

	Profetika: Jurnal Studi Islam P-ISSN: 14110881 E-ISSN: 25414534 Vol. 27, No. 1, 2026, pp. 263–278 https://doi.org/10.23917/profetika.v27i01.16374	
Received January 23, 2026	Revised April 26, 2026	Accepted May 29, 2026

Youth Conflict Reconciliation in the Social Dynamics of Mountain-Coastal Communities: A Sustainable Peace Framework for the SDGs in Kalabahi Alor

Ahmad Atang¹, Syarifuddin Darajad², Muhammad Abdullah³, Muhammad Ardi Firdiansyah⁴, Shofia Adzkia⁵

^{1,2}Sociology Study Program, Universitas Muhammadiyah Kupang, Indonesia

³Elementary School Teacher Education Study Program, STKIP Muhammadiyah Kalabahi, Indonesia

⁴Riset and Consulting Pocily, Indonesia

⁵Fiqh am, Al-Azhar University, Egypt

¹ahmadatang0502@gmail.com, ²udinalor19@gmail.com,

³muhammad@stkipmuhammadiyahkalabahi.id, ⁴ardifirdiansyah67@gmail.com,

⁵shofiaadzkia55@gmail.com

Abstract

Objective: This study aims to analyze the dynamics of social conflict between youth and the conflict reconciliation process in the context of mountain-coastal communities in Kalabahi, Alor Regency. This study focuses on understanding how conflicts are formed, developed, and resolved through social mechanisms based on local wisdom. **Theoretical Framework:** This study uses the perspective of Conflict Sociology and Conflict Transformation which views conflict as a social phenomenon that not only needs to be resolved, but also transformed into a force in building sustainable social cohesion. **Literature Review:** Youth social conflict from the perspective of local social dynamics, conflict reconciliation as a socio-cultural mechanism and social dynamics of mountains and coasts in the framework of traditional alliances. **Method:** This study uses a qualitative approach with a phenomenological type to explore the subjective experiences of youth and communities involved in the conflict. Data collection techniques were carried out through triangulation, including observation, in-depth interviews, and documentation, which were analyzed using qualitative data analysis techniques. **Results:** The findings indicate that inter-youth conflict is influenced by social identity factors, historical memory, and the weak role of formal institutions. Conflict reconciliation can be carried out by identifying the roots of the conflict and integrating legal and cultural approaches in a sustainable manner through collaboration between local governments, security forces, and community leaders. Local wisdom mechanisms such as cross-alliance kinship relations, customary deliberations, and socio-cultural practices have proven effective in rebuilding trust and social cohesion. **Implications:** Sustainable Development Goals (SDG 16) in building inclusive and sustainable youth conflict reconciliation through the synergy of customary institutions and formal institutions. **Novelty:** Developing a reconciliation model based on mountain-coastal dynamics in a contextual and adaptive Conflict Transformation perspective.

Keywords: reconciliation, conflict, youth and social dynamics, peace, sustainability.

INTRODUCTION

Conflict between youth is an important part of the social dynamics of society towards social change as a result of the gap between traditional values and modern values which are not well controlled by social institutions or institutions [1][2]. Conflict between youths is a conflict between individuals involving groups of youths who threaten each other in an anarchic manner, both verbally and non-verbally in the form of physical and psychological violence which results in moral and material losses [3].

Nationally, conflicts between youth in Indonesia often occur and are quite widespread throughout Indonesia, but the roots of the conflict in each region of Indonesia vary according to the social and cultural conditions of each region [4]. In general, the forms of conflict between youths that occur in Indonesia usually take the form of physical fights between students, fights between village youths due to differences in ideology and ethnic or religious identity, as well as socio-economic conflicts due to increasing unemployment [5].

The dynamics of social conflict between youth in Indonesia usually last quite a long time, because it is more in the form of physical violence that can result in physical disability or death. In addition, social conflict between youth usually takes the form of gang-based violence that further fuels revenge and ego of each group creating a false solidarity for the sake of short-term interests, so that youth conflict like this can cause fear and loss in society, because conflict between youth is usually spontaneous or planned [6].

Conflicts between youth in East Nusa Tenggara also often occur, due to differences in interests and ego over false solidarity among youth who are very easily included in the circle of conflict. Ethnic diversity and the appearance of individual identity with the support of one-sided arrogant groups are the main problems of prolonged social conflict, resulting from consuming alcoholic beverages outside the customary and cultural values that have been constructed from generation to generation in the social life of the people of East Nusa Tenggara, because alcoholic beverages in the traditions and culture of the people of East Nusa Tenggara are also constructed in traditional rituals from generation to generation as a social identity, including traditional rituals in resolving social conflicts that occur in the socio-cultural area of the people in the East Nusa Tenggara region [7].

Social conflict between youths that occurred in Kalabahi City is also an important part of the social dynamics of society, where very rapid social changes are not balanced with the ability of society in the circle of social change, it will result in these social conflicts, because Kalabahi City as the center of the Capital of Alor Regency will become the center of urbanization of society from several sub-districts in Alor Regency creating a plurality of society in almost all aspects of life. Conflict occurs due to the plurality of society that is not managed by social institutions in a more professional system [8].

Social conflicts between youth in Kalabahi City, based on oral and media literacy, occur almost evenly across every sub-district in Kalabahi City. However, the names of villages that are well-known by the community often trigger conflicts between youth in Kalabahi City are in the areas of Batutenata, Habeleng, Lanbo, Moepali, Kadelang, and Welai Barat Village. If these conflicts between youth in these villages are not resolved quickly, they can have an impact on the economy, as Kalabahi City is a major center of economic circulation both within and outside Alor Regency [9].

Social conflicts between youth in Kalabahi City often last for a long time, because in every conflict between youth there is always a grudge, and it involves youth in other villages because of friendship even though the values of friendship that are built only exist in a pseudo solidarity system. In addition, social conflicts between youth in Kalabahi City often cause physical casualties that result in medical treatment, because in the event of conflict between youth always use sharp weapons for close range (Machetes) and long range (Arrows and explosives) [10].

Local terms are often used in youth conflicts between villages in Kalabahi City to indicate the identity of youth who are often in conflict, these social communities and tribal names are often carried into circles of conflict between youth in Kalabahi City with the terms Pantar village children, Wetabua village children, Batu Tanata village children, Welae village children and others, so that these conflicts can have an impact on larger social conflicts if customary institutions, religious institutions and legal institutions do not respond quickly in dealing with this incident [11].

Conflict reconciliation is a strategic step in resolving conflicts between youth in Kalabahi City, because with the conflict reconciliation process, a meeting point can be found to reunite differences in views after the conflict, as in the Reconciliation carried out by the Welae Extended Family and the Dulolong Extended Family after the conflict between Wetabua youth and Welae youth in Kalabahi City in 2025. This conflict reconciliation was carried out by traditional leaders of the Dulolong Community and traditional leaders of the Welae community because socio-historically these two social communities are bound in traditional alliance solidarity for a long time in the Alor traditional philosophy which states that the Welae people and the Dulolong people are brothers [12].

From the perspective of Conflict Sociology, conflict is understood as a consequence of inequality in social structure, struggle for resources, and weak distribution of power in society [13]. Meanwhile, the Conflict Transformation approach emphasizes that conflict not only needs to be resolved, but also transformed into an opportunity to build more constructive and sustainable social relationships [14][15]. Thus, youth conflict reconciliation needs to be understood as a multidimensional process that encompasses structural, cultural, and relational dimensions within society.

Within the global framework of the Sustainable Development Goals (SDGs), particularly goal 16 (Peace, Justice and Strong Institutions), youth conflict reconciliation has a strategic position in creating a peaceful, inclusive and just society [16][17]. Conflicts that are not resolved constructively have the potential to hinder social development, weaken local institutions, and increase the risk of social disintegration, particularly in peripheral areas like Alor. Therefore, integrating local reconciliation practices with the global development agenda is an urgent need in this study.

Although numerous studies have been conducted on inter-youth conflict, most research remains descriptive and has yet to develop a comprehensive conceptual framework to explain the process of sustainable reconciliation. Furthermore, previous research tends not to integrate global theoretical approaches with local contexts and ignores the role of social dynamics in mountain and coastal communities as important variables in the conflict and reconciliation process. These limitations indicate a significant research gap, particularly in connecting local, theoretical, and global dimensions within a coherent analytical framework.

Based on these gaps, this study offers novelty through the development of a conceptual framework for youth conflict reconciliation based on the social dynamics of mountain-coastal communities, integrated with the Conflict Sociology and Conflict Transformation approaches. This research focuses not only on conflict resolution but also on transforming conflict into a social force that promotes community cohesion and sustainability. Furthermore, the integration with the Sustainable Development Goals (SDGs) framework provides a novel contribution in connecting local practices with the global development agenda. Thus, this study is designed to explore in depth two key questions: how the process of social conflict reconciliation between youth takes place in the local context of Kalabahi, and how the social dynamics of mountain and coastal communities shape, influence, and simultaneously transform the reconciliation process.

LITERATURE REVIEW

Youth Social Conflict from the Perspective of Local Social Dynamics

Social conflict between youth is a sociological phenomenon inseparable from the dynamics of social change, particularly in multicultural societies experiencing rapid value transformation. The literature shows that conflict between youth often arises as a manifestation of tension between deeply rooted traditional values and modern values that have been introduced without adequate social internalization. In this context, youth occupy a liminal position; on the one hand, they are agents of change, but on the other, they are vulnerable to being trapped in false solidarity built on emotions, group identity, and short-term interests. Sociological studies view youth conflict not simply as an act of individual deviance, but as a structural phenomenon influenced by weak social control, dysfunctional social institutions, and inequality in the management of cultural diversity [18].

Inter-youth conflicts in various regions of Indonesia, including East Nusa Tenggara, show relatively similar patterns: group involvement, the use of physical violence, and the interpretation of village, ethnic, or regional identities as symbols of social difference. These identities are then reproduced in the form of gangs or youth groups, reinforcing exclusivism and perpetuating the cycle of conflict. In the context of Kalabahi City, inter-youth conflicts do not occur in isolation but are closely related to the dynamics of urbanization, population mobility, and social diversity that have not been fully managed by formal and informal social institutions. The literature shows that these conflicts are often triggered by individual factors such as excessive alcohol consumption, but then escalate into group and even community conflicts due to false bonds of solidarity and primordial sentiments. Thus, youth conflicts in Kalabahi can be understood as micro-conflicts that have the potential to metamorphose into meso- and macro-conflicts if not addressed comprehensively [19].

Conflict Reconciliation as a Socio-Cultural Mechanism

In the sociology of conflict literature, reconciliation is understood as a social process of restoring post-conflict relationships through finding common ground, acknowledging mistakes, and rebuilding social trust. Reconciliation is not only formal and legal, but also cultural and symbolic, especially in communities with strong traditions. Studies in the Alor context show that reconciliation approaches that rely solely on positive law often encounter social impasses because they do not fully address the cultural and historical roots of the conflict. The literature confirms that conflict reconciliation among youth in Kalabahi City is more effective when implemented through an integration of legal and cultural approaches [20].

Traditional values, kinship ties, and local philosophies, such as the brother-sister relationship between the highlands and the coast, serve as social capital capable of reducing conflict escalation and restoring social cohesion. From this perspective, reconciliation is not defined as the instant elimination of conflict, but rather as a continuous social process that restructures social relations between youth groups. A custom-based reconciliation approach also demonstrates that the youth conflict in Kalabahi is not rooted in a clash between highland and coastal cultural values, but rather in the deviation of the younger generation's behavior from mutually agreed-upon traditional values. Therefore, the involvement of traditional, religious, and community leaders is a key element in building social legitimacy for the reconciliation process and preventing the recurrence of conflict [21].

Social Dynamics of Mountains and Coasts in the Framework of Traditional Alliances

Literature on Alor society shows that social relations between highland and coastal communities have historically been built on a foundation of traditional alliances, inter-tribal marriage bonds, and complex kinship systems. The dynamics of conflict in Kalabahi City cannot be separated from the alliance structure, as youth conflicts have the potential to be drawn into

larger alliance identities if not promptly controlled by social institutions. Within the framework of cultural sociology, traditional alliances serve as mechanisms of social integration that maintain a balance between differentiation and solidarity. The literature indicates that practices such as child adoption, inter-tribal marriage, and the use of kinship symbols serve as cultural strategies to mitigate conflict and restore social harmony [22].

METHODOLOGY

This study uses a qualitative research method. The approach used is also a qualitative approach, while the type of research used is a case study [23]. This study uses triangulation data collection techniques, including observation, interviews, and documentation. The results of the data collection are then analyzed using qualitative data analysis techniques [24]. A qualitative approach was used to examine conflict and reconciliation as social practices related to customary values, kinship relations, and traditional alliance structures in the mountains and coasts of Alor Island. In the context of sustainable development, this approach also aims to identify the contribution of local culture-based reconciliation mechanisms in strengthening social cohesion, preventing horizontal conflict, and promoting community-based peace. This perspective is directly relevant to SDG 16 (Peace, Justice, and Strong Institutions) through strengthening community-based conflict resolution, and SDG 11 (Sustainable Cities and Communities) through preserving cultural values and local wisdom as the basis for the social sustainability of multicultural societies [25][26].

Data collection techniques included participant observation, in-depth interviews, and documentation [27]. Participant observation was used to directly observe youth social interaction patterns, post-conflict situations, and reconciliation practices involving traditional leaders, religious leaders, security forces, and local government. These observations also aimed to understand the social context of the conflict, such as village areas, centers of economic activity, and youth gathering places, which often serve as arenas for interaction and potential sources of social friction [28]. In-depth interviews were conducted with key informants, including traditional leaders, religious leaders, youth leaders, security forces, and community members directly and indirectly involved in the conflict and reconciliation process. These interviews aimed to explore their perceptions, subjective experiences, and interpretations of the roots of the conflict, the role of alcohol, youth group solidarity, and the effectiveness of legal and customary approaches in conflict resolution. Documentation included the collection of written and visual data, such as local archives, records of conflict events, reconciliation agreement documents, and photographs of customary activities and community meetings relevant to the research process [29]. The research instruments included a semi-structured interview guide, observational field notes, and a document analysis format. The interview guide was flexibly designed to allow for in-depth exploration of emerging issues, while field notes were used to capture social dynamics, symbolic expressions, and cultural contexts not always revealed through formal interviews.

Data analysis was conducted qualitatively using an interactive analysis model, which includes three main stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting, categorizing, and summarizing data from interviews, observations, and documentation to focus on key research themes, such as the roots of youth conflict, the role of pseudo-solidarity, customary reconciliation mechanisms, and social relations between the highlands and the coast. Data presentation was structured in a descriptive-analytical narrative format, supplemented by informative quotes from informants to strengthen the validity of interpretations and clarify patterns of relationships between data. The conclusion drawing stage involved a systematic interpretation of the findings, accompanied by an internal verification process to ensure the consistency and rigor of the analysis [30]. Data validity was maintained through triangulation of sources and methods, comparing data from interviews, observations, and documentation, and checking for consistency of information across informants. Thus, the research findings are expected to be not only methodologically valid but also provide conceptual contributions to the study of

social conflict, local wisdom-based reconciliation, and the strengthening of sustainable social peace in multicultural indigenous communities such as Kalabahi City, Alor Regency [31].

Table 1. Research Method Used in This Study

Aspect	Description
Type of Research	Qualitative research with a case study design
Approach	Qualitative approach focusing on conflict and reconciliation as social practices
Research Objective	To analyze social conflict dynamics and local wisdom-based reconciliation in mountain and coastal communities of Kalabahi City
Rationale for Approach	To understand customary values, kinship relations, traditional alliances, and their contribution to sustainable peace and social cohesion
Key Figures Analyzed	Traditional leaders, religious leaders, youth leaders, security forces, local government, and community members
Main Data Sources	Observation, in-depth interviews, and documentation
Method of Analysis	Interactive qualitative data analysis model: data reduction, data display, and conclusion drawing/verification
Theoretical Framework	Social conflict theory, local wisdom-based reconciliation, youth group solidarity, social relations between highland and coastal communities, and SDG 16 & SDG 11 frameworks
Focus of Analysis	Roots of youth conflict, pseudo-solidarity, customary reconciliation mechanisms, and social relations between highland and coastal communities
Expected Outcome	Methodologically valid findings and conceptual contributions to the study of social conflict and strengthening peace based on local wisdom in multicultural indigenous communities

RESULTS AND DISCUSSION

Reconciliation of Conflicts Between Youth in the Social Dynamics of Mountain and Coastal Communities in Kalabahi

The results of the study on social conflicts between youth in the social dynamics of the mountain and coastal communities in Kalabahi City only refer to the cultural identity revealed through customs that show the family relationships that have been built between the Abui Tribe, the Adang Tribe and the Alor Tribe according to custom in Alor Regency, while the social conflicts between youth that occurred in Kalabahi City Regency have nothing to do with the values of the alliance that has been built by the people of Alor Island from generation to generation.

Social conflict between youth in Kalabahi City, if reviewed further sociologically, then from the main roots of the triggers of conflict including individual and group conflicts, conflicts of interest, cultural conflicts and conflicts of social change in this study, the results of the study are more directed at individual conflicts that have an impact on the apparent solidarity of youth groups who have the same social problems in community life in Kalabahi City, Alor Regency [32].

Several literature findings show that the main root of the conflict between youths that occurred in Kalabahi City, is the Consumption of Alcohol by underage youths in the central area of public roads in Kalabahi City which does not provide a sense of comfort to road users and residents whose homes are in the conflict area between youths. Several research findings show that Consuming Alcohol in pseudo-solidarity among Youth in an instant will be replaced by conflict when the youth who consume alcohol are in unconsciousness (Drunk), because they have consumed too much alcohol outside the health standards and cultural values within the scope of local wisdom of the indigenous people of Alor Regency.

Some oral literacies also explain that social conflicts between youth have existed for a long time, especially fights between gangs in Kalabahi City. The social conflict that occurred in

2025 was part of the evolutionary process of conflicts between village youth in previous years with slightly different models and patterns in line with the level of population mobilization in the Kalabahi City area which increases every year. However, on the other hand, these conflicts between youth do not have a big impact because the influence of social media is very limited and difficult to develop because the government's control function over social media access is very strong [33].

The involvement of Batutanata Village, Wetabua Village, Pantar Village, Kadelang Village, Moepali Village, New Village, Welae Village in social conflicts between youths has existed and is rife since the 1980s to 2023, in the same form, but the conflict evolved in a different way, where in the post-conflict reconciliation process using the same approach involving community leaders, traditional leaders and religious leaders of each conflicting village.

The area that frequently experiences material and moral losses from conflicts between youths in Kalabahi City from year to year is Kampung Lama in Kalabahi sub-district, Alor Regency. This is because Kampung Lama is geographically located at the center of economic mobilization of the people of Kalabahi City and its surroundings. Kampung Lama is the main center of economic civilization in Kalabahi City. This is because Kampung Lama is in the center that connects the process of distributing goods and services throughout the Alor Island region using land transportation, and also serves as a meeting point for youth groups according to their respective interests [34].

The strategic location of Kalabahi City with its seaport is also seen by the youth to show group identity in the form of gangs between youth whose hangout areas. In the perspective of conflict, the formation of the hangout area by the youth has been naturally arranged by each youth community, as well as becoming the center of the power struggle of each youth group in the Kalabahi City area, although from a security perspective the possibility of the conflict can be quickly suppressed because it is in the territorial area of the Alor Police, but the conflict has had an impact on the weakness of economic mobility throughout the island of Alor, Alor Regency. Several oral literacies explain that the conflict between youth in Kalabahi City has had an impact on the weakening of economic activities starting from the closure of shops, restaurants, and traditional markets which are all located and active in the Kalabahi City area [35].

Alor Police data on cases of conflict between youths in Kalabahi City shows that the conflict between youths that occurred in Kalabahi City was mostly carried out by minors. It began with acts of violence and brawls between youths. The magnitude of the conflict that spread to inter-village communities was influenced by the emergence of uncontrolled social media through WhatsApp and Facebook messages, which resulted in conflict between tribal community alliances in Kalabahi City, which sociologically these communities show themselves as people from Pantar Village, Wtabua People, Tanata Stone People, Moepali People, Welae People and others [36].

Social Conflict between youth in Kalabahi City occurred in 2025, where all components of society and government were involved in efforts to find a model for conflict resolution between Wetabua Youth and Welae Youth which had an impact on the designation of the socio-cultural identity of the mountain extended family (Abui) and the coastal extended family (Alor), because the social conflict between the youth had triggered a socio-cultural gap between the Abui Community in the mountainous area and the Alor Community in the coastal area in the Kalabahi City area. Conflict Resolution was carried out by the Alor Regency Government together with the Police Chief, Kodim, Prosecutor's Office, the Leadership of the Alor Regency DPRD and the NTT Regional Police, supported by Sociological thinking from academics from the Alor Region carried out together with community leaders, Religious Leaders, traditional leaders, and youth leaders to find the root of the main problem of the conflict and the Post-Conflict reconciliation model.

The results of the reconciliation found that the main roots of the conflict between youth in Kalabahi City include: First: The habit of the young generation in consuming excessive alcoholic beverages in public places resulting in conflicts between youths which have an impact on the losses of the Kalabahi City community both morally and materially and morally. Second: These conflicts spread to community conflicts because the appropriate conflict reconciliation model has not been found, because the demands for conflict resolution using a positive legal approach are felt by each conflicting social community to find a deadlock in the perspective of the conflict in the social scope of each community between the choice of using a positive legal perspective or customary law based on traditions and culture born from local wisdom values. and Third: These community conflicts are suspected to be influenced by the spirit of tribal primordialism where the intellectual actors involved in the conflict have not yet found the right conflict reconciliation model to restore social conditions to be more stable after the conflict, with a temporary conflict resolution model carried out by the security forces to reduce the ongoing conflict.

The results of further research studies indicate that: From the three important aspects of the main roots of the conflict above, the local government and the Alor Resort Police have reduced the conflict by conducting security operations in several areas that are detected as prone to conflict, by providing directions to youth and the community to stop the conflict, while simultaneously conducting operations on Illegal alcoholic beverages which are suspected to be the main source of drinks for the younger generation outside the standard which results in intoxication and at the same time triggers conflict between youth in Kalabahi City. While on the other hand, actors who personally carry out actions that are legally detrimental materially or morally from the positive legal aspect will be given sanctions in accordance with the provisions of criminal law applicable in the Unitary State of the Republic of Indonesia. and the resolution of conflicts between tribal communities is resolved in a traditional manner with a social historical approach to Alor which prioritizes the values of the Taramiti Tominuku Traditional Philosophy: We are all brothers for the social relations of the Abu community, and kakari Fatang Photo: Brother and Sister Mountains and Beaches which have the same meaning among the Alor people in the coastal area of Kalabahi City,

Post-Conflict Reconciliation between Wetabua Youth and Welae Youth was traditionally resolved by the elders of the Dulolong community and the elders of the Welae Community in a meeting of the Dulolong and Welae Extended Families of Binongko Village at the Kapitan Welae House in the Traditional Alor Customary Government Alliance, which became a symbol of the bonding of family relations between the descendants of Dulolong and Welae, because in terms of kinship, the Wetabua Community's ancestors came from Dulolong. The peak of the resolution of the Youth Conflict in the Dulolong and Welai Tribe Communities was then carried out at the Alor-pantar Kingdom Alliance House, which is located in the center of Kalabahi City. The presence of key figures according to custom became one of the models of conflict reconciliation between Youth in Kalabahi City, the term Inang Pukong Amang Pukong Fofang Jadi Ubong Jadi became the main bonding tool for conflict resolution because this term has the meaning of Aunt and Uncle or Aunt and Uncle Biological children adopted children in the view of the Alor people are the main roots of blood ties that can be a guideline for resolving conflicts between youth in Kalabahi City.

From several descriptions of the study of Conflict Reconciliation between Youth in the Social Dynamics of Mountain and Coastal Communities in Kalabahi City, Alor Regency above, it can be concluded that Conflict Reconciliation between youth can be carried out by knowing the main roots of the conflict and resolved by using a legal approach and a cultural approach that is carried out continuously between the Regional Government, security forces, and key figures of social communities, both mountains and coasts in the Alor Island region, Alor Regency, which are historically related by marriage and family ties.

Social History of Social Relations in the Dynamics of Social Conflict in Mountain and Coastal Communities in Kalabahi

In the Local Perspective, the Alor people are very sensitive in maintaining harmonious social relations. Historically, the Alor people and the Abui people have been strongly bound in traditional alliances for the areas in the Alor Alliance area and the Aniansi Abui area in the Alor Islands region. In the Alor Regency Government literature, it explains that the largest traditional alliance on Alor Island is the Abui Alliance in the Mountainous area and from the Abui alliance then spread to form 4 alliances that have strong kinship and blood relations, including the Kolana Traditional Alliance, the Pureman Traditional Alliance, the Mataru Traditional Alliance, and the Batu Lolong Traditional Alliance. While in the coastal area there is a Traditional Alliance which in the Alor Regency Regional Government literature calls it the Munaseli Alliance. The Munaseli Alliance then spread into five Alliances where three alliances are in the Pantar Island Region, namely the Pandai Alliance, the Baranusa Alliance and the Balagar Alliance while two alliances are on Alor Island, namely the Malua-Kui Alliance and the Alor-Bunga Bali Alliance [37]. Within the framework of the Sustainable Development Goals (SDGs), particularly Goal 16 (Peace, Justice, and Strong Institutions), this traditional alliance structure can be understood as a form of local social institution that plays a role in maintaining stability, preventing conflict, and building social governance based on trust and cultural legitimacy.

Further study shows that the Welae Community has strong kinship ties in the traditional alliance of the big mountains which includes the Kolana Mataru, Batulolong and Pureman areas, some oral literature also provides an illustration that there are also kinship ties with the Malua-Kui Alliance in the Southwest Alor District due to marital and kinship ties, so that the issues of conflict between youth in the city of Kalabahi experienced by youth in the same Alliance if not controlled properly by social institutions, both Customary Institutions, religious institutions and legal institutions will have an impact on larger conflicts - in traditional alliances that have been rooted for generations. Likewise, the Wetabua community has a blood relationship with the Dulolong community in the North West Alor District which is strongly tied in the Alliance of Adang Sepuluh Kampung, Alor Tiga Kampung and Alor Tiga Kampung in the North West Alor District, Alor Regency, that the conflict is also not controlled by customary institutions, religious institutions and legal institutions properly, it will have a greater impact on the large alliances above it, namely the Alliance of Adang Sepuluh Kampung, Alor Tiga Kampung and Alor Tiga Kampung in the North West Alor District, Alor Regency [38]. From the perspective of SDG 16, this condition emphasizes the importance of strengthening local institutions and community-based conflict resolution mechanisms to prevent conflict escalation and build an inclusive and equitable society [17].

Several literary works in local history explain that social conflict between traditional communities on the island of Alor Pantar has occurred for centuries after the emergence of two major alliances, Abui and Munaseli. Furthermore, the historical journey also revealed social conflicts between the Batulolong Mataru Kolana and Pureman Alliances, then also between Malua-Kui and Batulolong. Meanwhile, in the Coastal Region, there were also conflicts between the Alor and Adang (Bunga Bara and Maupelang) alliances, conflicts between the Alor Bunga Bali and Alor Dulionong alliances, and the Alor and Malua Kui alliances. Meanwhile, in the Pantar Island region, there was a conflict between Pandai and Munaseli, Baranusa and Pandai, Balagar and Munaseli, so that the folk stories from these literacies became part of the identity symbol, which if not controlled by all social institutions, both customary, religious and legal properly, could be twisted by young people who do not yet understand well about traditional conflict literacy in historical literacy, which will trigger conflicts that have an impact on community conflict at the cultural level.

However, reconciliation and conflict resolution are built through intermarriage relationships between alliances where each man will take a woman as a wife and or concubine from each alliance, for example, a woman from Alor-Bunga Bali is married to a man from the Kolana Alliance, a woman from the Alor Alliance is married to the Baranusa Alliance, the Alor Alliance is married to the Batulolong Alliance, the Baranusa Alliance with Pandai, the Balagar Alliance with Alor, the Kui Alliance with the Alor Alliance, Kui with Batulolong,

Batulolong with Mataru and Pureman and so on so that this approach becomes a model of reconciliation and conflict resolution between traditional alliances in the Pantar Island region.

Some oral literature of the Alor Tribe explains that the marital relationship between the coastal and mountainous communities on Alor Island has given rise to a philosophy of kinship among the Alor people, both in the mountains and on the coast, with the term Kakari Opung Anang Foto Fatang or siblings-in-law, so that in conflict resolution, family relationships will be drawn between one another, so that family and kinship relationships will be found from one generation to another. With this condition, the conflict between youth in Kalabahi City can quickly ignite and can also be quickly resolved by each community alliance with a cultural approach [39]. In the context of SDG 16, this practice reflects a form of restorative justice based on local culture that can build sustainable peace through the reconstruction of social relations, not simply the cessation of conflict.

The Conflict Reconciliation Model also occurs in the Alor Alliance community area of 3 villages, Pura 7 villages and Adang ten villages in the Alor Barat Laut District area that in addition to intermarriage between Alor and Pura, Alor and Adang, Pura and Adang each Alliance also uses the method of reconciliation and Conflict resolution through the adoption of adopted children between alliances, which then in the Alor Alliance area is known as the term Ubong jadi Fofang Jadi or biological children and adopted children. Adopted children and biological children are then cared for together without any discrimination, where these adopted children will become a liaison between the alliances in order to build social cohesion between Alliances.

This phenomenon is seen in the case of the conflict between Wetabua youth and Welai youth, where one of the most effective conflict resolution models is to invite the elders of the Welae and Wetabua communities together in the facilitation at the house of Kapitan Welae in the Traditional Alliance, where in the historical social Kapitan Welae is one of the figures of the Alor Dulolong Community who has a very close blood relationship with the Welae Community in the District of Alor Barat Daya, as well as the Wetabua Community which is historically a descendant of Alor Dulolong who also has a close relationship with Kapitan Welae. And from this conflict resolution model, the Wetabua and Welai Community was brought together by all components of social institutions, both religious institutions, customary institutions and legal institutions to resolve the conflict between Wetabua youth and Welai youth at the main house of the Alor-pantar Kingdom Traditional Alliance in Kalabahi City [40]. In line with SDG 16, this practice demonstrates the importance of inclusive, participatory, and community-based institutions in resolving conflicts and strengthening social trust in dispute resolution mechanisms.

From a theoretical perspective, social conflict between youth in a stratified society such as in Alor can be analyzed using the Conflict Sociology approach which emphasizes that conflict is a consequence of unequal power relations, distribution of resources, and differences in values that are not managed institutionally [13]. This theory views conflict not merely as a social dysfunction, but as an inherent phenomenon in dynamic societies. In this context, the conflict between youth in Kalabahi reflects the tension between traditional alliance-based identities and social changes triggered by modernization and urbanization. Therefore, conflict resolution cannot be achieved through a repressive approach but requires strategies that can manage differences constructively.

The Conflict Transformation approach provides a more comprehensive analytical framework by positioning conflict as an opportunity to build more just and sustainable social relations. In this approach, reconciliation is understood as a transformational process that focuses not only on ending violence but also on changing social structures and patterns of intergroup relations [14][15][41]. Local wisdom-based reconciliation practices in Alor, such as intermarriage and cross-alliance adoption, can be seen as concrete forms of conflict transformation rooted in cultural values. This approach demonstrates that local communities

possess the internal capacity to manage conflict independently without relying entirely on external intervention.

Table 2. Social History and Conflict Transformation Framework in Mountain and Coastal Communities

Variable	Indicators	Concept	Output
Social History	Traditional alliances, historical conflicts	Historical relations between mountain and coastal communities	Social solidarity
Social Relations	Kinship, traditional marriage, customary adoption	Social relations based on brotherhood and cultural values	Social cohesion
Social Interaction	Intergroup interaction, urbanization	Intensity of social interaction within society	Social dynamics
Social Conflict	Youth conflict, identity conflict	Differences in interests and social identities	Social tension
Social Institutions	Customary institutions, religious leaders, government	Conflict control and mediation mechanisms	Social stability
Local Reconciliation	Traditional deliberation, cultural dialogue	Local wisdom-based conflict resolution	Social peace
Conflict Transformation	Restorative justice, relationship recovery	Transformation of conflict into social harmony	Sustainable peace

In contemporary peace studies, the concept of reconciliation is closely linked to trust-building and restorative justice. Reconciliation aims not only to end conflict but also to restore social relations damaged by violence [42][16]. In the Alor community context, family values and kinship philosophy are key social capital in rebuilding trust between groups. This aligns with the restorative justice approach, which emphasizes dialogue, acknowledgment of wrongdoing, and restoration of relationships as the core of conflict resolution.

Within the global framework of the Sustainable Development Goals, particularly SDG 16, building peaceful and inclusive societies is a key prerequisite for sustainable development. SDG 16 emphasizes the importance of reducing violence, strengthening institutions, and increasing access to justice for all [42][17]. In this context, local wisdom-based reconciliation practices in Alor can be positioned as a form of local governance that contributes to achieving these global targets. The existence of customary, religious, and community institutions as key actors in conflict resolution demonstrates that informal institutions play a strategic role in building peace at the local level. Furthermore, the social dynamics of mountain and coastal communities in Alor demonstrate a complex interaction between geographic, cultural, and structural factors in shaping patterns of conflict and reconciliation. Mountain communities, which tend to maintain traditional kinship structures, interact with coastal communities that are more open to external influences. This interaction creates a dynamic space for social negotiation, where conflicts can arise and be resolved through adaptive mechanisms. From this perspective, reconciliation is not only a social process but also a mechanism for adaptation to changes in the broader social environment.

Reconciliation practices in Alor demonstrate that social cohesion can be built through the integration of traditional values and modern needs. Local wisdom, such as the Kakari philosophy of Opung Anang Foto Fatang, serves not only as a cultural symbol but also as a normative principle for managing social relations. Integrating these values with modern approaches to conflict resolution, such as mediation and participatory dialogue, can produce a more effective and sustainable reconciliation model. This demonstrates that a hybrid approach between the local and the global is key to managing conflict in multicultural societies.

Thus, youth conflict reconciliation in Kalabahi not only has local relevance but also makes a significant contribution to the development of conflict and peace theory. This study demonstrates that local practices can be a source of innovation in formulating contextual and adaptive reconciliation models. In relation to SDG 16, these findings emphasize that peacebuilding is inextricably linked to strengthening the capacity of local communities to manage conflict independently and sustainably. Therefore, integrating global theory with local practices is a strategic step in enriching academic studies while supporting the achievement of sustainable development goals.

SDGs-Based Analysis of Youth Conflict Reconciliation in Kalabahi

The findings of this study demonstrate that youth conflict reconciliation in Kalabahi reflects a locally grounded mechanism for achieving sustainable peace, which is closely aligned with the Sustainable Development Goals (SDGs), particularly SDG 16 (Peace, Justice, and Strong Institutions). The recurring conflicts among youth are not merely individual disputes but are embedded within broader social dynamics involving identity, historical memory, urbanization, and weak institutional control. Therefore, conflict resolution requires approaches that address both structural and cultural dimensions.

From the perspective of SDG 16, the reconciliation process observed in Kalabahi highlights the importance of inclusive and participatory institutions. Customary leaders, religious leaders, government officials, security forces, and community representatives collectively contribute to conflict mediation and trust restoration. This collaborative approach strengthens local governance capacity and promotes social justice by ensuring that conflict resolution is accepted and legitimized by the community. Such mechanisms reduce the likelihood of recurring violence and contribute to long-term social stability.

The study also reveals the strategic role of local wisdom in supporting sustainable peacebuilding. Traditional philosophies such as Taramiti Tominuku and Kakari Opung Anang Foto Fatang provide moral foundations for reconciliation by emphasizing kinship, brotherhood, and collective responsibility. These cultural values function as informal social institutions that complement formal legal mechanisms. Consequently, reconciliation becomes a process of restoring relationships rather than merely ending disputes, reflecting the principles of restorative justice promoted within contemporary peace studies.

Furthermore, the findings contribute to SDG 11 (Sustainable Cities and Communities) by demonstrating how cultural heritage and traditional alliance systems can strengthen social cohesion in multicultural urban environments. Kalabahi's mountain-coastal social structure provides a unique framework through which historical kinship ties, intermarriage, and customary adoption practices foster community resilience and social integration. These mechanisms help prevent conflict escalation and support harmonious coexistence among diverse social groups. Overall, this study confirms that sustainable peace is more effectively achieved when local cultural resources are integrated with formal institutional frameworks. The Kalabahi experience offers a contextual model of conflict transformation that not only addresses immediate disputes but also strengthens community resilience, social cohesion, and institutional legitimacy, thereby contributing directly to the achievement of the SDGs at the local level.

CONCLUSION

This study confirms that reconciliation of conflict between youth in Kalabahi is a process that is not only a short-term conflict resolution, but also a social transformation rooted in the strength of kinship structures and traditional alliances of mountain and coastal communities. The conflict is influenced by identity dynamics, historical memory, and weak management of social change, so its resolution requires a comprehensive approach. The findings indicate that effective reconciliation can be achieved through the integration of legal and cultural

approaches carried out collaboratively between local governments, security forces, and social institutions such as traditional and religious leaders and local communities. Practices based on local wisdom, such as intermarriage, cross-alliance adoption, and customary deliberations, have proven to be strategic mechanisms for rebuilding trust and strengthening social cohesion in a sustainable manner. From a broader perspective, the findings of this study have strong relevance to the global Sustainable Development Goals agenda, particularly SDG 16, which emphasizes the importance of peaceful, inclusive societies and strong institutions. Local wisdom-based reconciliation in Alor demonstrates that traditional social institutions can serve as important pillars in building peace and social justice, while simultaneously strengthening the legitimacy of conflict resolution at the community level. Thus, the integration of local practices and a global framework not only enriches the theoretical contributions of Conflict Transformation studies but also offers an adaptive, contextual, and sustainable model of reconciliation. Therefore, strengthening the synergy between customary institutions and formal institutions is key to promoting social stability and supporting the achievement of sustainable development at the local and global levels.

Acknowledgements

The authors would like to express sincere gratitude to all institutions and individuals who contributed to the completion of this research. Special appreciation is addressed to Universitas Muhammadiyah Kupang Indonesia, STKIP Muhammadiyah Kalabahi Indonesia, Riset and Consulting Pocily Indonesia and Al- Azhar University Egypt for their academic support, collaboration, and encouragement throughout the research process. The authors hope this scientific article contributes positively to the advancement of knowledge, research development, and international academic collaboration at the global level.

Author Contribution

All authors contributed significantly and collaboratively to the preparation and completion of this research article. Their contributions included conceptual development, data collection, research supervision, financial support, manuscript translation, editing, and final review of the paper. Each author participated actively according to their respective expertise and responsibilities. Furthermore, all authors carefully read, reviewed, and approved the final version of the manuscript before submission and publication in the selected academic journal.

Conflicts of Interest

The authors declare that there are no conflicts of interest related to this research, publication, or authorship of this article. All research activities were conducted objectively, independently, and professionally without any financial, institutional, or personal influence that could affect the results or interpretation of the study. The authors also confirm that the manuscript has not been submitted simultaneously to another journal and complies fully with ethical standards in academic publishing.

REFERENCES

- [1] E. Etzioni-Halevy, *Social Change The Advent and Maturation of Modern Society*. London: Routledge, 2024, doi: <https://doi.org/10.4324/9781003519805>.
- [2] Katubi, "Tara Miti Tomi Nuku: Merawat Toleransi Dalam Tradisi Di Alor, Nusa Tenggara Timur," 2020, doi: <https://doi.org/10.14203/JMI.V44I2.805>.
- [3] H. A. Hasibuan, H. Muchtar, M. Montessori, and S. F. Dewi, "Fenomena Konflik Antar Kelompok Pemuda Desa Silenjeng Dengan Desa Tanjung Morang," *J. Ideol. dan Konstitusi PKP UNP*, vol. 4, no. 1, pp. 75–81, 2024, doi: <https://doi.org/10.24036/jikons.v4i1.147>.
- [4] Ansori, "Wawasan Nusantara Dalam Memecahkan Konflik Kebudayaan Nasional Devrita Ayu Putri Destiawan Iik Strada Indonesia (S1 Farmasi)," *J. Budaya*, 2021, doi: <https://doi.org/10.31219/osf.io/gda9c>.
- [5] E. Elwidarifa Marweny, Sri Wahyuni, Helfira Citra, Syahril, Nino Sri Purnama Yanti, Abdul

- Aziz, Mira Norsafira, Rony Wahyudi, Nabila Maliza, Arini Maya Fauni, Muhammad Firmansyah, Najwa Zuhuriati Fauziat, "Pentingnya Peningkatan Kesadaran Siswa MTSN 4 Kota Padang Terkait Etika Pancasila Melalui Sosialisasi Mencegah Tauran Antar Pelajar," vol. 03bi syafw, no. 01, pp. 46–55, 2024, doi: <https://doi.org/10.47233/jpmnda.v4i1.2233>.
- [6] Awaluddin, "Konflik dan Kekerasan: Beberapa Studi Kasus di Indonesia," *J. Penelit. Tarbawi Pendidik. Islam dan Isu-Isu Sos.*, vol. 10, no. 1, pp. 16–26, 2025, doi: <https://doi.org/10.37216/tarbawi.v10i1.2175>.
- [7] C. . Adam and U. T. Pariangu, "Penyuluhan Faktor-Faktor Penyebab Terjadinya Konflik Di Desa Tanah Merah, Kecamatan Kupang Tengah, Kabupaten Kupang," vol. 3, no. November, pp. 1–6, 2019, doi: <https://doi.org/10.21111/KU.V4I1.5243>.
- [8] M. U. Sahrul, "Profil Konflik Sosial Di Kecamatan Belo Kabupaten Bima," vol. 32, no. 3, pp. 167–186, 2021.
- [9] Y. A. Halawa, D. Arisanty, F. A. Setiawan, M. Muhaimin, and K. P. Hastuti, "Mapping of Potential Social Conflicts in the West Banjarmasin District in 2021," *Innov. Soc. Stud. J.*, vol. 4, no. 1, p. 109, 2022, doi: <https://doi.org/10.20527/iis.v4i1.5239>.
- [10] L. Tuhuteru, "Peran Pendidikan Kewarganegaraan Dalam Pembinaan Karakter Sikap Dan Perilaku Generasi Muda Pasca Konflik Sosial Ambon," *J. PEKAN J. Pendidik. Kewarganegaraan*, vol. 5, no. 1, pp. 15–27, 2020, doi: <https://doi.org/10.31932/jpk.v5i1.702>.
- [11] P. Latule, W. S. Pinoa, and S. E. Manakane, "Analisis Konflik Antara Kelompok Masyarakat Di Maluku Tengah (Studikasu Di Negeri Porto Dan Negeri Haria Kecamatan Saparua Kabupaten Maluku Tengah)," *J. Geogr. Lingkung. dan Kesehat.*, vol. 1, no. 2, pp. 62–76, 2023, doi: <https://doi.org/10.30598/jglk.1.2.12085>.
- [12] A. Tagaku, F. Kerebungu, and V. E. T. Salem, "Rekonsiliasi Dampak Konflik Pilkades dalam Hubungan Sosial di Desa Lalubi, Kecamatan Gane Timur, Kabupaten Halmahera Selatan," *Etic (Education Soc. Sci. Journal)*, vol. 2, no. 3, pp. 276–287, 2025, doi: <https://doi.org/10.64924/wyczs809>.
- [13] Michel Wieviorka, "Social conflict," *Curr. Sociol.*, vol. 61, no. 5–6, pp. 696–713, Sep. 2013, doi: <https://doi.org/10.1177/0011392113499487>.
- [14] A. Little and S. Maddison, "Reconciliation, transformation, struggle: An introduction," *Int. Polit. Sci. Rev.*, vol. 38, no. 2, pp. 145–154, 2017, doi: <https://doi.org/10.1177/0192512116681808>.
- [15] S. Maddison, "Can we reconcile? Understanding the multi-level challenges of conflict transformation," *Int. Polit. Sci. Rev.*, vol. 38, no. 2, pp. 155–168, 2017, doi: <https://doi.org/10.1177/0192512115607953>.
- [16] S. Küfeoğlu, "SDG-16: Peace, Justice and Strong Institutions," in *Emerging Technologies : Value Creation for Sustainable Development*, S. Küfeoğlu, Ed., Cham: Springer International Publishing, 2022, pp. 487–496. doi: https://doi.org/10.1007/978-3-031-07127-0_18.
- [17] K. R. Hope Sr., "Peace, justice and inclusive institutions: overcoming challenges to the implementation of Sustainable Development Goal 16," *Glob. Chang. Peace Secur.*, vol. 32, no. 1, pp. 57–77, 2020, doi: <https://doi.org/10.1080/14781158.2019.1667320>.
- [18] M. Nur Fidayatullah, Linda Yuli Agustin, Khairul Anwar Deesae, Reva Della Ananta Supriadi, "Teori Konflik dalam Dinamika Sosial Kontemporer: Sebuah Literatur Review terhadap Ketimpangan, Identitas, dan Manajemen Konflik," vol. 2, pp. 275–281, 2025, doi: <https://doi.org/10.61104/qb.v2i2.451>.
- [19] F. Sumaya, "Identitas Dalam Konflik Di Kalimantan Barat (Sebuah Pemetaan Konflik)," *J. Kolaborasi Resolusi Konflik*, vol. 2, no. 2, p. 86, 2020, doi: <https://doi.org/10.24198/jkrk.v2i2.28149>.
- [20] M. Alfelnis, E. Bulan, and T. Tahara, "' Ingatan Yang Mencekam ': Memori Kolektif , Trauma , Dan Proses Rekonsiliasi Di Poso ' Haunting Memories ': Collective Trauma and Post-Conflict Reconciliation in Poso," pp. 55–74, doi: <https://doi.org/10.63280/jpsd.v2i1.48643>.
- [21] R. Rohana and R. Ahmad, "Resolusi Konflik Berbasis Adat: Studi Peran Tokoh Adat dalam Menyelesaikan Konflik Sosial di Pulau Sumbawa," *SIMPUL J. Ilmu Polit. dan Huk.*, vol. 1, no. 1, pp. 7–11, 2025, doi: <https://doi.org/10.71094/simpul.v1i1.67>.
- [22] A. A. Arifin, "Sistem Kekerabatan Masyarakat Pantai dan Gunung dalam Membangun Solidaritas Sosial di Desa Pandai Kecamatan Pantar Kabupaten Alor," *Arus J. Sos. dan Hum.*, vol. 5, no. 3, pp. 4461–4467, 2025, doi: <https://doi.org/10.57250/ajsh.v5i3.1931>.
- [23] P. Connolly, *Approaches to the study of Religion*. London: The Continuum International Publishing Group, 2006.
- [24] Y. F. Aisyah Sekar Sari, Nadia Aprisilia, Yessi Fitriani Aisyah Sekar Sari, Nadia Aprisilia, "Teknik Pengumpulan Data dalam Penelitian Kualitatif:," vol. 5, no. 2018, pp. 539–545, 2025.
- [25] S. Monaco, "SDG 16. Promote Peaceful and Inclusive Societies for Sustainable Development,

-
- Provide Access to Justice for All, and Build Effective, Accountable, and Inclusive Institutions at All Levels,” *Identity, Territories, and Sustainability: Challenges and Opportunities for Achieving the UN Sustainable Development Goals*. Emerald Publishing Limited, p. 0, Jul. 12, 2024. doi: <https://doi.org/10.1108/978-1-83797-549-520241017>.
- [26] R. A. Suryani, “Kearifan Lokal Sebagai Pilar Perdamaian: Analisis Tradisi Resolusi Konflik Keagamaan dalam Konsep ‘Palembang Zero Konflik,’” *Haumeni J. Educ.*, vol. 5, no. 3, pp. 76–90, 2025, doi: <https://doi.org/10.35508/haumeni.v5i3.25840>.
- [27] J. W. Creswell and J. D. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. California: Sage publications, 2017.
- [28] A. G. Siti Romdona, Silvia Senja Junista, “Teknik Pengumpulan Data,” vol. 3, no. 1, pp. 39–47.
- [29] I. G. A. Aditi, “Pendekatan Kearifan Lokal Dalam Resolusi Konflik,” vol. 8, pp. 61–73, 2025, doi: <https://doi.org/10.53977/wk.v8i1.2478>.
- [30] L. J. Moleong, *Metodologi Penelitian Kualitatif*. In *Metodologi Penelitian Kualitatif*, 36th ed. Bandung: PT REMAJA ROSDAKARYA, 2017.
- [31] H. Kasim and H. Nur, “Phinisi Integration Review Pemberdayaan Masyarakat Pada Potensi Ekowisata Di Kawasan,” vol. 5, no. 1, 2022, doi: <https://doi.org/10.26858/pir.v5i1.31745>.
- [32] A. Syamsuddin, “KONFLIK SOSIAL DALAM PERSPEKTIF SOSIOLOGI AGAMA,” doi: <https://doi.org/10.35673/ajdsk.v6i1.865>.
- [33] M. N. H. Dewi Anggraini, Sirajuddin, “Manajemen Komunikasi Dan Sinergitas Penanganan Bencana Sosial Daerah Rawan Konflik Di Sulawesi Tenggara,” vol. 6, no. 1, pp. 1–21, 2025, doi: <https://doi.org/10.52423/welvaart.v6i1.87>.
- [34] S. D. Diantara, “Di Pulau Alor Provinsi Nusa Tenggara Timur Maritime Community Participation in Economic Empowerment in Alor Island , East Nusa Tenggara Province,” pp. 35–39, 2023, doi: <https://doi.org/10.15578/jkpt.v1i0.12067>.
- [35] R. Gunawan, “Premanisme di Kalabahi, Alor,” *Lembaran Antropol.*, vol. 2, no. 1, pp. 53–67, 2023, doi: <https://doi.org/10.22146/la.4265>.
- [36] Ridwan dan Abdul, “(Studi Kasus di Kecamatan Wera-Ambalawi),” 2020, doi: <https://doi.org/10.52266/sangaji.v3i2.486>.
- [37] H. Qodim and R. Darwis, “Pluralisme Dan Kerukunan Umat Beragama Di Kabupaten Alor Nusa Tenggara Timur Perspektif Maq Ās Id Al-Ummah,” vol. 19, pp. 132–153, 2022, doi: <https://doi.org/10.30603/jf.v19i2.3029>.
- [38] N. Saptenly Buling, A. L. S. Soesilo, A. History, and A. Korespondensi, “Article Info Abstract Komunikasi Dalam Keluarga Tradisional Yang Mengalami Konflik Karena Pilkada Di Kabupaten Alor,” *J. Psikohumanika*, vol. 13, no. 1, pp. 1–21, 2021, doi: <https://doi.org/10.31001/J.PSI.V13I1.1144>.
- [39] A. A. R. Dwiyanti, “Konflik Kontemporer Di Perkotaan (Studi Kasus Perkotaan Di Provinsi Sulawesi Selatan) Contemporary Conflict in Cities,” vol. 1, pp. 1–9, 2024, doi: <https://doi.org/10.24929/semnasfisip.v1i1.3186>.
- [40] R. H. Muhammad Sauki, Tasrif, “Lembaga Adat Dan Fungsionalisasi ‘Local Wisdom’ Sebagai Strategi Resolusi Konflik Komunal Di Kabupaten Dompu,” vol. 32, no. 3, pp. 167–186, 2021, doi: <https://doi.org/10.59050/jian.v17i2.122>.
- [41] E. Staub, “Reconciliation after Genocide, Mass Killing, or Intractable Conflict: Understanding the Roots of Violence, Psychological Recovery, and Steps toward a General Theory,” *Polit. Psychol.*, vol. 27, no. 6, pp. 867–894, 2006, doi: <https://doi.org/10.1111/j.1467-9221.2006.00541.x>.
- [42] H. Z. Menezes, “The Sustainable Development Goals as a Peace Agenda: Some Considerations on The Brazilian Case,” in *Peace and Violence in Brazil: Reflections on the Roles of State, Organized Crime and Civil Society*, M. A. Ferreira, Ed., Cham: Springer International Publishing, 2022, pp. 107–122. doi: https://doi.org/10.1007/978-3-030-79209-1_5.
-

