differences in values, status, power, scarcity of

resources and unequal distribution, which ultimately gives rise to disparities in various areas of life. Related to this, of course every region in Indonesia has quite a large potential for conflict. Local wisdom is considered as an alternative problem solution in conflict resolution. Local policies that are deeply rooted and considered sacred cause their implementation to be more efficient and effective because they are easily accepted by the community (Herlina Asti, 2011).

In the local wisdom of 3 (three) waiting stones there is the term PAMALI, which is the name for a traditional ceremony that connects living people with deceased ancestors, which is found on Buru Island, generally local people are sanctioned for using this term, possibly in several areas in Maluku. The names and terms are different because the native language of each island is different. When conducting interviews and discovering this term, the author also felt how native people seemed very guarded when they mentioned this word. In some places, such as in the city of Ambon, PAMALI is believed to be prohibited, not to be approached unless accompanied by someone who has the authority to carry out and accompany something that PAMALI states/believes in. The author tries to formulate the deep meaning of this term as literally as possible, so that it can be communicated to other readers as well.

It is important to understand the local wisdom of the 3 (three) hearthstones in handling Pancasila-based conflicts. There is limited empirical evidence that maintaining national security in Indonesia requires policies in regulating management and has supported the development of national policies (Dhiani Puspitawati, Lukman Yudho Prakoso, Adi Kusumaningrum & Nuddin Harabah, 2023). Apart from that, previous research was carried out in which the resolution of the West Irian conflict with the involvement of the United States in resolving the problems in West Irian was conveyed not only by political interests to stem the spread of communism into Indonesia to avoid a domino effect, but there were other interests (Feronika Sryudha Wihardyantje, Wawan Darmawan & Ayi Budi Santosa, 2019) although previous research is useful, it is very important to be able to understand Pancasila-based conflict management with the implementation of local wisdom of 3 (three) hearth stones as an illustration of direct involvement of the community and its institutions at the most basic level in the Republic of Indonesia because local wisdom in Pancasila as a legal ideal (*rechtsidee*) (Yopi Gunawan & Kristian, 2015).

Methods

Broadly speaking, this research can be grouped into the realm of socio-legal research, namely the type of social research on law (Satjipto Rahardjo, 2009). The approach used in this research is a non-doctrinal approach (Soetandyo Wignjosoebroto, 2009), especially the micro approach as meaningful reality developed by interactionists ((Soetandyo Wignjosoebroto, 2009) and (Parsudi Suparlan, 2009)). For this reason, conflict management will be studied using 3 (three) Pancasila-based local wisdoms with the study area being researched within the territory of Indonesia, namely in Maluku Province, especially in Buru Regency, where the study includes: 1). Formulating Local Wisdom 3 (three) hearthstones in handling conflict in Maluku and 2). Exploring and integrating the local wisdom of 3 (three) hearthstones in handling Pancasila-based conflicts.

RESULT AND FINDINGS

Local wisdom of 3 (three) Hearth Stones in Handling Conflict in Maluku

The origin of the 3 (three) hearth stones and Conflict Management in Maluku Province, especially Buru Island

Maluku is one of the archipelagic provinces in the Republic of Indonesia which consists of a group of large, medium, small islands and even a row of coral islands. The stretch of islands stretching from east to west and south was once a very exotic sea trade route for world shipping routes, so that many nations came and went because of their spices and culture. Before the formation of government structures at the village/sub-district, sub-district, city/district, and even provincial and state levels, there were small villages that had folklore/myths/legends that became the history of their arrival before they finally became villages. Throughout history before the arrival of religions to Maluku and before the term "3 Batu Tungku" was known as part of

local wisdom in Maluku, the appearance of the 3 main elements in Batu Tungku did not appear simultaneously, but appeared one by one, including:

- The first element is the village ruler, characterized by a powerful person who is seen as the village ruler, has magical powers/high knowledge. This powerful person who is seen as the ruler of the village, because of the development of state administration, has changed his designation and is now known as the Village Head/Orang Kaya/Upu/Latu/Raja who leads the Government in the village/State/other names in accordance with Law no. 6 of 2014 concerning Villages Article 1 paragraph 1.
- The second element is traditional figures/traditional leaders/heads of traditional associations and tribal heads/clan heads/soa heads (in several places in Maluku, the importance of traditional leaders is different, because some are representatives of the clan, some are seen as people who know and according to custom, there are also those who act as rulers of the highlands/lowlands who have power over the land, there are also those who act as people whose job it is to administer the oath to the elected king/head of state government, there are even those who act as liaisons between living people and their ancestors through traditional oath ceremony/traditional ceremony). generally believed and thought to be an institution for handling conflicts that developed since 400 AD when Hinduism entered Indonesia (Sudrajat, 2012),
- The third element is religious figures, believed to be representatives of religious leaders/people who provide instructions for connecting with the Creator who is worshiped. The presence of Islam when Islam entered in the 14th century until the end of the 15th century (Lukman Hadi Subroto, 2022), and the emergence of Catholicism and Christianity in the 16-17th century (Verelladevanka Adramartanino and Nibras Nada Nailufar, 2022).

As civilization develops and society begins to become more civilized, the "3 Batu Tungku" continues to be implemented and is seen as local wisdom from representatives of the Government (as the Maluku Pamerintah people call it/the head who rules/is given the power to rule), traditional leaders and religious leaders. When the Dutch arrived, the implementation of the local wisdom of 3 (three) Batu Tungku was believed to represent: 1. Government and traditional figures, 2. Religious figures, and 3. Educational figures. The involvement of educational figures was due to the fact that teachers were a profession that was considered a scholar at that time, so teachers were also involved in these three hearthstones, apart from traditional and government figures who were the first element, and religious figures who were the second element, and educational figures from education/scholars who were the second element. The 3 are still called the 3 Furnace Stones. Currently, the local wisdom of 3 Batu Tungku is better known with the involvement of the Head of Government, traditional leaders and religious leaders.

It is necessary to know the deep meaning of the philosophy of mentioning the 3 Furnace Stones on Buru Island, which is used from the origin of the term for three stones arranged to form an equilateral triangle. In the past, these stones were used and likened to round and solid river stones, used to make cooking places by arranging the stones in the shape of an equilateral triangle. Usually it is called a stove because the stove/fireplace, where the family cooks food using burning wood, produces the best food for the family. The local wisdom of 3 Batu Tungku is the process of handling together within the family by involving village authorities, traditional leaders as liaison with the ancestors to carry out the PAMALI traditional ceremony, finally closing with a prayer by religious leaders as a sign of trust in the God they believe in, so that whatever problems they face, even like fire, after completion it is performed in the PAMALI traditional ceremony by traditional leaders representing the clans, which is closed with prayers by religious leaders. So, there is no longer any grudges and hatred left behind, there are only family ties and a sense of belonging. This procession of 3 (three) hearthstones, in resolving the conflict also becomes a binding law for the parties because of the calling of the soul as one family, as stated by Savigny, law arises not because of the orders of the authorities or because of custom, but because of the feeling of justice that lies within. the soul of the nation (instinctive). It is the soul of the nation (voksgeist) that is the source of law as stated in "Law is an Expression of the Common Conscientiousness or Spirit of the People". Laws are not made, but they grow and develop with society (Das Recht Word Nichht Gemavht, es it und Wird Mit dem Volke) (Zainal Arifin Mochtar & Eddy O.S. Hiariej, 2021).

In North Buru, during an FGD and in-depth discussion with one of the traditional leaders (Hinolon), he explained that he did not understand the issue of the local wisdom of 3 Batu Tungku, but he explained that we could find a picture of the understanding of the local wisdom of 3 Batu Tungku in the description he conveyed to us. down at the Kubalahi traditional village including:

1. Head of the Traditional Community Law Association (his position in Kajeli Country as head of the State Government) on a separate island from other locations of control: Has administrative authority in the country and carry out government affairs in accordance with customary provisions and do not enter the authority of the Head of the Lowland or Highland Ruler.

2. Chief Ruler of the Lowlands (Hinolon): Has authority regarding land in lowland areas, Has the authority to lead ceremonies to determine the leadership of the State and call, inspect, provide information and sign administrative correspondence relating to land.

Chief Ruler of the Highlands/mountainous areas (Kapcogi): Has authority regarding land in highland/mountainous areas, Has the authority to lead ceremonies to determine the leadership of the country in the PAMALI (Coin) event or summon ancestral spirits from other realms and communicate and call, inspect, provide information and sign administrative correspondence relating to land

The conflicts that occur are mostly related to problems:

Land Issues: Full authority is held and checked by each ruler of the plains, Proof of ownership is shown to the ruler of each plain and decided, The party who is declared not to be the owner cannot dispute and follow the decision.

Marriage and household: Involvement of matlea and matgugul as well as traditional figures in deciding and determining marital property, for the issue of Infidelity, each traditional figure from the soa/clan representatives (Head of the Original Soa Marga, head of the Mixed Soa Marga and head of the Soa Marga Immigrant) whose parties are involved are summoned and presented at the traditional family sitting event attended by the Traditional Village Leader , Traditional Leaders/Heads of Soa/Traditional Leaders and Religious Figures. Information is heard from both parties, and information that is deemed incorrect can be refuted by each party, if the accusation is not proven, the party making the accusation/allegation will be subject to a regular fine in the form of a sum of money. This replacement money is considered to be very convenient, because previously 24 obligatory and most valuable objects had to be prepared and currently, it is difficult to measure with money, only 8 of them. After that, a traditional oath is held to ask both parties whether there is a lie or not, and the person in charge of asking and taking the oath is the traditional leader of the party who is accused of infidelity by handing it over to the ancestors in their native language. The oath closed with a prayer from the religious figure after the traditional leader stated to the Head of Government that this matter would not be escalated to the authorities. Replacement money is handed over to the victim. After the ceremony is finished, everyone hugs and shakes hands, and is declared peaceful, which means there is nothing, everything returns to an unblemished condition and a safe life full of love.

Resolving the Murder Problem: The involvement of Matlea and Matgugul as well as traditional figures in the PAMALI event, by taking the traditional oath and speaking to the ancestors to decide. If the death of one of the parties occurs, they must be replaced with a daughter from the perpetrator's family or their relatives, age is not an issue, and the problem is not continued, each party has no grudges or envy and lives again safely without any feelings. Paying fines/handing over customary items which have become mandatory provisions.

Election of State Leaders from within one Household/one clan and each traditional figure from representatives of the soa/clans (Head of Original Soa Marga, head of Soa Mixed Marga and head of Soa Soa Immigrant clan) whose parties are involved are summoned and presented at the event The tradition is led by the Traditional Leader/Head of the Soa/Traditional Figure. Consult the family/clan in the Soa. Agreement on choosing a figure, Determining a name, One unanimous and unwavering vote and Closing with prayer.

One form of implementing 3 (three) hearth stones in the government system on Buru Island

On Buru Island there are 2 districts, namely, North Buru Regency and South Buru Regency, and are only limited by the stretch of mountains that divide these two districts. These two districts have various local wisdoms that can be implemented as conflict resolution both in activities related to government and those related to community activities in social life. But what is more often done to resolve conflicts is to apply the 3 Furnace Stones.

Government on Buru Island is generally based on a set of regulations that have previously been in effect and left traces of administration, including a series of reforms as well as returning the status of government administration to a traditional village, this can be seen in Figure 1. Application of 3 (three) hearth stones before recognizing religion and picture 2. Application of 3 (three) hearth stones after getting to know religion and governance arrangements in the Republic of Indonesia.

Picture 1.
Application On The 3 Batu Tungku Before Getting to Know Religion.

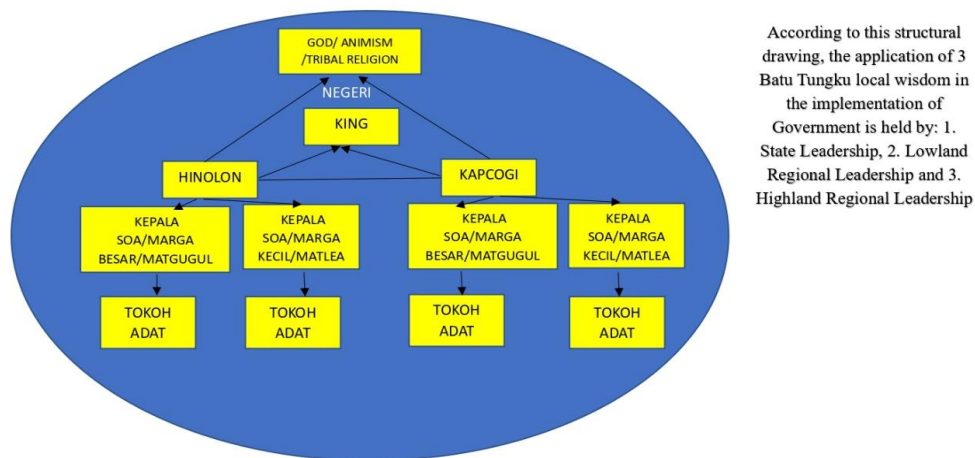


Figure 1. Application of 3 (Three) Furnace Stones Before Getting to Know Religion

Picture 2.

Application of the 3 Batu Tungku after Getting to know Religion and Governance Arrangements in the Republic of Indonesia

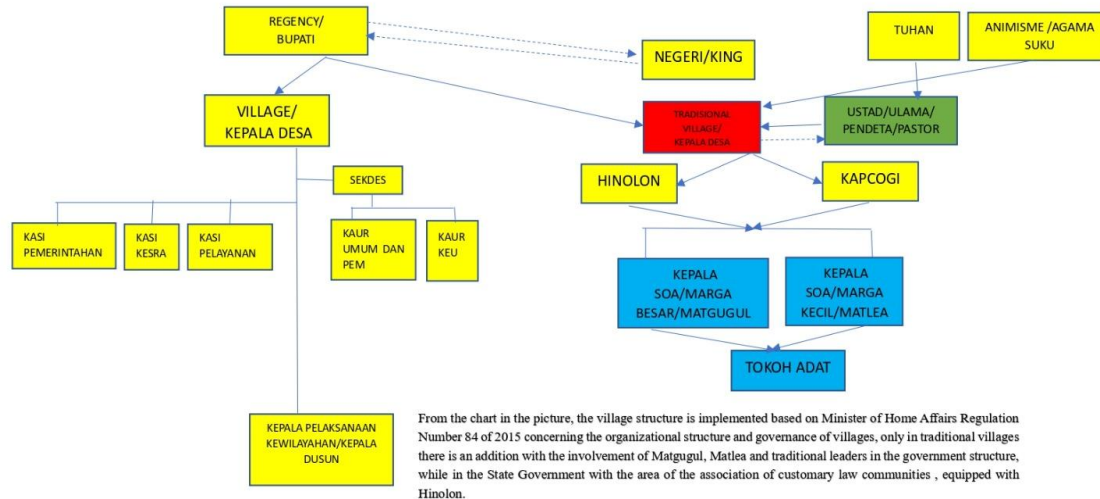


Figure 2. Application of 3 (Three) Furnace Stones After Understanding Religion and Governance Arrangements in the Republic of Indonesia.

Implementation of the implementation of Traditional Villages is based on the provisions of Law no. 6 of 2014 concerning Villages, in Article 1 paragraph 1: Villages are villages and traditional villages or referred to by other names, hereinafter referred to as Villages, are legal community units that have territorial boundaries that have the authority to regulate and manage government community affairs, locally recognized based on community initiative interests, origin rights, and/or traditional rights which are respected and respected in the government system of the Unitary State of the Republic of Indonesia. From the definition of this village, there is the sentence "A legal community unit that has territorial boundaries that has the authority to regulate and manage government affairs", this sentence can be seen as a key sentence for the implementation of the 3 Batu Tungku as part of legal local wisdom in government affairs. If we examine it more deeply in Law no. 6 of 2014 concerning Villages there are 3 mentions contained in the article and in sentences with different emphases, including: in Article 1 paragraph 2: Village Government is the administration of government affairs and the interests of local communities in the government system of the Unitary State of the Republic of Indonesia. Also in article 1 paragraph 14 it is stated that Regional Government is the Regional Government and the Regional People's Representative Council which carries out government affairs according to the principle of autonomy and assistance duties with the principle of the widest possible autonomy within the system and principles of the Unitary State of the Republic of Indonesia as intended in the Constitution of the Republic of Indonesia Indonesia in 1945. And in Article 26 paragraph (4) letter (j) Law no. 6 of 2014 concerning Villages, stated; carry out government affairs that fall under the authority of the Village; Based on the intention of government affairs in each article in the formulation of the paragraphs and letters, a form can be found that can be carried out or transformed as part of the implementation of local wisdom. 3 Batu Tungku has legal force in the field of government affairs which can be seen in the table below:

Table 1. Legal Power of 3 (three) Stove stones in Government Affairs

No	Power of Law 3 (three) Furnace stones		
	Based on the provisions of Law No. 6 of 2014 concerning Villages	Government Sector	Implementation carried out
1	Article 1, paragraph 2	Village government	Carrying out the interests of local communities in the government system of the Republic of Indonesia
2	Article 1, paragraph 14	Local government	The authority of the Regional Government and DPRD is based on the principle of autonomy and assistance duties with the principle of the widest possible autonomy within the system and principles of the Republic of Indonesia
3	Article 26 paragraph (4), letter (j)	Implementation of regional government	Carry out what is the authority of the village

In accordance with this table, based on Law no. 6 of 2014 concerning Villages, in administering the government sector, the local wisdom of 3 Batu Tungku can be implemented in all government administration areas, both at the Village level/according to the meaning in Article 1 paragraph 1 of Law no. 6 of 2014 concerning Villages, and participate in carrying out autonomy and assistance tasks in the regions together with the Regional Government and DPRD within the territory of the Republic of Indonesia and carry out Village authority according to the meaning in Article 1 paragraph 1 of Law no. 6 of 2014 concerning villages. Legally, the implementation of 3 Batu Tungku local wisdom has obtained its position in the legal system of the Republic of Indonesia.

Local Wisdom 3 (Three) Hearthstones in Handling Pancasila-Based Conflicts

Local wisdom of 3 (three) hearth stones through a statutory and regulatory approach in handling conflict

In the concept of local wisdom, 3 Batu Tungku is a form of local wisdom regarding the involvement of Heads of Government, traditional leaders and religious leaders. Local wisdom is reflected in every community activity such as religion, culture and customs. 3 Batu Tungku is seen as local wisdom that reflects religion, culture and customs as contained in the 1945 Constitution of the Republic of Indonesia as explained in Article 28I paragraph (3). The cultural identity and rights of traditional communities are respected in line with developments over time and civilization. Therefore, according to this article, 3 Batu Tungku is the culture and rights of traditional communities that should be respected. In the 1945 Constitution Article 32 paragraph (1); The State Promotes Indonesian national culture amidst world civilization by guaranteeing people's freedom to maintain and develop cultural values. If 3 Batu Tungku is the plural meaning of culture starting from the syllable culture, then 3 Batu Tungku is Indonesia's national culture amidst world civilization whose values are still maintained. In article 28C paragraph (1) of the Constitution of the Republic of Indonesia there is also the term culture which can be developed by every person to meet their basic needs. This also applies to the meaning of the 3 Furnace Stones. If so, 3 Batu Tungku is a culture that can be developed for handling conflict. This can also be understood through Article 2 letter (j) of Law no. 7 of 2012 concerning Handling Social Conflict (UU PKS) states that one of the principles of handling conflict is local wisdom. The PKS Law does not explicitly state what local wisdom is like in handling conflict, but only states the role of traditional leaders and religious leaders, as regulated in Article 47 paragraph (3) letters a and b. Likewise in PP No. 2 of 2015 concerning Implementing Regulations of Law no. 7 of 2012 only briefly touched on the role of traditional leaders, religious leaders and traditional institutions in Article 63 paragraph (3) letters a, b and d. In fact, local wisdom in handling social conflicts is also explicitly in the situations and events as referred to in this Article. This is stated as such because the 3 hearth stones when implemented were already in the conditions and situations before, during and after the conflict occurred, even in conditions control as formulated in the administration of government affairs and the interests of local communities in Article 1 Paragraph (2), Paragraph (1) 4 and in Article 26 Paragraph (4) letter (j) of Law no. 6 of 2014 concerning Villages. UU no. 23 of 2014 concerning regional government in Article 2 Paragraphs (1) and (2), divides NRI territory into Provinces, Regencies/Cities, Districts, Subdistricts/Villages, and in accordance with Article 3 Paragraphs (1) and Paragraph (2) of Law No. 23 In 2004, the regions mentioned in Article 2 Paragraphs (1) and (2) had their own governments. In terms of government affairs, Konkuran is handed over to the regions as the basis for Regional Autonomy, so that it is based on Article 7 Paragraph (1). The central government must carry out guidance and supervision of government affairs in the regions and administration in the provincial regions will be supervised by the

Minister/head of non-ministerial government institutions as stated in Article 8 Paragraph (1) of Law No. 23 of 2004 concerning regional government. Also in stages regarding district/city regional affairs, the Governor as a representative of the central government is tasked with developing and supervising as a representative of the central government in the regions. Implicitly in Law No. 32/2004 concerning Regional Government it is also emphasized that the task of Regional Heads and Deputy Regional Heads is to assign Governors and Regent/Mayors to maintain public peace and order (Article 27 Paragraph (1) letter (c); jo. Law No. 5/2017 concerning the Advancement of Culture, specifically the task of the Provincial Government and Regency/City Government to prepare Regional Cultural Principles by involving the community through experts who have competence and credibility in the Objects of Advancement of Culture in the district/city (Articles 11 and 12 of the Advancement Law Culture). Jo., Article 11 Paragraph (1), Article 25 Paragraph (1) letters (c) and (d), and paragraph (3) of Law No. 23 of 2004 concerning regional government regarding general government affairs, according to authority. It is the President's authority for each regional government to carry out guidance, especially fostering inter-tribal and intra-tribal harmony, religious communities, races and groups in order to realize local, regional and national security stability, including handling social conflicts in accordance with statutory regulations. At the point of demanding compliance with regulations in accordance with Article 29 Paragraph (1) letter (d) in handling conflicts in accordance with Law No. 23 of 2004 concerning regional government, and with a focus on handling social conflicts in accordance with Law No. 7 of 2012 concerning Handling Social Conflicts, it is necessary to specifically regulate the recognition of local wisdom in handling conflicts in Provincial Regulations and District/City Regulations.

Table 2. A series of conflict management activities involving the government, religious leaders and traditional leaders

In accordance with Law no. 7 of 2012 concerning Handling Social Conflict					
No.	Article	Forms of conflict handling	Institutions/ involvement	Cultural elements	Information
1.	Article 6	Conflict prevention			
	Article 6	Maintain peaceful conditions Develop a dispute resolution system Reduce potential conflict Building an early warning system Verse 1	Government Local government Public Verse 2		
	Article 54	Allocate APBN funds through the budget of the ministry/institution responsible according to their duties and functions Verse 1	Government Verse 1		
		Allocate APBD funds through the budget of regional work units that are responsible according to their duties and functions Verse 2	Local government		
2.	Verse 12	Termination of conflict			
	Verse 13	a. Cessation of Physical Violence	POLRI (paragraph 1) Figure Public Religious figures and/or Traditional figures (verse 2)	Option to involve 3 hearth stones	Coordination and control In accordance with statutory provisions (paragraph 3)
3.	Verse 14	b. Determination of the status of the conflict situation	POLRI		Cannot be controlled by the POLRI Disrupted government functions
	Verse 15	Conflict status: (paragraph 1)			
		a. District Scale			Escalation of conflict within an area/district/city area and only has an impact at the district/city level
		b. Provincial Scale; or			Escalation of conflict within an area/regency/city and/or several regencies/cities within one province only has an impact at the provincial level

		c. National Scale			Escalation of conflict within an area/regency/city and/or several provinces and only has a national impact
4.		c. Emergency measures to rescue and protect victims; and/or			
5.		d. Assistance in the use and deployment of TNI forces			
6.	Verse 36	Post-conflict recovery	Government Regional Government (paragraph 1)		In a planned, integrated and sustainable manner
		Post-conflict recovery efforts (paragraph 2)		In Article 38 it is stated that rehabilitation is one of the cultural ones (the option involves 3 hearth stones)	Reconciliation (Article 37) Rehabilitation and (Article 38) Reconstruction (Article 39)
7.	article 1 Number 16	Social institutions		The word culture is also mentioned (Choice involves 3 Hearthstones)	
	Article 5	Socio-cultural		It is stated that conflict can originate from social and cultural sources (Options involving 3 Hearthstones)	

Based on this table, the implementation of Law no. 7 of 2012 concerning Handling Social Conflicts, local wisdom is not being used properly, the presence of community leaders, religious leaders and traditional leaders in accordance with Article 13 paragraph 2 is only an option in addition to the existing security forces. In handling social conflicts/conflicts in accordance with Article 1 paragraph 1 of the PKS Law which relates to society, social stability, the physical form of violence itself, Indigenous Peoples, in their capacity as legal communities, also have a role in handling conflicts. In line with what Parson said, dividing society into three types, namely: Traditional Society, Industrial Society and Prismatic Society, the uniqueness of Prismatic society is that they not only contain modern elements, but also contain traditional elements (Talcott Parsons, 1951) From this type of society, it is found that today's modern society, which experiences the potential for conflict, is a Prismatic society, but has the soul of a traditional society, and has survived the societal conditions of becoming an industrial society. For this reason, there is actually a regulatory formulation as contained in Law no. 7 of 2012 concerning Handling Social Conflict Article 52 paragraph 1, it feels like the community only acts as observers without being directly involved, for this reason this is more about how to respect the dignity and dignity of those who have a soul within the Republic of Indonesia in seeking legal certainty.

In the connection between Law no. 7 of 2012 concerning Handling Social Conflicts with Law no. 23 of 2014 concerning Regional Government, that there is identification of local wisdom which is also regulated in these two laws, and in accordance with Law no. 23 of 2014 concerning Regional Government, the Central Government in forming policies must pay attention to local wisdom and vice versa. Regions when forming regional policies, whether in the form of regional regulations or other policies, should also pay attention to national interests. In this way, a balance will be created between synergistic national interests and still paying attention to conditions, characteristics and local wisdom in overall government administration. In the attachment to Law of the Republic of Indonesia no. 23 of 2014 concerning regional government. Division of concurrent government affairs between the central government and provincial and district/city regions. The Matrix for the Distribution of Concurrent Government Affairs between the Central and Provincial Governments and Regency/City Regions also mentions on page 46 about (figure 1) Recognition of the existence of local wisdom specifically in the Matrix for the Division of Government Affairs in the Environmental Sector.

Local Wisdom Of 3 (Three) Pancasila-Based Hearth Stones

In the Indonesian context, local wisdom 3 (three hearth stones) is a system that can be implemented in national law because of the values and principles contained in Pancasila as a fundamental philosophy and the 1945 Constitution as fundamental norms. Pancasila and the 1945 Constitution are the basis for carrying out social, national and state life. In dealing with conflict, levels, spaces and forms should be mapped out to make it easier

for us to handle conflict, especially when dealing with society, so that the process of handling social conflict can be handled optimally actually provides guarantees for better governance and direction of National Development, for this reason, local wisdom and local excellence are human wisdom that must rely on the philosophy of Pancasila values (Sartini, 2009). the embodiment of praxis in increasing dignity and honor. As an embodiment of the state's goals as stated in the preamble to the 1945 Constitution, in the capacity of formal state goals (protecting the entire nation and all of Indonesia's bloodshed) and in material terms (promoting general welfare, making the life of the nation intelligent) which as a whole is a manifestation of participating in implementing world order based on independence. , lasting peace and social justice. Humans as subjects supporting the main principles of Pancasila in handling conflict must implement the ideals of the 4th Principle, namely Deliberation for consensus. According to Lawrence Friedman, good law must always contain elements of a legal system which consists of 3 parts, namely legal structure, legal substance and legal culture (Lawrence Friedman, 1984). In this regard, to build a national legal system and an Indonesian legal system, an original legal order is needed which originates from local wisdom, one of which is the local wisdom of 3 (three) hearth stones as legal culture which is a legal finding in research in building law. national, namely meeting the legal needs of the community at the same time because local wisdom is the final way to unify the nation with the aim of harmony which needs to be developed according to the basis of conflict management in various regions within the Unitary State of the Republic of Indonesia based on Pancasila.

CONCLUSION

In conclusion, the local wisdom of 3 (three) hearths in handling conflict in Maluku is carried out by involving the Head of Government, Traditional Leaders and Religious Leaders by means of a joint handling process within the family by involving the village authority as Head of Government to control the course of the procession, Traditional Leaders play a very important role as a liaison with the ancestors to carry out PAMALI traditional ceremonies, and the involvement of Religious Figures as a sign of belief in the God they believe in, these three institutions work together and maintain each other's calling duties when carrying out their functions. Whatever problems are faced, even though they are like fire, after they are finished, they are performed in the PAMALI traditional ceremony by traditional leaders representing the clans, and closed with prayers by religious leaders, there are no longer any grudges and hatred left behind, there are only family ties and a sense of belonging. Tiga Batu Tungku's local wisdom in handling conflict in Maluku based on Pancasila is recognizing the local wisdom of Tiga Batu Tungku in the form of Provincial Regulations and Regency/City Regulations. The making of this Regional Regulation is to strengthen the application of TBT local wisdom in handling conflicts that often occur in Maluku, as a follow-up to the implementation of the Conflict Management Law and Regional Government Law and in accordance with the 4th Principle of Pancasila.

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