

Reconstructing Pitu Ulunna Salu Cultural Identity as a Model for Socio-Religious Conflict Reconciliation in Mamasa

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Abstract

This study analyzed the collective identity construction of Pitu Ulunna Salu (PUS) in strengthening peacebuilding efforts in Mamasa, West Sulawesi. The reconstruction of PUS became a peace mission doctrine that reshaped public perceptions of brotherhood and harmony after the regional expansion conflicts, which had triggered ethnic and religious disintegration. The research employed a qualitative case study design, collecting data through in-depth interviews and secondary sources. The findings showed that the reconstruction of PUS cultural identity, as part of the historical alliance of traditional institutions served as a catalyst for reconciliation and conflict mitigation in Mamasa. The community's adherence to traditional values and communal leadership was instrumental in maintaining social harmony, while youth were playing a pivotal role in the ongoing transformation of conflict. This study introduced a conceptual model of Cultural Identity-Based Peacebuilding, which integrated three key elements: traditional authority, collective memory, and youth participation. The model explained how indigenous identity reconstruction functioned not only as cultural preservation but also as a strategic sociopolitical mechanism for sustainable peace. The novelty of this research lay in framing local identity as an active agent in transforming post conflict societies rather than as a passive cultural symbol. A deeper understanding of PUS identity formation enabled the effective application of regional identity in peace processes, enhancing the sustainability of reconciliation. This study provided an empirical and theoretical contribution by bridging indigenous knowledge and contemporary peace studies, offering a replicable model for other multicultural post-conflict contexts.

Keywords: Conflict Reconciliation, Pitu Ulunna Salu, Social Construction, Peacebuilding

Abstrak

Penelitian ini menganalisis konstruksi identitas kolektif Pitu Ulunna Salu (PUS) dalam memperkuat upaya pembangunan perdamaian di Mamasa, Sulawesi Barat. Rekonstruksi PUS menjadi doktrin misi perdamaian yang membentuk kembali persepsi publik tentang persaudaraan dan kerukunan pasca konflik pemekaran wilayah, yang memicu disintegrasi etnis dan agama. Penelitian ini menggunakan desain studi kasus kualitatif, dengan pengumpulan data melalui wawancara mendalam dan sumber sekunder. Temuan menunjukkan bahwa rekonstruksi identitas budaya PUS sebagai bagian dari aliansi historis lembaga adat berfungsi sebagai katalisator rekonsiliasi dan mitigasi konflik di Mamasa. Kepatuhan masyarakat terhadap nilai-nilai tradisional dan kepemimpinan komunal berperan penting dalam menjaga kerukunan sosial, sementara pemuda memainkan peran penting dalam transformasi konflik yang berkelanjutan. Studi ini memperkenalkan model konseptual Pembangunan Perdamaian Berbasis Identitas Budaya, yang mengintegrasikan tiga elemen

kunci: otoritas tradisional, memori kolektif, dan partisipasi pemuda. Model tersebut menjelaskan bagaimana rekonstruksi identitas adat berfungsi tidak hanya sebagai pelestarian budaya tetapi juga sebagai mekanisme sosiopolitik strategis untuk perdamaian berkelanjutan. Kebaruan penelitian ini terletak pada pembingkai identitas lokal sebagai agen aktif dalam transformasi masyarakat pascakonflik, alih-alih sebagai simbol budaya pasif. Pemahaman yang lebih mendalam tentang pembentukan identitas PUS memungkinkan penerapan identitas regional yang efektif dalam proses perdamaian, sehingga meningkatkan keberlanjutan rekonsiliasi. Studi ini memberikan kontribusi empiris dan teoretis dengan menjembatani pengetahuan adat dan studi perdamaian kontemporer, menawarkan model yang dapat direplikasi untuk konteks pasca konflik multikultural lainnya.

Kata Kunci: Rekonsiliasi Konflik, Pitu Ulunna Salu, Konstruksi Sosial, Pembangunan Perdamaian

Introduction

The socio-religious conflicts intertwined with politics in the post-Reformation era have become social issues affecting several regions in Indonesia ¹. Various areas across the archipelago are confronted with the realities of ethnic, religious, and political conflicts, which have led to national crises^{2,3}. These conflicts have had far-reaching consequences for the social, economic, and political lives of the people.

The phenomenon of social and religious conflict remains a serious challenge for Indonesia's multicultural society, particularly in regions with a long history of interethnic and interreligious interaction, such as Mamasa. As an area that serves as a meeting point between Islam and Christianity, Mamasa exhibits complex social dynamics. The conflicts that arise were not only influenced by issues of ethnicity⁴, but also extend into the political issue^{5,6}. The administrative division that established Mamasa as an autonomous regency, thereby separating it from Polewali Mamasa, has contributed to societal fragmentation. As a result of the ongoing division, tensions began to surface

¹ Andik Wahyun Muqoyyidin, "Pemekaran Wilayah Dan Otonomi Daerah Pasca Reformasi Di Indonesia: Konsep, Fakta Empiris Dan Rekomendasi Ke Depan," *Jurnal Konstitusi* 10, no. 2 (2013): 287–310, <https://doi.org/https://doi.org/10.31078/jk1025>.

² Zuly Qodi, "Involusi Politik Pemekaran, Etnisitas, Dan Agama: Tantangan Reformasi Birokrasi Kasus Maluku Utara," *Jurnal Bina Praja* 4, no. 4 (2012): 217–26, <https://doi.org/https://doi.org/10.21787/jbp.04.2012.217-226>.

³ Suyahmo Suyahmo, "Peran Negara Terhadap Konflik SARA Di Indonesia: Kajian Historis," *Antroposen: Journal of Social Studies and Humaniora* 1, no. 1 (2022): 9–19.

⁴ Andi Hasnul Hasanuddin, "Konflik Etnisitas Dalam Pemekaran Wilayah:: Studi Tentang Konflik Etnisitas Dalam Pembentukan Kabupaten Mamasa" (Yogyakarta: Universitas Gadjah Mada, 2005), https://etd.repository.ugm.ac.id/home/detail_pencarian/28552.

⁵ Tabah Maryanah, "Governance Dalam Manajemen Konflik Pemekaran Daerah Kabupaten Mamasa," *Jurnal Ilmiah Administrasi Publik Dan Pembangunan* 4, no. 1 (2013).

⁶ Zulkifli Abdullah, "Kontestasi Elit Lokal Dalam Konflik Politik Pemekaran Daerah (Studi Kasus Konflik Pemekaran Kabupaten Mamasa Di Sulawesi Barat)" (Universitas Indonesia, 2016), <https://lontar.ui.ac.id/detail?id=20433398>.

between groups that expressed support for and opposition to the division. These tensions subsequently led to horizontal conflict.

In addition to political factors and ethnic differences, religious divergence has also become a primary trigger in exacerbating these conflicts, particularly in certain areas such as Aralle, Tabulahan, and Mambi⁷. These regions have become focal points of tension between the Muslim majority groups opposing the division⁸, where social conflicts in several areas of Mamasa have worsened social polarization and created segregation between Muslim and Christian communities that had previously coexisted peacefully⁹. This religious divide has deepened social fractures and undermined the spirit of interfaith harmony that once characterized the region, further complicating efforts toward reconciliation and unity.

In this context, the customary institution in Mamasa has held high moral and social legitimacy in fostering conflict reconciliation¹⁰. Through the Pitu Ulunna Salu customary alliance mechanism, the ethnic and political conflicts have proven to be effectively mitigated, helping to rebuild cross-identity solidarity. The culturally-based reconciliation approach, which prioritizes peace and revives a sense of belonging to an inclusive local identity, can be understood as a dialogical process, where traditional values have been reactivated to address social challenges with political and religious nuances.

Several studies on peacebuilding in Mamasa have been conducted. Some researchers have examined the representation of religion in regional elections,¹¹ the implementation of customary law, and the strengthening of religious leaders' roles in conflict resolution^{12,13,14}. These strategies have been relatively

⁷ Muhammad Sadli Mustafa, "Potret Kerukunan Umat Beragama Di Kabupaten Mamasa," *Al-Qalam* 20, no. 1 (2016): 129–38.

⁸ Rahmad Arsyad and Endang Sari, "Peace Consensus of The Political Identity In Mamasa District," in *Proceedings of the 1st Hasanuddin International Conference on Social and Political Sciences, HICOSPOS 2019, 21-22 October 2019, Makassar, Indonesia* (Makassar, 2020).

⁹ Mohamad Subhan, "Politik, Identitas Dan Konflik Dinamika Dan Resolusi Pemekaran Di Mamasa" (Universitas Indonesia, 2023).

¹⁰ Stepanus Stepanus, Izak Y M Lattu, and Tony Tampake, "Mebulle Bai: Ritual, Ruang Bersama, Dan Rekonsiliasi Masyarakat Lokal Di Mamasa, Sulawesi Barat," *Religio: Jurnal Studi Agama-Agama* 9, no. 2 (2019): 170–96.

¹¹ Mahyuddin Mahyuddin and Muhammad Zaldy Febry, "Representasi Identitas Agama Dalam Pilkada Sebagai Media Resolusi Konflik Etnoreligius Di Mamasa," *Palita: Journal of Social Religion Research* 8, no. 1 (2023): 109–24, <https://doi.org/10.24256/pal.v8i1.3587>.

¹² Mahyuddin Bakri, Muhiddin, Mahyuddin and Silmi Qurota Ayun Ariadin, "Merenden Tedong Di Mamasa: Integrasi Pendekatan Struktural Dan Kultural Dalam Memitigasi Konflik Sosial Keagamaan," *Palita: Journal of Social Religion Research* 9, no. 2 (2024): 178–96, <https://doi.org/https://doi.org/10.24256/pal.v9i2.5220>.

¹³ Stepanus, Lattu, and Tampake, "Mebulle Bai: Ritual, Ruang Bersama, Dan Rekonsiliasi Masyarakat Lokal Di Mamasa, Sulawesi Barat."

¹⁴ Zartika Zartika, "Persepsi Masyarakat Mamasa Tentang Pemberlakuan Ada'Tuo Terhadap Pelaku Pelanggaran" (Universitas Negeri Makassar, 2020).

successful in reducing the potential for conflict and encouraging the community to rebuild social integration. However, there is limited research focusing on the strengthening of the historical identity of the customary alliance in integrating the Mamasa community in the post-communal conflict era.

The objective of this study is to address the existing literature gap concerning the reconstruction of the Pitu Ulunna Salu alliance's identity in the context of peacebuilding. This cultural identity reconstruction has been demonstrated to facilitate conflict transformation and promote peacebuilding development. This approach not only addresses social fragmentation but also reinforces the collective awareness of the Mamasa community about the importance of living harmoniously within diversity. The study provides insights into how the reimagining of the alliance of the seven customary regions, historically grounded in the principles of equality and brotherhood, contributes to conflict reconciliation and peacebuilding in a pluralistic society, transcending religious differences.

Method

This study employed a qualitative method with a case study approach¹⁵ to understand the reconstruction of the collective identity of Pitu Ulunna Salu (PUS) as a strategy for social reconciliation and peacebuilding in Mamasa Regency, West Sulawesi. The research was conducted in two subdistricts, Mambi and Aralle, which were selected due to their central roles in the social unrest that accompanied the political conflict related to the regional expansion that led to the establishment of Mamasa as an autonomous regency. The study commenced in 2024, with the researcher conducting data updates in 2025. During this period, additional data was collected and reviewed from the field sites.

The research data were collected through a combination of methods, including in-depth interviews, limited observation, and document analysis. To this end, the researcher conducted exploratory interviews with a diverse array of participants, including youth leaders, customary leaders, religious figures, government officials, and community members hailing from various ethnic and religious backgrounds. This approach was taken to capture a comprehensive array of perspectives on reconciliation practices. The collection of data was further enhanced by the administration of online questionnaires via Google Forms, which expanded the scope of information and served to validate the primary data. Furthermore, secondary data sources

¹⁵ S Arifianto, *Implementasi Metode Penelitian Studi Kasus Dengan Pendekatan Kualitatif* (Yogyakarta: Aswaja Pressindo, 2018).

were employed to enrich the context of the study. These sources included previous research findings, regional archives, and cultural documentation related to Pitu Ulunna Salu.

The selection of informants was carried out purposively, considering several criteria: possession of knowledge or direct experience with the Pitu Ulunna Salu tradition, active engagement in social or religious activities, participation in the social reconciliation process, and willingness to provide reflective information. In order to expand the data reach, the researcher also employed a snowball sampling technique, wherein initial informants recommended other relevant informants. The validity and credibility of the data were ensured through source and method triangulation, member checking, and audit trail. Source triangulation was conducted by comparing information from various social actors, while method triangulation was carried out by combining the results of interviews, document analysis, and responses from the online questionnaires. The process of member checking entailed the validation of the interpretation outcomes through consultation with key informants, thereby ensuring the precision of the interpretations. Moreover, the audit trail method was implemented by meticulously documenting the entire research process. This approach was adopted to ensure transparency and enable the tracking of the research process.

Data analysis was conducted interactively, following the model proposed by Miles and Huberman¹⁶, which includes three stages: data reduction, data presentation, and conclusion drawing. The reduction process involved sorting and simplifying the interview results and field notes in accordance with the research focus, while data presentation was done thematically to identify patterns of meaning. The final stage, conclusion drawing, was performed iteratively by linking empirical findings with theoretical concepts of identity reconstruction as a peacebuilding strategy¹⁷. Through this systematic analysis process, the study was able to reveal how Pitu Ulunna Salu functions as a cultural mechanism in driving reconciliation and strengthening social cohesion in the post-conflict context of Mamasa.

Results and Discussion

Historical Context of the Pitu Ulunna Salu Confederation

Pitu Ulunna Salu (PUS) is a distinctive indigenous community that has endured in the Mamasa region of West Sulawesi to the present day. The term

¹⁶ Muhammad Rizal Pahleviannur et al., *Metodologi Penelitian Kualitatif* (Sukoharjo: Pradina Pustaka, 2022).

¹⁷ Mahyuddin Mahyuddin, *Metodologi Penelitian Pendekatan Kualitatif Dalam Riset Sosial Agama* (Parepare: IPN PRESS IAIN Parepare, 2022).

"PUS" is lexically defined as "tujuh hulu sungai" (seven upstream rivers). However, from a sociological perspective, it is understood to signify a political and cultural alliance among seven kingdoms in the upper region¹⁸. The existence of this alliance holds both historical and social significance, functioning as a social and political system rooted in a collective value framework. Idham dan Sapriallah¹⁹ pointed out that the history of Pitu Ulunna Salu is primarily transmitted through oral tradition, resulting in a dynamic and polyphonic narrative, without any singular dominant version. In contrast, the formation of political discourse is based on the premise of each region's distinct cultural practices. This suggests that collective memory plays a crucial role in sustaining the continuity of cultural identity within the community²⁰.

Genealogically, the formation of the Pitu Ulunna Salu alliance is rooted in the initiative of the traditional leaders at the time, who agreed to establish a structure based on deliberation and solidarity among the regions. It is undeniable that Pitu Ulunna Salu was born as a response to the social need to create stability in the mountainous region from external threats²¹ and to serve as a conflict resolution mechanism among the small kingdoms in the interior of Mamasa. In the context of Talcott Parsons' (1951) structural functionalism theory²², this customary institutional structure can be understood as a social system that maintains societal balance and integration through norms, values, and complementary roles. Each customary region serves both symbolic and substantive functions. Tabulahan is regarded as the center of civilization and is honored with the title *indo litaq*, functioning as the custodian of ancestral heritage and manager of welfare affairs. Rante Bulahan, titled *tomaq dua takin tomaq tallu sulekka*, plays a role as a military and political force, symbolizing bravery, and is composed of traditional warriors who defend Pitu Ulunna Salu from both internal and external threats. Mambi serves as the deliberative space or the highest council (*lantang kada neneq*), while Aralle, with the title *kada nenek*, *tomaq kadanna Pitu Ulunna Salu*, acts as a diplomatic mediator. Matangnga, titled *andiri tatempon*, *sambaq tamaraponan Pitu Ulunna Salu*, functions as a defensive stronghold. Tabang, honored with the title *baka disuraq*, is the guardian of customary values and norms, and Bambang is responsible for the enforcement of customary law (*suqbuan adaq*). This division of functions is not merely symbolic but reflects the principle of

¹⁸ Arianus Mandadung, *Keunikan Budaya Pitu Ulunna Salu Kondosapata Mamasa, Pemerintah Kabupaten Mamasa* (Mamasa: Sn Pemerintah Kabupaten Mamasa, 2005).

¹⁹ Idham & Sapriallah, *Sejarah Perjuangan Pembentukan Provinsi Sulawesi Barat*, ed. Jamil Barambangi (Solo: Zada Hanifa Publishing, 2015).

²⁰ Maurice Halbwachs, *On Collective Memory* (University of Chicago press, 2024).

²¹ Wawancara dengan MZ, tokoh pemuda Pitu Ulunna Salu, 30 Juni 2024.

²² Alexandra Turner, Jonathan H. & Maryanski, *Fungsionalisme*, Terjemahan (Yogyakarta: Pustaka Pelajar, 2010).

functional differentiation, as proposed by Niklas Luhmann (1984)²³, where social stability was achieved through the specialization of roles within an interdependent social system.

The emergence of this structure can be attributed to an adaptive response to the needs of the interior communities of Mamasa to establish a governance system that was secure, inclusive, and balanced between symbolic and political power in the past. This system is also characterized by a series of interwoven mechanisms that serve to maintain equilibrium and prevent the accumulation of power in any single entity. This demonstrates that, since the pre-modern era, the communities in the mountainous regions of Mamasa have developed a form of participatory governance based on customary deliberation. This form of governance aligns with the concept of communitarian governance.²⁴ Consequently, the Pitu Ulunna Salu customary alliance constitutes not merely a cultural heritage but also a local model of social governance oriented toward peace and consensus.

In the contemporary context, the reconstruction of the meaning of Pitu Ulunna Salu can be understood as a process of revitalizing collective identity to strengthen social integration in the post-conflict period. The values of *gotong royong* (mutual cooperation), *musyawarah* (deliberation), and peace, which are embedded within the customary system, serve as social capital. This social capital has been shown to strengthen cohesion among ethnic and religious groups^{25,26}. Empirical observations during the conflict reconciliation process demonstrate that identity reconstruction can be a powerful tool in conflict resolution. The reinterpretation of this structure indicates that the Mamasa community has reactivated ancestral values as a cultural strategy for building reconciliation and sustainable peace. In essence, Pitu Ulunna Salu functions as a symbolic space in which the community engages in the renegotiation of identity, solidarity, and social legitimacy amidst the dynamic forces of political and social transformation.

The Pitu Ulunna Salu customary alliance, a phenomenon that has endured to the present day, serves as a testament to the dynamic nature of cultural identity. It underscores the notion that cultural identity is not fixed but is subject to continuous reconstruction in response to the prevailing social

²³ Cecilia Dockendorff, "Antihumanismo o Autonomía Del Individuo Ante Las Estructuras Sociales: La Relación Individuo-Sociedad En La Teoría de Niklas Luhmann," *Cinta de Moebio. Revista de Epistemología de Ciencias Sociales*, no. 48 (2013).

²⁴ Amitai Etzioni, "A Communitarian Perspective on Sustainable Communities," in *Community and Sustainable Development* (Routledge, 2018), 40–51.

²⁵ Yosbekasa Yosbekasa, "Ma'renden Tedong: Rekonstruksi Perdamaian Dalam Ritual Ma'renden Tedong Dari Perspektif Johan Galtung Di Kecamatan Sesenapadang Kabupaten Mamasa" (Institut Agama Kristen Negeri Toraja, 2023).

²⁶ Beverly Kean Smith, *A Phonological Reconstruction of Proto-Pitu Ulunna Salu* (Texas: The University of Texas at Arlington, 1993).

and political contexts. This confederation functions as a cultural framework that links the past with the present, thereby rendering customary values not only a cultural memory but also a source of moral legitimacy in the establishment of community-based peace. Consequently, the Pitu Ulunna Salu customary system is not only historically relevant but also possesses adaptive capacity in addressing the challenges of multiculturalism and social integration in the modern era.



Figure 1. Lantang Kada Nene Traditional House in Mambi (Researcher's personal document)²⁷

The Confederation of Pitu Ulunna Salu was a region with a historically entrenched connection, having formed as a political and social entity that has persisted for centuries in Mamasa Regency. The existence of Pitu Ulunna Salu was inextricably linked to the ancestral legacy that had been meticulously transmitted across generations. The PUS territory had been unified by genealogical ties, strong customary values, traditions, and social norms. The values of brotherhood, deliberation, and peace served as the foundational principles of daily life in Mamasa. The maintenance of social stability and harmony among community members has been a defining characteristic of their collective identity, distinguishing them from other regions.

²⁷ The West Sulawesi provincial government renovated the Lantang Kada Nene traditional house as a symbol of the Pitu Ulunna Salu traditional community and a historical landmark. It is located in the center of the Mambi district. The purpose of the renovation is to revitalize and preserve the culture, while also serving as a medium for developing cultural character, which is a crucial factor in maintaining a civilized lifestyle in Mamasa Regency. Funded by the state budget, the rebuilt traditional house was inaugurated by the West Sulawesi Provincial Government in 2022.

Religious Political Conflict in the Pitu Ulunna Salu Mamasa Region

Political conflicts in Indonesia have been demonstrated to be frequently associated with the emergence of autonomous regions and the delineation of territory^{28,29}. This phenomenon can be attributed to the competitive nature of political positions, which often draw contestants from various interest groups. In the case of Mamasa, the conflict that occurred was a consequence of the arguments for and against establishing Mamasa Regency as an autonomous region. The formation of the Mamasa regency was marked by divergent viewpoints among its subdistricts, which culminated in conflict in Aralle, Tabulahan, and Mambi (ATM). Notably, this region was characterized by a predominant opposition to the integration into Mamasa, underscoring the complexity of regional and cultural dynamics in the context of administrative and political integration³⁰.

Studying local politics and decentralization in Mamasa Regency, Sofian Munawar (as cited in Rinoza and Buomana) demonstrated that the decision of some regions to reject joining Mamasa after its separation from Polewali-Mamasa Regency in 2002 was influenced by the perception of certain residents that Pitu Ulunna Salu would be a more suitable name for the new regency. The subjects indicated that the appellation in question was more congruent with the historical values and local wisdom they had heretofore upheld³¹. This rejection contributed to the prolonged period of unrest that occurred from 2002 to 2005, resulting in fatalities. The conflict resulted in significant destruction, with hundreds of homes damaged and numerous casualties on both sides. This crisis led to a mass exodus of Mamasa residents, with thousands seeking refuge elsewhere in the regency. In this context, religious sentiment inevitably surfaced, creating polarization within the community. Those who opposed the territorial expansion, predominantly Muslim, departed from Mamasa and relocated to Muslim communities in Polewali City and several Muslim villages outside Mamasa. Those who favored the expansion, predominantly Christian, decided to remain in Mamasa.

²⁸ Neneng Sobibatu Rohmah, "Elit Dan Pemekaran Daerah; Konflik Antar Elit Dalam Proses Pembentukan Provinsi Banten," *CosmoGov: Jurnal Ilmu Pemerintahan* 4, no. 1 (2018): 90–105, <https://doi.org/https://doi.org/10.24198/cosmogov.v4i1.15925>.

²⁹ Lukman Rais et al., "Analisis Konflik Politik Pasca Pembentukan Daerah Otonomi Baru," *Jurnal Sosiologi Andalas* 9, no. 2 (2023): 106–24, <https://doi.org/https://doi.org/10.25077/jsa.9.2.106-124.2023>.

³⁰ Hamdar Arraiyah, "Menuju Damai Dengan Kearifan Baru (Studi Kasus Pasca Konflik Di Aralle, Tabulahan Dan Mambi)," *Al-Qalam* 11, no. 2 (2018): 26–42.

³¹ Renal & Buamona Risman Rinoza, *"Bumi Dan Manusia Mamasa; Sebuah Ihwal Tentang Perubahan Sosial-Ekologi Di Dataran Tinggi Sulawesi"* (Bogor: Sajogyo Institut, 2019).

According to Jubba, religion possesses numerous powers and functions, one of which is the presence of threats within it³². Religion is frequently characterized by two diametrical functions: as a wellspring of tranquility or peace, and concomitantly as a wellspring of threat or disaster for life. This phenomenon can be attributed to the multifaceted nature of religion, which can be utilized by certain actors for diverse objectives that align with their interests. For instance, the establishment of Mamasa Regency prompted discussions concerning ethnic and religious sentiments among both proponents and opponents of the new region, thereby impacting the relationship between Muslim and Christian communities.

The phenomenon described above illustrates a political conflict with religious undertones, which is undoubtedly linked to the issue of the politicization of identity and religion. The political tension that subsequently manifested in religious discourse encompasses not only the act of labeling but also the existence of individuals or groups. Assyaukai's research indicates that the most prevalent forms of identity-based exploitation in Indonesia pertain to ethnicity and religion³³. In the context of escalating political maneuvers by elites that have become increasingly uncontrolled, the employment of ethnic and religious identity politics has not only encouraged intolerant behavior but has also deviated from the primary objectives of the regional expansion policy.

When observing the political conflict in Mamasa, it is imperative to recognize the escalating trend of religious politicization in Indonesia that has been observed in recent years. The implementation of the 1998 reform, with its ambitious goals to establish an emancipatory political system free from the misuse of primordial and intolerant issues, has yet to be fully realized³⁴. The occurrence of politically motivated religious conflict in Mamasa, if not effectively addressed, has the potential to result in the reemergence of these conflicts. The influence of customary practices and cultural ties is deeply rooted in Mamasa, which has the potential to result in the dominance of certain ethnic and religious groups within the Pitu Ulunna Salu region³⁵.

³² Hasse Jubba, *Kontestasi Identitas Agama: Lokalitas Spritual Di Indonesia* (Yogyakarta: The Phinisi Press, 2019).

³³ Luthfi Assyaukanie, "Religion as a Political Tool: Secular and Islamist Roles in Indonesian Elections," *Journal of Indonesian Islam* 13, no. 2 (2019): 454–79, <https://doi.org/10.15642/JIIS.2019.13.2.454-479>.

³⁴ Zainuddin Syarif, Syafiq A Mughni, and Abd Hannan, "Post-Truth and Islamophobia Narration in The Contemporary Indonesian Political Constellation," *IJIMS: Indonesian Journal Of Islam And Muslim Societies* 10, no. 2 (2020): 199–225, <https://doi.org/https://doi.org/10.18326/ijims.v10i2.199-225>.

³⁵ Djoni Juli, Sabudin Sabudin, and Joni Sius, "Singgungan Adat Dan Budaya dalam Menentukan Pilihan Politik Pada Masyarakat di Kabupaten Mamasa," *Melo: Jurnal Studi Agama-Agama* 2, no. 2 (2022): 60–74.

Reconstruction of the Cultural Identity of Pitu Ulunna Salu as a Medium for Reconciliation of Socio-Religious Conflicts

The historical narrative of the Pitu Ulunna Salu community is predominantly transmitted through oral tradition. Consequently, the historical development of the Pitu Ulunna Salu community is characterized by a multitude of conflicting accounts, leading to significant ambiguity regarding the precise temporal origins of this community. However, other estimates suggest that the Pitu Ulunna Salu declaration may have been first made around the 15th century AD³⁶.

Pitu Ulunna Salu is a region with a profoundly entrenched historical connection, having been established as a political and social entity that has persisted for centuries in Mamasa Regency. The existence of Pitu Ulunna Salu is inextricably linked to the ancestral legacy that has been transmitted through generations. The territory of Pitu Ulunna Salu is constituted by a confederation of kingdoms united by genealogical ties, strong customary values, traditions, and social norms. The values of **gotong-royong** (mutual cooperation), **musyawarah** (deliberation), and peace form the foundation of daily life in Pitu Ulunna Salu. The purpose of these values is to maintain social stability and harmony within the community.

Historically, Pitu Ulunna Salu functioned as a customary institution that regulated social, political, and spiritual relations between small kingdoms in the region. The prevailing values of the nation reflect a collective orientation toward peace and togetherness. In the context of the escalating prominence of insular religious identities, the reconstruction of PUS values emerges as a compelling alternative model for social cohesion, grounded in the rich tapestry of local cultural identities.

According to Berger and Luckmann, knowledge and meaning are created through social processes, rather than being inherently present in the world³⁷. The concepts of knowledge and meaning are manifestations of how individuals and groups interpret experiences and communicate within their social lives. For instance, the Pitu Ulunna Salu community is regarded as a collective identity that provides a framework for understanding the importance of brotherhood. The maintenance of these constructs is achieved through socialization, wherein all community members are encouraged to internalize the norms and beliefs associated with the customs of the Pitu Ulunna Salu region. The reconstruction of this context of cultural identity by the community is a component of efforts to establish reconciliation for the conflict

³⁶ Sapriallah and Idham, *Sejarah Perjuangan Pembentukan Provinsi Sulawesi Barat*, Kedua (Solo: Zada Haniva Publishing, 2015).

³⁷ Peter Berger and Thomas Luckmann, "The Social Construction of Reality," in *Social Theory Re-Wired*, 3rd edition (London: Routledge, 2023), 92–101.

in Mamasa following the prolonged period of unrest caused by regional expansion that led to religious conflict. The community endeavors to fortify the Pitu Ulunna Salu identity, seeking to cultivate social harmony in the face of adversity and the peril of conflict.

The reconstruction of the Pitu Ulunna Salu identity as a strategy for reconciling socio-religious conflict in Mamasa can be seen in the contents of the joint agreement witnessed by the government, police, and a number of community leaders, especially after the October 2004 riots³⁸. There were three points of agreement that describe the reconstruction of this identity. First, there is the promise to live in harmony and peace as a family in the Pitu Ulunna Salu tradition. Secondly, the promise was made to disregard all past issues and commence the establishment of a familial unit, emulating the example set by our forebears. Thirdly, any individual who instigates an act that undermines the brotherhood of Pitu Ulunna Salu will be subject to stringent disciplinary measures in accordance with religious doctrine and the ancestral counsel of Manurungan Botto. Those who deliberately incite conflict may be subjected to physical retribution, including lethal force, as outlined in the ancestral code.

The agreement that was reached in the aftermath of the riots that were caused by the expansion of the Mamasa region contained three main points of agreement. These points emphasized brotherhood in the Pitu Ulunna Salu hadat region. This agreement was a reconciliation strategy that was implemented in order to reduce the conflict that had divided the community based on religious and regional identities. The Pitu Ulunna Salu tradition, a long-standing system deeply entrenched within the local community, is regarded as a foundational principle for the restoration of harmony that has been compromised by the ramifications of conflict. This finding indicates that effective conflict resolution necessitates a dual approach, encompassing both structural and cultural dimensions^{39,40}. A cultural approach has the potential to facilitate dialogue, mutual understanding, and collaboration among conflicting parties, thereby contributing to the establishment of a more robust and inclusive peace⁴¹.

³⁸ Arsyad and Sari, "Peace Consensus of The Political Identity In Mamasa District."

³⁹ Masdar Hilmy, "Rekonstruksi Paradigma Teori Dan Resolusi Konflik Agama-Etnik: Sebuah Diskursus Teoritik," in *Resolusi Konflik Islam Indonesia*, ed. Thoha Hamim (Yogyakarta: PT. LKis Pelangi Aksara, 2007), 25-35.

⁴⁰ Annisa Istiqomah and Delfiyan Widiyanto, "Resolusi Konflik Berbasis Budaya Tionghoa-Jawa Di Surakarta," *Jurnal Civics: Media Kajian Kewarganegaraan* 17, no. 1 (2020), <https://doi.org/DOI.10.21831/jc.v17i1.28754>.

⁴¹ Muhammad Sahlan et al., "Pendekatan Budaya Dalam Resolusi Konflik Politik Aceh: Suatu Catatan Reflektif," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 16, no. 1 (2022): 28-41.

According to Syafri, the development of social solidarity can be facilitated by the mobilization of attributes inherent in shared identities⁴². In a broader sense, ethnic groups can function as a means to defend shared interests. In the context of the Mamasa community, the concept of "solasuhung" (brotherhood) in the local language is one of the social assets of this identity reconstruction. The conventional community area, characterized by collective bonds among its members, is conceptualized as a unified historical progenitor to foster cohesion within the Mamasa community. According to the accounts of multiple informants, there is a belief that a common ancestor, known as Grandma *Pongka Padang*, exists. This community group, which comprises seven sub-districts, has its own set of norms and customs. The community members perceive a sense of brotherhood, bound by shared history, values, and culture⁴³. This assertion is further substantiated by the findings of Saprillah and Idham, who determined that the inter-regional alliance within Pitu Ulunna Salu is predicated on the principles of equality and brotherhood⁴⁴. This suggests that no single community within the Pitu Ulunna Salu region exerts uncontested dominance. This is a pivotal factor in resolving the conflict in Mamasa. Pitu Ulunna Salu serves to reinforce the notion that cultural kinship has the capacity to transcend religious divisions, thereby fostering a sense of unity that serves to discourage the occurrence of sectarian violence.

One function of cultural identity is to serve as a kind of association, wherein the most salient element of that identity is its correlation to the uniqueness, boundaries, or core substance of a culture⁴⁵. For instance, within the Pitu Ulunna Salu kingdom, the local community fosters robust communal bonds, underpinned by a shared sense of kinship, due to their adherence to autonomous legal systems within their territorial jurisdiction. One of the most valued principles of the Pitu Ulunna Salu community is customary law, based on the principle of "ada tuo." This principle can be straightforwardly interpreted as a legal institution that invariably prioritizes the resolution of disputes through deliberation and consensus, eschewing the use of violent means to achieve this objective. This customary institution continues to be deeply entrenched and steadfastly upheld in various regions of Mamasa Regency⁴⁶.

⁴² Yulizar Syafri, *Kontekstualisasi Kesukubangsaan Di Perkotaan* (Jakarta: Institut Antropologi Indonesia, 2010).

⁴³ Smith, *A Phonological Reconstruction of Proto-Pitu Ulunna Salu*.

⁴⁴ Saprillah and Idham, *Sejarah Perjuangan Pembentukan Provinsi Sulawesi Barat*.

⁴⁵ Bambang Sugiharto, *Kebudayaan Dan Kondisi Post-Tradisi: Kajian Filosofis Atas Permasalahan Budaya Abad Ke-21* (Yogyakarta: Kanisius, 2019).

⁴⁶ Debora Tiku Ampulembang and Tony Tampake, "Dekonstruksi Budaya Pada Gelar Indo'dalam Masyarakat Adat Di Mamasa," *LOGON ZOES: Jurnal Teologi, Sosial Dan Budaya* 6, no. 2 (2023): 69–84.

Table 1. Pitu Ulunna Salu Customary and the Main Function of each Customary Alliance Area

Customary territories	Main function	Social value	Implications for reconciliation
Tabulahan (<i>Indo litaq</i>)	Welfare manager and ratifier of customary deliberation decisions	Wisdom, social responsibility, and balance in life.	Moral legitimacy in conflict resolution
Rante Bulahan (<i>Tomaq dua takin tomaq lallu sulekka</i>)	Military and political power; guardian of the stability of customary territories	Leadership, courage, and loyalty to the fellowship.	Ensuring peace through enforcement of customary law and collective protection.
Mambi (<i>Lantang kada neneq</i>)	The highest deliberation center	Customary democracy, deliberation, solidarity,	Becoming a space for deliberation and consensus; strengthening a culture of dialogue in resolving conflicts.
Aralle (<i>Indona kada neneq</i>)	Internal and external liaison (customary diplomacy); chairman of customary council	Communication, openness, and diplomacy.	Creating harmonious cross-cultural relationships and strengthening reconciliation networks.
Matangnga (<i>Andiri tatempon</i>)	The fortress of defense and guardian of customary deliberation.	Determination, courage, and loyalty to traditional values.	Protecting the reconciliation process from the threat of conflict; becoming a symbol of social resilience and commitment to peace.
Tabang (<i>Baka disuraq</i>)	Holder of heirlooms and guardian of deliberation decisions.	Loyalty to tradition, continuity of values, and justice.	Maintaining the integrity of customary decisions; ensuring that the values of wisdom are passed down to strengthen collective identity.
Bambang (<i>Suqbuan adaq</i>)	Executor of customary law; liaison between regions; archivist of deliberation results	Responsibility, and social justice.	Ensure the implementation of the results of the deliberations fairly

Source: Processed from findings and information from 2025 interview results

In the context of Pitu Ulunna Salu, the implementation and maintenance of customary law is achieved through the collaborative efforts of seven kingdoms, each of which plays a distinct yet complementary role in this process. The concept of "*ada' tuo*" (*ada'* = rules, *tuo* = life). *Ada' tuo* means rules of life for life. *Ada' tuo* is the basis of customs in Mamasa Regency with the expression "*Tuo Tammate Mapia Tangkadake, Siriwa Ada' Tuo Ditampa Bulawan Dikondo Tedong*". Which means, no matter how difficult a problem, it can always be resolved well without sacrificing human life. It is constructed by the community to be consistently upheld. The utilization of these time-honored values within the community has been demonstrated to facilitate the resolution of conflicts that arise within the community. This approach has been observed to encompass the response to contemporary socio-political dynamics. Consequently, the formation of the Pitu Ulunna Salu cultural identity is firmly embedded in regional customs that prioritize intergroup harmony and mutual respect. This identity is reinforced through the strengthening of customary institutions. The local government has issued regulations regarding the repositioning of Pitu Ulunna Salu customary leaders, who facilitate the resolution of community problems. Consequently, customary institutions have been established at the village, sub-district, and regency levels in Mamasa.

According to Fruitz and Rubin, a significant procedure that can be employed to resolve conflict is to fortify norms of justice as a more integrative solution. Integrative solutions are occasionally accompanied by previously identified alternatives, but more crucially, they necessitate the development of new alternatives, a process that demands creativity and imagination⁴⁷. The success of the Pitu Ulunna Salu community in mitigating religious tensions is inseparable from efforts to preserve local customary laws and institutions within a broader peacebuilding framework. In a region such as Mamasa, where religious and ethnic diversity is a source of both wealth and tension, the utilization of conflict resolution strategies through the customary legal system is a distinctive approach to peacebuilding. This strategy offers a path to reconciliation that is devoid of violence, marking a unique contribution to conflict resolution efforts in Mamasa.

In the aforementioned context, the process of reconstructing the Pitu Ulunna Salu identity can be regarded as a redefinition of symbols, narratives, and customary legal practices. This reconstruction aims to strengthen cooperation between groups and religions. The historical roots and customs of a given society are interpreted within the realm of developing social harmony

⁴⁷ Jeffrey Z. Pruitt, Dean G & Rubin, *Teori Konflik Sosial*, Terjemahan (Yogyakarta: Pustaka Pelajar, 2011).

and peacebuilding. These practices serve to reinforce a shared cultural identity and facilitate social interaction and dialogue among socio-religious groups. The community has effectively cultivated the Pitu Ulunna Salu cultural identity in the Mamasa region, achieving a notable reduction in group and religious polarization within society. In the aftermath of conflict, this reaffirmation of customary identity functions as a social conduit, facilitating the restoration of trust among residents across religious and political divisions. The reconstruction process is carried out through the revitalization of the role of traditional and religious leaders, the revivification of symbols of togetherness, and the affirmation of local historical narratives as social capital. Consequently, Pitu Ulunna Salu functions not solely as a repository of cultural heritage but also as a strategic instrument in the establishment of sustainable peace and the enhancement of social cohesion in Mamasa.

Table 2. Elements of the Pitu Ulunna Salu Reconstruction

Elements	Description	Objective	Social impact
Recovery of historical narrative	Re-exploring the narrative of peaceful coexistence between Muslim and Christian communities in the history of Pitu Ulunna Salu.	Fostering awareness among the younger generation about the importance of cross-ethnic and inter-religious cooperation in building social integration.	Reducing prejudice and increasing awareness of a harmonious past.
Integration of customs and formal law	Aligning the customary values of Pitu Ulunna Salu with the formal legal system in resolving social conflicts	Develop legal mechanisms that respect customary traditions, while accommodating the principles of state law.	Increase the legitimacy of conflict resolution, create a more inclusive sense of justice, and strengthen harmony between groups.

Source: Processed from findings and information from 2025 interview results

The customary rules implemented in the Pitu Ulunna Salu region are primarily intended to impose sanctions based on community behavior. Customary sanctions are instruments employed to motivate communities to adhere to established norms and refrain from violations. These sanctions may take various forms, including warnings, fines, or other educational measures, and are designed to encourage compliance with established norms. Consequently, customary institutions in the Pitu Ulunna Salu region function not only as regulatory mechanisms for community behavior but also as

facilitators of collective awareness regarding the significance of maintaining cohesion and solidarity. These institutions serve as the primary foundation for addressing the challenges posed by conflict in the Mamasa region.

The presence of customary institutions in Mamasa serves to further bolster their position, a stance that is reinforced by local government policies that formally acknowledge and protect the rights of "indigenous communities." Regulation Number 10 of 2021, for instance, establishes the legal foundation for the acknowledgement of customary communities and customary institutions in Mamasa. This regulation is the result of the local government's initiative to strengthen the role of customary institutions in Mamasa, including in the Pitu Ulunna Salu area. This perspective aligns with the views of prominent thinkers such as Habermas (1984), who argued that the successful coexistence of diverse social groups within a society is contingent upon the establishment of a universally applicable value system. This value system, according to Habermas, must be capable of being rationally debated and free from all forms of moral contestation, thereby ensuring acceptance among all parties involved⁴⁸. From a peacebuilding perspective, this situation demonstrates how cross-sectoral collaboration has played a role in peace education. This is particularly salient in the context of peacebuilding in conflict-affected regions such as Mamasa, where an approach centered on reconciliation and education has been demonstrated to be more efficacious in engendering sustainable peace^{49,50}.

The reconstruction of the strong collective identity of Pitu Ulunna Salu ultimately resulted in a shift in focus from religious differences to the commonalities shared by Pitu Ulunna Salu residents. Confronted with escalating religious tensions during the political years, the people of Mamasa reaffirmed their identity as a means of mitigating communal conflict. This shift signaled the onset of a cultural reconstruction process, wherein the traditional values of Pitu Ulunna Salu underwent adaptation to address contemporary socio-religious challenges. The re-institutionalization of the Pitu Ulunna Salu cultural identity has been demonstrated to be an effective peace-building mechanism in the Mamasa region.

⁴⁸ Dave Lumenta, "Nasib Multikulturalisme Indonesia Dalam Modernitas Dan Kapitalisme Neoliberal," in *Pluralisme, Dialog Dan Keadilan: Tantangan Berdemokrasi Dalam Negara Republik Indonesia* (Yogyakarta: Interfidei, 2011).

⁴⁹ Susi Fitria Dewi et al., "Conflict Resolution Education Design in Indonesia," *The International Journal of Interdisciplinary Educational Studies* 17, no. 1 (2022): 39.

⁵⁰ Muh Aditya Ibrahim et al., "Horizontal Conflict Resolution Related to Belief in Religious Tolerance in Multi-Cultural Society in Indonesia," *International Journal Of Humanities Education and Social Sciences* 2, no. 6 (2023).

The Role of the Pitu Ulunna Salu Organization in Building Peace

The ability of the community of Mamasa to maintain peace in the aftermath of conflict is predicated on the synergy among its constituent elements. This synergy is the key to anticipating potential sources of division within the community. In this context, not only community leaders from the hadat community play a role in maintaining unity among the mountain people, but also youth through the Pitu Ulunna Salu organization contribute to mitigating socio-religious conflict in Mamasa. The Pitu Ulunna Salu youth organization has emerged as a unifying force, prioritizing reconciliation efforts through open dialogue and interfaith activities. This organization has been instrumental in fostering inclusive dialogue among the younger demographic, a crucial step in the process of eliminating prejudice and fostering mutual respect.

The employment of diverse strategies in the process of peacebuilding constitutes a fundamental element in the attainment of successful conflict resolution^{51,52}. The Pitu Ulunna Salu community's success in fostering reconciliation in the context of religious conflict can be attributed to its capacity to establish a sense of collective identity through organizational frameworks. In response to issues of socio-political and religious conflict, various figures advocate for peace and social development. In this particular context, the active participation of religious leaders, educators, young people, and politicians in a variety of organizations underscores the significance of fostering social harmony through the promotion of social cohesion and collective action for the benefit of the larger community. The concept of brotherhood is a recurring theme in the discourse among the youth across Pitu Ulunna Salu figures, thereby contributing to the facilitation of conflict resolution within the community.

Table 3. Names of Pitu Ulunna Salu Youth Organizations

Organization Names	Organizational Identity
IPMAPUS (Ikatan Pemuda Pelajar Mahasiswa Pitu Ulunna Salu)	Student Organization
GEMA PUS (Gerakan Mahasiswa Pitu Ulunna Salu)	Student Organization
PERMA PUS (Persatuan Mahasiswa Pitu Ulunna Salu)	Student Organization
IP-PUS (Ikatan Pemuda Pelajar Mahasiswa Pitu Ulunna Salu)	Student Organization

⁵¹ Anju Nofarof Hasudungan et al., "Transformasi Kearifan Lokal Pela Gandong Dari Resolusi Konflik Hingga Pendidikan Perdamaian Di Maluku," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 5, no. 1 (2020): 37–50.

⁵² Erond L Damanik and Yakobus Ndona, "Alignment: Conflict Resolution through Sulang-Silima among Pakpaknese, Indonesia," *Asian Journal of Social Science* 50, no. 2 (2022): 96–103.

KKB-PUS (Kerukunan Keluarga Besar Pitu Ulunna Salu)	Communities
KKB Mambi PUS (Kerukunan Keluarga Besar Mambi Pitu Ulunna Salu)	Communities

Source: Processed from findings and information from 2025 interview results

The Pitu Ulunna Salu youth organization has been known to facilitate discussions that bring together leaders from both Muslim and Christian communities. These meetings provide a platform for open dialogue, where issues of religious tension are discussed and resolved before they escalate. The Pitu Ulunna Salu organization plays a crucial role in mediating religious tensions in Mamasa through both formal and informal mechanisms. The youth organization facilitates dialogue between religious leaders and community members to reaffirm their commitment to social harmony. This finding lends further credence to the hypothesis that the synergy and role of youth are effective in enhancing interfaith harmony through persuasive communication^{53,54}.

According to Mustofa, the process of peacemaking through informal approaches involves a series of mediation processes that take place outside of formal rules intended to prevent conflict escalation⁵⁵. The various figures who are members of the Pitu Ulunna Salu organization promote the importance of peaceful coexistence within society. These initiatives not only serve to enhance interfaith cooperation in daily activities but also play a pivotal role in fostering trust between religious and ethnic groups. By addressing and dispelling prevalent stereotypes, these efforts contribute to the cultivation of positive relationships, thereby further reducing the likelihood of conflict. In this context, they consistently promote a cultural identity that prioritizes harmony, shared responsibility, and mutual respect as a manifestation of the cultural traditions of the Pitu Ulunna Salu communities.

As a traditional community rooted in ancestral values and an egalitarian social system, Pitu Ulunna Salu plays a strategic role in building and maintaining peace in Mamasa. The confederal structure of seven kingdoms reflects a social mechanism that balances power, morality, and deliberation. The organization's actions are guided by the principles of harmony, justice, and collective responsibility, which are fundamental tenets in its cultural

⁵³ Deandlles Christover, "Peran Pemuda Lintas Agama Dalam Meningkatkan Kerukunan Umat Beragama Di Provinsi Kalimantan Timur," *Jurnal Paradigma (JP)* 8, no. 2 (2019): 114–28.

⁵⁴ Ryansani Oktavian and T Turtiantoro, "Sinergitas Pemerintah Kota Salatiga Dan Stakeholder Dalam Menjaga Kerukunan Umat Beragama," *Journal of Politic and Government Studies* 9, no. 4 (2020): 197–208.

⁵⁵ Imam Mustofa, "Peran Organisasi Masyarakat Dalam Membangun Harmoni Pasca Konflik Antara Masyarakat Pribumi Dengan Masyarakat Pendatang Di Lampung Tengah," *Penamas* 31, no. 1 (2018): 205–26.

context. This commitment to these principles positions the organization as a symbol of cultural identity, while also functioning as a mechanism for conflict resolution and social cohesion maintenance. The deliberative function of Mambi, the moral authority of Tabulahan, the stabilizing power of Rante Bulahan, and the mediating roles of Aralle and Bambang demonstrate how the traditional system can transform into a local model of inclusive reconciliation. In the contemporary context, the values upheld by Pitu Ulunna Salu persist in their relevance as social capital for the establishment of sustainable peace. These values act as a conduit between tradition and the present necessity for social justice, solidarity, and harmony among communities.

Conclusion

The construction of the Pitu Ulunna Salu collective identity has proven effective in mitigating socio-religious conflict in Mamasa. The reactivation of ethnic attributes has been shown to foster a sense of unity that transcends religious affiliation. This, in turn, enables communities in the Mamasa region to prevent escalating social disintegration and foster long-term peace. The social strength inherent in the history of customary associations fosters community members' ability to listen and provide a fraternal space for others. This collective awareness has been demonstrated to play a role in the mitigation of inter-religious tensions within the Mamasa community. The findings of this study underscore the importance of traditional community structures in peacebuilding efforts, particularly in areas with significant religious diversity. The Pitu Ulunna Salu indigenous community's capacity to address modern challenges, including social and religious conflict, is demonstrated through the revitalization of traditional values such as deliberation, solidarity, balance, and respect for differences. The confederal structure of seven kingdoms—which share moral, political, spiritual, and deliberative functions—embodies the principles of community-based reconciliation, where social justice and collective agreement are fundamental. Therefore, this identity reconstruction not only serves to revive cultural memory but also fortifies social mechanisms that are oriented towards dialogue, mediation, and the integration of local values in the realm of peace governance.

The theoretical contribution of this research lies in expanding the social reconciliation paradigm, not solely relying on formal institutional or legal models, but on a cultural-communitarian approach that positions local wisdom as a source of conflict resolution. The Pitu Ulunna Salu model illustrates how cultural identity can serve as an epistemic instrument in comprehending socio-religious dynamics, as well as symbolic capital that fosters value-based reconciliation. The policy implications that can be drawn

are the importance of integrating the values of Pitu Ulunna Salu into regional development policies and community-based conflict resolution strategies. The local government, in conjunction with religious and traditional institutions, has the capacity to establish a cross-sectoral collaborative forum. This forum could position traditional leaders as social mediators, strengthen multicultural education at the local level, and mainstream cultural approaches in social policy. Consequently, the reconstruction of the Pitu Ulunna Salu cultural identity functions not solely as an academic discourse but also as a practical foundation for sustainable and inclusive peacebuilding in Mamasa.

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