MULTIPLE PLATFORM IN TRANSFORMATIVE PUBLIC RELATIONS, CULTURAL AND TOURISM

Edited By
Yani Tri Wijayanti
Yanuar Luqman

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The Writers

Aditya Ramadhan, Liza Dwi Ratna Dewi, Anisa Diniati,
Soraya Ratna Pratiwi, Ovi Olivia Belida, Azizah Des Derivanti, Dyah Anggraini,
Gita Aprinta EB, Indah Ayu Sayekti, Muchammad Nasucha, Megiana Joris,
Mohd Nur Najmi Nuji, Wan Nur Aqilah Maulad Wan Sulaiman, Anuar Ali,
Risa Dwi Ayuni, Muhammad Agus Humaidi, Laila Qadariah, Reny Dewi Arista,
Soraya Ratna Pratiwi, Ovi Olivia Belida, Anisa Diniati, Venthy Putri Iriani,
Yuanita Sari, Rahma Santhi Zinaida, Yulia Segarwati, Ajeng Dinar Yumita,
Risma Kartika, Riska Aristania Hidayat, Nur Kholisoh, Rofian Dedi Susanto,
Gunawan Tambunsaribu, Rifki Rafid Nugraha, Nathalia Perdhani Soemantri,
Ade Putranto Prasetyo Wijiharto Tunggali, Raditia Yudistira Sujanto, Hari Akbar Sugiantoro,
Imam Syafganti, Raden Virgiani Nurfitriana Prihandani, Ruvira Arindita,
Petani Bin Mohd Noor, Nurbani, Sabariah Bangun, Abdi Sitepu, Meria Octavianti,
Antar Venus, Agus Setiaman, Dorien Kartikawangi, Soedarsono, Dewi K,
T. Titi Widaningsih, Mirza Ronda, Rahtika Diana, Arry Rahayunianto, Puji Lestari,
Rukti Rumekar, Lidya Wati Evelina, Sri Astuty, Retna Mahriani,
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Rahma Santhi Zinaida
(Chairwoman of 1st AICCON)

The Writers

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Edited By

Yani Tri Wijayanti
Yanuar Luqman

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Ibnu

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Cultural Communication "*Runggu*" in Disaster Conflict

Puji Lestari
Universitas Pembangunan Nasional "Veteran" Yogyakarta
puji.lestari@upnyk.ac.id

ABSTRACT

The eruption of Mount Sinabung has not stopped yet. There are still many problems left, including social conflict from disasters. The problem of refugees who had been in a car accident carrying school children made social conflicts in the disaster. This study aims to describe the model of social disaster conflict resolution among refugees in the Karo area of North Sumatra. Theories of conflict management and local wisdom are used in the discussion of this issue. The research method used is descriptive qualitative, with the technique of collecting interview data and document observation on the incident of driving accident causing social conflict in the disaster area. The research finds that there is a model of social conflict resolution through Karo political wisdom, namely *Runggu*. *Runggu* can reconcile the society and the parties to the conflict. The settlement of the conflict ended with a formal thanksgiving ceremony and Karo's traditional dancing.

Keyword: Disaster communication, conflict management, local wisdom, Runggu

INTRODUCTION

The eruption of Mount Sinabung has not stopped until now. Mount Sinabung, the sleeping volcano since the year 1600, has awakened and erupted in 2010, 2013, 2015, 2016 and 2018 (Kusumayudha et al., 2018). Under these conditions, there are still any problems including social conflict. Problems can come from various aspects ranging from the process of adaptation, trauma, economic problems, and social conflicts. According to Mack & Synder (in Liliweri 2004: 250), conflict is a dispute between two or more parties who fight over the scarcity of the position or scarcity of resources through acts of damage, injury or other ways of controlling or controlling which cause damage to the parties involved. One of the portraits of the disaster victims of Mount Sinabung originating from Kutarakyat Village is social conflict.

In September 2017, refugees of the eruption of Mount Sinabung who lived in Kutarakyat Village experienced a conflict regarding the accident. Almost every day, refugee children go to school in another village. The children boarded a Mitsubishi truck with the B 9040 SQO plate driven by Bram Jeremia Brahmaba, a resident of Jalan Sudirman, Kabanjahe District, Karo. Unable to withstand the load, the truck rolled over and caused an accident while crossing Sigarang-Garang Village. (https://m.liputan6.com/regional/read/3099713/kronologi-truk-terguling-yang-tewaskan-anak-pengungsi-sinabung)

Truck driver loses balance so that this mass transit is rolled to the side of the road. The truck used for school children of Mount Sinabung refugees in Kutarakyat Village, overturned when passing in Sigarang-Garang Village, Namanteran District, Karo Regency, North Sumatra. In this accident, truck passengers consisting of 35 school children were injured, one of whom was declared dead. As a result of the unfortunate accident, the driver was then beaten and demanded to receive a sentence. Then, the driver follows the country's legal process and receives a sentence by imprisonment.

In general, conflicts that occur can be resolved by conflict management, according to Stevenin in Handoko (in Muspawi, 2014: 46), there are five steps to achieving peace in conflict, some of these steps are; a) Introduction of gaps between existing or identified circumstances and how things are which should. The only thing that is a trap is the error in detecting (not caring about the problem or assuming there is a problem when in fact there is none), b) Diagnosis is a method that tests who, what, why, where, and how to succeed entirely. Focus on the main problem and not on trivial matters, c) Agree on a solution by collecting input on possible solutions from the people involved, d) Implementation carried out with various considerations that have advantages and disadvantages, e) Evaluation is done to ensure that the steps taken need to be maintained or improved.

Also, efforts to resolve conflicts in disasters situation can use the local wisdom of the area. One of the local wisdom used in the conflict of refugees living in Kutarakyat Village is *Runggu*. *Runggu* is a deliberation process that begins with the submission of the Presentation Kampil in the form of Honor betel which contains betel, cigarettes, tobacco, lime, and gambier. Skills are handed over to other parties, and this process describes the custom of politeness for respected people. Indonesian Pena Journal,

Vol. 3, No. 2 - October 2017. In the Karo Tribal Customary ceremony, *Runggu* was carried out through representatives of both parties' traditional leaders.

This study uses conflict management theory, according to Rahim (2010) conflict management is conflict management that not only focuses on avoiding, reducing, or eliminating conflicts but also involves designing strategies that can make conflict the basis for gaining insight in the development of organizations and individuals - individuals who are part of the organization. Wirawan (2013) defines that conflict management is a process of parties involved in conflict or third parties form a conflict strategy and apply it to control conflict in order to produce the desired resolution. Aspects of conflict management according to Thomas, are as follows: competition, collaboration, compromise, avoidance, and accommodation.

The research on local wisdom was implemented by Puji Lestari, Puji Lestari, Eko Teguh Paripurno Sari Bahagiarti Kusumayuda at 2015. This research has objective to describe local wisdom as an alternative to disaster communication management in Mount Sinabung in Karo regency, North Sumatera. This research used the descriptive qualitative method. Also, for data collection, it used; interview, focus group discussion (FGD), observation, dan documentation. The subject of this research was the people of Sinabung disaster, the Local government of Karo, a local leader, NGO, reporters, etc.

It used purposive and snowballed sampling as the research sample. This research has to find that the people of Sinabung have some implemented local wisdom: 1). Local wisdom such as Karo language; (2) Jambur; (3) Philosophy, (4) Ecology; (5) Family system; (6) Work year. The result of this research recommended; (1) the government needs to raise the understanding, conscience, careless, and the people participating to use Karo language wisely and ethically, (2) Karo people must keep the philosophy, (3) People are obligated to care with their environment, and keep the clarity and purity of Mount SInabung, and (4) Government must provide them the law through making the village rules related to the usage of Jambur as refuge, (5) People must maintain the work year ethic and family system that support the communication of Sinabung disaster.

This study aims to find the model of cultural communication with local wisdom in social conflict in disaster volcano eruption Sinabung, North Sumatra, Indonesia.

LITERATURE REVIEW

The Thomas-Kilmann (2008) assesses an individual's behavior in conflict situations—that is, situations in which the concerns of two people appear to be incompatible. In conflict situations, we can describe a person's behavior along two primary dimensions: (1) assertiveness, the extent to which the individual attempts to satisfy his or her own concerns, and (2) cooperativeness, the extent to which the individual attempts to satisfy the other person's concerns. These two dimensions of behavior can be used to define five methods of dealing with conflict. These five conflict-handling modes.

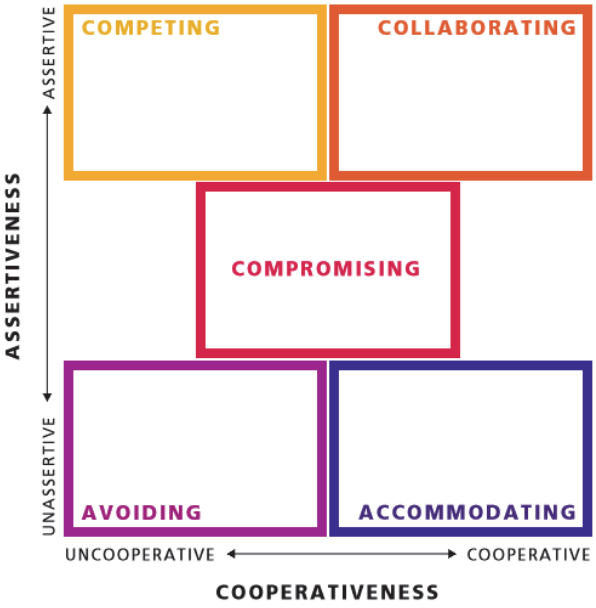

Figure 1. Conflict Mode Instrument by Thomas-Kilmann
(Source: Thomas, Kenneth W and Ralph H. Kilmann, 2008:2)

Competiting: Competing is assertive and uncooperative, a power-oriented mode. When competing, an individual pursues his or her own concerns at the other person's expense, using whatever power seems appropriate to win his or her position. Competing might mean standing up for your rights, defending a position you believe is correct, or simply trying to win.

Collaborating: Collaborating is both assertive and cooperative. When collaborating, an individual attempts to work with the other person

to find a solution that fully satisfies the concerns of both. It involves digging into an issue to identify the underlying concerns of the two individuals and to find an alternative that meets both sets of concerns. Collaborating between two persons might take the form of exploring a disagreement to learn from each other's insights, resolving some condition that would otherwise have them competing for resources, or confronting and trying to find a creative solution to an interpersonal problem.

Compromising: Compromising is intermediate in both assertiveness and cooperativeness. When compromising, the objective is to find an expedient, mutually acceptable solution that partially satisfies both parties. Compromising falls on a middle ground between competing and accommodating, giving up more than competing but less than accommodating. Likewise, it addresses an issue more directly than avoiding but doesn't explore it in as much depth as collaborating. Compromising might mean splitting the difference, exchanging concessions, or seeking a quick middle-ground position.

Avoiding: Avoiding is unassertive and uncooperative. When avoiding, an individual does not immediately pursue his or her own concerns or those of the other person. He or she does not address the conflict. Avoiding might take the form of diplomatically sidestepping an issue, postponing an issue until a better time, or just withdrawing from a threatening situation.

Accommodating: Accommodating is unassertive and cooperative—the opposite of competing. When accommodating, an individual neglects his or her own concerns to satisfy the concerns of the other person; there is an element of self-sacrifice in this mode. Accommodating might take the form of selfless generosity or charity, obeying another person's order when you would prefer not to, or yielding to another's point of view.

Cultural Communication *Runggu*

Every culture has local wisdom in dealing with life's problems faced, including local wisdom in resolving conflicts. Local wisdom can be in the form of customs, words of wisdom, proverb. Basically, culture has a fundamental value system from people's lives (Lestari, 2009:80). One of the local wisdom from Karo, North Sumatra, Indonesia is the tradition of discussion or *Runggu* which involves the community and

traditional leaders. *Runggu* in the village community functions as an intermediary for making decisions on various problems in every aspect of community life. *Runggu* can be used to solve problems such as distributing the results of fields or gardens, building traditional houses and organizing various traditional rituals or ceremonies.

In *Runggu* there is a value form a democratic tradition. The tradition of discussing or *Runggu* in village society is carried out by three leaders in the community. The highest authority in the traditional leadership of village is the waiting or deliberation led by the old gray boy or the leader of the children. This customary consultation which is also commonly referred to as the senina deliberation group reflects a strong democratic tradition in the Karo community. Long before the emergence of modern organizations that refer to the pattern of European organization, the Karo people have known the democratic tradition that upholds deliberation as the holder of the highest decision-making authority. (http://www.berdikarionline.com/tradisi-demokrasi-dalam-masyarakat-karo/)

RESEARCH METHOD

This study uses a qualitative method with a descriptive approach to identify disaster communication management using local wisdom, namely Rungu originating from Karo customs. Descriptive research is a research that aims to describe the characteristics or characteristics of a particular phenomenon. Data collection techniques used are interviews, observation, and documentation.

The primary purpose of using this method is to describe the nature, character, and causes caused by a phenomenon. According to Bungin (2007: 68), qualitative descriptive research will have the aim of describing and summarizing various conditions and situations. Descriptive research seeks to attract the surface reality as a characteristic, character, character, model or phenomenon.

This research was conducted by interviewing various parties including, Martin Sitepu as Head of the Regional Disaster Management Agency (BPBD) Karo, Roma as a Head of Kesiapsiagaan from BPBD Karo, AKP Robiatun Kaslan as Head of Karo Police Station, Ginting and Tarigan as a refugee. The form of presentation of qualitative data is in the form of narrative text, models, and charts. Miles and Huberman argue that in qualitative data analysis techniques there are three stages,

namely data reduction, data presentation and conclusions (Sugiyono, 2014:91-92).

RESULTS AND DISCUSSION

In the news from Liputan6.com (https://m.liputan6.com/regional/read/3099713/kronologi-truk-terguling-yang-tewaskan-anak-pengungsi-sinabung) the chronology of the accident that hit refugees occurred around 12:30 WIB. The accident occurred in front of Pancur Pitu Farm, Sigarang-Garang Village, Naman Teran District, Karo District. The truck had a single accident.

> *"According to witness testimony, the driver's negligence in the speed of driving a car. The driver drives the car at high speed so that when he arrives at the scene of a traffic accident, the driver of the car is out of control of the car he is driving, so the car is overturned, the driver himself according to Kasat has not been questioned despite being named a suspect. This is because the person in question is still undergoing treatment due to the injuries he suffered." (Interview with AKP Robiatun Kaslan as Head of Karo Police Station on September 19, 2017)*

The Mitsubishi brand truck with B 9040 SQO plate was driven by Bram Jeremia Brahmaba (30), a resident of Jalan Sudirman, Kabanjahe District, Karo. At the time of the incident, the driver brought a schoolchild passenger.

> "*We as refugee people feel disappointed with the behavior of drivers who are unable to control the situation so that children become victims,*" *(Interview with Ginting as a refugee on April 25, 2018*

The chronology of the incident began when the truck driven by Bram came from the direction of Kutarayat Village towards the direction of Kabanjahe allegedly at high speed. Arriving at the scene, a minibus preceded the unlucky truck. Furthermore, the truck driven by Bram tried to evade the car. Suddenly the truck driven by Bram lost control and entered the shoulder of the road to the left from the direction of Kabanjahe.

> *"The accident occurred at around 1:00 p.m. when the refugee children would go to school. When crossing Sigarang-Garang Village, the truck ran into another vehicle. Truck drivers lost balance so that this mass transit rolled to the side of the road where there were many gaps, "(Interview with Martin Sitepu as Head of the Regional Disaster Management Agency (BPBD) Karo on September 18, 2017).*

Trucks rolled over, as a result, truck passengers consisting of 35 school children were injured, one of whom was declared dead on behalf of Boris Sidebang (15), a resident of Kutarayat Village, Naman Teran District. The victim died was brought to Kabanjahe General Hospital.

> *"The children wanted to go to school because they were in the afternoon. Of the 35 passengers, one died. All the victims were evacuated to Kabanjahe General Hospital for treatment. Two people were referred to Efarina Hospital for serious injuries. We are still collecting data on The same incident happened at the beginning of February 2016. At that time, the truck carrying 15 refugee children of Mount Sinabung who lived in the relocation village of Siosar became victims, the truck plunged into a 50 meter deep ravine in Jalan Kabanjahe-Siosar, Tigapanah District, Regency Karo. As a result of the accident, Khairunisah Beru Ginting (12) died of bleeding. "(Interview with Martin Sitepu as Head of the Regional Disaster Management Agency (BPBD) Karo on September 18, 2017).*

One of the efforts made to resolve conflicts that occurred due to accidents through *Runggu*. *Runggu* is part of local wisdom. Local wisdom is a social value and has functioned as the principle, control, and rules/mores for defining the habit of maintaining the natural sources. Localwisdom is essential to be understood and implemented in a community in order to keep the environmental balance and preserve it as well (Supriatna, 2008).

> *"Runggu to be recognized as a way to solve common problems with local wisdom and cultural communication. Runggu can help ease the burden on both parties. The problem can be overcome without having to use coercion or expensive fees," (Interview with Roma as a Head of Kesiapsiagaan BPBD Karo 26 April 2018)*

Through *Runggu*, all tailored parties conduct deliberations to resolve common problems and the local wisdom of the Karo region. *Runggu* can be categorized as a compromise that completes a conflict. In its elaboration, Thomas and Killman (2008) explain that compromising is intermediate in both assertiveness and cooperativeness. When compromising, the objective is to find an expedient, mutually acceptable solution that partially satisfies both parties.

> *"The parties involved can finally accept the atmosphere that accidents are unintentional calamities, and perpetrators are forgiven and out of custody" (Interview with Roma as a Head of Kesiapsiagaan BPBD Karo 26 April 2018)*

Compromising falls on a middle ground between competing and accommodating, giving up more than competing but less than accommodating. Likewise, it addresses an issue more directly than avoiding but doesn't explore it in as much depth as collaborating. Compromising might mean splitting the difference, exchanging concessions, or seeking a quick middle-ground position.

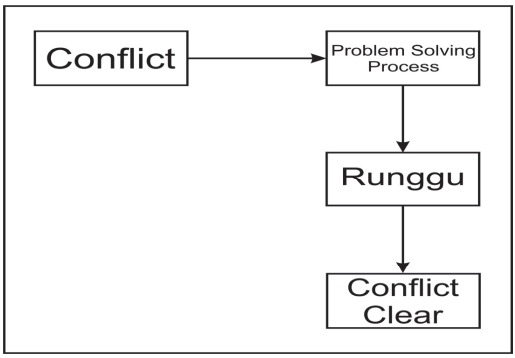

Figure 2. Model a conflict management model with disaster communication using local wisdom, ***Runggu*****.**
Source: (Data diolah 2018)

Local wisdom is the result of the dialectic process between individuals and their environment. Local wisdom is an individual response to its environmental conditions. Individually, local wisdom arises as a result of the process of individual cognitive work as an effort to determine the choices of values that are considered most appropriate for them. As a group, local wisdom is an effort to find shared values as a result of the patterns of relationships that have been arranged in an environment. The form of conflict resolution is one of them with local wisdom in the community (Bakri, 2015:58).

> *"After the process of Runggu complete, the agreement is formed, and the problem is resolved. In the end, the community performs a traditional party with dances as a form of completion of the problem with peace," (Interview with Roma as a Head of Kesiapsiagaan BPBD Karo 26 April 2018)*

In Local Wisdom through *Runggu* through representatives and deliberation processes each gives and offers something at the same time, giving and receiving each other, and minimizing the shortcomings of all parties that can benefit all parties. In the end, the truck driver who

received a sentence and was imprisoned could be free and released from punishment for *Runggu* which had been carried out by the victim and the family of the truck driver.

CONCLUSION

The study found a conflict management model with disaster communication using local wisdom, namely *Runggu*. The substance of this research contributes to knowledge in the form of local cultural values can be used as a communication media for conflict resolution. Suggestions for Karo people are expected to maintain the local culture of *Runggu* as a cultural value that can solve various problems.

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