

Dynamics of High Conflict in the Paguyuban Area (Study of Communication Patterns in Conflict Interactions Between Neighbors in Indonesia)

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ABSTRACT

In several regions in Indonesia, residents have reported not knowing their neighbours and only greeting them formally. In contrast, others have reported not having had substantial communication with neighbours in the past three months, even engaging in conflict with neighbours. The emergence of this "anonymous neighbors" phenomenon reflects a worrying erosion of social capital, especially in the Indonesian context, which is known for its traditions of community, such as cooperation and communal togetherness. Factors underlying the emergence of conflicts between neighbours in rural areas include gossip, debts, and love triangles. Gossip or inaccurate information easily spreads and triggers misunderstandings. The issue of debts becomes sensitive due to the economic limitations experienced by most residents. This study employed in-depth interviews with five pairs of neighbouring informants residing in rural areas and involved in high-level conflicts. The results revealed that communication patterns in conflict resolution are dominated by two patterns: monopoly and unbalanced separation. Monopoly is used by the dominant party to maintain historical claims, physical violence, and emotional manipulation. Meanwhile, the unbalanced separation pattern appears as a defensive strategy for the subordinate party, characterized by communication avoidance and relationship severance. The absence of equal communication patterns can result in prolonged conflict without a final resolution, and it can even be passed down to future generations. Economic factors are the largest influencing factor in the use of these two communication patterns. These findings indicate that the hierarchical and traditional social structure of the paguyuban (community association) can create power imbalances.

Keywords: neighbours, community, conflict, monopoly, unbalanced separation, paguyuban

INTRODUCTION

Neighbourhoods are the smallest social unit after the family, serving as the foundation of a strong society and nation. Indonesia's diverse context demonstrates that neighbourly relationships serve not only to foster geographic proximity but also as social capital that determines the quality of shared life, community resilience, and social harmony. On the other hand, the dynamics of contemporary life, characterised by rampant urbanisation, the decline of community values, the rise of individualised lifestyles, and the intervention of digital technology, are fundamentally changing patterns of neighbourly interaction. Research by Nasution and Sinaga (2021) in six major Indonesian cities found that 67% of respondents admitted to not knowing their neighbours and only greeting them formally, while 45% stated they had not communicated substantially with their neighbours in the past three months. The phenomenon of "anonymous neighbors" refers to a situation where individuals live in close geographical proximity to others in the same neighborhood yet possess such limited knowledge of and interpersonal interaction with them that these neighbors remain perceived as relative strangers. This concept closely aligns with Milgram's notion of the "familiar stranger" an individual frequently seen due to shared social space but with whom there is no meaningful personal relationship or communication (Milgram, 1977). The emergence of this "anonymous neighbors" phenomenon indicates a worrying erosion of social capital, particularly in the Indonesian context, which is historically known for its traditions of community, such as cooperation and communal togetherness.

Empathetic communication patterns are still considered effective in responding to the digital world, which erodes the value of neighbourhood communities. This pattern fosters the ability to understand others' emotions from their perspective. This is crucial for revitalising more meaningful, neighbourly relationships. Empathy is not merely cognitive understanding, but involves affective and behavioural dimensions, which are manifested through everyday communication practices in neighbourhood life. According to Decety and Jackson (2004), empathy in interpersonal communication involves three components: perspective-taking (the ability to take another's point of view), emotional sharing (emotional resonance), and empathic concern (the motivation to respond to others' needs). In the neighbourhood context, these three components translate into communicative behaviours such as attentively listening to neighbours' complaints, offering assistance without being asked, providing emotional support when neighbours face difficulties, and communicating concern through both words and tangible actions.

However, contemporary reality demonstrates a gap between expectations and empirical practice. These conflicts range from trivial issues such as land boundaries and noise disputes to serious ones such as assault and murder. The root of the problem is often not the substance of the conflict itself, but rather the lack of adequate empathetic communication between neighbours. This is due to the inability to understand neighbours' perspectives, express objections non-aggressively, and seek collaborative solutions. Wulandari and Rachman's (2020) research on 250 households in Jakarta found that 78% of neighbour conflicts could have been avoided through empathetic preventive communication, and 82% of respondents stated that they had never received education or training on effective communication with neighbours.

At least five things can be observed that generally occur in neighbourhood life during this time, especially in the modern era, as it is currently unfolding (Adnan, Abdul Malik, 2000). These four things, especially when viewed from their attitudes and behaviour in everyday life, include the following: (a) Individualistic life, which is characterized by an individual's dislike of working together with others, resulting in a feeling of being able to do everything without help from others. An individualistic life gives rise to an arrogant and selfish attitude, which can trigger dislike between neighbours. (b) Unhealthy competition is a discrepancy between individuals who want victory, with one party resorting to unhealthy means to achieve victory, which can take extreme measures. This discrepancy between individuals is often caused by something that is fought over, such as land or a position. This dispute is also a form of conflict that occurs within a company, institution, or community environment. (d) Security is one of the most important things in creating a harmonious life for neighbours; however, this can become a conflict if the security of community members is not maintained.

A study revealed that the underlying factors behind the emergence of conflict between neighbours in poor residential areas are related to gossip, debt, and love triangles (Diskarisma & Vina, 2010). Densely populated residential areas with closely spaced houses result in a high intensity of social interaction among residents. Gossip or inaccurate information easily spreads and triggers misunderstandings. The issue of debt becomes sensitive due to the economic limitations experienced by most residents. Meanwhile, complicated romantic relationships in confined environments often spark jealousy and division. These three factors are interrelated and can exacerbate neighbourly relations, creating ongoing tensions that are difficult to resolve without mediation or effective communication between the conflicting parties.

Urbanisation and digitalisation have also altered the ecology of neighbourhood communication. While neighbourhood interactions once occurred naturally in communal spaces such as neighbourhood watch posts, social gatherings, or neighbourhood association (RT/RW) activities, these spaces are now often empty. Individuals spend more time at home, interacting with people who are geographically distant through social media, while neighbours who were once physically close become strangers. This paradox is explained by Putnam (2000) as the erosion of trust, norms of reciprocity, and the social networks that bind communities together. In the Indonesian context, this decline in social power is exacerbated by the high socioeconomic heterogeneity in urban areas, where neighbours with very different economic, educational, and cultural backgrounds live side by side without meaningful interaction.

Conflict situations between neighbours in community groups (paguyuban) and community groups (patembayan) should be handled differently. Regional characteristics suggest that conflict situations in community groups

(paguyuban) tend to be personal and emotional, stemming from intimate relationships between residents and family ties. Conflict resolution is carried out informally through deliberation or mediation by respected traditional leaders. Strong emotional bonds can have profound impacts, but are more easily resolved through local wisdom approaches. In contrast, conflicts in community groups (patembayan) are formal and rational, usually related to economic or contractual interests. Resolution is carried out through formal legal channels, such as courts or arbitration. Temporary and impersonal relationships make conflicts easier to resolve but require more complex formal procedures (Martono, 2014).

In communal relationships, actions taken by individuals within them as a form of responsibility for the welfare of others can take the form of assistance in resolving problems faced, and not only in the form of material benefits (Wijaya, Asyhab Arno, 2022). Communal relationships emphasize social solidarity, where each member feels obligated to help their neighbours through difficulties, whether in the form of emotional support, energy, or wise advice. Mediation led by a neutral third party is often necessary to help the parties involved reach a fair agreement. The mediator acts as an objective communication facilitator, ensuring that each party is heard without bias. The role of effective communication is a fundamental key in ensuring that a conflict can be resolved peacefully and sustainably.

Putnam (2000) explains that social ties within a community can generate support and solidarity, yet they can also foster exclusivity if those ties are too closed off to outsiders. Such communities serve a dual function: acting as a source of protection while simultaneously harboring the potential for conflict. As a form of communal relationship, they provide social support, a sense of belonging, and solidarity, alongside informal mechanisms that help members address issues and resolve conflicts through communication and deliberation. However, when group norms, interests, or decisions are perceived as unfair, the community can become a source of social pressure and conflict particularly in instances of partisanship, the dominance of specific factions, or the exclusion of members holding dissenting views. Thus, the protective function of the community depends heavily on the quality of communication, openness, and trust, as well as the leadership's ability to establish inclusive conflict-resolution processes.

This study emphasizes the need for preventive measures, such as raising awareness of social roles in society and the importance of tolerance and respect for diversity, to prevent post-conflict issues between neighbouring families within the community environment (Zabila, Zhazdia et al. 2023). Character education and strengthening the value of cooperation from an early age are strategic social investments. This research is an urgent neighbourhood conflict phenomenon that has gone viral on social media. Paguyuban communities have unique characteristics, including traditional hierarchical structures and seniority systems, which influence their conflict communication patterns. The lack of specific research can create a knowledge gap, despite observations indicating the prevalence of unbalanced communication patterns and monopolies in conflict resolution. This research is important for developing more effective conflict resolution models, strengthening social cohesion, and making theoretical contributions to communication in the context of Indonesia's collectivist society, which differs significantly from individualistic Western theories.

LITERATURE REVIEW

Conflict Interpersonal

The origin of the word "conflict" comes from the Latin verb, which means to hit (Noviza & Meisari, 2021). In life, humans are never free from conflict, whether on a small or large scale. Big conflicts always exist, meaning they are inherent in organisations within communities and can be observed in individuals, groups, organisations, or not (Setiadi & Kolip, 2013). Putnam (in Fajar, 2016) revealed that contention plays a significant role in the emergence of conflict. The emergence of conflict in social life stems from the messages conveyed in every activity of exchanging meaning in the context of interpersonal, organisational, mass, and public communication. Interpersonal conflicts occur between individuals in real life that affect relationships, different attitudes, behaviour, or the goals they want to achieve, often leading to conflict with each other (Rahim, as cited in Hidir et al., 2024).

According to Wirawan (2010), the emergence of this conflict can be divided into two, namely destructive and constructive conflict. Destructive conflict involves destructive communication patterns, such as attacking or blaming others, while constructive conflict shows more open and honest communication patterns and focuses on the problem being discussed rather than the people involved. Robbins & Judge (2013) revealed several indicators of the causes of conflict. Indicators that result in interpersonal conflict include: the emergence of objective and different interests, differences in values or beliefs, ineffective communication between the same parties, feeling less fair in the distribution of power, and interactions that are unpleasant and confrontational in nature. In general, conflict can be understood as a clash of interests and a mismatch of opportunities to achieve the goals of other parties, as well as negative events resulting from competition, whether winning or losing, that cause one party to feel disadvantaged, which can lead to violence (Muliono, 2020).

Pattern Communication in Interaction Conflict

Referring to the explanation of personal conflict, the form of communication plays an important role in influencing the development of conflict and determining its resolution. According to Djarah (in Ichsan, 2019), communication patterns are reflected in the relationship between two or more people in the process of receiving meaningful messages. Individual communication patterns have a close relationship with the dynamics of conflict that occur in neighborhood life, because the way individuals convey messages, respond to differences, and build interactions can determine whether a difference develops into a conflict or can be resolved constructively. Open communication patterns, dialogue and mutual respect will strengthen understanding, solidarity and the ability of citizens to solve problems together. On the other hand, closed, dominative, individualistic communication can increase misunderstandings, competition, disputes and feelings of insecurity between neighbors. This view is in line with the statement by Littlejohn and Foss (2009) that communication is a process that forms and maintains social relationships, so that the quality of communication interactions also influences how individuals understand themselves, others, and the problems they face together. These communication patterns are formed through interaction processes to create a system structure. Family communication patterns are a primary factor determining the level of satisfaction in resolving conflict within the family. De Vito (2004) formulated four communication patterns within the family, namely:

Balanced Communication Patterns

This pattern is considered the most effective because it effectively communicates the idea and does so in a manner that is even and balanced, allowing the member to have their abilities, which are equal to those of others. Each owns their freedom to put forward ideas, opinions, hopes, and trust. Equality in this communication pattern is a crucial element in the effectiveness of interpersonal communication, leading to balanced relationships. In practice, this communication pattern is characterized by openness, honesty, directness, and a freedom from the separation of power that often occurs in other interpersonal relationships (Setyawan, 2024).

In addition, this communication pattern also avoids the system of leaders and followers, where opinion givers and players play a role in an intimate relationship. Every party plays a role, and there is a means by which one party in an unhappy relationship can be addressed. Conflict often occurs in a predictable pattern; however, it is not perceived as a threat, and differences of opinion cannot be avoided due to variations in values and understanding, which are inherent in long-term relationships. All communication problems, especially those in family or close neighbour conflicts, can be effectively resolved if a balanced communication pattern is implemented (Retnowati, 2021).

Balanced Split Pattern

In this communication pattern, the balance of the relationship is maintained. However, every person holds control or power in their respective fields, and each person is considered an expert in a different area. This indicates that each family member has a voice in the division of responsibilities. Moreover, the power to make decisions on the field is mastered. The form of communication employed in this pattern is transactional communication, which reaches the member values, allowing them to express their ideas. This communication pattern is also

explained in John Stacey Adams' theory of justice (in Wood, 2019), that satisfaction in family relationships depends on the perspective used by each partner. Every individual will feel satisfaction when relating to others who have a balanced and fair contribution to them. In resolving family conflicts, justice can be applied by giving room for every member family For convey their opinions according to their respective expertise, so that decisions are made in resolving conflicts No put forward emotion but based on discussion from a different point of view from each family member so that each family member feels appreciated so that balance in the family will be Keep going awake as well as creation family Which harmonious (Retnoningtias, 2024).

Unbalanced Split Pattern

One conflict actor in this communication pattern has a dominant role, holds control, and is considered an expert in more than half of the reciprocal communication domain. The holder of this dominance is, in some cases, seen as a more intelligent individual. In some instances, the ones perceived as being dominant are people who are physically more attractive and have a significant income. While the parties were not aware enough in both physical and intellectual terms, nd had another lower incentive, they could compensate by giving the bigger party what it wanted to win every argument.

In this communication pattern, the dominant actor uses their influence over other family members, thereby creating conflicts that foster dependency, which is often intertwined with a lack of independence. This creates an affectionate bond between the family. This member's dependency forces other family members to focus on the dominant party, resulting in a lack of reciprocity in communication.

This behaviour can lead to poor communication in the family conflict resolution process, and the selfishness of the dominant party can negatively impact attitudes and relationships among family members (Suwatno & Arviana, 2023). Furthermore, this selfishness in communication can lead to an imbalance, which in turn can culminate in tension. In connection with family, and without our own flavour, mutual understanding and respect for differences of opinion are essential (Maduratna et al., 2024).

Monopoly Communication Pattern

This communication pattern views one person as the dominant actor, possessing a dominant tendency to command rather than communicate, and to give advice rather than listen to the opinions of others. Making decisions and communicating can lead to independence, which, at times, depends on the impact and influence one has on the outcome of the settlement conflict. Monopoly communication pattern in family relations. It is also explained more extensively in the theory of Family Communication Pattern by McLeod and Chaffe, which was later developed by Fitzpatrick and Koerner (in Vangelisti, 2013). This pattern is oriented towards conformity and conversation.

The conflict resolution process in a monopoly pattern tends to employ a win-lose strategy, as indicated by the emphasis on the non-dominant party by the party with power. Decision-making. A party-dominant approach in making decisions, and the dominant party will win all, considering it conveys the party's perspective, which, in various ways, without thinking about the other party, is a characteristic of this communication (Wijono, 2022). All information that is received by the dominant party is received because they have greater power, while others in the family may only have the right to access information (De Vito, 2004).

RESEARCH METHOD

This type of research is descriptive qualitative, a type of research used to interpret phenomena that occur, where the researcher serves as the primary instrument and the research results focus on meaning rather than generalization (Anggito & Setiawan, 2018).

This study was conducted in a village in Klaten Regency, Indonesia, where observations indicate that conflicts between neighbors remain highly prevalent (researcher's observations, January 2025). Informants were determined using purposive sampling. Namely, a non-probability sampling technique where individuals

are included in *the sample* based on various criteria, which may include knowledge of the research problem topic, or capacity, and will participate in the research (Arikunto, 2006). The criteria referred to in this research are:

A couple in conflict who live as close neighbours

Living in a rural area

In-depth collection techniques are employed to gather data from informative observational perspectives, providing formative insights. The researchers aim to discuss topics relevant to their field (West & Turner, 2008). Through direct insight, researchers direct participants and allow them to observe nonverbal responses. From the informant during the interview (Morissan, 2019). The data analysis technique used an interactive analysis. According to Miles and Huberman (Sugiyono, 2013), interactive analysis involves data reduction and data presentation, and concluding after data analysis involves summarizing complete results. Reducing data means summarizing, selecting, and focusing on the important things, and looking for themes and patterns. After the data has been reduced or appropriately selected, and in accordance with the research focus, the next stage is data presentation. In qualitative presentation, data are often presented using narrative text. The final stage in data analysis is concluding and verifying the results.

The data validity test used in this study is source triangulation. Source triangulation is a data validity technique that requires researchers to seek multiple sources to understand the data or information (Helaluddin & Wijaya, 2019). Source triangulation techniques can use similar data sources, such as informants. However, some of the informants must be in different groups. In source triangulation, the use of similar data is more valid if it is extracted from multiple sources of data, which are different (Walidin et.al., 2015).

FINDING AND DISCUSSION

The following are field findings based on the results of in-depth interviews with five pairs of neighbouring informants in the community area:

Informant	Source of conflict	Information
Mr A and Mr B	Land boundary dispute Case situation: A and B are neighbours. It has long been suspected that the house encroaches on A's land boundary and does not provide access to a shared road. Whenever B brings it up, A always claims the house has been hereditary, and he does not feel the need to re-measure.	- B violated the boundary of A's land by approximately 0.5 m over a length of 10 meters, as proven by measurements carried out by the National Land Agency (BPN) to check the location. - B also did not want to give way together, instead asking to mark the boundary of each house with a wall fence." Feel free to erect a fence along your respective property boundaries." - A asked B to take responsibility for the problem, but B got angry, arguing that the house had been there since he was born. - B also spread gossip to the neighbourhood to seek subadmouthingsing A. - Rumours spread among the neighbours that B was indeed a stingy person, not very neighbourly and enjoyed calculating, so the neighbours did not like him. Here is what the neighbors say: "It is well known that B is stingy even when it comes to village matters, the RT head has to come and negotiate." - To maintain relations, A finally gave in and gave up his land, but still advised B's behaviour not to imitate their father's behaviour. A said to B's children: "Next time you build a house, make sure to measure the boundaries first so you don't encroach beyond them, as happened previously."

Mrs C and Mr D	Infidelity of a partner Situation: Husband C and wife D are former lovers whose marriage failed due to parental disapproval. They are now married, have two children each, and live as neighbours. However, their former love still lingers, leading them to an affair that their respective families eventually discover.	- After 20 years had passed, husband C and wife D were detected having a date at a particular place again several times (some neighbours were eyewitnesses). C said, "I've seen for myself several times that they are still dating." - The date was detected by C, and he confided in organisations, even friends in their organisation (PKK). - C and D do not greet each other wherever they meet. - C came to his wife to solve their problem. - D's husband and in-laws scream in fear because C's husband is carrying a machete and threatened D if the news was spread everywhere. The mother-in-law cried and said: "From the beginning we were not allowed to have any contact, sis, don't bother my child anymore." - Mr RT and other neighbours came to calm down and advised D to be a good housewife for her children and husband. - D cried while saying to his wife, "If I didn't remember my child, I would have left my cheating wife a long time ago."
Mrs E and Mrs F	Unpaid debts Situation: E and F were close neighbours and lived quite closely in their daily lives. They even belonged to the same PKK organization. This close relationship led F to borrow money from E several times. Once or twice, F was still disciplined in repaying the money, but on the fourth and most significant occasion, she broke her promise.	- F came to E, begging in tears to borrow 5 million to pay for his child's school fees, which were due. He gave it to him by agreeing to return it. F begged: "Sis, please lend me the school fees, I'll pay in 2 months, please." - F into two instalments over and promised to pay in 2 instalments in the next 2 months. - It turns out that F broke his promise and said he would pay the following month. - F also charges WA, but E's contact is blocked. - F started to avoid face-to-face meetings and pretended not to know E when they met. - E was very annoyed and said, "I will come to collect what you owe me in the Hereafter! I do not forgive you." - Since then, they were like people who had never known each other.
GH	Betraying trust Situation: G is the owner of a tent rental business, and on occasion has used H's welding services. Ultimately, the work was professional, but it failed to deliver the end product, which H had ordered, despite having received payment, even though the money had been received.	- H was given the trust to immediately buy Galfalum by being given 3 million rupiah, but it turned out that H did not appear until the specified deadline. - G and H met once, and H asked for a grace period of up to 3 times - For months, H hadn't shown his face. G went to H's house. H went? We have: "How come you do not believe me, !Have we known each other for a long time?" Do not think I am poor." - Several times G came to the house, but only met his wife, and got an apology from her husband. - Even H also blocked G on WA. - G was half-desperate, no longer collecting but cutting off all business relations with neighbours, said, "I blacklisted him." - The neighbours blamed G for being less careful because, among other neighbours, having been accused of issues such as misusing a key against other neighbours: regarding stealing and administration card matters, taking neighbours' material

		and from shops, pawning neighbours', among other offences, such as stealing residents' donations and so on. - H has also been in prison for 3 months because he was reported by a neighbour in a similar case. - Strangely, now H has become the RT chairman, because no one wants to hold the position.
Mr I and Mr J	J and I situation of inheritance Situation: J and I are half-siblings among 10 siblings who live next door to each other. The inheritance distribution has been announced, but no land certificates have been issued. J has cheated me by shifting the boundary of his land, although I have not accepted any negotiations so far.	- J feels older than I and is violating the house building limits from the inheritance quota (even though there is no land certificate) - J and I had a few arguments. I said, "You are a greedy brother." - I asked for the building to be destroyed, but J did not want to and asked for peace by exchanging money. - I didn't want to, but J offered that if I built it later, he would donate several sacks of cement in exchange for the rights he had confiscated. J's wife said: "We'll help out when you renovate the house; for instance, I'll contribute by buying the cement." - Until now, I do not want to give any certainty until J dies; the problem is inherited by J's wife and children. - Because it was considered a family matter, the neighbours could only suggest that the land certificate be taken care of immediately. - The problem has been hanging on until now, and there has been no resolution from the extended family until one by one the family members died.

Conflict between neighbours is a complex social phenomenon in Indonesian society, particularly within the context of community groups that uphold the values of togetherness, cooperation, and other local wisdom. This study reveals the dynamics of interpersonal conflict that occurred in five different cases, ranging from land disputes and infidelity to debt, betrayal of trust, and inheritance distribution. An in-depth analysis of the communication patterns formed in the interactions of these conflicts provides insight into how Indonesian society, as a representation of the community, manages conflict within the context of neighbourhood relations that should be harmonious.

Characteristics of Interpersonal Conflicts are inevitable in the Context of the Community.

An inclusion context is inevitable, even in villages. Based on research findings, the conflicts that occurred met the indicators of interpersonal conflict proposed by Robbins and Judge (2013), namely differences in goals and interests, poor communication, feelings of injustice, and confrontational interactions. The dispute case between Mr A and B reveals a fundamental difference in interdicts, where B maintains the status quo due to historical reasons, which is supported by justice for the violation based on legal evidence from the National Land Agency (BPN). Poor communication is also clearly visible in the five cases, marked by the guilty party using avoidance strategies such as blocking communication on WhatsApp (cases EF and GH), spreading gossip to gain social support (case AB), or pretending not to know each other when meeting (case EF).

Referring to Wirawan's opinion (2010), that there are two categories of conflict, namely destructive and constructive, all cases in this study tend to lead to destructive conflict, characterized by destructive communication patterns such as blaming, attacking, avoiding, and even threats of physical violence as occurred in the case of the affair between couple C and D. Not a single case showed a constructive communication pattern that focused on solving problems openly and honestly. This indicates that even though it is in the emphasis of an

association that should emphasize social harmony, interpersonal conflict continues to develop destructively when effective communication is not built on the awareness of the conflict actors.

The Paradox of Community Values and the Reality of Conflict

The characteristics of interpersonal conflict in the context of Indonesian community groups display a significant paradox between the traditional values/local wisdom that are highly respected and the communication practices that occur in conflict situations. Setiadi and Kolip (2013) explain that conflict is inherent and will always be present in space and time, but in the context of community groups that emphasize social harmony, alignment, and cooperation, the manifestation of destructive conflict actually shows the failure of these values in framing interactions when individual interests clash.

Differences in the goals and interests of conflict actors, as the first indicator of interpersonal conflict according to Robbins and Judge (2013), are clearly visible in all cases. However, what is interesting is how these differences are articulated and managed. In the case of AB's land dispute, the conflict is not simply about 0.5 meters of land, but about the legitimacy of the claim: historical legitimacy versus legal legitimacy. B uses the argument "hereditary," reflecting traditional values of ownership based on continuous occupation, while A uses measurement evidence from the National Land Agency (BPN), representing the formal legal system. This demonstrates the clash between two different systems of legitimacy in Indonesia's transitional society (Muliono, 2020). The inability to find a common ground between these two systems results in poor communication and escalation of the conflict.

Destructive Communication as a Defence Mechanism

The poor communication evident in all cases was not simply a technical error, but a deliberate strategy to protect self-interest. Fajar (2016) described the avoidance strategy, as demonstrated through WhatsApp blocking (in the EF and GH cases), as a form of communication that shaped the conflict itself. In the digital era, communication technology, which should facilitate dialogue, has become a tool for unilaterally cutting off communication. This reflects the transformation in conflict management in urban Indonesian society, where physical avoidance is no longer sufficient, but digital avoidance has become a new strategy for creating social distance.

B's spreading of gossip in a land mobilising demonstrates a byproduct of mobilising social support through negative statements about the conflicting party. Hidir et al. (2024) explain that interpersonal conflict occurs when individuals perceive conflicting attitudes and behaviours. In this context, B not only directly conflicts with A but also attempts to alter the community's perception of A to gain social legitimacy. This strategy transforms a dyadic conflict into a communal one, where reputation and social capital are at stake.

Avoidance strategies actually exacerbate the conflict. In EF's case, after breaking a debt repayment promise, F chose to block communication and avoid meetings, creating a permanent social distance. H employed a similar strategy in GH's case. This avoidance contradicts the community's values, which emphasize resolving issues through deliberation. E's statement, "I'll collect your debt in the afterlife!", demonstrates extreme frustration stemming from the communication failure and the loss of hope for a social resolution of the conflict.

Thus, several forms of avoidance were identified in this study, including blocking digital communication, avoiding physical meetings, and refusing to engage in dialogue, which represent passive yet highly destructive forms of communicative violence. De Vito (2004) explains that in a monopoly pattern, information is dominated by those in power, while others can only listen without the opportunity to express their opinions. However, in these cases, what occurs is more extreme, namely, when the party that should be responsible completely closes off communication channels. This is no longer a monopoly in communication, but the elimination of communication itself.

The cases of EF and GH demonstrate that digital technology has experienced functional degradation. Communication has instead become a tool for severing social ties. E's statement, "I will collect your debt in the afterlife!" is not merely an expression of frustration, but a statement of despair over the complete failure of his

conflict resolution efforts. This indicates that when horizontal communication channels (between individuals) fail, and vertical channels (through mediators) are also ineffective, individuals are forced to shift their hopes for justice to the transcendental realm—a sign of the failure of the social system to guarantee accountability.

B's social manipulation through gossip in the land dispute case demonstrates a more active but equally destructive strategy. Maduratna et al. (2024) explain that unbalanced communication leads to relationship tension and a loss of mutual understanding. The spread of gossip transforms dyadic conflict into communal conflict, mobilising social support by constructing negative narratives about the opponent. This strategy not only damages the reputation of the targeted individual but also erodes social trust within the broader community.

Conflict escalation also occurs through the unconstructive use of third parties. In AB's case, B spread gossip to gain social dominance over A, transforming a personal conflict into a broader social conflict. Noviza and Meisari (2021) explain that communication is a key element in conflict formation, and in this context, negative communication through gossip actually widens the circle of conflict and complicates resolution.

The categorization of destructive and constructive conflict provides a framework for understanding why all cases failed to reach a satisfactory resolution. Destructive conflict is characterized by a pattern of blaming and attacking communication, clearly evident in H's defensive statement: "Why don't you believe me, sir... Don't just say I'm poor." This statement demonstrates a strategy of blame reversal and self-victimisation, which is used to avoid taking responsibility. He even uses his low economic status as a moral shield, exploiting social sensitivity to economic inequality to avoid accountability.

The threat of physical violence in the case of CD and C's husband, who was carrying a machete, represented the peak of a destructive conflict. Although the neighbours of the neighborhood head and neighbors successfully calmed the situation, the resolution, which consisted of simply advising D to "be a good housewife," cannot be interpreted as addressing the root of the problem in the couple's relationship. This highlights the limitations of traditional mediation approaches, which often focus on restoring external social harmony without addressing the underlying causes.

The absence of constructive communication patterns in all cases indicates deeper structural and cultural issues. Ichsan (2019) defines communication patterns as relationships in which messages are received and understood. However, in the context of conflict, the ability and willingness to understand the other party's message are lost. This may be related to what Rahim (in Hidir et al., 2024) refers to as conflicting differences in attitudes, behaviours, or goals. However, in the context of a community, this contradiction is exacerbated by social expectations to maintain "face" and not show weakness.

This phenomenon, Menon also reveals, that values such as harmony may serve more as ideal norms than actual practices in high-conflict situations. Significant material and honour stakes, such as land, money, and honour, as well as her behaviour, fail to regulate communication behaviour. Instead, individual survival strategies prioritize self-protection and personal interests over mutually satisfying collective solutions.

The absence of balanced communication patterns that emphasize openness, honesty, and equality has quite worrying long-term consequences. Retnowati (2021) asserts that all conflict issues can be resolved effectively by implementing balanced communication patterns. However, this research shows that balanced patterns are not only absent but also appear to be an option never considered by the conflicting parties. This indicates that the problem lies not only at the level of individual practice but also at the level of fundamental communication literacy within society.

The transmission of conflict across generations is evident in the case of IJ, where unresolved conflict is passed down to children after J's death. A's statement to B's children to "not imitate their father's behavior" demonstrates that the conflict leaves not only a material legacy (disputed land), but also a psychological and moral legacy (prejudice, hatred, and negative behavioural patterns). This creates a cycle of conflict that has the potential to continue into future generations, where children inherit not only assets but also social liabilities from their parents.

Dominant in Unbalanced and Monopolistic Communication Patterns

An analysis of the four communication patterns of DeVito's (2004) model shows that the unbalanced split pattern and monopoly pattern dominate in resolving conflicts between neighbours in 5 cases. In the case of AB, B employs dominance by claiming historical ownership and rejecting the BPN's legal evidence, reflecting a monopoly pattern where one party feels entitled to determine the truth without considering the arguments of the other party. Similarly, in the case of IJ, J, as the older sibling, uses seniority as justification to violate the inheritance division boundary, indicating an unbalanced communication pattern where power based on seniority hierarchy overrides the principle of justice as part of local wisdom.

The monopoly pattern is also seen in the case of GH, where H, who had betrayed trust, turned against G with a defensive statement: "Why don't you trust me, sir? We've known each other for a long time?" This strategy reflects an attempt to maintain power through shifting blame and manipulating established social relationships. Suwatno and Arviana (2023) explain that in an unbalanced communication pattern, the dominant party uses their power to influence other members. This results in a lack of reciprocity in communication and a poor conflict resolution process.

Social stratification reflects which positions are deemed worthy of struggle, with power acting as a driver of social dynamics that enable individuals or groups to change. In the context of community groups, individuals with higher positions, such as elders, seniors, or those with historical ownership, often utilise traditional authority to dominate the conflict narrative. Monopoly patterns emerge because the dominant party feels it is considering determining the truth without listening to the arguments of subordinates, using the symbolic power of seniority's customary legitimacy to maintain their position. Suwatno and Arviana (2023) explain that in an unbalanced communication pattern, the dominant party uses its power to influence other members, resulting in a lack of reciprocity in communication.

None of the cases in the five pairs of informants demonstrated an equal communication pattern, which, according to De Vito (2004), enables each party to communicate openly, honestly, and without domination. Retnowati (2021) emphasized that all conflict issues can be resolved well if a balanced communication pattern is implemented. The absence of this pattern in all cases resulted in unsatisfactory resolutions, including: A having to give in even though he was legally correct, IJ's conflict dragging on until it was passed down to the next generation, and EF and GH's relationship breaking down completely and without forgiveness.

The long-term impact of this poor communication is social disintegration within the community. Maduratna et al. (2024) explain that unbalanced communication results in tension in relationships and a loss of mutual understanding and respect for differences of opinion. A's statement telling B's children "not to imitate their father's behavior" clearly shows that the conflict not only affects the current generation but also has the potential to be passed down as prejudice, hostility, and hatred between families. Likewise, in inheritance cases, deceased perpetrators pass on their problems to their heirs.

This study also revealed that communication patterns in conflict interactions between neighbours in Indonesian community areas are dominated by destructive conflict. Avoidance strategies, social manipulation through gossip, and limited third-party intervention exacerbate conflict conditions. The absence of balanced communication patterns results in unfair resolutions, damaged social relationships, and even the transmission of conflict across generations. These findings strongly challenge the assumption that community values automatically lead to harmonious conflict resolution and emphasize the importance of effective communication education within the community to prevent the escalation of interpersonal conflict.

Limited Social Intervention

Despite being within the context of a community with a legitimate social structure (RT, neighbours, extended family), third-party intervention has shown limited effectiveness. In AB's case, although the National Land Agency (BPN) and the RT head were involved in peacemaking, the conflict remained unresolved because B insisted on not changing the wrong boundaries. CD's case also demonstrated a more successful intervention

because it involved elements of shock and direct mediation from the RT and neighbours, but the resolution focused more on mitigating the conflict than addressing the root cause. This is evidenced by the fact that both families continued to ignore each other.

The surprising case of GH is that of the perpetrator (H), who had a track record of repeated fraud and even served time in prison, but instead became the neighbourhood association (RT) head because no one else wanted to hold the position. This phenomenon reveals a paradox within the community association system, where social leadership does not always reflect moral integrity, potentially weakening the conflict mediation function within the community. People no longer care about the reputation of officials, and they are willing to sacrifice themselves for something they do not want. This case demonstrates an internal shift within the community structure. Reluctance to serve due to social burdens, the risk of conflict, and the lack of incentives creates a moral vacuum in leadership. At this point, the community's social mechanisms weaken: social sanctions, reputation, and shame no longer function effectively as control tools (Tönnies, F. 2001). This has the potential to deepen latent conflict because leadership no longer has moral legitimacy, only structural legitimacy. Noviza and Meisari (2021) explain that communication is a crucial element in shaping conflict. In this context, morally illegitimate leadership creates ineffective communication in conflict mediation. How can a mediator who is himself the source of conflict be trusted to resolve other people's conflicts?

The limitations of social intervention in the context of community associations reflect a crisis of legitimacy and the effectiveness of traditional social structures in managing conflict. Setiadi and Kolip (2013) explain that conflict is inherent in social life, but a crucial issue arises when the conflict resolution mechanisms that should function within the community system are dysfunctional. This is demonstrated in the case of AB, where even though formal institutions (the National Land Agency) and informal institutions (the neighbourhood association head) intervened, the intervention failed to produce a just resolution. B persisted in his historical argument despite legal evidence demonstrating his culpability. The mediator's authority no longer possessed sufficient moral coercion to change the behaviour of the conflicting parties. Individuals appeared to wield power rather than heed formal legal authorities such as the National Land Agency. The final decision rested with the actors' ability to resolve the conflict, whether it would be destructive or constructive. This situation reflects the shift in power relations and social norms in modern community associations (Coser, LA, 1956).

Wirawan (2010) described this phenomenon as a failure to transform destructive conflict into a constructive one. Third-party intervention should facilitate open and honest communication focused on the problem, but in reality, they are only able to witness the stubbornness of one of the perpetrators passively. The inability of the neighbourhood head, as an informal leader, to enforce compliance demonstrates the erosion of traditional authority in an increasingly individualistic society. Social capital, such as trust, norms of reciprocity, and social networks, which should be assets in conflict resolution, appears to be insufficient to overcome individual material interests.

These limitations in social intervention have long-term impacts on the social cohesion of community groups. When conflict resolution mechanisms fail, communities lose trust in their own social institutions. This is evidenced by the case of IJ, which continues to be passed down to the next generation, demonstrating that unresolved conflict becomes a negative social legacy. A's statement to B's children to "not imitate their father's behavior" and G's decision to "blacklist" H demonstrate individual strategies for managing conflict that fail to be resolved collectively, even passing down across generations. This phenomenon indicates a transformation from community groups (*gemeinschaft*) to *gesellschaft* (contract-based society), where traditional social bonds weaken and are replaced by individual rational calculations. When social institutions fail to protect the interests of their members, citizens' rational response is to withdraw from dependence on those institutions and develop individual self-protection.

Communication is limited to reducing conflict, not resolving it.

The case of CD offers a different illustration of a "successful" but incomplete intervention. Successfully defusing a conflict involving threats of physical violence (C's husband carrying a machete) is not the same as true conflict resolution. Robbins and Judge (2013) emphasise that interpersonal conflict involves differing goals, interests,

and poor communication, all of which require substantive resolution, not just temporary emotion. The neighbours of the neighbourhood head, in this case, were more focused on crisis management than conflict resolution. They successfully prevented physical violence and advised D to "be a good housewife," but the root cause of the affair between husband C and wife D was not resolved.

D's statement, "If I hadn't remembered, my child would have been gone a long time ago," expresses emotional complexity and a moral dilemma that cannot be resolved through simple advice. Traditional mediation tends to use a normative framework that emphasizes social roles without allowing for exploration of emotional needs, relationship dynamics, and the psychological factors underlying conflict behaviour. This suggests that the community structure is assumed to be effective for simple, transactional conflicts, but inadequate for complex conflicts involving deep emotional and relational dimensions.

The findings of this study generally challenge the long-held assumption that community groups (paguyuban) are social systems that foster harmony in conflict resolution. Setiadi and Kolip (2013) describe conflict as an inherent social phenomenon. However, within the context of community groups, there is a cultural expectation that values such as cooperation, harmony, and deliberation will naturally guide conflict toward a satisfactory resolution. This study demonstrates that these values become inoperative in high-conflict/complex situations where material and emotional interests are at stake. The following table explains the factors influencing the use of communication patterns:

Table 2: Factors influencing the use of communication patterns

Informant couple	Activity	Communication patterns in conflict interactions	Factors that influence the use of communication patterns
AB	Using historical claims to reject BPN's legal evidence regarding land boundaries	Monopoly	Economics: using historical ownership narratives
CD	Attacking with a machete	Monopoly	Power: using physical superiority and access to sharp weapons to intimidate and enforce one's will
EF	Blocking communication to create distance	Unbalanced separate	Economics: avoiding communication as a self-protection strategy
GH	Defensive statement to attack G	Monopoly	Psychology: maintaining the ego through emotional manipulation by exploiting established social relationships.
IJ	Seniority of age to break the agreement	Unbalanced separate	Economic: using traditional authority that normalizes seniority in the distribution of family economic resources.

Factors that influence the use of communication patterns

Economic Factors

In communal societies, key resources such as land, inheritance, and economic access are strategic assets for long-term family survival and prosperity. Limited resources create competition where one party's gain means another's loss. This condition is exacerbated by the collective ownership system and kinship relations, which make economic conflicts not only involve individuals but also extend to the entire family network, involving conflicts that are more complex and prolonged than psychological or cultural factors (Fisher et al., 2001).

The data shows that of the five cases of conflict between neighbours, three cases (60%) used a monopoly communication pattern (AB, CD, GH), while two cases (40%) used an unbalanced split communication pattern (EF, IJ). None of the cases showed the use of an equality pattern or a balance split pattern. Analysis of the types of conflict revealed that material and economic factors significantly influenced the communication patterns used. Cases AB (land dispute), EF (debt), GH (betrayal of business trust), and IJ (division of inheritance) all involved substantial material or financial assets. Robbins and Judge (2013) identified the unfair distribution of resources as one indicator that results in interpersonal conflict. When conflicts involve significant economic interests, parties tend to use more aggressive and dominant strategies to protect or maximise profits.

In AB's case, the use of a monopoly pattern with historical claims represents B's attempt to retain land assets that are not legally his. B rejects the BPN's evidence and uses the "hereditary" narrative as a form of discursive monopoly, claiming higher legitimacy than the formal legal system. Suwatno and Arviana (2023) explain that in an unequal communication pattern, the dominant party uses its power to influence others. In the context of economic conflict, this power often takes the form of control over who has rights to resources.

Structural Power Factors

Structural power factors rooted in traditional social hierarchies also influence the choice of communication patterns. The case of IJ demonstrates the use of a separate, unequal pattern in which J exploits age seniority to violate an inheritance distribution agreement. In Indonesian Culture, which respects seniority, age often confers moral authority that is used to dominate communication and decision-making. Maduratna et al. (2024) explain that unequal communication leads to tension in relationships due to the loss of mutual understanding and respect for differences of opinion.

The CD case uses the most extreme monopoly pattern, with the threat of physical violence (a machete). This demonstrates that when symbolic power alone is insufficient, individuals can use physical power to monopolise conflict situations. C's husband used the threat of violence as a form of ultimate power to end communication and enforce his will. Nurhayati (2022) explains that in a monopoly pattern, the party with power dominates information and does not give others the opportunity to express their opinions. The threat of violence is the most extreme manifestation of this pattern.

Psychological Factors: Defence and Ego

Psychological factors, particularly defence mechanisms and ego maintenance, also influence the use of communication patterns. EF's case of blocking digital communication and GH's case of defensive statements demonstrate psychological strategies to avoid accountability and protect themselves. In GH's case, H's use of the statement "Why don't you believe me... Don't just because I'm poor" is a form of blame reversal and self-victimization. This is a form of psychological monopoly in which the perpetrator attempts to control the narrative by transforming themselves from perpetrator to victim.

Retnowati (2021) emphasised that conflict within a monopoly typically follows a pattern and is perceived as a threat, and is resolved using a win-lose strategy. In this context, admitting mistakes or engaging in balanced dialogue is perceived as "losing," threatening ego and social status. Therefore, individuals choose

communication strategies that allow them to maintain a superior position or at least avoid confrontation that would force them to admit mistakes.

Cultural Factors: Maintaining “face” as a Pseudo-Harmony

Indonesian Culture, which emphasises the concept of face-saving and social harmony, paradoxically encourages the use of destructive communication patterns in conflict situations. When conflict occurs, individuals prefer avoidance strategies (such as EF) or dominance (such as whichGH) rather than open communication, and, as this risks damaging "face" or creating open confrontation that is considered to violate the norms of harmony. Setiadi and Kolip (2013) explain that, however, conflict is inherent in life, but in cultures that prioritise external harmony, conflict tends to be suppressed or resolved in ways that maintain the social status quo, rather than through authentic relationship transformation.

Based on the discussion above, the research model can be described as follows:

Figure 1: Research findings model of conflict interaction patterns between neighbours in the community area

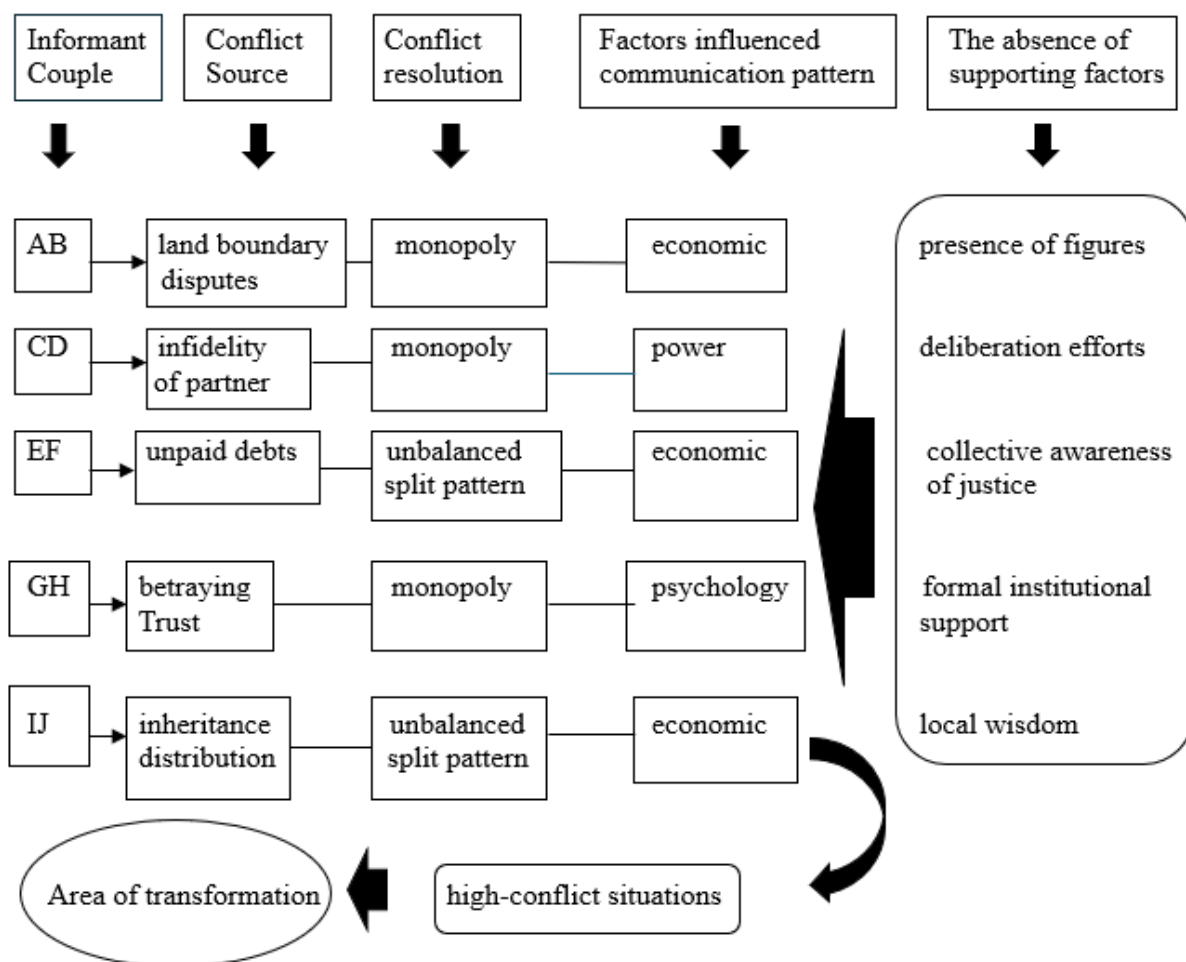


Figure 1 illustrates that complex inter-neighbourly conflicts within the community cannot be resolved through leadership and local wisdom. Moral values within the community are eroded by a lack of shared awareness of justice and the involvement of economic interests within it.

CONCLUSION

An analysis of communication patterns in five cases of conflict between neighbours in community areas Klaten, Indonesia shows a dominance of negative communication patterns, namely monopolistic and unresponsive patterns. This finding indicates that the hierarchical and traditional structure of community groups can create an imbalance of power. Several factors that cause this imbalance include: the absence of the presence of respected traditional leaders and religious scholars to facilitate equal dialogue, efforts to conduct consensus as a traditional mechanism that provides equal space for all parties to speak have not been carried out optimally, collective awareness of the value of justice that overcomes social hierarchy is still low, there is no support from formal institutions such as independent neighborhood associations (RT/RW) and clear legal documentation, and the elements of local wisdom that create dialogical communication have been eroded.

Economic factors appear to dominate as triggers of conflict, including land disputes, debts, betrayals of trust in business transactions, and inheritance distribution. Three cases (60%) employed a monopoly communication pattern (A-B, C-D, G-H), while two cases (40%) utilized an unbalanced split communication pattern (E-F, I-J). None of the cases exhibited an equality pattern or a balanced split pattern. Limited economic resources within the community create competition that exacerbates conflict. Power and psychological factors serve as instruments for maintaining or seizing economic control, exploiting cultural legitimacy such as seniority, historical ownership, physical superiority, and manipulation of social relations.

The factor of structural power is evident in the I-J case, which employs a pattern of unequal separation by leveraging seniority based on age to violate inheritance-sharing agreements. Meanwhile, the C-D case exhibits the most extreme form of monopolistic behavior, involving threats of physical violence. Regarding self-defense and ego-preservation mechanisms, the E-F case involves blocking digital communication, whereas the G-H case employs defensive statements to evade accountability and protect the self. This constitutes a form of psychological monopolization in which the perpetrator attempts to recast themselves as the victim. When conflict arises, individuals prefer strategies of avoidance (E-F) or dominance (A-B, G-H) over open communication, as the latter risks a loss of "face" or could trigger an open confrontation perceived as a violation of norms regarding harmony.

The dominant party uses a monopoly pattern to maintain historical claims, resort to physical violence, and emotional manipulation. Meanwhile, the unbalanced, separate pattern emerges as a defensive strategy for the subordinate party, using communication avoidance and relationship severance. The absence of equal communication patterns leads to prolonged issues, which can be passed down to the next generation without a definitive resolution. In the long term, this erodes social cohesion by reducing the values within the community.

RECOMMENDATIONS

The failure of this resolution underscores the urgency of systematic, effective communication education in society. This education should not simply emphasize abstract moral values such as mutual respect, mutual cooperation, deliberation, or harmony. It must also teach concrete communication skills such as active listening, articulating needs without aggression, interest-based negotiation, and managing emotions in conflict. This education should also encompass a mindset transformation from a win-lose approach to a collaborative or compromising approach to finding mutually beneficial solutions, as well as an understanding that open communication in conflict is not a sign of weakness, but rather a sign of social maturity.

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