

A MODEL IN CONFLICT PREVENTION IN THE ERA OF INFORMATION TECHNOLOGY TO MAINTAIN ZERO CONFLICT IN SOUTH SUMATRA

Agus Suhardi*, Kiagus Muhammad Sobri, Sriati, Abdul Najib

Universitas Sriwijaya, Indonesia

Email: agus.suhardi65@icloud.com*, kmsobri@gmail.com, sriati@unsri.ac.id,
anadjib.salatti@gmail.com

ABSTRACT

Technological developments provide convenience in daily activities and cause negative impacts such as social conflicts. In South Sumatra Province, this problem has the potential to threaten the achievement of Zero Conflict that has been achieved. This study aims to analyze the government's strategy in preventing conflicts with technoculture-based information technology. The theories used include Conflict Theory as a grand theory, New Public Administration Theory as a middle theory, conflict prevention strategies and digital technology interaction in creating conflicts as a theoretical application. A qualitative approach is applied to analyze written material from various sources. The findings show that the potential for disruption to Zero Conflict is quite significant. The South Sumatra government has made preventive efforts through three strategies: early warning and system response, confidence-building actions, and diplomatic missions. To maintain Zero Conflict, it is necessary to search, study, and diagnose that can detect the negative impact of technoculture-based conflicts to maintain harmony and balance between information technology and culture.

KEYWORDS *Zero Conflict, Conflict Prevention Strategy and Information Technology*



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INTRODUCTION

In the past, national security threats were more sourced from the military realm such as wars, military invasions, aggression by other countries, sabotage, armed rebellion, and espionage (Asogwa, 2020; Davis & Wenger, 2022; N, 2019; Patel & Chudasama, 2021; Qian, 2023). Now, the threats faced by a country are more in the form of non-military and hybrid threats. The urgency of security has shifted to contemporary issues such as the threat of globalization, trafficking and

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abuse of narcotics or illegal drugs, human rights (HAM), cybercrime, and communal conflicts. Threats that disrupt national stability and integration now come more from within the country. Indonesia is one of the countries that often faces various security dilemmas within the country. One of the real threats faced by Indonesia is the SARA (Ethnic, Religious, Racial, and Inter-Group conflict). The SARA conflict is one of the factual threats that has, is, and will continue to overshadow the Indonesian nation (Hidayat, 2024; I Gede Dedy Diana Putra et al., 2023; Maryani et al., 2019; Prathama et al., 2022; Rado et al., 2019; Suyahmo, 2022).

Indonesia's diversity and plurality in terms of ethnicity, religion, art, tradition, culture, and the values embraced can be positive and constructive. However, on the other hand, if the government cannot manage the plurality properly, these differences can become negative and destructive (Santosa, 2017). As a result, not the unity of the state but the nation's disintegration is obtained. Conflicts with SARA nuances are indeed very easy to arise. This happens because, according to Brock, tribalism is the easiest way to burn primordial emotions and instincts (Lothar Brock in Dewi Fortuna Anwar, 2005: 391). Meanwhile, according to Clifford Geertz, religion is an adhesive element that can cause unity and discord.

Human multicultural life is a potential conflict in various ways, both between individuals and groups, due to differences in perspectives, interests, and life goals between them. Conflicts can be caused by very simple or small problems to complex or large problems. Conflicts in some parts of Indonesia have reached a very worrying stage, which is characterized by: 1) community groups that use conflict as a mode to vent all their frustration and disappointment, and 2) other community groups that use conflict as a weapon to solve problems. Because the conflicts that occur today are no longer just a phenomenon or symptom, but have become a reality in people's daily lives.

To overcome SARA conflicts that always have the potential to undermine the nation's integrity, the Indonesian government in general and local governments in particular must immediately find the right formula or strategy to overcome SARA conflicts. Responding to the formula or strategy, South Sumatra is recorded as a province with zero conflict. In this case, zero conflict refers to peaceful conditions, meaning that there are no conflicts with SARA (Ethnic, Religious, Racial, and Intergroup) nuances in South Sumatra. South Sumatra has a population of around 8.05 million people and is pluralistic (South Sumatra in Figures 2017, 2017: 71).

This plurality is caused by the diversity of religions, ethnicities, cultures, and also the customs it has. With these various diversity, it can be an opportunity and potential for differences that can and will result in social conflicts. South Sumatra is recorded to have a population that embraces various religions. In 2017, the percentage of followers of Islam was 95.16%, Buddhist 1.53%, Catholic 1.29%, Christian 1.16% and Hindu 0.86%.¹² Religious diversity in South Sumatra does not drag the province into a religious conflict even though it has a population with diverse religions and the majority of the population is Muslim. So far, South Sumatra has never experienced a violent conflict on behalf of SARA, especially

religion. This condition prompted the former Governor of South Sumatra, Alex Noerdin to declare South Sumatra as a zero-conflict area.

However, technological advances cannot be avoided in this life, because technological advances will run according to scientific advances. Every innovation is created to provide positive benefits to human life. Technology also provides many conveniences and a new way of doing human activities. Humans have also enjoyed the many benefits of technological innovations in the last decade. In the current era of globalization, mastery of technology is the prestige and indicator of a country's progress. A country is said to be advanced if it has a high level of mastery of technology, while countries that cannot adapt to technological advances are often referred to as failed countries.

The conditions experienced by the Indonesian people today demand an adaptive and responsible attitude towards the Government. Social media has changed people's social life at almost all levels and social strata. Changes and developments in society are needed to flow the community circle. On the one hand, the development of the world of science and technology that is so amazing has indeed brought extraordinary benefits to the progress of human civilization. Likewise, the discovery of new formulations of computer capacity, as if it has shifted the position of the human brain's ability in various fields of science and human activities. In summary, technological advances today have been recognized and felt to provide convenience and comfort for human life (Dwiningrum, 2012).

Information technology and communication have developed rapidly in decades, and internet use has occurred massively in the community in South Sumatra Province. Various social processes in society today have used a lot of internet support. The development of internet use has also changed many patterns of interaction in society both in the private sphere such as communication between family members, groups, and organizations to public interaction patterns. Technological developments in the above situation have a positive impact in the form of convenience for people to carry out their daily activities, but it is also unavoidable and gives birth to negative impacts on the community in the form of social conflicts, which can threaten the stability and achievement of Zero Conflict that has been achieved by the Province of South Sumatra so far.

In recent years, we have witnessed the rise and bare of conflict perpetrators with more or less planned acts of violence, no longer spontaneous, often involving large numbers of perpetrators. The motives have a wide range, from survival to self-enrichment, from disappointment to frustration, from expressions of envy to venting bitter grudges directed at negative comments to others or through the spread of hoax news that aggravates a situation.

Conflict with acts of violence is not only in the form of physical violence but the impact of violent attacks on the psyche cannot be ignored, many are also group violence so that it is easy to create an account on behalf of a certain group and then spread hoax news and have a significant impact on social change in society and lead to social conflicts, Because the issues or problems that underlie them are no longer individual or personal, but social. The actions are quite organized, but not always directly institutional.

Similarly, the Director of LBH Palembang, Juardan Gultom, said that agrarian conflicts with the deprivation of people's land management rights are still high in South Sumatra. A total of 2,560 people in South Sumatra became victims of agrarian conflict or people's management rights throughout 2021. Thousands of South Sumatran people who are victims of agrarian conflicts are spread across several districts, like Suka Mukti Village in the OIC district. In the OKI district, there is also Lebung Hitam Village, whose management rights are threatened by palm oil companies, and several other villages. The most conflicts are in contact with companies and local governments.

There are also many cases of conflict and violence now caused by the use of information technology and various social media. The brawl occurred on Sunday (15/1) early in the morning at around 01.00 WIB, on Jalan Demang Lebar Daun, Ilir Barat I District, Palembang which killed one victim. The brawl occurred because the two groups initially challenged each other on social media. In the brawl in Palembang, South Sumatra, according to the Head of Criminal Investigation of the Palembang Police, AKBP Haris Dinzah, together with the West Ilir Police Chief I Kompol Rian Suhendi, the motive was triggered by a mutual challenge on social media between the two gangs or groups². As a result of the brawl, a man named Farel Anggara Putra died after being stabbed in the back, left hip and left thigh (<https://www.detik.com/sumut/hukum-dan-kriminal/d-6520175/tawuran-warga-di-palembang>).

The most actual news is the reporting of one of the candidates for Mayor of Palembang, Charma Afrianto, reporting 2 social media accounts related to the news that slandered her to the SPKT of the South Sumatra Police, on Thursday (20/05/2023), namely the Instagram account and the TikTok account 'Palembangvalid,' for posts made by the account. "The two accounts spread fake news by slandering me by saying that FPPI urges the mayor to report me for extortion without any suspected or alleged words," explained Charma. He further stated that in carrying out the report to restore his good name, because of this incident Charma admitted that her credibility as a candidate for the mayor of Palembang was disturbed. (<https://britabrita.com/2023/07/20/disebut-peras-walikota-balonwako-palembang-lapor-polisi/>).

The development of information and communication technology makes information in any country can be disseminated in realtime with very fast deployment. This condition also makes information spaces in the community more open. The development of technoculture in the community has also made the potential for bad behavior to spread such as the spread of fake news/hoaxes, war of arguments (twitwar), bullying, and hate speech. The communication content also often penetrates matters vulnerable to developing into social conflicts.

This phenomenon can be seen in the social and political life of the community in South Sumatra today. Various issues that cannot be confirmed are easily spread in the midst of society. In political life, such conditions can result in very strong polarization of society on each side. Of course, this condition is prone to cause social conflicts with escalation that can increase and ultimately threaten the condition of achieving Zero Conflict in South Sumatra. Polarization due to social and political dynamics triggered by the spread of false information or even

hate speech has become a serious challenge to the security of the South Sumatra region at this time.

Therefore, the results of research by Elya Tanzila, Siswo Hadi Sumantri and Bambang Wahyudi (2018), revealed that when viewed from the conditions between religious and inter-ethnic communities in South Sumatra, it can indeed be said that South Sumatra is a peaceful region or better known as zero conflict. However, according to Galtung, such a definition of peace is interpreted as negative peace. Negative peace is when the potential transformation of conflict into physical violence is successfully controlled. However, these things cannot be said to be conditions of absolute peace, because negative peace still has violence that occurs both structurally and culturally. For Galtung, the ideal peace is the total disappearance of violence, not only physical violence, but also structural violence in the bureaucracy and cultural violence in the human mindset.

In the era of technoculture, the commitment of all elements of the nation will be faced with the potential for polarization and hostility that threatens the integration and unity of the nation. Polarization and hostility will easily ignite various disturbances of order, even in national security. These disturbances can be seen from potential cyber conflicts that arise and prolong. Therefore, in the current technocultural era, handling cyber conflicts due to hoaxes and hate speech that can cause escalation in the form of physical conflict needs to be controlled with the goal of restrictions to stop the production of hoaxes and hate speech.

Based on the empirical conditions in South Sumatra in the use of social media technology, there needs to be an anticipatory step from the local government against the misuse of social media which has an impact on social conflicts due to fake news/hoaxes and hate speech. to the needs of community development in dealing with cyber conflicts that can give rise to social conflicts.

The article made by Elya Tanzila, Siswo Hadi Sumantri and Bambang Wahyudi entitled "Regional Government Strategies in Preventing Religious Conflicts to Maintain Zero Conflict Status in South Sumatra" in 2017-2018 in the December 2018 Journal of Defense Diplomacy, Volume 4, Number 3, basically aims to analyze the South Sumatra government's strategy in preventing conflicts with religious nuances. This research uses a qualitative approach, while the theories and concepts used in this study include: strategy theory, peace theory, conflict theory, conflict prevention concept, Conflict early warning and early response system (CEWERS) concept, and state defense concept.

An article written by Sumedh Rao in the journal Knowledge, evidence and learning for development entitled Impact of non-conflict interventions on deescalation of conflict and acceptance of negotiations (2022) outlines that there are various academic and gray literature that looks at non-conflict interventions and their impact on reducing conflict escalation and reducing violence. There seems to be little to do with the acceptance of negotiations. From this literature several high-quality studies show a clear link between intervention and violence or conflict reduction.

An article titled ZERO-Conflict: A Grouping-Based Approach for Automatic Generation of IPSec/VPN Security Policies written by Kuong-Ho Chen, Yuan-Siao Liu, Tzong-Jye Liu, and Chyi-Ren Dow (IFIP International Federation

for Information Processing 2006), explains that IPSec/VPN Management is a complex challenge, as IPSec functions properly only if its security policies meet all the administrative requirements. The security policies that computers generate tend to conflict with each other, which will cause network congestion or create security vulnerabilities. Thus conflict resolution has become a problem. an.

Of the three articles described above, no research or writing has discussed Zero Conflict, which is associated with the challenges faced in the information technology era and with the Technoculture approach. Looking at the phenomenon and literature exploration described above, the researcher feels that this research is important to analyze the strategy the South Sumatra Provincial government has implemented in preventing conflicts with nuances of information technology based on technology in South Sumatra Province. This study aims to analyze the government's strategy in preventing conflicts with technoculture-based information technology.

RESEARCH METHOD

In this study, the researcher uses a qualitative approach because this research focuses on analyzing or interpreting written contexts in the form of materials such as textbooks, newspapers, magazines, papers, films, manuscripts, articles, and others. A qualitative study deals with data in words, pictures, and statistical figures. This research was conducted in South Sumatra Province, and information was obtained from parties related to the problem being studied.

To ensure content validity, expert judgment was sought from legal scholars and policy practitioners, while triangulation was applied to enhance the reliability of the findings. This method ensures consistency and depth in the data by comparing multiple sources and perspectives. The data collection techniques include in-depth interviews, participant observation, and document review. The interviews were conducted face-to-face with structured guidelines to allow flexibility in probing key responses. All qualitative data were processed and analyzed using the interactive model by Miles, Huberman, and Saldaña (2014), involving data condensation, data display, and drawing/verifying conclusions.

RESULT AND DISCUSSION

From the results found in the field, all aspects contained in techno culture, namely Mode 1: Heterogeneity, Homogeneity, and Hybridity; Mode 2: Mutual Influence between Technology and Culture; Mode 3: Changes in Functions and Design of Technology due to Cultural Differences and Mode 4: Nostalgia, "Pastiche", and "Bricolage". Stated by the resource persons felt or present in their daily lives in their environment.

Mode 1 of technoculture is a cultural transformation that occurs due to the spread of technology, which has influenced South Sumatra in the form of heterogeneity, homogeneity, and cultural hybridity.

Furthermore, mode 2, technoculture, the form of influencing and changing relations between technology and cultural culture can affect the design of a technological object, the influence of technology on the sociocultural order and the

occurrence of inter-relationship processes that influence each other between technological entities and cultural entities have occurred in South Sumatra.

Likewise for mode 3, technoculture in the relationship between technology and culture is that the use of technology in different cultures changes the function of the technology to be inconsistent with the original intention of its creator or its use in the society from which the technology originates and vice versa, that the use of technology (along with the cultural content in it) in other societies can also change social and local behavior to be more similar to the culture of origin. The technology occurred in South Sumatra.

Likewise, mode 4, technoculture, is technology that is disseminated globally to various places and can trigger opposite reactions in the form of the re-emergence of local traditions (even local traditions that were previously endangered can continue their lives and regain their existence and identity) in the form of "nostalgia," "pastiche," and "bricolage," existing or occurring in South Sumatra.

Digital technology interacts with context in three core ways, creating conditions for conflict. In each of these circumstances, technology has the potential to change the experience and shape conflict. The three basic capabilities are: 1. Strategic communication: Using digital technology to create and disseminate divisive content, such as hate speech, misinformation, and disinformation, 2. Data management: Using digital technology to target and accelerate the spread of divisive content. This is most evident through algorithmic profiling, intentional targeting, and surveillance and 3. Network: The use of digital technology to produce a network effect that continues to divide communities. Today is most evident through affective polarization, the formation of divisive identities, and recruitment into violence.

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1. Strategic communication: Using digital technology to create and disseminate divisive content, such as hate speech, misinformation,³³³³³³³³³³³³³³³³³³³³³³³³³³³³ and disinformation,
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From the answers of all the the resource persons in front of the negative content already exist in South Sumatra which allows it to be divided, made easier and spread faster, namely the three main types of content that can be a driver of conflict. 1) Hatred: the use of speech, text, or images to demean or attack a person as a member of a group; 2) Misinformation: dissemination of false information without the intention of deception; and 3) Disinformation: the creation and dissemination of false information to deceive or manipulate others intentionally

The statements of the above speakers are supported by other secondary data, especially publications on cases and events related to negative content that occurred in South Sumatra.

Some time ago, there was a horrifying case in the world of social media, namely the case of a content creator named Lina Mukherjee who made content on

how to eat halal pork. The content of eating pork skin with his assistant while saying bismillah was the main reason for his arrest. The content creator named Lina Mukherjee always argues that in her content, where she reads bismillah while eating pork skin, she does it reflexively, without any element of intentionality, let alone blasphemy (<https://tawazun.id/di-balik-polemik-makan-babi-halal/>).

Netizens widely blamed him, then reported him, and the police finally secured him. He was then officially detained at the Palembang District Attorney's Office regarding alleged blasphemy. Then, after being tried at the Class I District Court in Palembang, Lina Mukherjee was sentenced to 2 years in prison by the panel of judges of the Class I District Court of Palembang, South Sumatra. In addition, the defendant with the real name Lina Lutfiawati was also fined Rp 250 million for 3 months in prison." Tried and sentenced the defendant Lina Lutfiawati alias Lina Mukherjee to prison for 2 years and a fine of Rp250 million for 3 months of imprisonment," said the judge reading the verdict, Tuesday (19/9).

Then there is also a viral negative content that can be seen as follows: A figure of a little boy (bocil) singing with a Palembang accent. Currently, it is in the spotlight of the public, especially netizens in the comment column of the @sumsel.keras social media account. How could it not, the child's figure, as uploaded and seen on Sunday, May 12, 2024, shows off a wad of banknotes in denominations of fifty to one hundred thousand rupiah. Netizens highlighted his defensive action in a content video, but he smoked a cigarette. With his stunt style, the boy also smoked a cigarette in the vehicle.

"My friend what you do when I am hard for you," said the child showing off a wad of money while smoking. "I remember that you are when I have a hard time tramplng, I am jayo you call me," he said again, plus rude language, indecent with the Palembang accent. "Kemano Kito malem ni, setar-setar baw acaaaay eee kito buy maenan who shoots money is jugo," he said, occasionally smoking his cigarette. (<https://sumeks.disway.id/read/709509/viral-pamer-uang-sembari-merokok-bocil-palembang-ini-bikin-konten-berbahaya-bagi-anak>).

Thus, the data and cases regarding the use of digital technology to create and disseminate divisive content, such as hate speech, misinformation, and disinformation. From the statements of the source and the case citations above, the use of speech, text or images to demean or attack someone as a member of a group has been carried out by many people in South Sumatra which has been made on social media which if not properly controlled will result in conflict and become a serious problem in the community.

Then, the phenomenon that occurs in the digital era is the ability to share content online faster and more effectively than before, making it a driver of digital conflict. Based on the statement of the resource person described earlier, three main elements of data management can trigger conflicts. If used with divisive content, it can spread division and sow the seeds of violence i.e. 1) Algorithm profiling: The way algorithms are structured gives us polarized content, 2) Intentional targeting: Allows actors to increase polarization through profiling deliberately and 3) Surveillance: Collects data and uses that data to exercise control.

The statements from the above sources are supported by other secondary data, especially publications on cases and events related to negative content that occurred in South Sumatra.

The mode of electronic wedding invitation fraud spread through short messages is rampant, disturbing the community. This fraudster commits fraud by embedding an application document in the format of an application file for an Android phone with the name of a wedding digital invitation letter. If they are not observant, the recipient will not know that the document shared is a fake invitation used to break into the victim's personal data and access banking data.

Electronic wedding invitation scams can also occur through text messages (SMS) or direct messages on social media platforms. These scammers often use persuasive tactics, such as claiming that the invitations are limited or that special offers are only valid for a certain time. This can outwit unsuspecting potential guests and make them fall into the trap of fraud.

Then, the surprising data is that the person who committed the crime above is a person from South Sumatra. The Palembang Police arrested Tino (35) and Ariansyah (28). The two suspects are specialists in breaking into cellphones by sending fictitious invitation PDFs. Reported by detikSumbagsel, Palembang Police Chief, Kombes Harryo Sugihhartono, said that these two brothers were residents of Tulung Selapan District, Ogan Komering Ilir Regency (OKI). Both were arrested in Palembang. "We managed to secure two perpetrators of illegal access on behalf of Tino and Ariansyah. Both of them are specialist brothers and sisters who send applications under the guise of fictitious PDFs," said Harryo, Wednesday (5/6/2024). (<https://news.detik.com/berita/d-7377070/polisi-tangkap-pembobol-hp-modus-kirim-pdf-undangan-di-palembang>)

Data management that has the potential to cause conflicts is also experienced in Indonesia, including in South Sumatra, due to several incidents of important government data hacking by unidentified hackers. The last is the data hack at the Temporary National Data Center (PDNS) 2 in Surabaya, due to a ransomware cyber-attack or extortion mode from the Lockbit 3.0 group. PDNS 2 has been disrupted since June 20, 2024. As a result, several public services, including immigration, were paralyzed and only on Monday (24/6) began to recover partially. "The one who experienced this incident is a temporary data center in Surabaya," said Head of the State Cyber and Cryptography Agency (BSSN) Hinsa Siburian, in a press conference at the Office of the Ministry of Communication and Information Technology, Jakarta, Monday (24/6).

Ransomware is a malware attack with a financial motive. Typically, attackers demand a ransom with the threat of publishing the victim's data or permanently blocking access to the service. In some cases, ransomware infections start when an attacker gains access to a device. The entire operating system or files are encrypted, and the ransom is then demanded from the victim. <https://www.cnnindonesia.com/teknologi/20240624122531-185-1113359/fakta-fakta-kebocoran-data-pdns-dalang-hingga-jumlah-tebusan>.

Thus, the data and case regarding Data management: The use of digital technologies to target and accelerate the spread of divisive content today is most evident through algorithmic profiling, deliberate targeting, and surveillance. From

the statements of the source and the case citation above, it is clear that the use of digital technology targets and accelerates the spread of divisive content. This is currently proven through algorithmic profiling, deliberate targeting, and surveillance carried out by irresponsible people in South Sumatra, which is carried out in social media if not properly controlled, will result in conflict and become a serious problem in society.

The use of digital technology now also makes it possible to produce a network effect that continues to divide communities that have the potential to cause conflict. Based on the statements of the resource persons outlined earlier, the three main elements of data management that can trigger conflicts, namely 1) Affective polarization: the way technology functions to separate people, 2) Identity construction: the importance of technology in building a specific identity and 3) Deployment: the use of technology to recruit individuals into acts of violence.

The statements from the above sources are supported by other secondary data, especially publications on cases and events related to negative content in South Sumatra.

One of the defamation cases was carried out on South Sumatra social media. Former Governor of South Sumatra, H. Herman Deru, has recently been intensively attacked by black campaigns, containing slander, hoaxes, aka fake news. The goal is to downgrade or lower the prestige of Herman Deru, known as the strongest candidate for the Governor of South Sumatra for the upcoming 2024-2029 period. Since last year, Herman Deru's political opponents have made movements by building/engineering opinions as if the former two-term Regent of East OKU was involved in several corruption cases, starting from the case of PT SMS, Bank Sumsel, the South Sumatra Regional Budget project, and several other cases. They lead opinions by spreading black campaigns containing content that slanders Herman Deru and spreading it massively on social media, including Instagram, TikTok, Facebook, and others. (<https://mattanews.co/jelang-pilkada-herman-deru-gencar-diserang-kampanye-hitam/>)

Similarly, what happened with Palembang Mayor Candidate Charma Afrianto was reported @palembangvalid account to the police by the @palembangvalid account because the upload in question tainted her good name. "Today I have reported a criminal act of violating Article 27 Paragraph 3 of the ITE Law regarding defamation, where there are TikTok and Instagram accounts that deliberately defamed me through uploads through their accounts on Instagram on July 17, when I was in Jakarta," said Charma in the reporting age. In the post, said Carma, the @palembangvalid account on Instagram spread fake news with the title 'FPPI Urges the Mayor of Palembang and the DPRD to Report Carma Afrianto to the Police Regarding Indications of Extortion'.

Thus the data and cases regarding the use of digital technology to produce a network effect that continues to separate communities, which interact with the context, From the statements of the resource persons and case citations above The use of digital technology to produce network effects that continue to separate communities, which interact with the context has been done by irresponsible people in South Sumatra, which is done on social media, if not properly controlled, will result in conflicts and become serious problems in society.

Based on the data findings above, the three factors are: 1. Strategic communication: Using digital technology to create and disseminate divisive content, such as hate speech, misinformation, and disinformation, 2. Data management: Using digital technology to target and accelerate the spread of divisive content. This is most evident through algorithmic profiling, intentional targeting, and surveillance and 3. Network: The use of digital technology to produce a network effect that constantly separates communities, which interact with context, creating conditions that allow conflict to occur.

The next question is whether Information Technology Threat Factors impact zero conflict in South Sumatra. The following discussion will review the results of the interview data.

Based on answers from community informants, local governments, and the police, there have been incidents in South Sumatra in which at least two parties or groups were involved and conflicting with each other. This statement is also supported by the following data and cases published on social media.

A total of two youth groups in Palembang, South Sumatra, were involved in a brawl using sharp weapons on Friday (9/2/2024) at 03.00 WIB. As a result, a young man named Muhammad Putra Alam (19) died after suffering severe injuries to the back that penetrated the lungs because he was persecuted using a sharp weapon. The two groups involved in the clash are known as Kito Ngawur and Enjoy Galo. The male victim himself was a member of a group from Kito Ngawur (<https://regional.kompas.com/read/2024/02/09/144947878/2-youth-group-in-palembang-involved-one-killed-brawl>).

Then, a total of 24 teenagers, who were on average students, were arrested by the South Sumatra Police Jatanras Sub-Directorate in the early morning at the Palembang-Banyuasin border. They were arrested during a brawl across districts/cities using sharp weapons.

Deputy Director of Criminal Investigation of the South Sumatra Regional Police AKBP Tulus Sinaga said the 24 male students were secured by the joint team of Jatanras Units 1, 2 and 4 and the Sukarami Police at the same time on the Palembang-Banyuasin border, precisely in Sukarami District, Palembang and Talang Kelapa District, Banyuasin, Tuesday (15/8/2023) early this morning at around 02.00 WIB (<https://www.detik.com/sumbagsel/hukum-dan-kriminal/d-6878479/kelompok-pelajar-palembang-vs-banyuasin-tawuran-bersajam-24-orang-ditangkap>).

Similarly, a brawl occurred between groups in Palembang, South Sumatra, resulting in a fatality; a teenager died from stab wounds. The brawl between the two groups of teenagers occurred in the Celentang area, Kalidoni District, Palembang on Monday, June 24, 2024, in the early morning at around 00.30 WIB. The brawl between two groups of teenagers in Palembang ended tragically, because one of the perpetrators involved in the brawl died. It is known that a teenager in Palembang, South Sumatra, with the initials A (18), died after being involved in a brawl between two groups of teenagers. He was a teenager who lived on Jalan Temon, Lorong Tangga Raja, 27 Ilir Village, Palembang, and died due to a sharp weapon wound. Previously, A had been taken to the Boom Baru Palembang hospital, but the victim's life could no longer be saved.

Based on the source's statements and the publication of the case above, at least in South Sumatra, there are two parties, individually or in groups, who are involved in an interaction that contradicts each other.

Next, based on answers from public informants, local governments, and the police, there have been at least incidents of conflicts between two parties individually or as a group in South Sumatra in achieving their goals. This statement is also supported by the following data and cases published on social media.

Fighting over the parking space, two families in Palembang were involved in a commotion and stabbed each other with sharp weapons. As a result, one of the parking attendants died after being stabbed. This incident began when the perpetrator, Mul Saputra (38), met Said, the victim's brother, Abdul Kadir Zailani, on Sunday (22/10) at around 14.30 WIB. At that time, Mul, who had a grudge with Said, both wanted to control the Jalan Kapten A Rivai Palembang parking lot. "I initially quarreled with Said (the victim's brother) because there had been a grudge for a long time. At that time, I was hit by an axe and went home to get a sword. When I got home, I told my brother and sister-in-law that I was noisy and they helped me come to the location of the commotion," explained Mul Saputra at the Ilir Barat I Police Station, Monday (10/23/2017). (<https://news.detik.com/berita/d-3696245/berebut-lahan-parkir-dua-keluarga-di-palembang-saling-tusuk>).

In the city of Palembang, hostility, fights, and even attacks between groups of parking attendants when losing in a fight for parking space have often occurred, such as: there was an attack on a tourist destination that occurred on Jalan Sekanak Lamidaro in Palembang City, South Sumatra where according to Angga, one of the perpetrators, this attack was carried out due to the problem of fighting for parking space with parking attendants who operate in front of the tourist destination (McSweeney, 2018). Group (Syahrullah, 2024)

Similarly, the Association of Indonesian Palm Oil Entrepreneurs (GAPKI) of South Sumatra proposed taking strategic steps to counteract the palm oil black campaign to the government. If left unchecked, it will negatively impact the palm oil industry, especially farmers. "The negative campaign aims to prevent Indonesian palm oil products from entering European countries. Because the country also sells rival palm vegetable oils such as sunseed and soybean oil," said Chairman of Gapki South Sumatra Harry Hartanto last week. According to Harry, all parties must collaborate and synergize against the black campaign of EU countries against Indonesia's main export commodity, palm oil (CPO).

Thus, the data and cases that have been published related to the incident at least arise between two parties individually or as a group in South Sumatra in achieving the goal. Therefore, it can be concluded that based on the above statements and data, at least in South Sumatra there is a conflict between two parties individually and as a group in achieving goals.

Based on answers from community informants, local governments, and the police, there have been incidents in South Sumatra where interactions have often been marked by behavioral symptoms planned to negate each other, reduce, and pressure other parties to gain benefits. This statement is also supported by the following data and cases published on social media.

Agrarian conflicts remain a significant problem in the context of human rights (HAM), especially in areas targeted by plantation businesses (Akhmad Nulhaqim et al., 2020; Matondang, 2019; Rahmawati et al., 2023b, 2023a). South Sumatra Province (South Sumatra) is one of the regions where the number of alleged human rights violations is relatively large, with a locus of agrarian problems. "Human rights violations are still rampant in the South Sumatra area in the form of land disputes in Persil 266, 261, and 514. Until now, the case is still a serious concern from Komnas HAM," said Komnas HAM member Ansori Sinungan when receiving a visit from Commission I of the South Sumatra DPRD at the end of August at the Komnas HAM office, Jakarta.

Based on Komnas HAM complaint data, according to Ansori, there were 22 cases from South Sumatra. The cases complained of by South Sumatra residents include: 18 cases of land disputes, three cases related to evictions, and one case related to employment. Member of Commission I of the South Sumatra DPRD, Anwar Hasan, stated that the agrarian problem is fairly complicated in South Sumatra. The high cost of making land certificates is one of the problems, coupled with some people who do not have authentic proof of legal ownership. "This problem should be the focus of the government."

Thus, the data and cases that have been published related to the emergence of interactions that are often marked by behavioral symptoms that are planned to negate each other, reduce and pressure the other party in order to gain benefits. Therefore, it can be concluded that based on the above statements and data, it shows that at least in South Sumatra there is the emergence of interaction actions that are often marked by behavioral symptoms that are planned to negate each other, reduce and pressure other parties in order to gain benefits.

Then, based on answers from community informants, local governments, and the police, there had been an incident in South Sumatra where actions appeared face-to-face due to a protracted conflict. This statement is also supported by the following data and cases published on social media.

The polemic over the boundary between Palembang and Banyuasin in South Sumatra has not been resolved. Although the Banyuasin Regency Government ensures that there are currently no more problems. "There are no more problems. In my opinion, nothing is lacking because it is the decision of the Minister of Home Affairs (Mendagri). So still, there is nothing less and nothing more," he said after the socialization in Palembang, Wednesday (24/5/2023). Meanwhile, the Palembang City DPRD Chairman, Zainal Abidin, said there was a decrease in the Palembang area. There was a reduction of about 48 KM after a decision from the center. "Palembang City has reduced its area from 406.1 square KM to 352.0. It has decreased by 48.0," he said.

Meanwhile, the area of Banyuasin Regency has increased. During the socialization of Permendagri Number 134 of 2022, Zainal Abidin admitted that it had been explained in detail. However, the DPRD and the Palembang City Government still have not agreed on the boundaries of the three regions (Budi, 2023).

Then the boundary between Muara Enim Muara Lawai Regency and Tanjung Jambu Lahat Village has been swaying. One of the residents of Muara

Lawai Village, Rasweli (40), Muara Enim District, told the actual chronology of the problem of the boundary between Muara Enim Regency and Lahat Regency, which is located in Muara Lawai Village and Kepur Village, Muara Enim District, which borders Tanjung Jambu Village, East Merapi District, Lahat Regency. It was completed in 2004 by the South Sumatra Provincial Government.

Similarly, the border polemic between Musi Banyuasin Regency (Muba) and North Musi Rawas Regency (Muratara) will be resolved soon. The completion of the border polemic between two districts in one province is to prevent conflicts between various parties. "Commission II of the House of Representatives of the Republic of Indonesia responds to our demands to facilitate the resolution of the territorial boundary problem over the issuance of Permendagri 76 of 2014, revising Permendagri 50 of 2014, which changes the territorial boundary between Muba and Muratara Regencies," explained Assistant for Government and People's Welfare H Yudi Herzandi SH MH, Friday (6/10/2023). "Commission II of the House of Representatives of the Republic of Indonesia responds to our demands to facilitate the resolution of the territorial boundary problem over the issuance of Permendagri 76 of 2014, revising Permendagri 50 of 2014, which changes the territorial boundary between Muba and Muratara Regencies," he said. Commission II of the House of Representatives of the Republic of Indonesia has seen firsthand the condition of the border in Sako Suban Village, Batanghari Leko District, precisely at the Border of PBU 05 Dusun III. The polemic that is currently occurring is considered to be due to the issuance of the Permendagri, which is not in accordance with the initial agreement, which is stated in Law No. 16 of 2013 concerning the New Autonomous Region (DOB), only blooming the Musi Rawas Regency (Mura) area, which becomes Muratara Regency (Fauzi, 2023).

Thus, the data and cases that have been published relate to the emergence of confrontational actions as a result of protracted conflicts. Therefore, it can be concluded that based on the above statements and data, it shows that, at least in South Sumatra, there are confrontational actions as a result of protracted conflicts.

The last concerns the answer from community informants, local governments, and the police that there has been and even often occurs an imbalance in South Sumatra as a result of the efforts of each party related to position, social status, rank, class, authority, power, self-esteem, prestige, and so on. This statement is also supported by the following data and cases published on social media.

The simultaneous village head election (Pilkades) in two villages in Ogan Ilir, South Sumatra, ended in chaos and was marked by stabbing each other between supporters of cadre candidates. The Ogan Ilir Regency Government finally opened its voice about the case and said that the vote count was legal.

The Head of the Village Community Empowerment Office (Kadis PMD) of Ogan Ilir Regency, Lutfi, said that after the chaos, the election committee had returned to matching data by recounting at the sub-district level.

"It (the election process and the counting) is all legitimate. So related to that, it has been recalculated at the sub-district level, so yes, there is no problem. It has been handed over to the sub-district from the village," said Lutfi to detikNorth Sumatra, Tuesday (18/10/2022) (Syahbana, 2022).

Likewise, during the election of the Chairman of the South Sumatra KONI, one of the candidates for the Chairman of the South Sumatra KONI, Asrul Indrawan, was reported as a representative of the sports branch to the South Sumatra Police for allegedly forging the candidacy requirements file. One of the conditions violated is having stumbled on a criminal offense.

The South Sumatra Police have received the report with the number: STTLP/536/XI/2023/SPKT South Sumatra Police, Thursday (30/11/2023), which was signed on behalf of the Head of the South Sumatra Regional Police SPKT, Ka Siaga 1 SPKT, Iptu Sujana. "Yes, that is right, I was the one who reported it to the South Sumatra Police," said a representative of the Woodball sport, Heny Rahayu. Therefore, the Palembang Police Apparatus deployed twice as many personnel to guard security in the election of the chairman of the South Sumatra Koni. "We deployed dozens of personnel to secure this Musprovklub to avoid if something unwanted happens," said Palembang Police Chief Kombes Pol Harryo Sugihhartono when confirmed by Antara. (<https://www.detik.com/sumbagsel/hukum-dan-kriminal/d-7065015/asrul-dipolisikan-allegations-forged-candidacy-file-chairman-koni-sumsel>).

Thus, the data and cases that have been published related to the emergence of unbalanced actions as a result of the efforts of each party related to position, social status, rank, class, authority, power, self-esteem, prestige, and so on. Therefore, it can be concluded that based on the above statements and data, it shows that at least in South Sumatra there are acts of imbalance as a result of the efforts of each party related to position, social status, rank, class, authority, power, self-esteem, prestige and so on.

The cases and data presented above show that all the characteristics of conflict according to Wijono (1993: 37) above are used to measure whether potential conflicts have occurred in South Sumatra. This means that conflicts caused by the information technology threat factors described above are the potential to disrupt the zero conflict that the province of South Sumatra has achieved. Therefore, how should these information conflict factors not interfere with zero conflict in South Sumatra. The following description is intended to discuss the prevention that has been carried out despite the potential for conflict because electronic information or social media does not damage or interfere with the zero conflict achieved in South Sumatra Province.

According to Bercovith and Jackson (2006), there are three conflict prevention strategies: 1. Early warning and system response, 2. Actions to Build Trust, and 3. Diplomatic missions.

According to informants from the community, local government, and police, the South Sumatra government said that the strategy of conflict prevention through early warning and system response in the first convergence, which includes key variables including insecurity, injustice, personal intensiveness, and perception, and the second convergence, which is related to structural causes and conflict mobilization, has been well implemented.

Furthermore, according to public informants, local governments, and the police, the strategy of conflict prevention through acts of building trust, which is

designed to reduce uncertainty, anxiety, and misperceptions inherent in unstable structures, has been well implemented by the Government of South Sumatra.

Similarly, conflict prevention strategies through diplomatic missions, namely as a strategy craft technique that attempts to change violent behavior through threats that include overarching activities that link positive political, economic, or social forces. In addition, it is also necessary to encourage more cooperative behavior between each party, which the South Sumatra Government has well implemented.

Thus, the South Sumatra Government has well implemented three conflict prevention strategies: 1. Early warning and system response, 2. Actions to Build Trust, and 3. Diplomatic missions.

Recommendations for Zero Conflict Maintenance Strategies in South Sumatra

Based on the description in the discussion section, the potential for zero conflict disruption achieved in South Sumatra is quite significant. This is supported by the statements of the sources and publication evidence that shows the existence of the characteristics of the conflict put forward by Wijono (1993: 37), namely that there are at least two parties individually or as groups involved in an interaction that conflicts with each other; at least there is a conflict between two parties individually or in groups in achieving goals; the emergence of interactions that are often characterized by behavioral symptoms that are planned to negate each other, reduce and pressure the other party in order to gain benefits; the emergence of confrontational actions as a result of protracted conflicts; The emergence of imbalances as a result of the efforts of each party related to position, social status, rank, class, authority, power, self-esteem, prestige and so on.

The threat of zero conflict disruption was raised in the discussion, among other things, due to several negative factors caused by information technology applied in the form of social media by the community. The negative factors raised by the resource persons and supported by the results of the publication described by the author prove that information technology or social media threatens the maintenance of zero conflict in South Sumatra.

According to the source, the South Sumatra Government has been preventing conflicts to maintain zero conflicts. Efforts to prevent such conflicts according to Bercovith and Jackson. Bercovith and Jackson (2006), there are 3, namely 1. Early warning and system response, 2. Actions to Build Trust, and 3. Diplomatic missions. However, suppose the threat caused by negative factors from information technology or social media continues to depress and affect the life of people in South Sumatra. In that case, zero conflict over time may also be disrupted. Zero conflict that has been achieved with great difficulty through prevention efforts carried out by the South Sumatra Government will not be effective.

Therefore, in compiling recommendations for a zero-conflict maintenance model in South Sumatra, the researcher tries to offer the most basic way to maintain zero conflict from the threat of negative factors of information technology and social media, namely by using and controlling the relationship between culture and information technology. The relationship between culture and technology is referred to as the concept of technoculture.

The concept of Technoculture is to understand the empirical effects arising from the relationship between technology and culture. Four modes of technoculture are formulated, which apply in the relationship of mutual influence and change between technology and culture (technoculture): Mode 1: Heterogeneity, Homogeneity, and Hybridity; Mode 2: Mutual Influence between Technology and Culture; Mode 3: Changes in Functions and Design of Technology due to Cultural Differences; and Mode 4: Nostalgia, "Pastiche," and "Bricolage."

Based on the previous discussion, mode 1 technoculture is a cultural transformation that occurs due to the spread of technology, in the form of heterogeneity, homogeneity, and cultural hybridity, that occurs due to the influence of technology in South Sumatra.

Cultural heterogeneity occurs due to the spread of information technology, so various new cultures have emerged in South Sumatra in the form of multiculturalism, where what used to be without or did not exist. For example, the culture of using transportation applications (gojek, grab, traveloka, etc.), the culture of ordering food through applications (gofood, grab, shopee food, etc.), the culture of sending congratulations to fellow relatives (whacab, instangram, telegram, etc.), and other cultures.

Cultural heterogeneity occurs due to the spread of information technology, so a new cultural dominance emerges due to technology helping to establish closer relationships and more intense information exchange between various parties, countries, communities, and individuals. The dominance of certain cultures has resulted in the homogenization of this culture in South Sumatra, for example, the unification of the culture of playing games among young people, the gathering of young people in coffee shops while playing music, to pass their time.

Similarly, hybridity, or a combination of cultural forms called Hybridity, due to the influence of information technology advances, also occurred in South Sumatra. For example, the system implemented in schools and university campuses in the post-COVID-19 period used a hybrid system, namely a mixture of online lectures (using internet media) and offline (face-to-face).

Cultural transformation that occurs due to the spread of technology in the form of heterogeneity, homogeneity, and cultural hybridity due to the influence of technology in South Sumatra can result in positive and negative impacts. For the negative impact, the author here can give an example of a duel between 2 young men who used clurit in front. Based on stories published by social media and electronic media publications, they both play games that use game applications that fight using sharp weapons. Then, because emotions and illusions carried him away, one of the people invited him to continue by fighting in his real form. Then they left, accompanied by one more friend in charge of recording and entering it on the Instagram social media. As a result of the fight, one of the people who fought was killed by a tajan/clurit weapon from a friend as his opponent.

There are many and varied stories about how the impact of information technology affects the culture of people in South Sumatra. Therefore, it is indispensable to ensure that the results of the technological transformation that forms the cultural mode can be controlled and controlled correctly.

Furthermore, for mode 2, technoculture, is a form of influencing and changing relationship between technology and cultural culture, namely in the form of culture that influences the design of a technology, the influence of technology on the sociocultural order and the occurrence of inter-relationship processes that influence each other between technological entities and cultural entities have occurred in South Sumatra.

The form of culture that affects the design of a technology is a form of adjustment of technological design, especially information technology, following the socio-culture in South Sumatra. An example of this case that can be seen and felt in the community is how patterns, language, manners, and procedures for communicating using information technology and social media still use the culture embraced by the people of South Sumatra. Although information technology and social media come from countries with different cultures, they are applied by the community using the local culture.

The form of technological design that affects the sociocultural order is the culture in South Sumatra, which adjusts technological design, especially information technology, to be applied. One example done by the social media user community is the giving of congratulations/consent (in social media terms "like") to a content uploaded from an account that is not or is not known by the person concerned. In the past, people would be able to please/congratulate only people they knew or had a relationship of friendship, family, and kinship with.

The form of inter-relationship that influences each other between technological entities and cultural entities is the cultural form in the people of South Sumatra and the design of technology from outside that influences each other between the two. An example that can be seen and felt is the use of information technology/social media to congratulate and forgive each other on religious holidays, usually accompanied by direct visit activities, especially to pay tribute to people with higher social, economic, cultural, and political positions.

Similarly, for the correlation and interconnection between local culture and technological design in the form of cultural relations that affect the design of a technology, the influence of technology on the sociocultural order and the occurrence of inter-relationship processes that affect each other between technological entities and cultural entities that occur in South Sumatra can result in positive and negative impacts. Greetings conveyed through information technology or social media to unknown people are not only positive greetings or like the content uploaded by someone. However, the form of speech can also be conveyed to someone he does not know, who uploads content, which can be in the form of negative, mocking, and even insulting remarks with harsh and dirty words.

More broadly, a person can upload content on a social media platform that means giving a negative response to someone, whether it is known to him or him directly. These events often occur as mentioned earlier, which leads to hostility between one person and another, or between one group and another. Usually, these conflicts can continue to be in physical contact or resolved through legal channels, police, and legal channels.

Next for the 3 modes of technoculture, is a change in the function and design of technology due to cultural differences, in the form of changing the function of

the technology to be inconsistent with the original intention of its creator or its use in the society from which the technology originates and vice versa that the use of technology (along with the cultural content in it) can change local social and cultural behavior, to be more similar to the culture from which the technology originated in South Sumatra.

The form of change in the function and design of technology due to cultural differences, in the form of changing the function of the technology to be inconsistent with the original intention of its creator, or its use occurs in the society from which the technology originated. One example that can be seen in society and felt is the use of social media information technology, which should be used to communicate and convey information, change its function to market merchandise and business transactions online such as the use of TikTok and Instagram applications,

Similarly, the use of technology (along with the cultural content in it) can change local social and cultural behavior, becoming more similar to the culture from which the technology originated in South Sumatra. One example that can be seen in society and felt is the use of information technology or social media, namely media conferences (Zoom, Google Meet, Skype, etc.) which are used for gatherings between families at certain times, especially in celebrating holidays. So that the culture of visiting each other on holidays is replaced by meetings using the media of conference).

Similar to the form of correlation or interconnection above, changes in the function and design of technology due to cultural differences, in the form of changing the function of the technology to be inconsistent with the original intention of its creator or its use in the society from which the technology originated, and vice versa that the use of technology (along with the cultural content in it) can change local social and cultural behavior, to be more similar to the culture of origin of technology that occurs in South Sumatra can result in positive impacts and also negative impacts. Changes in the function of information technology or social media that should be used to communicate and convey information have changed their function into marketing media and online business transactions, such as the TikTok and Instagram applications, have caused turmoil and protests for traditional traders who trade in traditional markets. They filed a protest with the Ministry of Information and Communications to prohibit or not allow TikTok social media to do business online, because the social media category that does have a function as a business media or online store already exists, namely the Shopee application, Tokopedia, Buka Takak etc.

The last is the 3 modes of technoculture, which is the re-emergence of local traditions (even local traditions that were previously endangered can continue their lives and regain their existence and identity) in the form of "Nostalgia", "Pastiche", and "Bricolage", which occurred in South Sumatra.

The re-emergence of local traditions that were previously endangered can continue their lives that regain their existence and identity in the form of "Nostalgia", that is, taking elements from the past, in ways and combinations, and placing them into the context of the spirit of the present age. Meanwhile, the form of "pastiche" is to take the forms of texts or aesthetic language from various

historical fragments, and place them in the context of the spirit of today's times. The form of "Bricolage", which is a further reconstruction of the same material, a material that has always been used before, puts it in the context of the spirit of the present day, which can be found in the people of South Sumatra. An example of daily life that can be seen in society and felt is a culture that has long been lost or not done is the gathering of fellow members of the extended family through family gatherings or family gatherings. Due to the constraints of distance and busyness in work and daily tasks, the community in South Sumatra has not held the regular family meeting in question for a long time. Nowadays, with information technology and WhatsApp social media, this large family meeting and family gathering can be carried out through social media, be it WhatsApp or Zoom meeting.

Similarly, the change in function and design of technology due to the cultural differences above, is the re-emergence of local traditions (even local traditions that were previously endangered can continue their lives and regain their existence and identity) in the form of "Nostalgia", "Pastiche", and "Bricolage", it occurs in South Sumatra can result in positive impacts as well as negative impacts. As exemplified above, large family gatherings can now be done through social media, such as WhatsApp and Zoom meetings, and the sense of brotherhood, mutual love, and a sense of solidarity between fellow extended families will disappear.

From the description above, the author has discussed the relationship between information technology and culture in the framework of technoculture. Through this description, it is shown how the impact of the relationship between information technology and culture is through 4 modes, namely Mode 1: Heterogeneity, Homogeneity, and Hybridity; Mode 2: Mutual Influence between Technology and Culture; Mode 3: Changes in Functions and Design of Technology due to Cultural Differences and Mode 4: Nostalgia, "Pastiche", and "Bricolage". All of the above modes of Technoculture occur in the community in South Sumatra and have a lot of positive impacts and also not a few negative impacts on the lives of people in South Sumatra.

In this regard, to avoid negative factors from Information Technology so as not to threaten the existence of Zero Conflict status in South Sumatra, in addition to increasing the implementation of the Conflict Prevention Strategy that has been put forward through 1. Early warning and system response, 2. Actions to Build Trust, and 3. Diplomatic missions, it is also necessary to study the origin of the creation of negative factors from the use of information technology and social media, namely the relationship between Technology (information) and Culture, which is referred to as Cultural Technology. To maintain zero conflict, it is necessary to trace, study, diagnose, and provide detection as early as possible of the negative impact of conflicts that occur based on technoculture, namely, efforts to maintain harmony and balance of relations between Information Technology and culture (Technoculture Dialectic).

CONCLUSION

The findings of this study affirm that South Sumatra has demonstrated a significant potential for maintaining a zero-conflict status. This is evident from

various conflict indicators as defined by Wijono (1993), such as interactions between opposing parties, goal misalignment, reciprocal pressures, and social imbalances. Despite these underlying risks, the South Sumatra Government has actively adopted conflict prevention strategies consistent with Bercovitch and Jackson's (2006) model—namely, early warning systems, trust-building initiatives, and diplomatic efforts. However, emerging threats from unchecked digital information flow and social media content pose new and complex risks that could gradually destabilize the region's conflict-free condition.

In light of these findings, future research should investigate the socio-cultural dimensions of digital disruption through the lens of technoculture. Exploring the interplay between information technology and cultural identity using the four technocultural modes—heterogeneity-hybridity, mutual influence, functional transformation, and symbolic reconstruction will be vital in anticipating and mitigating the evolving nature of social tensions in a digital society. Such studies will offer more robust frameworks to maintain social cohesion in regions striving to preserve peace in the era of digitalization.

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