

# History of Conflict Resolution Education in Minangkabau

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**Abstract.** The article describes the journey of Minangkabau as a communal society that maintaining its existence marked by many historical events of the conflict that eventually became the educational values of conflict resolution which can be described in four major events. Firstly, the history of the birth of Minangkabau itself. Secondly, the formation of harmony in Minangkabau. Thirdly, the founding of the Pagaruyung Kingdom. Fourthly, period of the Padri war. On the other hand, deny the general views about the Nusantara especially Minangkabau first before the arrival of the Dutch had sources of conflict, then conflicted and was able to resolve the conflict on their own. Second, Minangkabau later named West Sumatra not colonized for 350 years by the Dutch.

**Keywords:** Minangkabau; Conflict history; Conflict resolution education

## 1 Introduction

Conflicts experienced by humans starting from humans present on earth to this day and the potential for future conflicts can already be seen today. The violent conflict that ended in murder as the oldest story is the story of the son of the Prophet Adam, namely Qabil killing Abel caused by the beauty of women as stated (Susan, 2012) that "social relations often contain differences in perceptions, meanings, and interests between individuals and society. - group in it". The conflict process begins with the factors that cause conflict and then conflicts occur after which consensus is reached between the parties involved in the conflict, this process sometimes goes fast and slow.

Talking about conflicts in the archipelago before Indonesia's independence was often associated with the intervention of the Vereenigde Oostindische Compagnie (VOC) or the Dutch East Indies government with a repetitive pattern of fighting and conquering (devide et impera). Devide et impera which finally made the VOC or the Dutch East Indies Government control the archipelago for ± 350 years. The history of conflict and the ability to resolve conflicts in Minangkabau is then used as a history of conflict resolution education in Minangkabau. The history of conflict and conflict resolution in Minangkabau has the values of conflict resolution education that are very relevant to this day. The basic assumption of the importance of conflict resolution education is also stated by (Maftuh, 2008).

First, positive assumptions about conflict; Conflict is natural and normal it is a part of life and everyone experiences conflict. Second, respect for differences; conflict resolution education values diversity. This educational program encourages students to understand, respect, tolerate, and respect one another regardless of their differences, as well as encouraging students to live

side by side peacefully. Third, conflict resolution education is developed in the context of cooperation.

History as a lesson was said by many people like Soekarno "never leave history behind" to state how much. The importance of history becomes the main lesson in the life of the nation and state. So, this paper explains the history of conflict resolution education in Minangkabau which can be used as a lesson today and in the future.

## 2 Discussion

### 2.1 The Origins of Minangkabau with the Birth of Laras Koto Piliang and Laras Bodi Caniago in Minangkabau

The origins of the Minangkabau people are studied and believed to have come from the Minangkabau Customary Tambo. The Minangkabau traditional tambos are in the form of written and oral which have been passed down from generation to generation. It is from Tambo that the Minangkabau people form their identity. This identity began that their ancestors were descendants of King Iskandar Zulkarnain named Maharaja Dirajo. The story begins when Maharaja Dirajo and his entourage in the midst of their voyage saw a light from afar like a golden glint, some interpreted a golden glint as an active volcano emitting fire or the like that was visible from the ocean, then they guided them as the voyage destination was approached and finally, they found Mount Merapi. Then the mountain which was named Mount Merapi. Mount Merapi seen from a distance is as big as a talua itiak (duck egg), the closer to Mount Merapi, it turns out that there is a large land that is eventually used as a place to live.

At that time the land was only around the peak of Mount Merapi, the rest was the ocean, so after the sea water receded, they came down from the top of Mount Merapi to rest temporarily and negotiate, the place to rest and negotiate was called Galundi (a type of plant) Nan Baselo (sitting cross-legged), after the day was getting colder so they agreed to go downstairs to find a hotter place to live called Pariangan. The arrival of Maha Rajo Dirajo to Pariangan is described as the arrival of ruso from the lauik (deer from the sea) and the people agree together to appoint Maha Rajo Dirajo as king in Minangkabau and marry Datuak Suri Dirajo's sister named Indo Jati, since then the Maharajo group has settled Dirajo and his entourage in Pariangan. Maharajo Dirajo ruled in Pariangan to continue his descent, form governance, rule of law, build infrastructure (Harun, 1993)

"The Nan Tigo Law is famous for its 3 adages, namely Sinumbang-fall which means that the king's punishment cannot be compared or disputed, Sigamak-gamak which means who gets it fast and Silamo-lamo which has the principle that who has the right to live and dominate the weak. "

Sri Maharajo Dirajo (Daulat Dipertuan) is the symbol of the Great King son of the Great King Iskandar Zulkarnain married to Indo Jati has a child, Dt Katamanggungan. After Sri Maharajo Dirajo (Daulat Dipertuan) died, Indo Jati married Cati Bilang Pandai. Cati Bilang Pandai accompanied Sri Maharajo as well as his advisor. Indo Jati with Cati Bilang Pandai have several children in Tambo (Djamaris, 1991)

"So long between them, then the King of Daulat who was the lord of Indo Jati married, then he had a son, then the Daulat who was the lord died; then also married [Indo Jati] (with) Cati Bilang Pandai then had children (also) two boys, four girls. "

Indo Jati and Cati Bilang Pandai have the eldest son Sutan Balun who is famous for the title of Datuk Perpatih Nan Sabatang, Puti Reno Sudah, Puto Cumatang Si Kalab Dunia who later held the title of Datuk Sri Maharajo Nan Banego-Nego, Puti Reno Sudi, Puti Reno Mandi, White Reno Jalito.

Sutan Balun fathered ordinary people to give birth to different thoughts looking at the way of life. The different thinking starts from his rejection of the laws of *simumbang jatuah*, *sigamak-gamak*, *silamo-silamo* and retaliation. In the law, it is the ruler who determines truth and justice without having to get input from other parties. Thought arises because (Harun, 1993) contemplation and seeing the situation directly makes Sutan Balun feel what today is known as conscience which was then known as the concept of *alua jo patuik* (groove and propriety) and *raso jo pareso* (taste and check).

The urge to think and feel enough reason and the right time Sutan Balun met his sister Sutan Marajo Basa (Harun, 1993) "Sutan Balun suggested to his sister to change or at least review the existing law. Sutan Marajo Basa refused, because he did not want to change what his father had inherited. Sutan Balun did not give up, he continued to urge his sister to make changes in the law. Sutan Balun's insistence even aroused the suspicion of Sutan Marajo Basa. He has ugly prejudices. He thought that Sutan Balun wanted to replace him as Yang Dipertuan in Lagundi Nan Baselo. Sutan Balun was saddened by his sister's attitude. as a result, he decided to go abroad.

At that time, Sutan Balun traveled to various countries, traveling not only to change his destiny because it was difficult to live in the village but there were other purposes to seek knowledge and gain experience. After several years of wandering, Sutan Balun returned to Pariangan with the knowledge, experience, thoughts and pet of a black dog or in Minangkabau terms called the beetle. After finding out about Sutan Balun's return, his sister Sutan Marajo Basa went to meet Sutan Balun with *dubalang*, but unfortunately it could not be denied, fortunately the *dubalang* could not be reached and was bitten by the beetle while Sutan Marajo Basa was talking-talk to Sutan Balun. Sutan Balun sees this disaster as an opportunity that has been hidden for so long (Harun, 1993)

"In accordance with the current Law of Retaliation, then in the opinion of the servant, the punishment for this dog is the law of bites". The decision was taken. The Law of Retaliation was applied. Dogs belonging to Sutan Balun were punished, namely the law of biting. "It was given a chance to bite the dog. Of course, the chief who was the victim of the beetle shook his head, because the people would laugh at him."

The incident caused a lot of unrest and tremors in Nagari-nagari, so to answer it, a meeting was held to discuss the law of retaliation with its weaknesses. The conference was attended by various elements of the community, including Sutan Balun. In the conference, Sutan Balun presented his argument about the weakness of the retaliation law and proposed new ideas that were made into law, namely *alua* (groove) and *patuik* (fit). The thought was accepted and since then there has been a law of *alua* and *patuik*.

Sometime after the trial, Sutan Marajo Basa was given the title of *Datuak Katamanggungan* with *Koto Piliang* (choice word) and Sutan Balun was named *Datuak Parpatiah Nan Sabatang*, after the title of *Datuak Parpatiah Nan Sabatang* he had the authority to develop governance with *Bodi Caniago*. The two alignments dividing the territory of each *Koto Piliang* alignment consist of (1) *Langam Nan Tujuh Koto Piliang Pamuncak Koto Piliang*, its position and district in *Sungai Tarab*, (2), *Gajah Tongga Koto Piliang*, its position and district in *Silungkang* and *Padang Sibusuak*, ( 3) *Camin Taruih Koto Piliang*, position and district *Singkarak* with *Saningbaka*, (4) *Cumati Koto Piliang*, position and district *Sulit Air*, (5) *Perdamaian Koto Piliang*, position of *Simawang* and *Bukit Kandung* districts, (6) *Harimau Campo Koto Piliang*, position and the district of *Batipuh Sapuluah Koto*, (7) *Pasak kungkuang Koto Piliang*, the position and district of *Sungai Jambu* and *Labuatan*.

*Laras Koto Piliang* has a thought previously formed by *Daulat Dipertuan* and developed by *Datuak Katamanggungan* in building and managing society (Tambo in (Djamaris, 1991)

Katumpangungan custom point from above, stairs down, and aristocracy. While kewilayaan harmony Bodi Caniago (Arifin & Asril, 2018)

"Lareh Bodi Caniago is also mentioned in the tambo" Tanjuang Nan Tigo, Lubuak Nan Tigo. " Tanjuang Nan Tigo includes: Tanjuang Sungayang, Tanjuang Barulak, and Tanjuang Alam. The Lubuak Nan Tigo area consists of Lubuak Sikarah in Solok, Lubuak Simauang in Sawahlunto Sijun-jung, and Lubuak Sipunai in Tanjuang Ampalu. In addition to Lubuak Nan Tigo and Tanjuang Nan Tigo, which includes Lareh Bodi Caniago is the Limo Kaum XII."

Koto and the nine koto children. The areas included in the XII Koto are: Tabek, Tangah Rice Fields, Labuah, Parambahan, Sumpanjang, Cubadak, Rambatan, Padang Magek, Ngungun, Panti, Pabalutan, Faraway Rice Fields. The nine children of the koto consist of: Tabek Boto, Salaganda, Baringin, Koto Baranjak, Batu Floor, Bukik Gom-bak, Sungai Ameh, Ambacang Baririk, Rajo Dani.

Making decisions and justice with barundiang for mufakaik (negotiating for consensus) by means of mambusek from below (radiating from below) listening to aspirations from below (Harun, 1993) Datuak Parpatiah Nan argues that:

"The sources of ideas, initiatives and decisions come from below, from the people. It is the people (children and nephews) who hold deliberation to reach a unanimous consensus on what to do. The leader (Pengulu Adat) becomes the executor and protector of the decisions taken by the nephews. The understanding of Datuk Perpatiah Nan Sebatang is called Laras Bodi-Caniago, which is often interpreted as a valuable character. The nature of the Bodi-Caniago alignment is described as "coming off the earth" and the decision process is carried out "in tiers up".

Between the development of the two harmonies at that time came a large army from the land of Java which eventually gave birth to the name Minangkabau. Many versions of the origin of the name have been put forward by experts but what many Minangkabau people believe is the winning version in buffalo fighting. This explanation is from the Minangkabau tambo quoted (Djamaris, 1991)

"As for that period, it lasted for four and five years, when a boat came from the sea carrying a long-horned buffalo. Then go to Gombak Hill, then wash it into the Golden River, then the boat then goes to the foot of Broken Rock Hill. So he took out the buffalo: it was fifteen fathoms long, gadangnyo salapan dapo, its horns were six fathoms on one side. So the captain said to Datuak Katumpangungan and Datuak Parpatih Sabatang and the contents of the badger, then said the captain, "Would we have a lot of bets on this big buffalo? If it's our buffalo, we have all of our boats. Then said Datuak Parpatih Sabatang and Datuak Katumpangungan and the big people. Besyar and all the people are meeting all together. Give us a promise of seven days."

Faced with a large buffalo, he looked for a calf 'medium arek manyusu' (very dependent on suckling from its mother). So, he made a rod of iron with nine branches, a japing with six branches. Then up to seven days then yesterday he did not give milk to the buffalo calf to his mother, then installed the iron strut (Hadler, 2010) "So the buffalo calf suckled the buffalo from the sea, it must have penetrated the buffalo's stomach, win right now. So all the contents of nature or badgers agreed, so it was called Pulau Perca there before, now it is called Minangkabau."

After the event, the name Minangkabau has become an agreement, in the understanding of the conflict resolution, the buffalo fight is an event of transition from open war to war represented by two buffaloes facing each other to compete for strength so that the buffalo victory

is a war victory, and Pariagan won the buffalo fight. making the Javanese army return to its homeland.

After the issue of the arrival of the Javanese army was resolved, the Minangkabau returned to organize community life. The ideological conflict between Koto Piliang and Bodi Caniago, which had stopped for a while, resumed. Having a common enemy makes the two conflicting parties united and the common enemy no longer exists then the conflict continues again.

The development of this harmony cannot be limited by the space or territory that has been agreed, the struggle for territory by spreading the ideology is a problem for Datuak Katamanggungan and Parpatiah Nan Sabatang and their respective followers. The evolving idea of an ideology will be embedded in the follower and provide past interpretations of its understanding and the ideology will continue to seek out followers and the territorial agreement of harmony has been violated in itself.

The ideological conflict between Koto Piliang and Bodi Caniago and its region is getting worse, fortunately Minangkabau has a mediator in resolving the conflict between the idea of Koto Piliang's efficiency and the idea of a winding road. Bodi Caniago (Djamaris, 1991)

"The two systems of government are expected by Datuak Suri Dirajo to complement each other and not cause conflict. Datuak Suri Dirajo advised the two barrels to always be united, not to get divorced because the Minangkabau people are all the same, nothing more, nothing less. The Minangkabau people are as traditional, of the same lineage, nationality, contempt and shame."

In addition to the encouragement from Datuak Suri Dirajo, the awareness that the Minangkabau people are a unity of two brothers, one mother, the father finally reconciled in custom (Djamaris, 1991) babuih the stone with a bent dagger. Then the stone was hit with an iron rod. ". Monument to the peace of Datuak Parpatiah Nan Sabatang with Datuak Katamanggungan today is known as the Batu Batikam event in the Limo race as the center of Laras Bodi Caniago and the hollow stone stabbed by an iron rod Datuak Katamanggungan monument is known as Batu Baliang in Sungai Tarab as the center of Laras Koto Piliang. Traditionally, there was peace, but the battle of ideas and ideas continued, the second test came, namely the hornbills from the sea, which was understood as the arrival of Adityawarman with his Majapahit troops.

## 2.2 The birth of the Pagaruyung Kingdom

Adityawarman was born from a mother of two daughters of the king of Damasraya who was brought to the Kingdom of Singgasari as a sign of submission. The two daughters of the king of Damasraya are Dara Petak and Dara Jingga Muljana dalam (Robenta et al., 2014)

"About ten days (after the expulsion of the Tartar army) the expeditionary army came to Malaya, bringing two princesses. One was made the wife/ Queen of Raden Wijaya named Dara Petak. The old man was named Dara Jingga, he married a god (Mauliwarman) and according to the King of Malaya named Tuhan Janaka, called Sri Marmadewa, took the name Abhiseka Aji Mantrolot. "

Upon arrival at Singgosari, Dara Petak and Dara Jingga saw Singosari in a state of disintegration due to the attack by the Kediri army. Because Singosari was destroyed, he married Dara Petak by Raden Wijaya, the first king of Majapahit, while Dara Jingga married Mauliwarman. From the marriage of Dara Jingga with Mauliwarman, Adityawarman was born and the marriage of Dara Petak with Raden Wijaya gave birth to Jayanegara, the second king of Majapahit. Jaya Negara with Adityawarman is a cousin through mother which makes Adityawarman have a strong anchor in the Majapahit Kingdom. When Jaya Negara came to power as King of Majapahit, Adityawarman (Robenta et al., 2014) was sent as Majapahit's

ambassador to China twice, in 1325 and 1332 AD. After Jayanegara died due to the murder of Ra Tanca, a palace doctor circulated the issue that Gaja Mada masterminded the murder like using the method of killing Tungul Ametung as in the story of Ken Dedes and Ken Arok because Gaja Mada did not like the pure blood of Majapahit to be the King of Majapahit. The problem of tribe, race and religion or racism has been rooted in politics in the archipelago since ancient times.

After the death of Jaya Negara was replaced by Tribhuwanattunggadewi, (Robenta et al., 2014) Tribhuwanattunggadewi appointed Adityawarman as Wredhamantri, or prime minister in the Majapahit Kingdom. At the time of the appointment of Gajah Mada as Patih Amangkubhumi of the Majapahit Kingdom, he took an oath called the Palapa Oath. For this reason, Queen Tribhuwanattunggadewi sent the commander of the Majapahit Kingdom to carry out the conquest of Sumatra, namely Adityawarman.

After several areas were conquered along the way, Sumatra fulfilled the Palapa Oath to escort Adityawarman to Minangkabau. The arrival of Adityawarman with an open conflict as well as a dilemma, fighting with Adityawarman's troops lost or declaring tahluk to make Minangkabau under Majapahit colony, the arrival of *anggang* from *lauik* was a big blow for Minangkabau (Djamaris, 1991) "Then the hornbills passed from the Mandapek sea to the Volcano itself to find food. So he was shot by *datuak nan batigo* earlier, namely *Datuak Katamanggungan* and *Datuak Parpatih Nan Sabatang*, and *Datuak Suri Maharajo* "

This dilemma must be resolved quickly as Adityawarman's forces continue to move. This dilemma became a *batigo datuak* debate, namely *Datuak Suri Dirajo*, *Datuak Katamanggungan*, and *Parpatiah Nan Sabatang*. *Datuak Katamanggungan* chooses to fight from *tahluk* than *hiduik* *bacamin bangkai biala mati bakalang tanah* (instead of living mirrored carcass is better to die *berkalang tanah*) or language today *merdeka* or die, while *Datuak Parpatiah Nan Sabatang* chooses to negotiate with concepts like *maelo rambuik* in *tapuang*, *rabuik ndan putuik* and *tapuang indak baserak* (such as pulling hair in flour, hair does not break and flour does not scatter).

The offer submitted by *Datuak Parpatiah Nan Sabatang* is. The first made Adityawarman king by marrying his sister *Putri Jamilan* (Minangkabau's first mother), while the Minangkabau system of power was passed down from *mamak* to *kamanakan* with the main anchor being the mother, so Adityawarman only became king for one period and his children Adityawarman was *kamanakan* *Datuak Parpatiah Nan Sabatang* and *Datuak Katamanggungan* as Minangkabau people.

Both divide the Minangkabau into *luhak* and region or *darek* and *pasisie*, *Luhak* consists of *Luhak Tana Data*, *Luhak Agam* and *Luhak Limo Puluah Koto* while the region outside the three *luhak*. *Luhak* consists of autonomous countries that cannot be interfered by the government, only the chain that becomes the area of government power.

<i>Mancapak tigo ulu</i>	<i>Mancapak tiga hulu</i>
<i>Ikan pantau kanai jalo</i>	<i>Ikan pantau kena jarring</i>
<i>Luhak bapangulu</i>	<i>Luhak berpengulu</i>

The region is given to the king. The region is given to the king

*Datuak Suri Dirajo* became the mediator or mediator of the conflict between these two *datuaks*. After debating for so long, this compromise finally became a conflict resolution. The constitution was offered as a conflict resolution to Adityawarman and finally accepted then the new Minangkabau was born *Luhak bapangulu barajo* region.

Third, the structure formed by *Koto Piliang* became an important part of the *Pagaruyung* kingdom. *Pamuncak Koto Piliang* became a minister in the *Pagaruyung* kingdom, so whatever the decision of the *Pagaruyung* Kingdom always involved the adjustment of *Koto Piliang*., *Tuan*

Titah Datuak Bandaro Putih who served as Panitahan who had a position in Sungai Tarab with the title of Pamuncak Koto Piliang. Panitahan is a leader or head appointed by a member of Basa Ampek Balai in government affairs, the second Tuan Kadhi in Padang Gantiang Suluah Bendang Koto Piliang with the task of taking care of religious and educational issues, the third Tuan Makhudum who is based in Sumanik with the nickname Aluang bunian Koto Piliang who in charge of economic and financial affairs. Fourth, Tuan Indomo was stationed in Saruaso with the nickname Payung Panji Koto Piliang with defense and protection duties. In the development of the relationship between Koto Piliang and Bodi Caniago and Pagaruyung kingdom became different, Bodi Caniago took distance with Pagaruyung kingdom in order to maintain its autonomy by not much involved in Pagaruyung Kingdom affairs even though Bundo Kandung was the younger brother of Datuak Parpatiah Nan Sabatang.

Fourth, with Adityawarman becoming king in Pagaruyung, Minangkabau was automatically protected because the news that King Pagaruyung was a cousin of the king of Majapahit. The great kingdom of Majapahit made opponents and friends afraid and embarrassed to disturb the Minangkabau sovereignty.

On the other hand, the constitution of this conflict resolution was accepted by Adityawarman because: first, Adityawarman was not pure Majapahit, his mother from Damasraya became a discussion in Majapahit, included in the story of Gaja Mada. in Majapahit became small due to the strengthening of the position of other princes and the dominance of Gajah Mada, the three Adityawarman felt as Majapahit people from the father's anchor (Mauliwarman) but Minangkabau people because of the matriarchy of his mother's lineage Dara Jingga from Damasraya.

The conflict resolution constitution was agreed upon, so the Pagaruyung kingdom was established with a new face of Minangkabau, only once, but once it changed, under the leadership of Adityawarman, the new Pagaruyung kingdom grew rapidly. This can be done because Adityawarna is a military official as well as a very experienced political official in the Majapahit Kingdom. The achievements of the Pagaruyung Kingdom can be seen from the inscriptions made during the reign of Adityawarman (Kusumadewi, 2012) great as a god to Adityawarman. In the Inscription of Kuburajo I. (Kusumadewi, 2012) Adityawarman has escaped from the Majapahit kingdom by saying that Adityawarman is the king of all kings. So that in the development of the government makes its own decision without consulting with Majapahit by imitating the pattern applied by Majapahit not follow but to be (from the followers of the Majapahit Kingdom but become Majapahit itself) (Nur, 2017) makes two patterns consisting of subordinate regions, with the leadership of subordinate kings, who are generally members of the king in the center of government, and foreign territories, namely subjugated areas led by the king of the region itself. Subordinate kings are kings of small kingdoms scattered in many places Sapiah Balahan, Kuduang Karatan, Kapak Radai, and Timbang Pacahan. The subordinate king had a blood relationship with King Pagaruyung.

The focus of this article is not how the Pagaruyung kingdom developed with its history but the atmosphere of inner conflict of the Minangkabau people who always live with dualism and even trialism of thought that makes them conflict with thought that makes them argue with themselves and find a compromise between the debates. They debated with their own thoughts about the two alignments now coupled with the concepts of Luhak and Rantau thinking, and Pangulu and Raja. The concept of mysticism that is full of conflict raises anxiety to find a meeting point and find a compromise to be able to align with the existing situation.

After the establishment of the Pagaruyung kingdom in Minangkabau and its development there was no conflict involving ideas and ideas or violence until the presence of Padri in

Minangkabau. This Padri movement began as a form of purification of Islamic sharia in Minangkabau which was started by Tuanku Nan Tuo.

### 2.3 Minangkabau in the Time of the Padri

The Tuanku Nan Tuo movement purified Islamic law by inviting, lecturing, and establishing routine studies so as to have quite a few followers. Among his students Tuanku Nan Tuo there were three young men who went on pilgrimage to Mecca in 1803. Three Minangkabau young men performed the pilgrimage to Mecca in 1803 at the same time the Wahhabis took control of Mecca (Al-Hafni, 2009)

"The Wahhabi movement is a Salafiyah movement that seeks to apply the theories of the Salafiyah group. This movement was led by Muhammad bin Abdul'Wahab, a person who followed the beliefs of Imam Ibn Thimiyah which was based on the beliefs of the Salaf. The Wahabi movement aspires to return Muslims to Islam or take Islam from its original source. "

After returning from Mecca, they were determined to purify the deviant teachings of Islam in Minangkabau. The Wahhabi influence on the three young men when performing the Hajj to Mecca which influenced them to apply what happened in Mecca was applied in Minangkabau. The third Hajj was the Poor Hajj from Pandai Sikat, the Sumanik Hajj from Salapan Koto, and the Piobang Hajj from Lima Puluh Koto returning to Minangkabau, the Minangkabau situation is described that the indigenous people (pangulu and members of the Pagaruyung kingdom) did getting drunk, gambling, cockfighting, and addiction or opium and buying and selling. Tuanku Nan Tuo forbade arbitrary acts with religion in an argumentative position or soft power appeal, but this three -pilgrimage movement is to restore and cleanse the community in accordance with Islamic law by directly reducing the space. Because the call is not heard, one way is to prohibit cockfighting in Pandai Sikek (Anas et al., 2015)

"Haji Miskin became upset, so one night he set fire to the hall where the chickens were slaughtered. The natives were angry and the poor Hajj was chased, but he managed to get away to Kota Lawas. In that city he received protection from Tuanku Mensiangan. A few days later near the long hall of the Lawas city market, there was a fight between the natives and some people who sympathized with the Poor Hajj. Haji Miskin then went to Kamang and met with Tuanku nan Renceh. "

But in the long course of Padri's history, there was a small conflict between the poor pilgrims in Pandai Sikek, which was considered a turning point in the widening conflict between the black -dressed indigenous people and the white -clad sharia that took decades.

The rejection of Haji Miskin in Pandai Sikek by the indigenous community was also experienced by Haji Sumanik and Haji Piobang, especially Haji Piobang who was beaten by his villagers. Three pilgrims came out of their village looking for an ally who agreed who eventually became a lifelong friend, namely Tuanku Nan Raceh ulama from Agam, then they met and formed Harimau Nan Salapan. Forming Harimau Nan Salapan through Tuanku Nan Renceh changed the face of Minangkabau forever. Harimau Salapan is Tuanku Nan Renceh, Tuanku Kubu Sanang from Ampek Angkek, Tuanku Ladang Laweh from Banuhampu, Tuanku Padang Lua, also from Banuhampu, Tuanku Galuang from Sungaipua, Tuanku Koto Ambalau from Canduang Koto Laweh, Tuanku Lubuk Aua from Batu Balantai, Canduang , and Tuanku Biaro from Biaro Ampek Angkek. Haji Miskin and Harimau Nan Salapan together with people who agree with them started the movement to purify the teachings of Islam by attacking the countries and conquering them, after the tahluk then the country must implement the teachings of Islam (Masdison, 2018)



"Fighting, gambling, and the use of tobacco, opium, betel, and alcohol are prohibited. Residents are required to wear white clothing. Women cover their faces, men let their beards grow. Gold jewelry and silk garments must be avoided. After the prayer, the Wahhabi Army moved. Bathroom stones are inspected. If not wet, the whole house will be reminded. Once or twice they are incompetent, three times they are punished, and heretical behavior is abolished."

His supervision is not only of public behavior but private behavior is also monitored such as performing prayers or not, how to dress, and what is eaten is like forbidding chewing betel, when warned once or twice, then when it is still a violation, it is immediately given a punishment such as caning to beheading. The struggle to purify Islam in Minangkabau (Hadler, 2010):

"The Padri War was a violent neo-Wahhabi jihad. Padri leaders attacked matriarchal institutions, burned gadang houses, killed traditionalist chiefs, and killed tribal matriarchs. They demand strict adherence to what they interpret as the way of life required in the Quran. Padri villages follow Islamic law, men wear white robes and turbans and grow beards, women are required to wear burqas that cover everything except their eyes."

The Padri War was a long war from 1803 to 1842 which was divided into four stages. The first stage is the Minangkabau internal conflict between the Padri who purify the teachings of Islam and the Indigenous People who maintain their customs and culture from 1803 to 1821 which we discussed earlier. The second stage is the Adat and the Dutch uniting against the Padri from 1821 to 1832. The third stage is the adat and the Padri uniting against the Dutch from 1833 to 1837, and the fourth stage is the remnant of the Padri resistance after Tuanku Imam Bonjol was exiled from Minangkabau from 1837 until 1842, an ironic war whose victor was still the Netherlands.

The war was in the second stage after the Adat was pressed by the Padri, so according to Kielistra in (Asnan, 2007), the Indigenous People were led by Sutan Alam Bagagar Syah and Datuak Palindih, a group consisting of 20 people and on behalf of 103 Penghulu from Tanah Datar came to Du Puy, West coast resident domiciled in Padang. The arrival of the group on February 20, 1821 was aimed at asking the Dutch East Indies Government for assistance in facing an increasingly strong offensive from the Padri. Kielistra in (Asnan, 2007) stated that Du Puy's request for assistance was greeted with an agreement by the penghulu, that the penghulu would hand over the entire Minangkabau world to the Dutch. The agreement was finally agreed upon so that since then the Netherlands became part of the Padri conflict in Minangkabau, and the Padri faced with two forces, namely the adat and the Dutch. A few months after the agreement the Dutch began to bring troops to the Padri forts together with the indigenous people, the Dutch had sophisticated weapons and military for that time while the Indigenous people had information (the Padri area of strength). With the help of the Dutch, Padri was pressed in several places but still controlled the deepening.

The urgency of the Padri made (Hadler, 2010) the Dutch enter into battle and in the valleys in the middle they slowly seized Padri's territory in the battle of Haji Miskin was defeated (Tuanku nan Renceh later died of illness), and the locus of Padri's power shifted north to Bonjol. Since then, Tuanku Imam Bonjol has been the center of resistance against the Indigenous and Dutch. During the war Tuanku Imam Bonjol (Hadler, 2010) ordered four followers to perform Hajj:

With his booty, Tuanku funded four of his followers, including Tuanku Tambusai and his matrilineal nephew Fakih Muhammad, sent them on a pilgrimage to obtain "the law of the Book of Allah is fair" in Mecca but in 1832 the pilgrims returned with unexpected news. In Mecca, the Wahhabis have collapsed and the rules learned by Haji Miskin are no longer valid."

The return of four of his followers to perform the pilgrimage and return in 1832 to Minangkabau brought new news from Mecca that the Wahhabi group had been defeated. Those in power in Mecca have changed and the way of view of carrying out their obligations as Muslims has changed. The change made Tuanku Imam Bonjol reflect and change the direction of his struggle (Hadler, 2010) which is described as follows:

With an act of great moral courage, His Majesty openly let go of his ideology, made amends, and apologized for the suffering caused by his war. Tuanku Imam restored the status quo before the war, limiting religious authority only to sharia matters and allowing customary chiefs to make decisions in social matters. Immediately after a meeting with the local chiefs, he gathered his family and left Bonjol to go to Alahan Panjang, handing over the fort to three traditional chiefs. Within days, the three chiefs agreed to hand over Bonjol to the Dutch with the promise that Dutch troops would not disturb the fort itself.

A ceasefire was held between the Padri and the indigenous people and the Dutch. The people handed over the forts to the Dutch. But this truce did not last long, (Hadler, 2010) described as follows: But the Dutch and Javanese soldiers immediately drove the Minangkabau people from Bonjol and occupied the fort, using Tuanku's house and even the mosque as a garrison. After an incident of Dutch brutality against Minangkabau workers, the Minangkabau people (according to the memoir's terminology) went on a rampage, killing the Javanese who camped in the mosque and the 139 Europeans stationed in the city. On 11 January 1833, the war entered a new level, the united struggle of the Minangkabau community against the Dutch occupation.

On January 11, 1833, the Padri war entered the third stage, namely the war for the indigenous peoples and the Padri people united to expel the Dutch. Tuanku Imam Bonjol has changed his face before becoming a Padri leader to purify Islamic teachings in Minangkabau, now a Minangkabau leader against Dutch imperialism. Conflict resolution occurred between the adat community and the priests because Tuanku Imam Bonjol relented (stepped back) by realizing his mistake by apologizing. This process ended the bloody war from 1803 to 1832, and in the third stage Imam Bonjol was seen as a Minangkabau hero who gave the hope of freedom for Minangkabau from foreign colonialism. The Padri War (a combination of the Indigenous people and the Padri) sworn enemies with a vengeance finally became friends for life and death. The third stage of the war lasted until 1837 ended when Tuanku Imam Bonjol negotiated with the Dutch.

After negotiations, Imam Bonjol was exiled to Java and then to Ambon and died in his final exile in Manado. The end of the Tuanku Imam Bonjol resistance did not mean the end of the resistance against the Dutch, Tuanku Imam Bonjol's struggle was continued by Tuanku Tambusai until 1842 (Hadler, 2010) After Tuanku Tambusai died due to war, resistance against the Dutch was no longer heard in Minangkabau other than a small resistance which was briefly extinguished by the Dutch, then from 1842 Minangkabau was under Dutch rule. Previous writers explained that the Padri resistance only lasted until 1837 when Tuanku Imam Bonjol was exiled by the Dutch. After Tuanku Imam Bonjol was exiled, the Dutch, Tuanku Tambusai, with some loyal followers of Tuanku Imam Bonjol, continued to fight until 1842.

On the other hand, the Padri war denied that. First, the archipelago, which today is known as Indonesia, was colonized by the Dutch for ± 350 years while Minangkabau, which is known as West Sumatra in the future, was colonized by the Dutch for 100 years and ended after the city of Padang fell to the Japanese on March 17, 1942. The archipelago was controlled by Vereenigde Oostindische Compagnie ( VOC) or the Dutch kingdom for 350 years because of their ability to use the simple and same method, namely divide et impera, divide and control, finally every past conflict in the archipelago was associated with their intervention to control the archipelago. Before the Dutch came, it was as if the archipelago was in a state of no conflict.

The article refutes these views because the archipelago, especially Minangkabau has the potential for conflict and eventually becomes a conflict and then dissolves the conflict itself, a dialectic process of thesis (integration), anti-thesis (conflict), becomes synthesis (consensus), then synthesis becomes thesis, then repetition. the process is running again and for the case of the Dutch Padri war which became the resolution of the conflict, so that the history of Minangkabau conflict resolution has educational values, especially the educational values of conflict resolution.

## 2.4 Conflict Resolution Educational Values

### a. The Origin of Minangkabau

Diversion serves for emotional outbursts diverted by certain activities, diverting war with buffalo fighting is theoretically acceptable because emotional outbursts for war are channeled by pitting buffalo to represent the events of the war. The arrival of the Javanese army with the readiness of war equipment and its soldiers came to Minangkabau to conquer. They come to violent conflict (war) and believe in winning the violent conflict. The belief that the Javanese army won in violent conflicts was no different from the Pariangan leaders who were well aware that if the war was "lost and became a colony" as stated by Albrecht in (Maftuh, 2010) five dimensions, one of which is situation awareness (situation awareness). So to change that bloodshed does not occur in war, it needs to be transferred in another form.

Diversion in avoiding conflict psychologically has been widely discussed as by (Hude, 2006) regarding emotional control which can be divided into several models. Like the displacement model, that is by diverting or channeling emotional tension to other objects. This model includes reading catharsis (Haekins, 1986) (Wahyuningsih, 2017) (Straton, 2016) management of 'sour wine' (rationalization) and dhikrullah.

### b. The founding of the Pagaruyung Kingdom

Datuak Parpatiah Nan Sabatang was an expert on Conflict Resolution Education in his era because he was able to see from various perspectives, starting from the history of Adityawarman's descendants and his psychology, the political and legal situation prevailing in Majapahit so that negotiations were successful. The complicated situation faced by the Minangkabau people must be found a way out because conflict resolution is created in a conflict situation. Conflict resolution often requires negotiation to manage conflict, negotiations in Minangkabau literature are known as *tulak ansua*, *mangalah sapadi*, and *suruik salangit* (tolak in installments, to give in to rice, and to step back). In theory, the conflict resolution process offered by Datuak Parpatiah Nan Sabatang to Adityawarman as stated by Ivancevich in (El Yazenda, 2018)

"Problem solving/collaboration, is an approach that represents what seems ideal or most ideal for conflict resolution. However, this can be a very difficult approach to implement effectively. When conflicting parties do collaborate, this can result in an amalgamation of insights, experiences, knowledge, and perspectives that lead to a higher quality solution than can be obtained with other approaches.

Negotiations offered and accepted as presented before Adityawarman was made king in the Pagaruyung Kingdom and then married to Datuak Parpatiah Nan Sabatang's younger brother and then divided the Minangkabau region into *luhak* and regions. *Luhak* as an autonomous region with the *pangulu* as the head of government while the region is ruled by a king under the Pagaruyung Kingdom. Negotiations and marriage turn political relations into fraternal relations. The political history of marriage during the reign of the kingdom has several functions, the first is the declaration of allegiance, the second is maintaining and expanding power, the third is evidence of inter-governmental peace, and the fourth is the spread of religion. But the marriage

between Datuak Parpatiah Nan Sabatang's sister and Adityawarman did not escape that purpose. In modern times, inter-tribal and racial marriages help the formation of peace because between assumptions (stereotypes) and reality are often different. Conflict resolution education should encourage inter-ethnic marriage if it allows inter-religious marriage. In general, the tendency (Sudhiarsa, 2017) "many parents who always advise their children to marry people of the same tribe or religion or caste, or who have the same social degree, and so on."

The presence of Adityawarman made the Minangkabau run smoothly and its region, Adityawarman came with the intention of conquering the Minangkabau in the name of the Majapahit Kingdom finally jointly developing the Minangkabau with its groove. Until today, the Pagaruyung Kingdom is known as the great Minangkabau kingdom with its vast territory and success.

Conflict resolution education that can be learned by students is to hold simulation lessons in conflict situations and find a way out of conflict with the negotiation with the principle of win-win solution. Local figures such as Datuak Parpatiah Nan Sabatang began to create their narratives so that they had the knowledge that once lived a man who was able to solve many problems with his thinking and negotiation ability not with his muscles, the figures were their ancestors.

### **War of the Padri**

Tuanku Imam Bonjol apologized for the suffering experienced by the Minangkabau people during the war and limited his authority to deal with sharia and leave social affairs to the head of the custom. Tuanku Imam Bonjol's apology was accepted by the indigenous people and they forgot the revenge and saw the war of the priests as a conflict of the big Minangkabau family. In terms of conflict resolution, students and educators can understand the reunion of Indigenous Peoples and Priests who for decades killed each other can unite because they apologize and forgive

Apologies for mistakes are a powerful way to break the deadlock in an ongoing conflict. Apologies put the apologizer in the position of being guilty of the conflict. Courage to put yourself as the person who apologizes is extraordinary courage to repair damaged relationships in conflict, as conveyed by (Mu, 2016) "apology is essential to eliciting forgiveness from victims, effectively reconciling or repairing damaged relationships" Sometimes an apology places two parties, namely the party who made a mistake and the injured party, although in certain cases such as the Padri War which has been running for decades it cannot be counted anymore the perpetrators and the parties who were most injured because they had retaliated, killed and killed each other. burn and burn, and so on. Perspectives of the perpetrators and victims in the apology as conveyed by (Takaku et al., 2001)

"Apologizing for one's misbehavior may not always be perceived as trustworthy and sincere, and thus will not result in a complete resolution of an interpersonal conflict. Although it is the responsibility of the wrongdoer (WD) to start the process of conflict resolution by apologizing, once the WD gives the apology, it is the injured party (IP) who must decide to accept the WD's apology if the transaction is to be completed successfully and constructively. Therefore, whether the conflict is resolved is largely determined by whether the WD's apology is perceived as trustworthy, genuine, and sincere by the IP."

After an apology is made, there are parties who apologize, those who forgive or forgive are those who are injured or considered injured in the conflict that occurs or forgiveness. Apologizing or apology requires great courage while forgiveness requires a big soul because it removes the grudge and then the enemy becomes a friend, according to (Walrond & Skinner, 1998).

“Forgiveness is a construct that is relevant to the aftermath of a conflict as well as a means of resolving that conflict. It deals with the consequences of conflict and with the negative effects of those consequences. There may be a prolonged gap between the original conflict and the instigation of the process of forgiveness, as in long transgenerational family feuds or in political conflicts between or within nations. But forgiveness is always a necessary feature of full conflict resolution. It may take different forms, use different rituals, have different foci and serve different systemic purposes, at different stages of a conflict and during its aftermath, but it remains a relational necessity if full conflict resolution is to be achieved.”

Forgiveness is a powerful conflict resolution because the party who apologizes does not lose his pride, individual forgiveness is a process into thought as stated by (Paramitasari & Alfian, 2012) : Forgiveness is a desire to leave anger and avoid negative judgments on someone who hurt us. Involves a change in thinking, feeling, motivation, or behavior to become more positive. Marked by the sincerity of the heart to be able to let go of all feelings of hurt, leave anger and revenge so that they can reach a peace and rebuild relationships with guilty people. Forgiving personally can be done because there is an awareness that each individual or certain group is not a person or group without mistakes in the past, every individual and group has also made mistakes in the past to other people and groups, forgiving other people and groups means forgiving themselves and others. own group. As stated by (Miller, 2014)

“Forgiveness is the best approach to resolving hurtful behaviors of the past. In order to amicably resolve a conflict, you need to give up the urge to seek revenge or punish”. Conflict resolution education is not trying to eliminate and overstate that conflict exists but managing the conflict (Sormin & Siregar, 2019) "Conflict resolution is an effort to deal with the causes of conflict and trying to build new, long-lasting relationships between hostile groups".

This conciliation process is explained in the conflict resolution mechanism in Minangkabau. Reconciliation is basically the realization of peace and mutual trust, not just a process of seeking justice. As stated by (Mandela, 1995) "to make peace with an enemy one must work with that enemy, and that enemy becomes one's partner". After peace was reached between the Indigenous People and the Padri, more than what Nelson Mandela said in his book *Long Walk to Freedom: The Autobiography of Nelson Mandela*, not only did they work together, but this former sworn enemy became a lifelong friend in the face of the war against the Dutch.

After the peace was carried out and the Dutch participated as part of the peace, they violated the things respected by the adat and the priests so as to unite the adat and religious groups in the war against the Dutch as the third episode of the Padri War. The lessons that can be learned in the history of Padri are how to teach conflict resolution education when conflicts occur in the family environment. Conflicts that occur in the family environment do not involve other people, the involvement of other people in family conflicts actually adds to the problem rather than solving the problem and resolving the conflict itself. On the other hand

Forgive each other forgiving is the most important thing to do. Learning from the war of priests that the Minangkabau people have had various sources of conflict in the past, and it is possible that sources such as religion and custom can be a source of conflict in the future, so we need to be careful but forgiving each other is the way back to reunite. The view (Nieke, 2017) on conflict resolution is a form of effort to deal with the causes of conflict and trying to build new and long-lasting relationships between hostile groups.

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