

Conflict Resolution Strategies in Kampung Naga Indigenous Community: Preserving Tradition in the Face of Modernity

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ABSTRACT

This study examines conflict resolution strategies within the Kampung Naga indigenous community. It focuses on how traditional governance systems—particularly adat law—function alongside state law to mediate conflicts and preserve cultural integrity amidst modernization pressures. Employing a descriptive qualitative method, this research draws on in-depth interviews, participant observations, and document analysis to reveal the community's dual governance system. Findings indicate that Kampung Naga's adherence to adat law fosters social cohesion and leads to generational tensions, particularly regarding land use and economic integration. The study demonstrates that while traditional mechanisms remain effective for resolving internal disputes, external conflicts, such as land disputes with government entities, require a hybrid approach incorporating state law. This duality illustrates the resilience of Kampung Naga's cultural practices and the challenges they face in balancing modern legal frameworks. The practical implications of this research extend to

broader discussions on preserving indigenous governance systems in the face of state legal integration and economic pressures. These findings offer critical insights into how traditional societies can maintain cultural autonomy while navigating external influences, contributing to theoretical and practical debates on conflict resolution and indigenous governance.

1. INTRODUCTION

Conflict resolution within indigenous communities is a significant field of inquiry, particularly as these communities increasingly interact with external socio-political forces and modern governance structures. Indigenous societies often rely on traditional mechanisms deeply embedded within their cultural and customary frameworks to address conflicts, reflecting centuries of inherited wisdom (Denis, 2019; Genet, 2023; Halawa et al., 2019; Masenya, 2021; Yousaf & Poncian, 2018). However, as globalization and modernization exert growing influence, these conflict resolution mechanisms are confronted with unique challenges, testing their adaptability and resilience (Barre Hassan, 2020; Oladipo, 2022). Kampung Naga, a culturally rich and tightly-knit indigenous community in West Java, Indonesia, exemplifies this dynamic tension between preserving traditional conflict resolution practices and accommodating the demands of modernity. This intersection of traditional and state governance raises critical questions about how indigenous communities maintain cultural integrity while adapting to external pressures such as modernization, tourism, and economic development. Kampung Naga's strict adherence to adat law, passed down through generations of oral tradition, has been instrumental in maintaining social cohesion and preserving cultural values. However, the increasing influence of external factors, such as government infrastructure projects and the expansion of tourism, has tested the community's ability to balance tradition with modernization. These pressures have introduced new forms of conflict that challenge the resilience of adat-based conflict resolution mechanisms, particularly in interactions with external actors like state authorities and corporations.

Conflict resolution in indigenous communities is a multifaceted process deeply embedded in cultural norms, social structures, and historical contexts. Indigenous conflict resolution practices often revolve around communal harmony, consensus-building, and the maintenance of social cohesion. These practices

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are generally governed by customary law or *adat*, which reflects the values, beliefs, and traditions of the community. *Adat* law, which encompasses the traditional customs and norms governing many indigenous communities in Indonesia, plays a crucial role in conflict resolution. In Kampung Naga, for example, *adat* law is instrumental in addressing conflicts that arise within the community, particularly those related to cultural practices and social interactions (Harashani, 2018). Research on *adat* law has highlighted its effectiveness in maintaining social order and preventing conflicts from escalating into violence (Ashadi et al., 2022; M. Kasim & Nurdin, 2020). However, studies by Pradhani (2023) and Arizona (2023) have also pointed out the challenges *adat* law faces when interfacing with state legal systems, particularly in contexts where indigenous communities are increasingly interacting with external legal and economic structures. This duality creates a complex dynamic in which traditional norms and state laws must coexist, sometimes leading to conflicts of jurisdiction and authority. Scholars such as Lederach (2015) have highlighted the role of indigenous conflict resolution in the context of peacebuilding, arguing that the use of traditional customs can provide a framework for resolving conflicts that is culturally appropriate and more sustainable than external legal frameworks. His work suggests that conflict resolution in such contexts is less adversarial and more oriented towards reconciliation, a view that aligns with the practices observed in Kampung Naga. Lederach's emphasis on the cultural dimension of conflict resolution resonates with the conflict management strategies employed in Kampung Naga, where disputes are resolved through communal consensus rather than through the imposition of punitive measures (Lederach, 2015, 2022; Tuso, 2022).

Unlike other indigenous communities such as the relatively isolated Baduy people, Kampung Naga's proximity to urban areas exposes it to frequent external influences, complicating its conflict resolution processes. While *adat* law remains central to managing internal disputes, the community must increasingly rely on state legal systems for resolving external conflicts, especially those involving land disputes and economic activities related to tourism. Current scholarship on conflict resolution in indigenous communities has largely focused on the preservation of *adat* in the face of external legal and economic pressures. However, there remains a gap in the literature regarding the interaction between traditional conflict resolution mechanisms and modern legal systems, particularly in communities that operate under dual governance structures.

This study seeks to analyze how Kampung Naga navigates the tension between preserving *adat* law and accommodating state governance, while also examining the impact of external pressures on its conflict resolution practice. This study contributes to this gap by offering an in-depth analysis of how Kampung Naga navigates this complex interplay, utilizing both *adat* law and state governance to resolve conflicts. This study seeks to critically examine the conflict resolution strategies employed by Kampung Naga, focusing on the intricate balance between maintaining its cultural heritage and engaging with the modern legal frameworks imposed by the state. The research explores how conflicts, both internal and external, are resolved through the dual governance system, and the extent to which traditional leaders mediate these processes in alignment with *adat* law. Furthermore, this study addresses how the community's conflict resolution practices align with or challenge existing theoretical frameworks in conflict theory, particularly in the context of indigenous governance systems. The central research questions guiding this investigation are: (1) How does Kampung Naga resolve conflicts arising from both internal cultural tensions and external pressures? (2) What role does the dual governance system play in the mediation of these conflicts, and how is this system maintained without undermining the community's traditional values? (3) In what ways do Kampung Naga's conflict resolution strategies contribute to or expand upon existing theoretical frameworks in conflict resolution, particularly in relation to traditional societies?

2. METHOD

This study employed a descriptive qualitative approach with ethnography to explore conflict resolution strategies within Kampung Naga, an indigenous community in West Java. The qualitative design was chosen for its ability to capture the complex social and cultural dynamics that influence conflict resolution in traditional societies (Creswell & Creswell, 2017; Iswahyudi et al., 2023; Sugiyono, 2018). This approach enabled an in-depth exploration of how the community's traditional customs (*adat*) intersect with modern governance systems, providing valuable insights into Kampung Naga's dual governance structure and the application of conflict theory in this unique context. The data collection process involved three key methods: in-depth interviews, participant observation, and document analysis. Each method was chosen to provide a comprehensive understanding of Kampung Naga's conflict resolution practices.

In-depth, semi-structured interviews were conducted with 25 key informants, carefully selected based on their roles and knowledge of conflict resolution practices within the Kampung Naga community. These informants were chosen to represent a **comprehensive cross-section** of the community and its governance structure, capturing both traditional and modern perspectives. The 25 informants included 6

traditional leaders—the **kuncen, lebe, and punduh**—who play pivotal roles in maintaining and guiding conflict resolution through **adat** law. The **kuncen**, as the spiritual leader, is central to managing conflicts, particularly those involving cultural and religious matters. Additionally, **1 village head (Kepala Desa)**, aged 40 to 50, was interviewed to understand how formal governance (state law) interacts with traditional practices.

To ensure the perspectives of different generations were included, the study interviewed 6 community elders (aged 50 to 80), who provided historical context and wisdom in conflict resolution, as well as 6 younger community members (aged 18 to 30), who highlighted generational challenges, particularly regarding the balance between traditional and modern legal systems. The inclusion of 4 members of the Sanaga community (aged 30 to 50), who relocated outside Kampung Naga due to space constraints, offered insights into how relocation impacts cultural ties and the community's governance system. Finally, 6 local artisans and business owners (aged 30 to 45) were interviewed to explore how economic activities, particularly tourism, influence cultural preservation and conflict dynamics.

The selection of 25 informants was considered sufficient due to the data saturation point reached during the interviews, meaning no new themes or insights emerged after the completion of the interviews. This number effectively reflects the proportional representation of key groups directly involved in conflict resolution and governance within the community. By including traditional leaders, younger members, business owners, and those who have moved outside the community, the study ensured a holistic view of how both internal and external pressures affect the dual governance system. In addition to interviews, participant observation was conducted over a six-month period (January to June 2024), where the researcher engaged deeply with the community by attending 3 conflict resolution meetings, 4 traditional ceremonies, and various daily activities. This immersive approach provided real-time insights into the functioning of the dual governance system. Detailed field notes were maintained throughout the observation period, capturing both verbal and non-verbal interactions, social dynamics, and the practical application of adat law in conflict resolution. Finally, document analysis was conducted, involving the examination of village records, 15 legal documents, and correspondence between Kampung Naga and regional authorities, offering historical and legal context for the community's governance structures and conflict resolution mechanisms.

Thematic analysis was employed to analyze the data, following Braun and Clarke's (2006) six-step framework. This involved familiarizing the researcher with the data by reading interview transcripts, observation notes, and documents multiple times. The data were then coded, with themes such as "conflict resolution through adat law," "generational perspectives on governance," and "external pressures on traditional practices" emerging as key areas of focus. These themes were analyzed and compared across the different data sources, allowing for a comprehensive interpretation of how conflict theory applies in the Kampung Naga context. The final analysis provided an in-depth understanding of how traditional governance and modern legal systems coexist in the community, and the challenges this dual governance system faces. To ensure the validity and reliability of the study, several measures were implemented. Triangulation was employed to cross-verify data from multiple sources, including interviews, observations, and document analysis. This method helped ensure that the findings were consistent across different data points. Member checking was also conducted, where preliminary findings were shared with some key informants to validate the researcher's interpretations and ensure that the data accurately reflected the participants' perspectives. Prolonged engagement with the community over six months enhanced the credibility of the findings by allowing the researcher to develop a deep understanding of the local dynamics. Additionally, detailed field notes and interview transcriptions were carefully documented to enhance the reliability of the study. Ethical protocols were strictly followed throughout the research process. Informed consent was obtained from all participants, and confidentiality was ensured through the anonymization of data. The researcher adhered to the cultural norms and practices of Kampung Naga, ensuring that all interactions were respectful and that participation in the study was voluntary. Care was taken to avoid disrupting the community's daily life and traditional practices.

3. RESULT AND DISCUSSION

The "One House, One Family Card" Rule: Preserving Cultural Integrity and Social Tension

Kampung Naga's "One House, One Family Card" rule exemplifies the community's steadfast commitment to preserving its cultural heritage. This rule, which restricts each family to a single household within the village, has been instrumental in maintaining the village's demographic stability and preventing overcrowding. By limiting the village's population to approximately 300-320 residents over the past 50 years, Kampung Naga has successfully preserved its traditional way of life within a fixed geographical area of 1.5 hectares. However, this rule also introduces significant social tension, particularly among younger generations. Interviews conducted with 20 residents in March 2024 revealed that 60% of younger

respondents (aged 18-30) expressed frustration with the space limitations, citing their inability to build new homes within the village. One respondent, a 25-year-old male, stated, "I love my culture and my home, but the lack of space here forces many of us to leave. It's hard to maintain our traditions when we are physically separated from our community." This situation has led to the emergence of the "Sanaga" community—those who have been compelled to relocate outside Kampung Naga. While the Sanaga community maintains strong cultural ties with the village, their physical separation presents new challenges that could impact the long-term cohesion of Kampung Naga.

The "One House, One Family Card" rule, while instrumental in maintaining the demographic stability of Kampung Naga, presents a dual-edged mechanism: it curbs overpopulation and sustains the cultural integrity of the village, yet generates significant social tension, especially among younger residents. The rule's rigidity has led to the emergence of the "Sanaga" community—those who have moved outside the village due to space limitations. This situation is emblematic of broader conflicts within indigenous societies, where adherence to tradition may lead to unintended consequences that challenge long-term social cohesion. This finding underscores the nuanced role that demographic controls, framed through traditional norms, play in indigenous communities. Studies by Becorpi (2018) and GeeKaira & Junjie (2023) emphasize that while traditional rules like Kampung Naga's can stabilize population dynamics, they may also introduce latent conflict when younger generations are denied opportunities for growth. Existing conflict theories often emphasize the role of tradition in mitigating internal discord; however, this case extends those frameworks by highlighting how demographic limitations become a site of intergenerational tension. The rigid application of such traditions, intended to preserve cultural continuity, may paradoxically contribute to fragmentation within the community.

This finding compels a revision of traditional conflict resolution theories, which tend to focus on the protective function of adat laws without accounting for how demographic pressures might destabilize intra-community relationships. The generational friction observed in Kampung Naga suggests that conflict theory must evolve to incorporate demographic factors as key variables influencing social cohesion in indigenous communities. The rule functions as both a stabilizing and destabilizing force, revealing the importance of adaptable governance structures that address evolving societal needs. Kampung Naga's leaders may need to develop culturally sensitive yet flexible governance strategies to address these demographic challenges. This could involve creating new settlement patterns that maintain cultural ties to the village while addressing spatial limitations. Other indigenous communities facing similar pressures might also benefit from exploring adaptive models of community management that balance tradition with the pragmatic needs of population expansion.

Adat Law and Conflict Resolution: Balancing Tradition and State Law

The dual governance system in Kampung Naga, which integrates adat (customary) law and state law, plays a crucial role in maintaining social order and resolving conflicts. The community relies heavily on adat law to manage disputes related to cultural practices and social issues, reserving state law for more severe cases such as theft or violence. This system of governance has been largely effective in preserving social harmony. Observational data from conflict resolution meetings reveal that the vast majority of disputes (85%) are resolved through adat mechanisms. These resolutions often invoke the concept of *pamali*, underscoring the spiritual and moral implications of violating cultural norms. In a notable case, a land boundary dispute was resolved by the kuncen using ancestral land markers documented in oral histories. The kuncen is the traditional leader in Kampung Naga, responsible for guiding the community in accordance with its cultural heritage. The kuncen's role is integral to maintaining the spiritual and cultural integrity of the village, making decisions that uphold the values and traditions passed down through generations. One participant in the resolution process, a 40-year-old resident, reflected, "The kuncen's wisdom and the use of our ancestral stories helped settle our dispute peacefully. We trust our leaders to guide us according to our traditions." However, the preference for adat law, while strong among the majority of the community, faces growing scrutiny from younger members who recognize its limitations, particularly when state law offers more comprehensive protections. A 22-year-old female respondent noted, "Adat law is our heritage, but there are times when state law provides better protection, especially for serious issues. We need to find a way to balance both systems." This generational divide suggests potential future tensions as younger residents increasingly engage with formal legal systems.

Kampung Naga's dual governance system, combining adat law and state law, has been largely successful in maintaining internal social order. Adat law governs the resolution of culturally specific disputes, while state law is invoked in more serious matters. This study reveals that although adat mechanisms resolve 85% of internal conflicts, younger community members increasingly perceive limitations in the system, particularly where the complexities of modern legal disputes are concerned. The kuncen's spiritual leadership remains central to this system, but his authority is gradually questioned by

younger generations who find greater security in state law's protections. The growing divide between the older and younger generations in Kampung Naga regarding the efficacy of adat law reflects broader societal trends in indigenous communities. Effendi (2022) and Butt & Lindsey (2018) highlighted similar transitions, where traditional governance systems, though effective in maintaining social harmony, face increasing scrutiny as communities interact more with external legal structures. The findings align with Ullah and Ho's (2021) work on Southeast Asian societies, which documents the increasing tension between tradition and state law. This case offers new insight into how traditional conflict resolution systems must adapt or risk becoming obsolete in the face of legal modernity. The Kampung Naga case demonstrates that conflict resolution theories must account for the dynamic and often unequal interplay between traditional and formal legal systems. While adat law remains an essential tool for cultural preservation, the case suggests that hybrid models, integrating traditional principles with state law, offer more comprehensive solutions to modern legal challenges faced by indigenous communities. The challenge for Kampung Naga, and other communities navigating dual legal systems, lies in finding a sustainable middle ground. Leaders may need to institutionalize a hybrid conflict resolution framework that blends the cultural specificity of **adat** law with the procedural robustness of state law. Such a model would not only protect cultural heritage but also provide the necessary legal security in complex disputes involving external actors.

Dual Governance System: Navigating Modernization and Tradition

The dual governance system, characterized by the roles of the *kuncen* and the village head, has proven effective in balancing the preservation of cultural traditions with the demands of modern governance. The *kuncen* oversees cultural and community matters, while the village head manages interactions with the state. This division of responsibilities has enabled Kampung Naga to navigate the complexities of modernization while maintaining its cultural identity. Document analysis of correspondence between Kampung Naga and regional authorities reveals occasional friction, particularly when government initiatives, such as proposals for modern agricultural projects, conflict with traditional practices. Observations of community meetings showed that decisions, such as the rejection of electricity installation, despite its potential benefits, were made through extensive deliberation within the adat council, prioritizing cultural preservation over modernization. A village elder remarked during one of these meetings, "Electricity would bring convenience, but at what cost? Our ancestors lived without it, and so can we. Our culture is more important than modern comforts."

Kampung Naga's dual governance system, with the *kuncen* managing cultural matters and the village head representing the state, provides a flexible framework for navigating the pressures of modernization. However, this system's efficacy is tested when external interventions—such as modern agricultural initiatives—conflict with adat values. The community's rejection of electricity installation, based on cultural considerations, demonstrates the challenges of balancing tradition with modernization. The tension between preserving traditional values and adapting to modernization is a recurring theme in indigenous governance. Recent scholarship underscores the importance of indigenous leadership in mediating between state-led development initiatives and community-based governance (Katong et al., 2023; Plotskaya O. A. & Kolmakov Petr Aleksandrovich, 2020). In Kampung Naga, this balancing act is particularly fragile, as the push for modernization threatens to erode long-standing cultural practices. This finding contributes to a growing body of literature that explores how indigenous communities employ dual governance structures to buffer against unwanted external influences while selectively adopting beneficial aspects of modernization. This case expands conflict theory by introducing the concept of "selective modernization," where indigenous communities strategically accept or reject external developments based on their compatibility with adat values. The study shows that dual governance systems can serve as both protective mechanisms and sources of tension, depending on how effectively they mediate external pressures. To preserve cultural integrity while benefiting from modernization, Kampung Naga and similar communities could develop collaborative frameworks that engage both adat leaders and state representatives. This approach would facilitate dialogue between tradition and state governance, ensuring that modernization initiatives align with the community's cultural values without undermining its autonomy.

The DI/TII Conflict and Its Legacy: Strengthening Cultural Resilience

The historical conflict between Kampung Naga and the Darul Islam/Tentara Islam Indonesia (DI/TII) insurgents in 1956 serves as a stark reminder of the community's resilience in the face of ideological and cultural threats. The conflict resulted in the destruction of over 70% of the village's physical heritage, including houses, religious artifacts, and historical documents. Despite the profound loss, Kampung Naga emerged from the conflict with a reinforced commitment to preserving its cultural traditions. Interviews with survivors of the conflict highlight the community's trauma but also its determination to rebuild and

maintain its cultural identity. A 78-year-old survivor recalled, "We lost so much, but we refused to let our culture die. Rebuilding was hard, but it brought us closer together and made us stronger." The post-conflict recovery efforts, driven largely by traditional knowledge and community solidarity, illustrate the central role of adat as a unifying force. Today, the village continues to thrive, with 95% of residents actively participating in traditional ceremonies, demonstrating the enduring strength of Kampung Naga's cultural resilience.

The DI/TII conflict of 1956, which resulted in the destruction of over 70% of Kampung Naga's physical heritage, stands as a defining moment in the community's history of cultural resilience. Despite the loss, the community's reconstruction efforts, driven by adat principles and communal solidarity, strengthened its resolve to preserve its cultural identity. This case offers critical insights into how indigenous communities leverage traditional knowledge in post-conflict recovery. The literature on post-conflict recovery emphasizes the role of traditional governance systems in restoring social cohesion (Bräuchler, 2022; Harashani, 2018). Kampung Naga's recovery from the DI/TII conflict supports this thesis but also extends it by demonstrating that cultural resilience, grounded in adat law, is not merely about rebuilding physical structures but also about reaffirming cultural values in the face of existential threats. The case highlights how traditional conflict resolution mechanisms can serve as critical tools for long-term survival in indigenous societies. This case adds a new dimension to conflict resolution theory by illustrating how cultural resilience, rather than just legal adjudication, plays a central role in indigenous recovery from external threats. In communities like Kampung Naga, post-conflict strategies are deeply intertwined with cultural survival, offering a model of resilience that extends beyond the legalistic frameworks typically emphasized in conflict theory. Kampung Naga's post-conflict recovery offers a valuable template for other indigenous communities confronting external threats. Strengthening cultural resilience through traditional governance and community-driven rebuilding efforts can help ensure the long-term preservation of cultural identity in the face of external pressures.

Economic Adaptation and Cultural Preservation: A Delicate Balance

The designation of Kampung Naga as a cultural heritage site has brought about significant economic opportunities, particularly in the areas of crafts and tourism. These new avenues for income have allowed the community to sustain its traditional way of life while integrating into the broader economy. However, this economic adaptation is not without its challenges. The risk of cultural commodification looms large, especially as younger generations might prioritize economic gain over cultural preservation. Interviews with artisans reveal a 40% increase in demand for traditional crafts since the village's designation as a heritage site. Despite these economic benefits, community leaders express concerns about the potential erosion of traditional values due to increased tourist activity. One artisan, a 35-year-old woman, shared, "Tourism has helped us financially, but I worry that our culture is becoming a commodity. We must be careful not to lose what makes us unique." Observational data suggest that while most cultural performances remain authentic, there is a growing trend toward commercialization, which deviates from traditional practices. The long-term implications of this shift are uncertain, but they highlight the delicate balance Kampung Naga must maintain between economic adaptation and cultural integrity.

Kampung Naga's designation as a cultural heritage site has brought economic opportunities, particularly through tourism and the production of traditional crafts. However, the community faces a growing dilemma: the risk of commodifying its culture. While tourism has bolstered economic sustainability, it also risks distorting traditional practices for commercial gain. Community leaders express concerns about how economic incentives might lead to the erosion of cultural authenticity. The commodification of culture is a common challenge faced by indigenous communities engaging with global tourism (Dai Tuyen & Noseworthy, 2023; Ruhanen & Whitford, 2019). While tourism offers financial benefits, it can simultaneously undermine the cultural foundations that make these communities unique. Kampung Naga's experience mirrors global trends, where cultural practices are increasingly packaged for external consumption, potentially leading to internal conflict as economic pressures drive a shift away from cultural authenticity. This finding expands conflict theory by introducing the idea of "cultural commodification" as a source of internal conflict in indigenous societies. The tension between economic adaptation and cultural preservation challenges traditional conflict resolution models, which often overlook the economic forces that can destabilize cultural integrity. For Kampung Naga, striking a balance between economic sustainability and cultural preservation requires the implementation of guidelines that prioritize cultural authenticity. Developing a strategic plan that limits tourist engagement with sacred traditions and ensures that economic activities align with the community's values may help prevent the erosion of cultural identity.

Challenges in Adat-Based Conflict Resolution: External Pressures and Legal Intersections

While the adat system has proven effective in resolving internal conflicts within Kampung Naga, it faces significant challenges when dealing with external parties who do not recognize or respect adat law. Land disputes with government agencies or corporations, for instance, often require a hybrid approach that incorporates both adat principles and formal legal mechanisms. Interviews with community members involved in recent land disputes reveal that while there is general satisfaction with the adat-based resolution processes, there is also an acknowledgment that formal legal intervention is sometimes necessary, particularly in disputes involving significant assets or external actors. A 45-year-old farmer involved in a recent land dispute commented, "Adat law guided us through the process, but in the end, we needed formal legal backing to protect our rights against outsiders who don't respect our ways." Observational data from these disputes show that while adat leaders are effective in mediating internal conflicts, their authority is often challenged by external parties, underscoring the limitations of adat in a rapidly modernizing world. Kampung Naga's conflict resolution strategies, deeply rooted in adat law, have been instrumental in maintaining social cohesion and cultural integrity. However, as the community faces increasing external pressures and modernization, the dual governance system will need to adapt to ensure that traditional values are preserved without hindering the community's ability to navigate the challenges of a changing world. The effectiveness of these strategies will ultimately determine the future resilience of Kampung Naga and its ability to maintain its unique cultural identity in the face of ongoing change.

While adat law has proven highly effective in resolving internal disputes within Kampung Naga, this study reveals significant limitations when external entities, such as government agencies or corporations, are involved. Land disputes and other conflicts with external parties frequently require the intervention of formal legal systems, as adat law lacks the necessary enforcement mechanisms to handle complex legal issues beyond the community's boundaries. The challenges faced by adat law in addressing external conflicts highlight a fundamental limitation in traditional conflict resolution systems, particularly when interfacing with modern legal and economic structures. As noted in the work of Kleinfeld (2016) and Desierto (2022), indigenous legal systems often struggle when external actors fail to recognize or respect traditional governance principles. Kampung Naga's experience underscores this tension, as disputes involving significant external actors, such as land disputes with government agencies, cannot be fully resolved through adat mechanisms alone. This case contributes to the ongoing debate in conflict theory regarding the intersection of traditional and modern legal systems. While many traditional societies rely on adat to maintain social cohesion, the case of Kampung Naga demonstrates that these systems often require supplementation from state law to protect community interests in an increasingly globalized legal landscape. Conflict resolution theories need to incorporate this hybrid model, where indigenous legal practices coexist and sometimes conflict with state law. For Kampung Naga and similar communities, developing a hybrid legal framework that integrates adat law with state legal processes may be crucial to managing complex disputes involving external actors. Such a framework would ensure that traditional values are upheld while providing the legal protections necessary to safeguard community interests in a rapidly modernizing world. This model could also serve as a blueprint for other indigenous communities facing similar challenges at the intersection of tradition and modernity.

4. CONCLUSIONS AND RECOMMENDATIONS

This study examined conflict resolution strategies in Kampung Naga, using conflict theory to understand how this indigenous community preserves its cultural heritage while addressing modern challenges. The findings show that the "One House, One Family Card" rule has been effective in maintaining demographic stability and cultural integrity. However, this strict adherence to tradition has also generated tensions, particularly among younger residents who feel constrained by limited space within the village. The rise of the Sanaga community—those who have relocated outside Kampung Naga due to space limitations—illustrates the potential for internal conflict, as the community faces the challenge of adapting traditional norms to the evolving needs of its members. The role of adat law and the dual governance system is central to conflict resolution in Kampung Naga. The kuncen, the spiritual leader, plays a key role in resolving disputes through adat law, ensuring social cohesion and reinforcing cultural values. However, adat law's limitations become apparent in conflicts involving external entities or serious legal matters, which often require the intervention of state law. This study highlights the broader issue faced by indigenous communities: harmonizing traditional governance systems with modern legal frameworks. The generational divide, with younger community members increasingly turning to state law for more comprehensive protections, signals the potential for future conflicts as adat law alone may not fully address the community's evolving legal needs. The historical resilience of Kampung Naga, particularly following the DI/TII conflict, further underscores the importance of cultural preservation. Despite the devastation caused by the conflict, the community's recovery reinforced its commitment to traditional governance and cultural

values. This study contributes to conflict theory by demonstrating how external conflicts can catalyze cultural revitalization. Kampung Naga's experience shows how traditional governance, specifically adat law, can serve not only as a conflict resolution mechanism but also as a foundation for cultural resilience and identity preservation. The integration of Kampung Naga into the modern economy through tourism and craft production brings both opportunities and risks. While these activities offer economic benefits, they also pose a risk of cultural commodification, potentially undermining the authenticity of the traditions that define the community. The challenge lies in balancing economic development with cultural preservation to ensure that tourism and craft production do not dilute the very cultural practices that attract external interest. Several specific recommendations arise from these findings. For Kampung Naga's leadership, there is a need to reconsider the "One House, One Family Card" rule. To alleviate social tensions while maintaining cultural integrity, leaders should explore expanding the village's boundaries or establishing new settlement areas that preserve cultural ties with Kampung Naga. Such adaptations would accommodate the younger generation's needs while ensuring that cultural values remain central in new settlements. For local government authorities and policymakers, the integration of adat law and state law must be prioritized. Policymakers should support frameworks that enable the coexistence of both legal systems, ensuring that adat law governs internal disputes while state law handles more complex or external conflicts. This hybrid approach would provide traditional communities like Kampung Naga with the flexibility to maintain their cultural governance while accessing broader legal protections when necessary. For those involved in cultural tourism, including community leaders and tourism operators, it is essential to establish guidelines that prioritize cultural preservation over commodification. These guidelines should ensure that tourism and economic activities do not erode cultural authenticity. A portion of tourism revenue should be reinvested into efforts that support cultural preservation, such as traditional ceremonies and the maintenance of sacred spaces, ensuring that Kampung Naga's cultural identity remains intact even as it benefits from economic development. This study extends conflict theory by addressing the unique dynamics of dual governance systems in traditional communities. The tension between adat law and state law, as seen in Kampung Naga, highlights the limitations of traditional conflict resolution mechanisms when faced with modern legal challenges. This finding suggests that conflict theory should be expanded to include the impact of hybrid legal systems, where traditional and state laws coexist to address the complexities of modern conflicts. Furthermore, the study introduces the concept of cultural resilience as a key factor in conflict resolution, demonstrating how traditional governance systems can contribute to both conflict management and cultural preservation. Further research is needed to explore how hybrid governance systems can be optimized to meet the needs of communities like Kampung Naga. Future studies should examine the long-term effects of cultural commodification in economically integrated traditional communities and investigate how younger generations influence the evolution of adat law and traditional governance. Kampung Naga's experience offers valuable insights for other indigenous communities facing similar tensions between tradition and modernity, providing an important case study for understanding how conflict resolution strategies can evolve in response to external pressures.

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