

A Conflict Resolution Model Based on Social Welfare Resource System in the Hatuhaha Amarima Community in Haruku Island, Central Maluku District

Cornelly Marietje A. Lawalata ^{1*}, Soni A Nulhaqim ², Rudi Saprudin Darwis ³, Wahyu Gunawan ⁴

¹ Doctoral Students of Social Welfare Department, Faculty of Social and Political Sciences, Padjadjaran University, Bandung, Indonesia

^{2,3,4} Faculty of Social and Political Sciences, Universitas Padjadjaran, Bandung, Indonesia

Abstract

Social conflicts that invariably arise in society sometimes need a better resolution. In this regard, the Social Welfare resource system can be the values embedded in the community so that they can be explored and used to meet needs and solve social problems faced, including conflict resolution in the community itself. The Hatuhaha Amarima community, which has experienced repeated conflicts, frequently owns resource systems that are neglected and not optimized by the local community, so this community often experiences repeated conflicts. This study aims to find and explain a resource system-based conflict resolution model in the *Maningkamu* culture based on the support of the theory of Pincus and Minahan (1973). The research design used is qualitative, with a literature review and field observations or field studies. Information and data from various informants in the community are used to discuss this issue. The results of the study show that the contribution of the resource system from informal, formal, and social in the *maningkamu* culture aspects is more likely to reinforce conflict resolution that does not only occur between countries but also between the Hatuhaha Amarima community and other countries (villages) outside the Hatuhaha Amarima community.

Keywords: Conflict Resolution, Social Welfare Resource System, Maningkamu Culture

Introduction

Social conflicts in society are now a threat that has the potential to disrupt the integrity and erode the spirit of national nationalism. Conflict is a relationship between two or more individuals or groups who feel their goals are not in line. This has given rise to differences of opinion and can trigger conflicts between citizens and community groups (Fisher et al., 2001). Conflict is an essence of human life and development that has various characteristics. Several studies that examine conflict have been widely studied by analyzing various factors that cause conflict, including poverty and social competition, as well as alternative solutions (Wirawan, 2013).

Rizka (2012) reported that the trend in the number of cases of social conflict from 2010 to 2015 tended to increase. This report is based on the results of a Multinational Corporation (MNC) Media Research poll, which showed that the main factor of social conflict is a lack of tolerance characterized by low togetherness built between people of different socio-cultures.

Several studies on conflicts include separatist conflicts in Aceh and Papua and conflicts between groups in Kalimantan, Central Sulawesi, and Maluku (Soni et al., 2007). The conflict between the Dayak and Madurese was that the life of the Dayak and Madurese people experienced much friction due to a lack of understanding between the two parties (Fisher et al., 2002).

The reality of social conflict has had a broad impact. The nature of the conflict is quite profoundly rooted because not only does it cause significant human and material casualties but also the tearing apart of the order of life, kinship, social segregation, the problem of refugees for a long time, loss of livelihood, and unemployment, which increases poverty. Individually, it is felt that conflict has been proven to result in loss of security, fear of society, damage to environmental relations, property loss, loss of life, and psychological trauma such as resentment, hatred, and antipathy that hinder the realization of the general welfare. Nevertheless, conflict leads society towards changes in social structure that are stronger and, not least, result in integration between citizens (Ritiaw, 2017).

The Nunusaku Man *group or community* in Central Maluku, including the Hatuhaha Amarima community, has developed an organizational system that is visible in the social, economic, legal and wisdom fields. The organizational system that developed in Moluccan society, especially Hatuhaha Amarima, is a legacy of social life that was built since the first humans in Nunusaku (Ralahalu dan Lokollo, 2011). The resolution of conflicts in the Hatuhaha Amarima community, such as the internal conflict of Pulauw country, Pulauw country-Kailolo country, Kabauw country-Rohomoni country, and Kailolo-Rohomoni country, is the Hatuhaha Amarima Lounusa conflict, which was experienced by the community for a long time, namely 1983 to 2012. The conflict resolution at that time was carried out with the approach of the value of local wisdom because the local wisdom of the community, according to them, was the most powerful medium to find solutions in conflict resolution. (Jannes, 2015) .

The Hatuhaha Amarima community has experienced repeated conflicts, so often, the resource system needs to be addressed and optimized by the local community. The resource system itself is everything that can be extracted, and utilized, utilized and developed so that the existence of a resource system in society can ensure the sustainability of a society, Siporin, (1975:22 dalam Mulyana). The resource system approach is carried out so that community members can play a role again or all existing problems can be resolved not to disturb the community. Boehm (1973) Says that the resource system can encourage community members to function socially again.

The resource system in the community can be used to provide benefits that the community can use to meet needs and overcome existing problems. (Nandang Mulyana dkk (2018). Concerning the source system, in this case, the value of local wisdom in the Hatuhaha Amarima community can be utilized as a part of the source system.

According to Pincus and Minahan (1973), groups in society can be involved as a source system. The source system can be divided into 3 (three) essential elements, namely, Informal/natural resource system, formal source system, and community resource system. From the understanding of the elements of the informal source system in the indigenous community of Hatuhaha Amarima, namely "*maningkamu*" which is known as a strong pattern of indigenous life, which contains the characteristics of fraternal, kinship, and familial life, has been proven to provide adhesive values that contribute to conflict resolution. On the other hand, the Hatuhaha Amarima community, in fact, conflicts constantly plague this indigenous community.

This study aims to analyze the source system in the *Maningkamu* culture in the community *for conflict resolution in the Hatuhaha Amarima community and formulate a conflict resolution model based on the source system in the Maningkamu Culture*. It is intended that conflict resolution can rely on local culture and several other resources that can be utilized because the Hatuhaha Amarima community can be seen as a system of social welfare resources that can be explored to benefit the community. Therefore, a new approach is needed to strengthen the collaborative aspects of conflict resolution based on existing resource systems in the community. Because the source system itself is everything of suitable value, visible or invisible, and can be used in carrying out the process of helping individuals or groups who experience problems, Pinsus dan Minahan (1973).

Methods

The research is directed at the fundamental conception that permeates the whole life of this cultural group, and one of its central phenomena brings to life the local values of the group or the bond of indigenous peoples. Hence, the approach used is qualitative.

This research was conducted in Hatuhaha Amarima Lou Nusa (usually called Hatuhaha Amarima), meaning on the island (Haruku) of Central Maluku, which consists of five lands on rocks. Namely the

country of Pulau, the country of Kabau, the country of Rohomoni, the country of Hulaliu, and the country of Kailolo. For the location of research on the community of five countries that have experienced conflict for almost 20 years.

The determination of informants is carried out with the criteria of determining sources who are known to understand and even experience conflict problems or events, events, even know the factors that can encourage conflict resolution and the involvement of the source system in conflict resolution as well as understand deeply the culture of *maningkamu* in the Hatuhaha Amarima community, so that they can obtain data and information correctly or valid and reliable.

In-depth interviews were conducted with the kings of the five states in Hatuhaha Amarima, the people of Hatuhaha Amarima society, religious leaders, some youth leaders, traditional leaders, and influential members of society who are in the five lands of Hatuhaha Amarima. Interviews are conducted in a structured and unstructured manner, intentional or unintentional, and stated or unstated in the field. Interviews are conducted by adjusting the conditions of informants in the field.

Results And Discussion

The indigenous community of Hatuhaha Amarima, in its history, has always arranged life together within the framework of brotherhood, known as *maningkamu* (= mercy). Philosophically, *maningkamu* contains the meaning of strengthening the brotherhood as one *gandong*, which is born from one womb. In this case, *you* strengthen kinship and kinship ties with each other in the unity of Hatuhaha Amarima. *Maningkamu* does not just reveal the family tree or *matarumah in soa*, nor is it limited to bringing together family members geneologically. Moreover, *maningkamu* is the core of the true brotherhood of Hatuhaha Amarima, in which there are two main principles to uphold the values of brotherhood, namely: 1) man must be applied humanely; 2) What you want to do to yourself, do to others.

The history of Hatuhaha Amarima also provides an important record for a democratic process in society. As a kingdom, the government of Hatuhaha Amarima runs on the principle of cooperation and working together. This can be seen in the Hatuhaha Amarima system of government, where the division of duties and responsibilities has been applied since ancient times; Pulau was in charge of politics and government, Hulaliu was in charge of clerk and spokesperson, Rohomoni was in charge of customs and religion, Kabau was in charge of archival storage, and Kailolo was in charge of logistics. This division of duties and functions is determined through a democratic process, namely *mosonipy* (= deliberation). *Mosonipi* is a system of deliberation in which there is a very deep internal dialogue and communication when responding and discussing all the problems of Hatuhaha Amarima and discussing the future plans of Hatuhaha Amarima. Through the tradition of *mosonipy* all thoughts to overcome all the problems of Hatuhaha Amarima are discussed. *Mosonipy* wisdom is an evaluation space, as well as issuing opinions, ideas, and ideas to build and develop the life of Hatuhaha Amarima together. So, in the wisdom of *mosonipy* there is only a joint policy because it is agreed upon together, after being discussed and discussed together. Decision making is not based on voting, but deliberation. The decision-making process of the *mosaic* model, usually does not cause disputes and hostilities that are generally the result of misunderstandings. Precisely to unify understanding, so that there is no such thing as misunderstanding, *mosonipi* becomes an effective public space for Hatuhaha Amarima.

Hatuhaha Amarima's "mosaic" *democracy* is to sit problems, find solutions, and take policies, all of which are done in the form of deliberation. This is aimed at avoiding coercion of the will. The value contained in the wisdom of *mosonipy* is respect and appreciation for every thought / idea conveyed in deliberation. Another ethical value that appears in the wisdom of *mosonipy* is that friends remain friends, brothers and sisters remain brothers, so there is no such thing as an opponent: there is no enmity between brothers. So, the wisdom of *mosonipy* in Hatuhaha Amarima actually upholds the very high principles of brotherhood and humanity in order to maintain peace. On the other hand, in *maningkamu* wisdom that the implementation of *Maningkamu* is often carried out through procedures for solving problems between conflicts or relationships that can be resolved by the common will of the community, especially marked by activities in traditional procedures or ceremonies carried out such as conducting a "chicken slaughter" ceremony and each party "drinking chicken blood" with the intention

that if there are parties who violate or repeat actions or problems That or the conflict again, then the party bears all the risks by accepting "curses or getting into trouble in his life, even his family".

In *maningkamu*, there are several processes of activities that are considered to be able to resolve conflicts between communities in one country or between countries and even conflicts on a larger scale, namely in the Maluku conflict in 1999-2004, by inviting his brother as a community of Hatuhaha Amarima to 'reconcile' through the word by mentioning the word "Momo" which means recognition of the existence of others as brothers and sisters, within that indigenous community.

Source Systems in *Maningkamu* Culture

Talking about the source system in society means that it is inseparable from the aspects that influence the community itself on various events or events. Siporin, mentions, the source system is everything that can be utilized to carry out social functioning. The source system is even a basic concept that is often used in social work practice as is the need, problem or situation. The source system of social welfare services itself is an asset used to meet needs or solve problems in social welfare services, including conflict problems in society. These assets can be in the form of resources, funds, goods, services, pathway opportunities or information that are controlled and can be used legitimately for the purposes of social welfare services, especially conflict reconciliation.

There are many theories about source systems related to social welfare, but the author focuses on the study of source systems in *maningkamu* culture by prioritizing the Pincus and Minahan approaches. As mentioned by Pincus and Minahan that in the source system there are several properties and classifications, namely: informal or natural source system, formal source system, and community source system.

Many efforts have been made by traditional and community leaders to reduce conflict but in many situations, conflict is easily triggered again, and conflicts have repeatedly occurred and cannot be avoided. The conflicts that occur are conflicts between domestic citizens and conflicts between countries in Hatuhaha Amarima. Therefore, in this study to examine conflicts that are often repeated by using the theory of social work source systems to analyze and examine social conflict problems that occur repeatedly, even though they have used the cultural values of the community, namely by carrying out traditional ceremonies such as "chicken slaughter" and "drinking chicken blood" as a sign of agreement containing a peace agreement agreement by both parties to no longer do conflict.

Therefore, in the use of the source system , the intended is the source system of social welfare that exists in the community so that the community can be helped and get out of the problem of social conflicts that are often experienced. The intended source system varies, including the value system owned by the community concerned. According to Pincus and Minahan, informal or natural resource systems such as those in the Hatuhaha Amarima community are formed because of emotional connections and affections among community members that are established in society. That the kingdom of Alaka, by the people of *Hatuhaha Amarima Lou Nusa*, is an important and historic place. Alaka is an important and historical place because there was formed a unity of society by upholding a sense of kinship, brotherhood and harmony called *Hatuhaha Amarima Lou Nusa*, and better known as *Hatuhaha Amarima*. The community that forms the unity of *Hatuhaha Amarima Lou Nusa* is a collection of "gandong" people (born from one mother's womb), namely five brothers with their respective families. This group of five brothers built a village residence on Mount Alaka called *Aman Hatua* (land in the hills).

The existence of the source system as follows, interpersonal sources are related to interaction or relationships with fellow humans, such as familiarity, friendship, brotherhood, affection. The meaning in this community can be seen from the kinship system and community structure which can be described as follows:

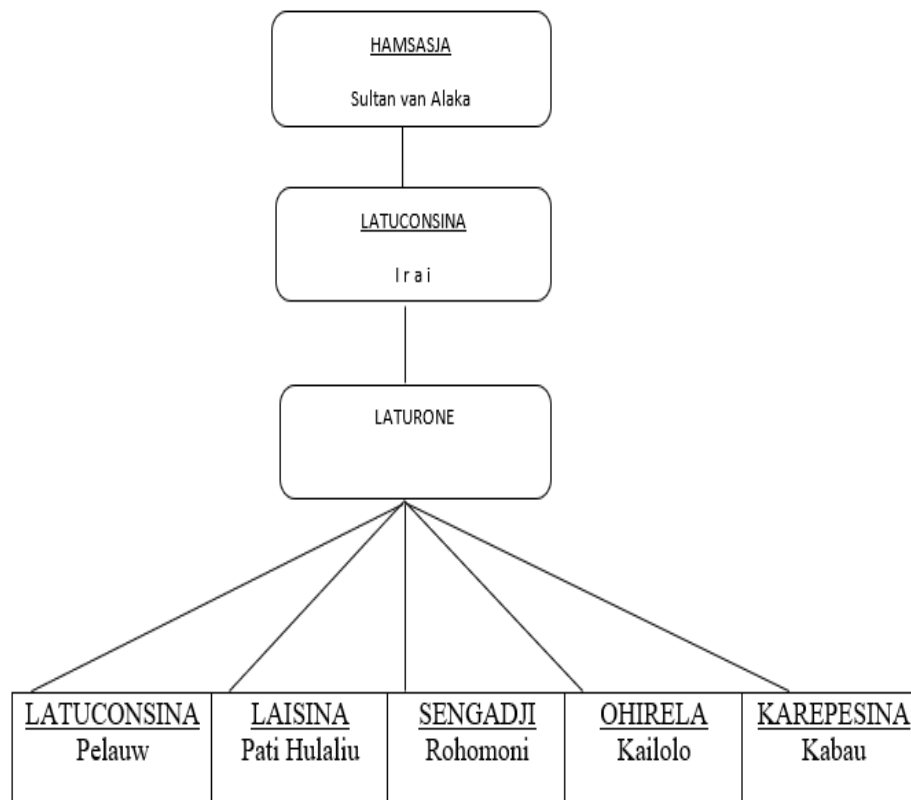


Figure 1. Lineage of Sultan Alaka

Source: Copy of the Genealogical List of Sultan van Alaka in Hulaliu

The genealogy of Hamsasja (Sultan van Alaka), copied by Laisina (former king of Hulaliu) from the Moluccan Museum in the Netherlands, shows that a group of people who came from Nunusaku to Alaka were people who were related as *gandong* (born of one descendant). When this genealogy was confirmed with the Pelaup people, Khalik Latuconsina mentioned that Hamsasja played Laturone who later played Latuconsina, not Hamsasja played Latuconsina who later played Laturone. However, written genealogies were not obtained or given from other lands. The essence of this genealogical search is to reveal the essence of the bond of *Hatuhaha Amarima*, which is five countries that are related by blood as one *gandong*.

The nuances of your wisdom life are thick with family relationships, friends, neighbors and others who are willing to help solve problems, emotional support, affection, advice and information, and can perform concrete services in society.

Furthermore, in the formal source system, which is a source system that provides services to all members of the community without considering membership, the source system that exists in the community can be formal where the community can become members of an association or organization formed according to the needs and desires of the community, such as in the Hatuhaha Amarima community which aims to overcome problems including existing conflict problems.

In addition, the community resource system is further related to government services, especially in providing a sense of security to people who experience conflict. Other service agencies are related to providing facilities to the community, namely even the police or TNI, advocacy services that can be carried out in overcoming conflict problems in the community. In the Hatuhaha Amarima community of which the community is a member, it can be used as a means to negotiate, mediate, and arbitrate in efforts to resolve the Hatuhaha Amarima conflict.

Source System-Based Conflict Resolution Model in *Maningkamu* Culture

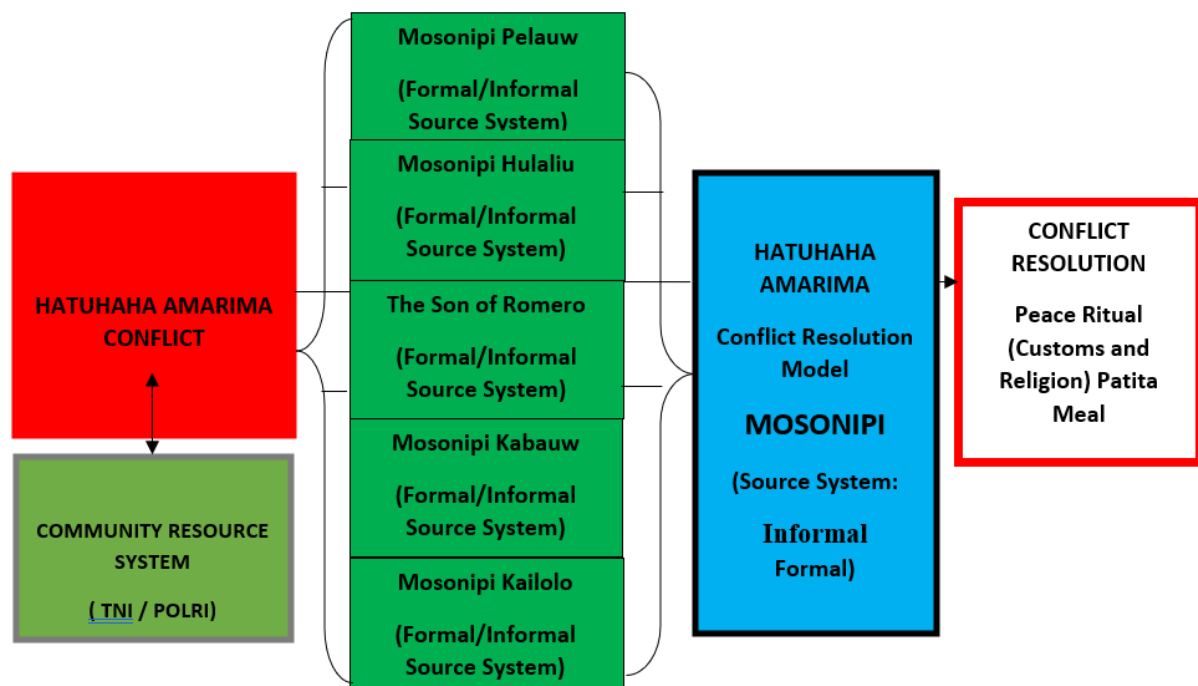


Figure 2. Hatuhaha Amarima Conflict Resolution Plot

The deepest content of *mosonipi* is that all ideas, opinions and ideas to build Hatuhaha Amarima are part of the voice or opinion of the people that must be heard, accepted and responded to as a good thing in the process of society, and nation. Of course, all thoughts, opinions, ideas, and ideas are a form of wisdom, although they must be applied through attitude. The power and decisions of the people, through the medium of *mosaic culture*, are able to maintain and develop a peaceful attitude, because *mosonipi* is carried out in a peaceful atmosphere and aims to familiarize peace for all members of society. When the voice of the people, through the leaders of their countries, is heard in *a mosaic*, and deliberated to reach consensus, there comes the form of popular power. The main principle in *mosonipi* is to sit the problem, find and find solutions, and take and set policies. This principle puts deliberation above all else. Deliberation in the principle of *mosonipy* is not the imposition of the will, but the openness of the heart, and the delivery of ideas and ideas.

The Hatuhaha Amarima community in their daily lives use the Hatuhaha language in communicating. In fact, every implementation of *your maningkamu culture* uses the Hatuhaha language. The entire mosaic process is always carried out using the Hatuhaha language. In observations and interviews with various parties in the five countries of Hatuhaha Amarima, it turns out that the Hatuhaha language makes a very important and meaningful contribution to the implementation of human values in Hatuhaha Amarima (August 2021 interview results). It is stated that the process of *mosaicpy* from beginning to end, including in prayer, must use the language of Hatuhaha. The reason is that the Hatuhaha language is inherited from ancestors as well as an image and identity as a member of Hatuhaha Amarima.

Jannes (2014: 319) said the Hatuhaha language was able to connect the gap, namely religion, as well as being a "beacon" for Moluccan peace. Humanist consciousness has always emerged among Hatuhaha Amarima through the Hatuhaha language, and this awareness has propagated in declaring Moluccan peace.

Moluccan peace is principally the awareness and initiative of the Moluccan people, which began with Hatuhaha Amarima. The people of Hatuhaha Amarima, through the kings of the five countries, *traditional elders*, *soa chiefs*, *religious leaders*, *youth chiefs*, and *people from the five countries of Hatuhaha Amarima gathered and conducted* a *mosonipi* which at that time specifically discussed efforts to resolve conflicts between Hatuhaha members in particular, and the Moluccan conflict in general. According to sources, when the Maluku conflict broke out, the four Muslim countries of Hatuhaha at that time were dominated by outside forces who entered to

regulate Hatuhaha's internal through a religious approach. As a result, the Christian country of Hulaliu was attacked by Hatuhaha's Muslim brothers, who at that time were controlled by outside forces. When the houses of the Hulaliu people were burned down by mobs from other Hatuhaha communities, the mob returned to their country. Upon the return of the masses, *traditional elders*, soa chiefs, religious leaders, and the fifth king of the Hatuhaha Amarima country gathered and performed a *mosopia*. One of the results of the *mosonipy* is that immigrants who enter the Hatuhaha Amarima community are welcome to leave the Hatuhaha area.

In addition, ethical values are strongly attached to the process of *mosaicism*, where there is respect and appreciation for every thought conveyed in deliberation. Another ethical value is that friends remain friends, brothers and sisters remain brothers, so there is no such thing as an opponent in the whole process of *mosaicism*; there is no animosity between brother and sister; there is no bribery in every practice of *mosonipy*. Thus, in the *mosaic* the principles of fraternity and humanity are upheld so as to overcome and resolve hostilities and conflicts.

Conclusion

Based on the description above, the source system-based conflict resolution model in *your human* culture is found in the *mosaic culture*. Mosonipy culture is a space for the Hatuhaha Amarima community to sit together as brothers who discuss the fate of life and the development of the brothers' lives. In the *mosonipy* culture of the Hatuhaha Amarima community, speaking and dialogue, in essence, the content of speech and dialogue emphasizes knowing through listening. The presence of leaders from the lands in Hatuhaha Amarima corresponds to their areas of function and responsibility in the Hatuhaha government. The contribution of the source system from informal, formal, and societal aspects in *maningkamu* culture is more likely to reinforce the resolution of conflicts that not only occur between countries but also between the Hatuhaha Amarima community and other countries (villages) outside the Hatuhaha Amarima community. Hatuhaha Amarima and its *maningkamu* culture, it is clear that the Hatuhaha Amarima community adheres to an indigenous community system that places certain people as essential figures, starting from the smallest community, namely the family.

References

- [1] Fisher Simon, Ibrahim Dekka, dkk; 2002 "Working with conflict" : Skill & Strategies for Action. New York. Responding To Conflict. https://books.google.co.id/books?hl=id&lr=&id=YCPeOKBIS54C&oi=fnd&pg=PR11&dq=simon+fisher+dan+ibrahim&ots=Bmp4SuqS3K&sig=Cx25PQLmz3WeQmkpvG92RkUUy-I&redir_esc=y#v=onepage&q=simon%20fisher%20dan%20ibrahim&f=false
- [2] Jannes, 2015 Nilai-Nilai Budaya Hatuhaha Amarima Lou Nusa : Dalam Perspektif Filsafat Kebudayaan Dan Relevansinya Bagi Keutuhan Bangsa Studi Pada Masyarakat Adat di Pulau Haruku, Maluku Tengah, *Disertasi*, Program Pascasarjana Strata Tiga Filsafat UGM, Yogyakarta,
- [3] Jannes, at.all, 2016, Hatuhaha Amarima Lou Nusa : Dalam Perspektif Filsafat Kebudayaan Dan Relevansinya Bagi Keutuhan Bangsa Studi Pada Masyarakat Adat di Pulau Haruku, Maluku Tengah, *Jurnal Filsafat*.
- [4] Nandang Mulyana dkk, 2018 Model Pelayanan Sosil Berbasis Sistim Sumber, Dalam Masyarakat Industri Kerajinan Bordir, *Jurnal Social Work*, Vol 8 no 1. <file:///C:/Users/User/Downloads/Documents/16024-45686-1-PB.pdf>
- [5] Pincus dan Minahan (1973) dalam Nandang M & Nunung N, 2018, Model Pelayanan Sosil Berbasis Sistim Sumber, *Jurnal Social Work* Vol 8 no 1 <https://www.jstor.org/stable/41668794>
- [6] Ralahalu dan Lokollo, 2011 *Cita Budaya Maluku dalam Pola Pemahaman Sistemik*, Lembaga Kebudayaan Daerah Maluku dengan Kolaborasi Pemerintah Provinsi Maluku, Ambon.
- [7] Roubrenda N Ralahallo, 2009, Kultur Damai Barbasis Tradisi Pela Dalam Perspektif Psikologi Sosial, *Jurnal Psikologi* Vol,36,no 2 Desember 2009 <https://journal.ugm.ac.id/jpsi/article/view/7894/6127>

-
- [8] Ritiaw, 2017 Pengembangan Model Pendidikan Resolusi Konflik berbasis Nilai Budaya Pela Terintegrasi dalam Pembelajaran IPS Untuk Meningkatkan Kompetensi Resolusi Konflik Siswa SMP di Kota Ambon *Disertasi* Prodi Pengetahuan IPS, UPI
- [9] Siporin, 1975 dalam Nandang Mulyana, Nunung Nurwati, Model Pelayanan Sosial Berbasis Sistem Sumber dalam Masyarakat Industri Kerajinan Bordir, Jurnal Social Work, Vol 8 Nomor 1: 87-100. <http://journal.unpad.ac.id/share/article/view/16024>
- [10] Soni Nulhaqim, at.all, 2007 Manajemen Kolaborasi Resolusi Konflik Dalam Perkelahian Antar Warga Di Daerah Perkotaan (Studi Kasus : Palmeriam Dan Berland Di Jakarta Timur, [Http://Soninulhaqim.Blogspot.Com/2007/12/Manajemen-Kolaborasi-Resolusi.Html](http://Soninulhaqim.Blogspot.Com/2007/12/Manajemen-Kolaborasi-Resolusi.Html), diakses 23 Januari 2019.
- [11] Wirawan, 2013 Kepemimpinan: *Teori Psikologi, Prilaku Organisasi*, Aplikasi dan Penelitian, Jakarta: PT Raja Grafindo Persada. https://scholar.google.com/scholar?lookup=0&q=Kepemimpinan:+Teori+Psikologi,+Prilaku+Organisasi&hl=id&as_sdt=0,5