International Journal of Technology and Education Research

https://e-journal.citakonsultindo.or.id/index.php/IJETER

E-ISSN: 2986-0733

Collective Community Memory of the DI/TII Kahar Muzakkar Movement in Enrekang Regency

Hasrafiah Agung[1], Faras Maghfira Bakar[2], Lira Virna Sudirman[3], Shaskia Hani Putri[4], Sri Malem Br Bangun[5]

[12345]Study program of Anthropology Education, Makassar State University

Corresponding Author: *hasrafia110@gmail.com*

Abstract

The collective memory of the community regarding the DI/TII movement led by Kahar Muzakkar in Enrekang Regency shows a difference between the official narrative and the experiences of the local community. This study aims to analyze how the Enrekang community remembers and interprets the DI/TII Kahar Muzakkar incident and its impact on the community's social life. The data for this writing uses a qualitative approach with an oral history method through in-depth interviews with informants who have experience and knowledge related to the event. This paper shows an analysis with a perspective, where Kahar Muzakkar in historiography is positioned as a fighter, but in the experience of the local community is remembered as a source of fear and social pressure. The impacts include disruption of security stability, restrictions on social mobility, difficulties in meeting economic needs, and long-term collective trauma. The DI/TII incident was not only a political and military conflict, but a social phenomenon that played a role in the formation of the community's collective memory, so that the oral history approach is important in revealing local perspectives in historiographical studies.

Keywords: collective memory, oral history, DI/TII, social conflict, historiography

INTRODUCTION

The early years of Indonesian independence were marked by various internal conflicts arising from political, economic, and security instability. One significant event in Eastern Indonesia was the movement led by Kahar Muzakkar. The DI/TII movement, led by Kahar Muzakkar, is a crucial part of the history of conflict in Indonesia, particularly in South Sulawesi.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

This movement was not only concerned with political and military issues but also had a broad social impact on the lives of the people, particularly in Enrekang Regency.

The area is located in the interior of Enrekang, relatively isolated from main roads and still dominated by dense forest. The presence of rivers in the area also makes access difficult from outside. Geographically, the region borders Tanah Toraja to the north, Pinrang to the west, Sidrap to the south, and Luwu to the east. Baraka's position between these regions makes it a strategic location, making it easier for the DI/TII group to expand and spread its influence.(Kadir Risna, 2021)

Indonesia is known as the world's largest archipelagic nation, with over 17,000 islands spread throughout its territory. This vast territory makes Indonesia's continuity and unity for over eight decades a significant achievement. Throughout its history, Indonesia has experienced various significant events that shaped the dynamics of national life. Indonesian history cannot be separated from the global historical context, as it is part of the development of world history. However, Indonesian history also has a unique character reflected in its national events. These events have become numerous historical writings, some of which represent historical events in Indonesia. For example, the Proclamation of Independence of the Republic of Indonesia, an important record, some of which can even be considered historical events of primary value in the nation's journey.(Diky et al., 2022).

In Indonesian historiography, Kahar's movement is generally categorized as part of the Darul Islam/Tentara Islam Indonesia (DI/TII) movement, which was centered in West Java. However, Kahar actually began his movement in 1950, before finally joining DI/TII in 1952. From an ideological perspective, Kahar's movement can be divided into two periods. The first period lasted from 1950–1952, when Pancasila served as the movement's ideological foundation. Subsequently, after joining DI/TII, he adopted Islam as his primary ideology. This change in ideological orientation occurred in line with his decision to become part of DI/TII. Several studies have discussed Kahar Muzakkar's movement, ranging from assessing his patriotism to his involvement in the rebellion against the Unitary State of the Republic of Indonesia.(Azizah Nurul, 2019).

The movement led by Kahar Muzakkar was one of the longest-running forms of resistance against the state in Indonesian history, spanning the period 1950–1965. During this time, the number of members and supporters is estimated to have been quite large. This rebellion began with a dispute regarding the recognition of military status, as well as demands for justice from Sulawesi fighters who wanted them to be accepted as part of the TNI (Indonesian National Army). These two demands were then formulated in a push known as KGSS, with the

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

aim of being recognized as an official unit, either in the form of a division or the Hasanuddin Brigade, under the leadership of Lieutenant Colonel Kahar Muzakkar. Furthermore, his oratory skills played a role in maintaining the existence of this movement, allowing him to carry out guerrilla warfare with his troops for approximately 15 years.(Klan et al., 2014).

The impact of the rebellion was widespread and significant in various aspects of community life. One example was the disruption of transportation access, particularly the route to Makassar City, which in many cases was hampered or even closed due to the unfavorable security situation. Furthermore, this situation also encouraged population displacement (migration), as people felt insecure and worried about becoming victims of the ongoing conflict. Thus, the complexity of the internal crisis occurring in remote areas of Sulawesi demonstrates that the dynamics in these regions are not only related to ongoing development efforts but also face pressing issues that require serious and swift action. In this context, the conflict in the form of the rebellion led by Kahar Muzakkar is a major factor with the potential to cause division, thus giving rise to a collective traumatic memory in the communities of remote Sulawesi.(Khusus et al., 2017)The DI/TII turmoil in South Sulawesi can be understood as a period of great difficulty for the local community. During this period, there was a decline in various aspects of development, both physical and non-physical. Unstable security conditions prevented communities from settling permanently in one area, leading many to flee to the forests for safety. Furthermore, agricultural activity declined because most people lacked the opportunity to manage their land optimally. Several previous studies have primarily discussed the DI/TII movement from the political, military, and ideological perspectives of Kahar Muzakkar's movement. However, studies that highlight the experiences of local communities and the collective memory of the Enrekang community regarding the conflict are still relatively limited. Therefore, this study seeks to present an oral history perspective to understand how the community interpreted the traumatic experiences during the DI/TII conflict. Local perspectives on the DI/TII movement often differ from the official narrative of national historiography. Based on interviews with informant Hasan Soraji, Kahar Muzakkar is seen as a fighter who experienced political disappointment due to being denied authority to coordinate fighters in South Sulawesi. The informant stated that "Kahar Muzakkar was indeed a fighter, but he was disappointed because he was not given power in Sulawesi." This view shows that the public's memory of Kahar Muzakkar is complex and not entirely uniform..

METHOD

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Technology and Education Research

https://e-journal.citakonsultindo.or.id/index.php/IJETER

E-ISSN: 2986-0733

This article uses qualitative research with an oral history method through in-depth interviews with informants. Data collection on individual experiences in this study was conducted through an in-depth interview method. This method was used to explore the experiences, memories, and knowledge of informants regarding the DI/TII Kahar Muzakkar incident in Enrekang Regency.

According to(Koentjaraningrat, 1994), the collection of individual experience data is basically done through interviews and the collection of personal documents such as life experience notes, autobiographies, and memoirs. In this process, the relationship between the researcher and the informant develops closely, allowing the informant to be more open in conveying his personal experiences. However, the researcher must still maintain objectivity so as not to be carried away by the subjective experiences of the informant who has experience and knowledge related to the event. The focus is on memories, experiences, and personal stories that are not always recorded in written documents. According to(Rumbi & Sulle, 2024) In describing the phenomena encountered, we will reveal the narratives of informants as the primary data. In this approach, individual subjective experiences become the primary source of research data. The phenomenological approach positions the researcher as the party who tries to explore the essence or core of the experiences of several informants who have similar experiences.

This study involved several informants with different social backgrounds and experiential positions regarding the Kahar Muzakkar incident. These differences allow us to see how social memory and knowledge memory at that time. Informants in this study included individuals who had close experience with the social conditions at the time of the incident, as well as individuals who did not witness it directly, but gained knowledge through stories passed down within their families and social circles. Lendang (86 years old) works as a farmer and Dr. H. Hasan Soraji (85) years old, a retired civil servant who is an informant who has close experience with the social situation at the time of the incident, participated in the incident, but during the reign of Commander Kahar Muzakkar led by Sanusi Daris, Mrs. Sariyah Mappa who is around (70) years old and above who works as a retired teacher and Mr. Masudin (66) years old who works as a farmer, and Mr. Hasan (86) years old who works as a farmer, did not experience the incident directly, but has an understanding obtained through childhood memories, family stories, and narratives that developed in the community. To gain a deep understanding, researchers usually use in-depth interview techniques, and try to restrain personal assumptions or prejudices so as not to influence the results of the research.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Technology and Education Research

https://e-journal.citakonsultindo.or.id/index.php/IJETER

E-ISSN: 2986-0733

For the data used in this research, the researcher collected various information related to Kahar Muzakkar, his movement, and other related matters. This research is classified as library research, a series of activities that focus on collecting data from library sources, then reading, recording, and organizing the research materials. The obtained notes are then selected and marked to be used as research data. The data is then processed by separating and grouping them based on similarities and differences in characteristics (categorization), before finally being analyzed and interpreted.(Azizah Nurul, 2019).

RESULTS AND DISCUSSION

The time of the troops' appearance

In the context of local historiography, Kahar Muzakkar is not always understood solely as a state rebel. Some view him as a revolutionary figure who became disillusioned with the central government after the independence struggle. This is evident in the account of informant Hasan Soraji, who stated that Kahar Muzakkar was initially a fighter tasked with coordinating fighters in Sulawesi before ultimately resorting to guerrilla warfare due to political conflict with the government. This perspective demonstrates the difference between official state historiography and local social memory.

From 1950 to 1965, Kahar Muzakkar led an armed rebellion against the national government in South Sulawesi, which spread to Southeast Sulawesi. This movement was linked to Darul Islam, a political force associated with the Indonesian Islamic Army (TII) rebellion in West Java and Aceh. During this period, Sulawesi was practically divided between Kahar Muzakkar's supporters and the Indonesian National Armed Forces (TNI).

Five years after Indonesia proclaimed its independence, a rebellion erupted in South Sulawesi led by Kahar Muzakkar. According to Van Dijk, the initial movement stemmed from the disappointment of former guerrilla fighters with the central government's policy of gradually and individually integrating them into the Indonesian National Armed Forces (TNI). The rebellion subsequently affiliated with the DI/TII movement in West Java in 1953 and lasted until 1965. The roots of Kahar Muzakkar's movement were already evident in the early 1950s, marked by tensions between former guerrilla fighters and the military leadership in South Sulawesi. On June 18, 1950, Kahar was asked to come to the region to calm the situation and calm the guerrillas who were showing resistance. In this regard, Colonel Kaliwarang, Commander of the Eastern Indonesian Army and Territorial Command (KTTIT), assigned Kahar Muzakkar and Mursito to meet with guerrillas in the interior and ensure that the process of integration into the TNI was carried out individually and based on certain requirements.(Azizah Nurul, 2019).

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

After affiliating with the DI/TII movement, all of Kahar Muzakkar's activities and actions became increasingly grounded in Islamic ideology. This orientation aligned with DI/TII's primary goal, namely to establish a state based on Islamic law. The Islamic nuances of Kahar Muzakkar's movement were evident in the involvement of several ulama (Islamic scholars) who occupied strategic positions within the leadership structure, particularly within the advisory board. In their daily lives, his followers demonstrated a strong commitment to Islamic teachings, reflected in their relatively strict adherence to religious discipline and their affirmation of Islam as the movement's ideological foundation. Furthermore, the application of Islamic values was institutionalized through a document known as the Makalua Charter. This charter served as a normative guideline governing the social, political, and religious lives of Kahar Muzakkar's followers. Through this instrument, the process of internalizing Islamic teachings took place more systematically in South Sulawesi. Tensions between the santri group and local beliefs began to emerge after the establishment of relations with the Islamic center in Mecca, especially after the opening of the Suez Canal in 1869. Since then, efforts have emerged to purify Islamic teachings from elements considered deviant, such as superstition, Javanese traditions, attoriolong, and Hindu and pre-Islamic influences. This purification process continued not only during the colonial period, but also continued through the independence period and even into the reform era. In the context of South Sulawesi, this dynamic can be seen through several events, such as the Kahar Muzakkar movement, Operation Tobak in the eradication of atheism, and various mass movements that emerged during the late reform era.

In a broader context, this step can be understood as an effort to consolidate ideology and legitimize the movement within the local community. During the rebellion, Kahar Mudzakkar gained support from several regions that were not yet fully under the control of the Indonesian National Armed Forces (TNI). The relatively remote geographical conditions and the limited reach of state power in these areas also provided space for this movement to develop and maintain its existence for a considerable period. Based on the description that has been done, the author found that the Makalua' Charter, which served as the foundation of the DI/TII struggle, was rooted in the teachings of the Qur'an and Sunnah. This is in line with the main argument put forward, namely that the DI/TII movement aimed to spread Islamic teachings and establish a state based on Islamic ideology. In this context, there is one text that was used as the main foundation in Kahar Muzakkar's struggle.

Kahar Muzakkar's actions were inseparable from his conceptualization of statehood. He desired the formation of a federation. Through the concept of Darul Islam, Kahar not only targeted complete independence but also the establishment of a state based on Islamic values.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

Therefore, the legitimacy and sovereignty of his government were believed to be derived from the Quran. Furthermore, the concept of the law of ignorance, referring to Surah Al-Maidah, was understood as the basis used by the Prophet Muhammad in dealing with those considered infidels. Therefore, any teachings inconsistent with Islam were viewed as foolishness.(Setyawan, 2021).

In its early stages, the DI/TII movement was not fully understood by the public. Informants explained that at the time, the community was more familiar with the group as a "mob" that often arrived suddenly and caused fear. This perception was formed because of their demand for food and their unpredictable presence. In such circumstances, the community tended to interpret the movement as a threat to security, rather than as an ideological or political movement. Over time, there was a shift in the community's perspective. Although fear remained dominant, some people began to be influenced and even joined the movement. This demonstrates that in situations of high social pressure, people can experience behavioral changes as a form of adaptation to the conditions they face. In other words, the choice to join was not always based on ideological awareness, but also due to security factors and pressure from armed groups. Economically, DI/TII controlled various important economic resources in the interior, which had a widespread impact on community life. Some residents chose to abandon their possessions in search of safer places, some even moving outside of Sulawesi. Meanwhile, the remaining residents faced difficulties in managing agricultural land, such as rice fields and copra plantations, due to pressure from DI/TII troops, both for the sake of the struggle and personal gain. Furthermore, residents also frequently experienced acts of terror in the form of murder, assault, robbery, and violence (Sulawesi Provincial Archives Reg. 488). This situation created a deep sense of insecurity among the people in the interior.(Ahmad Taufik, 2015).

Social Conditions of the Enrekang Community During the Conflict Period

Interview results indicate that the social conditions of the Enrekang community during the DI/TII conflict were highly unstable. The community lived in the shadow of fear due to the presence of armed groups that often arrived suddenly, especially at night. Initially, they did not understand the identity of the DI/TII group and considered them to be "gangs" or robbers who often came unexpectedly to the village. An informant stated that "at first we thought they were robbers, at night we looked for a safe place to hide." This condition indicates that the community lived under psychological pressure due to the threat of armed groups that appeared erratically in their environment. In the initial stage, the community did not clearly understand the group's identity and tended to view them as gangs of robbers. This perception arose because they often

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

took food and caused unrest in the community. This situation impacted the community's daily life patterns, which became more closed and vigilant. Nighttime activities were severely restricted, and people even tried to find a safe place to hide when they heard news of the group's arrival. This situation reflects a disruption to basic social structures, particularly in terms of security and trust between residents.

In this context, the conflict not only presents a physical threat but also creates ongoing psychological stress. The persistent fear experienced by the community then forms a social trauma in rural communities. Informants explained that people felt extremely afraid when armed groups came to demand food and force them to join the movement. They even resorted to consuming whatever food they had to avoid the group's attention. This situation demonstrates that the DI/TII conflict not only resulted in physical violence but also created social stress that shaped traumatic memories in the collective memory of the Enrekang community.

On the other hand, as Tabara explained, the community faced economic difficulties after the arrival of DI/TII due to the destruction of their agricultural land. This situation forced the community to meet their daily needs by purchasing food. They obtained food such as sweet potatoes and cassava from the Tobalu region, and in some cases even consumed wild plants such as Sikapa. However, these difficulties were not experienced equally by all displaced Enrekang residents. Some still had the ability to manage gardens in the evacuation sites. The produce from these gardening activities was then used as a source of food during the process of rebuilding houses and restoring land previously burned by the DI/TII group.(Mansur Indrawati Sri et al., 2024).

The DI/TII movement was not only oriented towards military aspects, but also carried an ideological mission through ideologization through a religious approach that influenced the social and religious life of the community. Furthermore, the dynamics intensified when Sanusi Daris was appointed Commander of the Rante Mario Battalion, which automatically placed him within the ranks of the movement led by Kahar Muzakkar. In this role, Sanusi Daris actively expanded his influence through various forms of propaganda that emphasized the goal of establishing an Islamic State, by upholding the principles of equal rights and dignity. Furthermore, his position as a local figure also strengthened his strategy of a familial approach, thus facilitating acceptance within the local community. Efforts to expand his territory were carried out through two main mechanisms: a voluntary persuasive approach and a coercive approach involving elements of coercion against the community. Informants stated that the community was gathered to study religious teachings, and some were even taught to recite the two sentences of the shahada. This phenomenon indicates that the DI/TII movement not only

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

sought to build political and military power but also carried out socio-religious transformation within the Enrekang hinterland.

The Enrekang community has essentially undergone a process of social and religious renewal through the presence of Muhammadiyah. This renewal is not understood as a political movement, but rather as a manifestation of religious teachings believed in and internalized by the community. In fact, long before the arrival of the DI/TII movement, the community had already gained religious understanding through the Muhammadiyah organization, namely since around 1939. The renewal movement promoted by Muhammadiyah was oriented towards efforts to purify Islamic teachings based on the Qur'an and Hadith, by rejecting religious practices influenced by local traditions, such as customs deemed inappropriate, and attempting to avoid elements of heresy, superstition, and superstition. Prior to this process of Islamization and renewal, the belief system of the Enrekang community, particularly in the Baraka region, was still dominated by animism and dynamism, which were part of local religious traditions. One form of this influence was the existence of activities such as "people's schools" used to convey religious teachings to the community. In these activities, the community was re-taught the basics of Islamic teachings, including the recitation of the shahada and an understanding of religious practices.(Aisyah et al., 2018)

The Enrekang community is generally Muslim. However, elements of belief in mystical things persist and have not completely disappeared. This is reflected in the daily lives of people who still believe in supernatural powers. Furthermore, there are practices of veneration of certain objects considered to possess special powers. Several traditional rituals still practiced by the Enrekang community include Maccera' Manurung, Madamulu Banua, Mandoja, and Maciria, demonstrating the continuity between religious practices and local traditions in their social life. On the other hand, there are efforts to change local beliefs deemed inconsistent with the teachings of the DI/TII group. Practices previously practiced by some communities are starting to be abandoned, primarily due to pressure and threats of sanctions. This indicates a process of social change that is taking place unnaturally, driven by external forces. These changes impact the value system within the community. The community is experiencing changes not only in religious practices but also in their perspectives on social life. Long-established local values are shifting, along with the influx of new, more dominant ideologies.

Collective Memory of Society

The community's collective memory of the DI/TII incident is not only formed through direct experience, but also passed down through intergenerational stories. Lendang's informant

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

revealed that the most memorable event to date is "the people's suffering at that time." This statement shows that the experience of conflict does not stop as an individual memory, but rather develops into a social memory that continues to live in the narratives of local communities. In this context, collective memory functions as a medium for inheriting historical experiences as well as social reflection on the traumatic past. In this study, the collective memory of the Enrekang community is divided into social memory and memory knowledge. In this case, the social memory mentioned is in the form of data collection that departs from the community's collective memory remembering and consuming the events of the kahar muzakkar movement.

The concept of collective memory was first developed by Maurice Halbwachs, who explained that individual memories never stand alone but are shaped by the social environment in which they find themselves. According to Halbwachs, past experiences live on through social interactions, intergenerational stories, and shared experiences passed down within a community. Therefore, a historical event is not only understood as a personal experience but also as part of a particular group's social identity.

In the collective memory recounted by Lendang in the interview, which is a direct experience of his involvement in distributing weapons for the guerrillas, and when the "gangs" became a representation of Lendang's memory of the troops who came and went from the village demanding food supplies, and forcing the community to participate in the movement. This memory is not static. Over time, a process of negotiation of meaning occurs within the community. Informants mentioned that at first the community felt afraid, but then some began to become involved in the movement. This indicates a transformation of perception, where social pressure, ideology, and structural conditions also shape how society understands events.

From an academic perspective, this is in line with the concept of collective memory put forward by(Wattimena A. A Reza, 2016). which states that individual memory is always framed by the social context in which it is located. In addition, the formation of collective memory is also influenced by social practices carried out by DI/TII groups which shape the way society understands events.

Based on interviews, under the leadership of Sanusi Daris, the deputy for Kahar Muzakkar in the Enrekang region, the movement not only engaged in military activities but also established social structures such as "people's schools" and Islamic religious instruction. These activities demonstrate that collective memory is not solely constructed through violence, but also through the process of ideologization and internalization of values. In this case, imposed religious teachings, such as the obligation to recite the shahada and the prohibition on local religious

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

practices, form a complex memory interwoven with religious experience and ideological pressure. Furthermore, experiences of violence, such as mass killings by military personnel in the forest and restrictions on community mobility, reinforce the traumatic dimension of collective memory. Memories of food shortages, travel bans, and widespread suspicion become part of the social narrative passed down from generation to generation. In this context, collective memory functions as a social mechanism to preserve the memory of past suffering and as a lesson for future generations.

At this point, collective memory also contains an inherent paradox: the relationship between the processes of remembering and forgetting. In this context, the term "forgetting" is not simply interpreted as erasing memories, but rather as a form of acceptance of the past as something that has happened and cannot be changed. Thus, forgetting can be understood as an effort to let go of emotional attachments, including the urge to retaliate or hold onto grudges. The act of forgetting, in this framework, is actually a prerequisite for the emergence of forgiveness. Through this process, society gains space to reconstruct memories in a more rational and proportionate manner. In other words, the ability to "forget" constructively allows for the formation of healthier memories, not solely dominated by negative emotions, but also by clearer reflection. Therefore, this paradox between remembering and forgetting is an essential element in the formation of collective memory. The two are not mutually exclusive, but rather complementary, shaping how society understands, accepts, and interprets past experiences in a more balanced way.(Sairin, 2006).

Therefore, the paradox between remembering and forgetting is an essential element in the formation of collective memory. The two are not mutually exclusive, but rather complementary, shaping how society understands, accepts, and interprets past experiences in a more balanced way. Therefore, social memory and social knowledge serve not only as a means of remembering the past but also as tools for constructing meaning, identity, and a societal perspective on historical reality. In an academic context, both demonstrate that history is not merely objective fact, but rather the result of a social construction that continues to evolve in society.

CONCLUSION

Based on the research results, it can be concluded that the DI/TII movement led by Kahar Muzakkar in Enrekang Regency was not only a political and military conflict, but also a social phenomenon that deeply shaped the collective memory of the community. This memory shows a difference between the official historiographical narrative that tends to position Kahar

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

Muzakkar as a fighter, and the empirical experience of local communities who remember him more as a source of fear, social pressure, and instability in life. The impact of this movement on the community was very broad, encompassing security, economic, social, and psychological aspects. The community experienced limited mobility, difficulties in meeting life's needs, and pressures that encouraged migration and changes in lifestyle patterns.

Furthermore, collective trauma persists over the long term and is passed down from generation to generation as part of social memory. Collective memory is also dynamic, undergoing transformation and negotiation of meaning over time. Under certain circumstances, some communities are not only victims but also involved in movements as a form of adaptation to the pressures of the situation. This suggests that the formation of collective memory is influenced by direct experience, social conditions, and the internalization of values and ideologies that occur during the conflict. Thus, an oral history approach is crucial in uncovering local perspectives often overlooked in formal historical writing. Collective memory serves not only as a record of the past but also as a means of social reflection that shapes identity, the meaning of history, and how communities understand and reconstruct their historical experiences in a more contextual way. Future research is expected to examine collective memory of the DI/TII movement through interdisciplinary approaches, such as historical anthropology and social trauma studies.

REFERENCES

Ahmad Taufik. (2015). Educational Development Amidst Conflict and Trauma in Luwu (1907-1980). Walasuji, 267–281.

Aisyah, N., Rasyid, DHM, Angkatan, RM, & Sejarah, JP (2018). Baraka: Di/Tii Defense Base in South Sulawesi (1953-1965). Pattingalloang Journal, 5(2), 49–60.

Azizah Nurul. (2019). Islamism: The Ideology of the Kahar Mudzakkar Movement in South Sulawesi 1952-1965. Journal of Islamic Research, 15(2). https://Doi.Org/10.26858/Pattingalloang.V5i2.8469

Diky, F., Makkelo, I., & Nur, N. (2022). Di/Tii in Poleang: The Beginning, Influence, and End of the Movement, 1953-1965. Echoes of Wiralodra, 13(2), 839–857.

Kadir Risna. (2021). The Di-Tii Movement in South Sulawesi 1950-1965 (A Historical Review).

Khusus, E., Untuk, P., Poelinggomang, EL, Muchlis, AA, & Lingkar, L. (2017). Surviving Amidst Crisis: The Establishment of the Indonesian Muslim University (UMI) Makassar, 1945-1965. Journal of Cultural Sciences, 12(2). https://Journal.Unhas.Ac.Id/Index.Php/Jlb

Klan, P., Mudzakkar, Q., & Selatan, S. (2014). The Clanization of Democracy (pp. 118–119).

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

Koentjaraningrat. (1994). Methods of Using Individual Experience Data. In Community Research Methods (Third Edition, pp. 158–168). Pt Gramedia Pustaka.

Mansur Indrawati Sri, Ahmadi, & Amirullah. (2024). Di/Tii Di Kaluppini Enrekang Regency 1955-1965, A Social History Study. Attoriolong Journal of Historical Thought and History Education, 114–124.

Rumbi, F.P., & Sulle, Y. (2024). Reconciliation And Forgiveness. Indonesian Journal Of Theology, 12(2), 225–248. https://Doi.Org/10.46567/Ijt.V12i2.467

Sairin, S. (2006). The Remembered and the Forgotten, the Remembered and the Forgotten - Social Memory in Anthropological Studies. In A. Putra (Ed.), Essays on Anthropology - Theory, Methodology & Ethnography (pp. 87–94). Kepel Press.

Setyawan, YB (2021). Terrorism And Religious Fundamentalism: A Biblical-Christian Perspective For Peacebuilding In Indonesia. International Review Of Mission, 110(1), 27–40. https://Doi.Org/10.1111/Irom.12352

Wattimena A. A Reza. (2016). Analyzing Collective Memory with Maurice Halbwachs, Jan Assmann, and Aleida Assmann in the Context of the 65 Incident in Indonesia. Studia Philosophica Et Theologica, 16.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.