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Transforming Rapulung Local Wisdom Values into Sociology Learning Resources for Students' Conflict Understanding and Social Resolution

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Abstract:
This study examines how the deliberative values of Rapulung, a Samawa local practice, can be transformed into Sociology learning resources for understanding social conflict and evaluating social resolutions. A qualitative case study at MAN 1 Sumbawa Barat involved nine informants: a Sociology teacher, six students, a school leader, and a cultural informant. Interviews, classroom observations, and learning documents were interpreted through reflexive thematic analysis. Triangulated evidence included the teacher's account of students mapping competing interests, student reflections on revising initial judgments, and observed patterns of dialogue and reason-giving. Five interconnected values emerged: openness, equality of voice, deliberation, consensus, and collective responsibility. Their pedagogical translation involved identifying actors and interests, comparing explanations, testing evidence, negotiating fair and feasible alternatives, and reflecting on the consequences for affected parties. Students' accounts indicated movement from assigning personal blame toward relational and structural explanations, although this qualitative evidence does not establish a causal effect. The study contributes a five-stage instructional framework that makes Rapulung an epistemic and ethical resource for conflict learning while protecting dissenting voices from being obscured by superficial consensus.

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Introduction (مقدمة)

Sociology education at the Islamic senior secondary school level holds a strategic position because students are expected not only to recognize the concepts of interaction, differentiation, integration, and social conflict, but also to use them to interpret the social realities around them. Difficulties arise when social conflict is studied primarily through definitions, typologies, and

examples that are distant from students' cultural experiences. This approach risks producing conceptual understanding disconnected from the ability to interpret conflict, understand other parties' positions, weigh differing interests, and formulate defensible solutions. The literature on learning based on local wisdom emphasizes that communities' cultural experiences can serve as learning resources that connect school knowledge with students' social realities (Afiqoh et al., 2021; Jumriani et al., 2021; Sugiantoro et al., 2022).

The Sumbawa context offers relevant social knowledge through Rapulung. In Samawa community practice, Rapulung denotes a deliberative process for discussing shared concerns, hearing different positions, and seeking a decision that participants can uphold. Dianto (2021) examines Rapulung within regional planning practices, whereas Anshori and Kurnia (2020) address communication in a local conflict setting in Sumbawa. Together, these perspectives illuminate the importance of communication and situated decision-making, but they do not explain how a customary deliberative process can become a sequence of Sociology learning activities. This distinction matters because conflict is more than opposition between individuals: it involves positions, competing interests, unequal resources, identities, power, and the consequences of collective decisions.

Integrating local culture into learning, however, cannot stop at mentioning traditional terms, cultural narratives, or regional symbols. Culturally responsive teaching positions students' culture as a resource for developing academic competence and critical awareness rather than as curricular decoration (Gay, 2018; Tanase, 2022). The funds of knowledge perspective likewise indicates that knowledge developed within families and communities can enrich learning interactions when teachers connect it with disciplinary knowledge (Hogg & Volman, 2020; Karabon, 2021; Volman & 't Gilde, 2021). The central issue, therefore, is not merely whether Rapulung can be introduced into the classroom, but how its underlying social logic can be transformed into learning activities that promote sociological reasoning.

Pedagogically, understanding conflict cannot be demonstrated solely by students' ability to state its definitions, types, or causal factors. Deeper understanding becomes apparent when students can explain how a conflict develops through relationships between parties, distinguish stated positions from underlying interests, recognize issues of identity and resource distribution, and assess changes in relationships following a decision. This orientation requires learning that provides space for reasoning, comparing perspectives, and examining justifications. Classroom dialogue is important because students do not simply receive sociological categories from teachers; they use them to interpret cases, question assumptions, and revise judgments after encountering different perspectives. Cui and Teo's (2023) findings on dialogic learning indicate that inviting ideas, expanding responses, and returning questions to students can stimulate critical thinking. Such dialogue is relevant to social conflict because conflict is fundamentally an encounter among interests, values, identities, and power that cannot be understood through a single answer.

At the same time, using local wisdom in learning must avoid two tendencies. First, culture may be used only as a contextually appealing illustration without changing how students think. Second, cultural values may be treated as inherently harmonious, overlooking tensions, generational change, or power relations within society. The funds of identity approach emphasizes that cultural experiences become educationally meaningful when connected with identities, experiences, and learning activities that enable students to construct new knowledge rather than merely reproduce cultural inheritance (Esteban-Guitart, 2016; Hogg & Volman, 2020). Accordingly, this study locates the transformation of Rapulung at the level of mechanisms. Openness is translated into the distribution of speaking opportunities, deliberation into the examination of reasons and evidence, consensus into the evaluation of alternatives, and collective responsibility into reflection on who benefits from or bears the consequences of decisions. This

framework ensures that locality extends beyond symbolism to become an epistemic resource for learning.

This need is particularly relevant to learning about social conflict. Conflict resolution education requires the development of abilities to understand sources of conflict, manage emotions, communicate, negotiate, and seek solutions that do not rely on domination (Anggraeni & Maftuh, 2020). Research on dialogic learning also shows that conversations opening space for justifications, responses, and the development of ideas can promote students' critical thinking (Cui & Teo, 2023). Rapulung has pedagogical potential in this respect: its principles of listening, giving reasons, considering shared interests, and building consensus can be reconstructed as learning procedures for interpreting and responding to conflict.

MAN 1 Sumbawa Barat was selected as the study context because it is located in Taliwang District, West Sumbawa Regency, West Nusa Tenggara, a social environment in which students can engage with Samawa cultural knowledge. The school's institutional address is Jalan Pondok Pesantren No. 28, Menala, Taliwang. Incorporating this local context into Sociology education offers an opportunity to examine how cultural knowledge is brought into dialogue with academic concepts, while also testing the limits of its transformation to avoid reducing tradition to a slogan.

Previous studies have established the educational relevance of local wisdom as cultural content, a contextual source of examples, and a basis for student engagement or character formation (Adenan et al., 2022; Karim, 2022; Pamenang, 2021; Suherman, 2021). Curriculum research also identifies a role for local wisdom in educational reform (Suprapto et al., 2021). Their emphasis differs from the present concern with the instructional mechanisms through which a cultural practice can organize sociological inquiry. Relatively little attention is given to how participation rules, the examination of competing reasons, and collective accountability can be converted into observable learning tasks and criteria for assessing conflict analysis. Consequently, the gap is not a lack of arguments for using local culture, but the absence of a sufficiently specified bridge between the cultural logic of Rapulung, students' reasoning processes, and the critical assessment of proposed resolutions.

This study therefore analyzes the deliberative values of Rapulung, traces their pedagogical translation in learning about social conflict, and formulates a classroom framework for interpreting conflict and evaluating social resolutions. The contribution is distinct in three respects: it treats Rapulung as a procedure for producing and examining claims rather than simply as local content; it links dialogue to discipline-specific work such as mapping actors, interests, power, and evidence; and it makes the fairness of participation and the consequences of decisions explicit objects of reflection. The resulting five-stage model connects case orientation, conflict diagnosis, Rapulung dialogue, resolution negotiation, and critical reflection. It offers a culturally grounded yet critically examinable approach rather than assuming that cultural consensus is automatically equitable.

Method (منهج)

The study adopted a qualitative approach with a case study design. This design was selected because the focus was not to measure the magnitude of Rapulung's influence, but to understand meanings, processes of transformation, and relationships between cultural practices and learning experiences within a context bounded by a single educational institution. A case study allows researchers to retain the connections among teaching practices, school actors' interpretations, and the sociocultural context in which those practices occur (Creswell & Poth, 2018).

The research site was MAN 1 Sumbawa Barat in Menala, Taliwang District, West Sumbawa Regency, West Nusa Tenggara. Informants were selected through purposive sampling based on

their involvement in Sociology education and their knowledge of the local cultural context. Nine informants participated: one Sociology teacher, six students studying social conflict, one member of the school leadership, and one cultural figure or informant familiar with Rapulung. Data adequacy was determined by the depth of information and the recurrence of patterns of meaning during data collection and analysis.

The case boundaries encompassed learning about social conflict and the integration of Rapulung as a learning resource at MAN 1 Sumbawa Barat. The unit of analysis was not individuals in isolation, but the connections among cultural knowledge, instructional design, dialogic interaction, and students' interpretations of conflict and possible resolutions. Informant selection was based on three considerations: direct involvement in Sociology education, experience participating in or observing deliberative practices in social settings, and the ability to provide reflective information about learning processes. Interviews used open-ended questions that moved from concrete experiences to interpretation, including how students recognized sources of conflict, responded to competing interests, and assessed the fairness of decisions. Interviews with the cultural informant addressed the meaning of Rapulung, principles considered important, forms of participation, decision-making processes, and limits to its application. This approach enabled the researchers to distinguish community-derived cultural meanings from pedagogical interpretations emerging through learning.

Table 1. Data sources and focus of information gathering

Source code	Position or role	Information focus
G-SOS	Sociology teacher	Teaching practices, case selection, dialogue strategies, assessment
S-01–S-06	Students	Interpretations of conflict, experiences of dialogue, changes in perspectives on differences
P-MAD	School leadership	Institutional context and support for culturally based learning
T-BUD	Cultural figure or informant	Meaning of Rapulung, deliberative principles, limits of cultural interpretation

Data were collected using three techniques. First, in-depth interviews explored interpretations of Rapulung, experiences of learning about social conflict, and informants' assessments of the relevance of deliberative principles in the classroom. Second, observation focused on patterns of learning interaction, particularly how the teacher introduced problems, distributed speaking opportunities, used evidence, responded to differences, and guided the drawing of conclusions. Third, document collection covered teaching modules, presentation materials, worksheets, reflective notes, and learning artifacts relating to social conflict. Interviews, observations, and documents were read together to strengthen the evidential basis for interpretation (Miles et al., 2020).

Classroom observation was non-participant and focused on the presentation of conflict problems, teacher questioning, turn-taking, exchanges of reasons and evidence, disagreement, and the construction of group decisions. Field notes differentiated the description of classroom events from analytical interpretations. Document analysis examined learning modules, case materials, worksheets, and reflective products in relation to the stated objectives of conflict analysis and discussion. An evidence matrix was used to read the interview accounts alongside observed classroom interactions and the types of tasks recorded in learning materials. Convergence across sources strengthened interpretations, while differences were examined rather than automatically treated as errors. For example, claims about inclusive dialogue were

considered in relation to the distribution of opportunities to speak, and claims about interest-based reasoning were considered alongside case-oriented tasks and student explanations. This integration helped distinguish informants' evaluations of learning from the classroom processes to which those evaluations referred.

Data were interpreted through reflexive thematic analysis, moving iteratively from familiarization with interview transcripts, field notes, and documents to initial coding, development of meaning patterns, theme review, and written interpretation (Braun & Clarke, 2021; Byrne, 2022). Initial codes remained close to participants' expressions and the actions documented in learning activities. For instance, the cultural informant's emphasis on hearing the reasons of different parties was coded as listening to competing reasons; the teacher's account of explaining each party's interests was coded as interest-based diagnosis; and the student's account of discovering an alternative beyond either group's initial demand was coded as reframing resolution options. These codes informed broader themes of inclusive deliberation, sociological interpretation of conflict, and negotiated resolution. Theme boundaries were reviewed against counterevidence, especially occasions on which agreement could coexist with unequal participation. The process was interpretive rather than a numerical count of code frequencies or an inter-rater reliability exercise (Braun & Clarke, 2021; Saldaña, 2021).

Table 2. Examples of evidence-to-theme development

Evidence anchor	Initial code and analytical theme	Cross-source reading
T-BUD: reasons must be heard	Listening to competing reasons → inclusive deliberation	Considered alongside classroom turn-taking and teacher facilitation.
G-SOS: explain each party's interests	Interest-based diagnosis → sociological interpretation	Read with conflict-case activities and students' actor–interest analyses.
S-03: alternatives beyond original demands	Reframing proposed solutions → negotiated resolution	Compared with classroom examination of competing options.
S-04: hear the disadvantaged party	Attention to excluded interests → critical responsibility	Considered with reflection on decision fairness and consequences.

Credibility was strengthened through triangulation of the nine informants' accounts, observation notes, and learning documents; examination of convergent and divergent evidence; peer discussion of the developing themes; and an audit trail of coding and interpretive decisions. The evidence-to-theme examples in Table 2 show how particular statements were related to classroom processes, rather than being treated as self-sufficient proof of changes in competence. The researchers used participant codes when reporting quotations and protected the confidentiality of student and adult informants. These procedures supported a situated interpretation of meaning within one school case, not a claim of statistical generalizability.

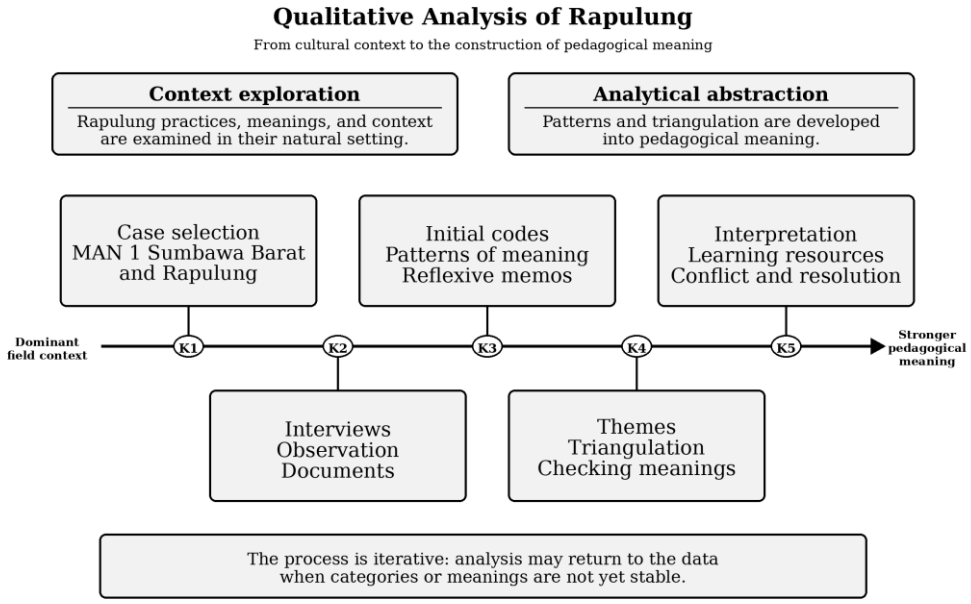


Figure 1. Qualitative analysis of Rapulung and the construction of pedagogical meaning

Result (نتائج)

Rapulung as a space for deliberation and the production of social agreement

Field data show that Rapulung is understood as a social practice extending beyond a meeting or deliberative discussion. Three mechanisms appeared consistently in interviews and observations: the distribution of opportunities to express opinions, the obligation to listen to other parties' reasons, and an orientation toward mutually acceptable decisions. These mechanisms relate to social action and integration because decisions are not produced by individuals in isolation, but through relationships among parties interpreting one another's positions and interests. In the context of conflict, this logic shifts the purpose of discussion from identifying a winner to constructing a basis for agreement.

> *"Rapulung is not about who speaks the loudest. People may disagree, but their reasons must be heard until they are clear, and then we seek a decision that we can carry out together." (T-BUD)*

This quotation from the cultural informant emphasizes that Rapulung's central value lies in the deliberative process rather than merely in the resulting agreement. The finding can be situated alongside research on communication during local conflict in Sumbawa (Anshori & Kurnia, 2020) and on Rapulung as a deliberative practice (Dianto, 2021). In Sociology education, these principles are evident in the emphasis that every claim requires justification, every party must be represented fairly, and the final decision must be explainable through social considerations rather than personal preference alone.

Transforming Rapulung into experiences of learning about social conflict

The findings indicate that pedagogical transformation occurred when cultural principles structured classroom work rather than merely decorated learning materials. In the case-based activities described by the teacher and reflected in classroom interactions, students first identified the parties involved and distinguished their stated demands from the interests behind them. The discussion then required each group to explain causes and possible impacts, present reasons for its interpretation, and respond to an alternative account. Open participation was reflected in opportunities to present positions, deliberation in the testing of explanations, and the search for consensus in comparing the fairness and feasibility of possible resolutions. This process linked

Rapulung's social norms with the specific sociological tasks of analyzing actors, relationships, and competing interests.

> *"When I only explain conflict, students can quickly state its definition, but they cannot necessarily interpret the problem. When a case is brought into the forum and they have to explain each party's interests, their way of thinking changes." (G-SOS)*

The teacher's account provides a concrete comparison between two types of student activity: repeating a definition of conflict and explaining how the interests of the parties produce a conflict. Observation of group dialogue was consistent with the latter emphasis, as students were asked to justify interpretations instead of naming a party as simply right or wrong. The analytical difference was therefore visible in the content and reasoning of students' explanations, not merely in the frequency with which they spoke. The case records do not supply standardized before-and-after scores, so the finding concerns a documented shift in the quality of explanations within this case, not a measured treatment effect.

Students' conflict interpretations increasingly incorporated relational and structural considerations. Instead of explaining disagreement solely as the stubbornness of one party, classroom reasoning attended to access to resources, conflicting interests, uneven information, group identities, and rules regarded as unfair. The practical sequence began with an actor–interest map, continued with competing explanations of causes and consequences, and required a reasoned response when other groups challenged an interpretation. A statement such as "one party should simply give in" could thus be examined against whether that option addressed the causes of conflict and whose position it privileged. The movement from single-party blame to consideration of interests and relationships is supported by the teacher's interview, students' reflections, and the observed structure of the activity. It should not be taken to mean that every student made the same degree of progress or that disagreement disappeared.

Strengthening perspective-taking, argumentation, and negotiation

Another emerging pattern was the development of perspective-taking. During learning, students did not merely defend their group's position; they also exchanged roles or reconsidered arguments from other parties' perspectives. This strategy encouraged students to distinguish visible positions from the interests underlying them. Dialogue became more productive when students used case evidence and sociological reasoning to evaluate several alternatives.

> *"At first, I thought that when two groups were in conflict, one of them had to give in. After we mapped their interests, it turned out that there could be a way forward that did not exactly match either group's original demands." (S-03)*

This quotation illustrates a change in reasoning evident in the data: students began to understand resolution as the reconstruction of relationships and interests rather than merely the cessation of opposition. This field finding aligns with dialogic learning, in which open-ended questions, the development of responses, and the return of ideas to students stimulate critical thinking (Cui & Teo, 2023). Within conflict resolution education, these abilities also relate to communication, problem-solving, and negotiation (Anggraeni & Maftuh, 2020).

The social-resolution dimension became apparent when students distinguished ending an argument from dealing with its underlying sources. In the documented discussions, alternatives were compared by asking whether they reduced the original tension, treated affected parties fairly, and could be implemented without generating a further dispute. The student coded S-03 described realizing that a possible solution need not reproduce either group's initial demand, while S-04 drew attention to the possibility that an apparently unanimous decision could still exclude a disadvantaged party. Read together, these reflections show that negotiation involved more than selecting an agreeable option: students had to reconsider the terms of the dispute and

the distribution of its consequences. Consequently, collective responsibility was interpreted as a requirement to justify who benefited, who accepted costs, and whose objections still needed examination.

Limits to transformation and the risk of romanticizing local culture

The findings also demonstrate the need to maintain a critical distance from culture. Not all traditional practices can be transferred directly into classrooms, and not every consensus-based decision is automatically fair. The teacher distinguished values productive for learning, such as openness and collective responsibility, from forms of authority or hierarchy that could restrict student participation. Learning therefore did not position tradition as invariably correct, but used it both as an object of reflection and as a resource for assessing the strengths and limitations of social practices through sociological concepts.

> *"What matters for the classroom is not copying the customary forum exactly, but learning how to respect people's voices, develop reasons, and seek shared decisions. If students only copy its form, they do not necessarily understand its meaning." (G-SOS)*

Table 3. Matrix of the transformation of Rapulung values into Sociology learning

Rapulung dimension	Transformation into learning activities	Targeted abilities
Openness	Students take turns presenting positions and reasons	Identifying perspectives and claims
Equality of voice	Participation rules and rotation of spokespersons	Active listening and perspective-taking
Deliberation	Examining evidence, causes of conflict, and actors' interests	Analyzing causes, relationships, and impacts
Consensus	Developing alternatives and decision criteria	Negotiating and evaluating solutions
Collective responsibility	Reflecting on the impacts of decisions	Ethical judgment and sustainability

Discussion (مناقشة)

The analytical findings show that Rapulung's strength as a learning resource lies in its social procedures. This extends approaches to learning based on local wisdom that often focus on cultural content. When culture serves only as an example within subject matter, its connection to thinking competencies tends to remain weak. When sociocultural mechanisms are transformed into ways of learning, however, students use culture to undertake intellectual work: identifying actors, examining interests, comparing perspectives, evaluating arguments, and constructing decisions. This finding is consistent with culturally responsive teaching, which connects students' cultural resources with academic learning (Gay, 2018; Tanase, 2022).

From a sociological perspective, the model produces two layers of contextualization. The first concerns content: social conflict is understood through cases close to local realities. The second concerns thinking processes: communities' ways of managing differences inspire the structure of classroom dialogue. The second layer is more significant because it positions local wisdom as an epistemic resource that helps students construct knowledge rather than simply as an object of study. Research on funds of knowledge indicates that using community experiences and knowledge can improve engagement, collaboration, and perspective-taking when meaningfully connected to school practices (Volman & 't Gilde, 2021).

These findings reinforce the argument that local culture can function as an epistemic resource when teachers connect community knowledge with the disciplinary demands of schooling. Culturally responsive teaching does not require teachers to replace academic concepts with local traditions, but to use cultural experience as a bridge through which students engage with concepts more meaningfully while developing critical competence (Gay, 2018; Ladson-Billings, 2021). In the Rapulung model, social conflict continues to be interpreted through sociological categories, but understanding those categories begins with practices meaningful to community life. This accords with Sugiantoro et al. (2022), Adenan et al. (2022), and Tambunan and Sudrajat (2025), whose studies demonstrate the potential of local wisdom as a social studies learning resource. The difference is that this model goes beyond integrating values or content. Rapulung is transformed into learning procedures governing how students present claims, evaluate reasons, listen to others, and formulate decisions. The model's contribution therefore lies in its pedagogical mechanisms rather than simply in the familiarity of its cultural themes.

Rapulung's orientation toward consensus must be critically examined in relation to classroom power. A seemingly harmonious agreement may reflect dominance by articulate students, informal group leaders, or participants whose social positions make disagreement difficult. The teacher's authority can introduce a further constraint when students perceive one answer as more likely to be rewarded. Thus, neither the absence of opposition nor a unanimous vote is sufficient evidence of equitable deliberation. A Rapulung-inspired dialogue should protect minority reasoning through individual writing time before discussion, rotating representatives, explicit invitations to present counterarguments, and a requirement that groups summarize an opposing view accurately before replying. Teachers can also record unresolved objections and judge proposals against criteria of evidence, fairness, feasibility, and consequences rather than against the speed with which agreement is reached. These measures turn consensus into a revisable and accountable result of inquiry rather than a demand for conformity.

The model is most plausible when several implementation conditions are in place. First, teachers need sufficient sociological content knowledge to connect local dialogue with causal explanations of conflict, structural inequalities, and power relations. Second, contextual cases must be understandable to students yet sufficiently complex to permit competing interests and more than one defensible resolution. Third, participation rules and a psychologically safe discussion climate must allow dissent without ridicule or grade-related pressure. Fourth, cultural interpretation requires engagement with local knowledge holders so that Rapulung is neither reduced to a procedural slogan nor reproduced uncritically as a fixed custom. Finally, assessment should attend to the quality of reasoning and care for affected parties, not simply to an agreement or an attractive presentation. Without these conditions, culturally familiar dialogue may reproduce existing hierarchies while giving the appearance of inclusion.

This model of transformation also strengthens conflict understanding. In this study, conflict understanding refers to the ability to recognize conflict as a social process, distinguish positions from interests, interpret power relations and sources of tension, consider impacts on different groups, and evaluate alternative solutions. This operational definition avoids reducing conflict resolution to a normative skill of making peace. Students need to understand that some conflicts arise from inequality or resource distribution, so rapid consensus does not necessarily address their underlying causes. Critical reflection must therefore be part of learning.

At this point, Rapulung requires both a dialogic and a critical interpretation. Its orientation toward consensus provides an ethics of relationships, but Sociology education must still allow reasoned dissent. Agreement must not be constructed by silencing minority voices. Teachers need to ask who remains unrepresented, whose interests are most easily overlooked, what evidence is used to evaluate solutions, and who bears the consequences of decisions. Local values can thereby serve as an entry point into more complex social analysis.

Another implication concerns changes in the teacher's role. Rather than primarily providing definitions of conflict, the teacher becomes a designer of spaces for dialogue and a guardian of the quality of reasoning. Teachers must ensure that discussion does not become an unrestricted debate prioritizing verbal domination. Important pedagogical actions include opening problems through authentic questions, requesting clarification of evidence, returning questions to students, connecting different opinions, and postponing conclusions until several perspectives have been examined. This principle aligns with Cui and Teo's (2023) findings that dialogue which invites, expands, and returns ideas can stimulate critical thinking.

Implications for assessment are equally important because the success of Rapulung-based learning cannot be judged solely by whether a group reaches agreement. Assessment must capture the reasoning process that produces a decision. Teachers can use rubrics evaluating the accuracy of identifying actors and interests, the quality of evidence, the ability to represent different perspectives, consistency between causes of conflict and proposed resolutions, and the ability to revise decisions following challenges. Individual reflective notes can reveal whether students merely follow a dominant voice or understand changes in the group's argumentation. Assessment thus rewards open and responsible argumentation rather than encouraging superficial consensus. Such assessment design also strengthens the relationships among learning objectives, dialogic activities, and learning products, positioning local wisdom beyond a discussion method as a framework for assessing the depth of students' conflict understanding and the quality of their social resolutions.

As a practical application, a teacher could introduce a dispute over access to a shared school resource without presuming that one party is at fault. Students would prepare an actor–interest map, distinguish claims from supporting evidence, and discuss competing proposals under equal speaking rules. Before agreement, each group would record an objection from a less powerful position and explain whether its selected option addresses that objection. A final reflection would compare the chosen resolution with the original causes of conflict and identify those who might bear new costs. Such a task illustrates how the five-stage model can produce assessable artifacts—maps, justifications, alternative solutions, and reflections—while maintaining a distinction between instructional recommendations and the observations made in this study.

Based on the synthesis of findings, Rapulung-based learning can be formulated in five stages. First, orientation to a local conflict case or another relevant social case. Second, diagnosis of the conflict by mapping actors, positions, interests, causes, and impacts. Third, classroom Rapulung dialogue governed by rules for speaking opportunities, the use of evidence, and responses across perspectives. Fourth, negotiation of alternative resolutions using criteria of fairness, feasibility, and the sustainability of relationships. Fifth, critical reflection on decision-making processes and consequences. This synthesis positions the quality of students' reasoning as an important learning outcome alongside the group's final decision.

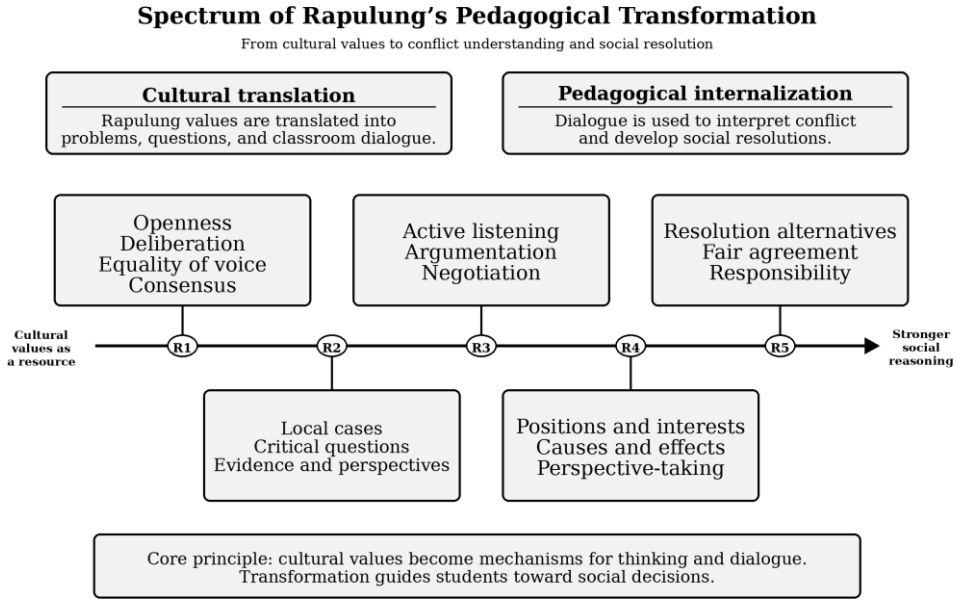


Figure 2. Spectrum of Rapulung's pedagogical transformation in social conflict learning

Table 4. Synthesis of Rapulung-based higher-order thinking activities

Stage	Core activities	Higher-order thinking indicators
Case orientation	Reading cases and formulating problems	Distinguishing facts, assumptions, and central issues
Conflict diagnosis	Mapping actors, positions, interests, causes, and impacts	Analyzing relationships and causality
Rapulung dialogue	Presenting reasons, evidence, responses, and alternative perspectives	Evaluating arguments and bias
Resolution negotiation	Developing and comparing alternatives	Assessing fairness, risks, and feasibility
Reflection	Assessing decision processes and affected parties	Revising decisions in light of consequences

Theoretically, the study distinguishes the localization of curriculum content from the transformation of culturally situated modes of reasoning into pedagogical procedures. Rapulung was interpreted as a means of organizing claims, evidence, disagreement, and collective decisions, while sociological concepts supplied a critical lens for examining inequality and consequences. Practically, the proposed framework specifies instructional products and assessable dimensions of conflict understanding rather than treating agreement as a sufficient result. Its limitations follow from the single-school qualitative design, the participation of nine informants, and the absence of a standardized or longitudinal measure of learning change. The reported shifts are supported by interview accounts and observed discussion practices but cannot establish causal effectiveness or transfer automatically to other Samawa communities, schools, or age groups. Testing the framework in additional settings and examining individual learning artifacts over time would make its pedagogical scope clearer.

Conclusion (خاتمة)

This case study shows that Rapulung can become a meaningful Sociology learning resource when its deliberative principles are translated into tasks for understanding social conflict and

evaluating possible social resolutions. Openness and equality of voice guide participation; deliberation requires evidence and attention to actors' interests; negotiated agreement requires comparison of alternatives; and collective responsibility requires scrutiny of consequences. Teacher and student accounts, read alongside observed classroom interaction and learning materials, suggest a movement from personal blame toward more relational explanations of conflict and a greater awareness of procedural fairness. The proposed five-stage framework comprises case orientation, conflict diagnosis, Rapulung dialogue, resolution negotiation, and critical reflection. Its contribution lies in linking local cultural knowledge with sociological reasoning, explicit instructional activities, and assessable learning products. Consensus should remain open to criticism so that less powerful perspectives are not silenced. Future multi-site and longitudinal studies can examine the framework's applicability and the development of individual students' conflict analysis and negotiation skills.

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