

Social construction and the role of actors in building life harmony in Tamilouw, Seram Island, Maluku Province

by A. A Sapulette

Submission date: 08-Jul-2019 08:04 AM (UTC+0700)

Submission ID: 1149945253

File name: Prosiding_IOP_Terbaru.pdf (389.74K)

Word count: 3346

Character count: 18489

Social construction and the role of actors in building life harmony in Tamilouw, Seram Island, Maluku Province

A A Sapulette¹

¹State Christian Institute of Ambon

Email: sapulettealce@gmail.com

Abstract: The Conflict in Maluku on January 19th, 1999 affected the harmony of life of the Moluccas universally. As a result, the people of Maluku live segregated in their respective communities. However, there are still groups of people who continue to live in harmony within the framework of diversity, namely the Tamilouw people on Seram-Maluku Island. The social harmony found in Tamilouw which is multi-ethnic and multi-religious is inseparable from the role of actors, and the workings of a systematic social structure. This study aims to find out how the actors construct in the frame of diversity to achieve social harmony in the daily lives of Tamilouw people. The discipline approach used was the sociology of knowledge, using the reality construction theory of Peter Berger and Luckmann. The research paradigm used was constructivism with a qualitative approach. Key informants were religious leaders, indigenous leaders, community leaders, indigenous people and migrants. Data collection was carried out using observation, interview, and documentation techniques. The techniques of data analysis was the data flow analysis model according to Miles & Huberman. Based on the research findings, data analysis and discussion, it can be concluded that: Social harmony maintained in Tamilouw, Seram-Maluku Island, is the result of the integration of four main actors, namely religious leaders, traditional leaders, government figures and youth leaders. These four actors have a network or bond of trust, work strategies and rules of prevailing norms.

Keywords: construction, social, harmony, actor, diversity, Seram Island.

1. Introduction

A social environment inhabited by individuals and social groups for a long period of time has undergone a process of social interaction so that citizens know each other and the process of character formation of a person and group of people plays an important role as a person or group of people undergoing character formation processes, including related characters with religious emotions. In knowing the religious character of a person or group of people, they must understand their attitudes and behavior among fellow believers, as well as adherents of different religions in the social environment as places where social interaction takes place.

In social life, especially in rural areas in Central Maluku, there are three community groups, namely *Sarani* (indigenous people who are Christians), *Salam* (indigenous people who are Muslim) and Traders (migrants) [1]. The social adhesion that binds the social relations of *Sarani* and *Salam* (indigenous people), is the cultural values of *Pela-Gandong* which are believed to have supernatural powers that greatly influence the social behavior of these two groups of people [2].

Since the social conflict in Maluku on January 19, 1999, the Moluccas have been living in unrelenting disputes. The *Pela-Gandong* Association which became the identity and pride of the Moluccan

community was destroyed. This has contributed to the life process of Maluku children as well as migrants from outside Maluku. The most obvious consequence is that Maluku residents live segregated in their respective communities. Since that time after the conflict until now, daily living activities only revolve around the environment inhabited by each community.

Nevertheless, in the midst of this reality there are still some people in Maluku who are trying to maintain the relationship of brotherhood and harmony between them. This can be found in Tamilouw, Amahai District, Central Maluku Regency, which consists of multi religions population (Islam, Protestant, Catholic, Tribal) and also multi ethnic (Javanese, Bugis, Makassar, Buton, Madura, Flores, Saparua, Kei, Kailolo, Pelauw, Tulehu) but they can live in harmony without conflict. Tamilouw is not bound by *Pela's* relationship, but is bound by the *wali waa* custom which regulates the life relations between the *basudara* people (brothers). Tamilouw has 4 hamlets namely Ampera Hamlet, Yalohatan Hamlet (*Tamilouw Kecil*), Lateri Hamlet and Meuw Hamlet. The oldest hamlet is Yalohatan (*Tamilouw Kecil*), due to it emerged at the same time as the emergence of Tamilouw village (*Tamilouw Besar*).

In the structure of the Hamlet Government, all positions are divided into all adherents of the religions that exist in *Tamilouw Kecil* (Yalohatan). The hamlet head and secretary are Tribal, the treasurer is a Catholic, the head of general affairs is a Christian, the head of Government Affairs is a Christian, the head of welfare affairs is a Muslim and the head of development affairs is a Catholic. On the other hand, there is also a life of mutual assistance with one another, such as in building a place of worship (mosque or church), community meeting place and traditional house, community in *Tamilouw Kecil* (Yalohatan) working together without distinguishing their religion. The conflict of Maluku on 1999 accompanied the development of provocation issues, caused various aspects of the social life of the *Tamilouw Kecil* community (Yalohatan) to be disrupted, for example stagnation in economic activity and education as well as the stagnation in various office activities. The emergence of stagnation in the various lives of the community gave encouragement to the *Tamilouw Kecil* community (Yalohatan) to maintain their integrity as *Basudara* People of (brothers) without distinguishing their religion.

The defense that is built is inseparable from the functions of actors in society, including government figures, traditional leaders, religious leaders and youth leaders. These actors have ties (nodes) that are based on the principles and rules of cultural norms, so that they are the control holders or policy holders of the conflict issue. These actors pay attention to universality which is to think of solutions to reduce the level of anxiety and worry due to the development of conflict issues, build and strengthen dialogical relations for problem solving and strengthen the defense base so that it is not provoked by the issue. Every issue circulating in the community was discussed by the King (domiciled in the *Tamilouw Besar*) as the head of the government (government actor) along with the traditional elders (customary government structures) and religious figures (religious government structures), as well as involving the community from other hamlets in the area of land (traditional territory) of Tamilouw village.

Efforts to strengthen the base of defense during conflict in the *Tamilouw Kecil* community (Yalohatan) are not only received special attention from the functions and roles of actors, but also constituted a structural strength that binds patterned actors in the custom structure. This structure works when dealing with the issue of conflict beyond the boundaries of ethnocentrism such as ethnicity, race, religion and social class. This can be seen when the temperature of the conflict began to increase, the king (government figure) who was domiciled in *Tamilouw Besar* then built communication and interaction with landlords (traditional leaders) in *Tamilouw Kecil* (Yalohatan) with the hamlet head (government figures), youth leaders and religious leaders (priests, priests, and pastors) to gather (sit together) and hold consensus

meetings regarding the conditions in order to be maintained, safe and harmonious. Based on the description of the background, the formulation of the research problem is "how is the actors construction in diversity to achieve social harmony in the daily lives of Tamilouw community in *Seram* island, Maluku Province?". The purpose of this study is to explain the actors construction in diversity to achieve social harmony in the daily lives of Tamilouw community, *Seram* island, Maluku Province.

2. Methodology

This study aims to understand the construction of socio-cultural realities related to ethnic identity that can be used as ties to the multi-religious and multi-ethnic community in Tamilouw, *Seram* Island, Maluku. The relevant paradigm as the basis of research is the constructivism paradigm. Ontologically the constructivism paradigm sees reality as being understood in the form of a variety of mental constructs that cannot be sensed, which are based on social interactions based and experiences, characterized locally and specifically. Epistemologically the constructivism paradigm is transactional and subjectivist, the researcher and the object of research are considered to be reciprocally connected so that the results of research are created literally along with the process of research [3]. This study used a qualitative approach. Qualitative research offers a variety of approaches in data collection to obtain a comprehensive understanding of the subject of the study, therefore the choice of a research approach by a researcher must be adjusted to the topic or problem of the study [4] [5]. This research was carried out in the Tamilouw Besar and Tamilouw Kecil (Yalohatan), Amahai District, Central Maluku Regency, Maluku Province.

3. Results and Discussion

The Tamilouw Ancestors' Origins History

The ancestors of the Tamilouw people are descendants of *Alifuru* (Alif = Early and Uru = Humans) who came from *Numusaku*. In the view of Maluku and *Seram* people, *Numusaku* is one of the *Alifuru* Kingdoms which is located on the western part of *Seram* island. Based on the past history, the *Alifuru* kingdom, *Numusaku*, had experienced a conflict even to the point where there was a very large dispute. The conflict brought the effect on the resulting in divisions among the people. The conflict that occurred in *Numusaku* led to divisions between groups, causing most of the descendants of *Alifuru* who inhabited in *Numusaku* to migrate (displacement) on a large scale to find new and safer settlements. The descendants of *Alifuru* who inhabit *Numusaku* are scattered in various places in the region of Maluku Islands.

The process of moving from *Seram* Island to the places in the Maluku Islands was carried out in various ways such as using *Kora-Kora* (large boats), *Gosepa* (rafts made of bamboo or sago leaf stalks, then tied with rattan ropes or fibers from palm trees). Those people moved from *Seram* Island and never returned. The descendants of *Alifuru* who inhabit certain islands in the Maluku Islands have similarities in local languages, traditions, customs, cultures and others.



Figure 1. Map of Alifuru People Spreading to Maluku Islands

The story of the journey experienced by the Tamilouw ancestors needs to also be understood from the situation that occurred in ancient times where in the area of *Seram* Island there were two large groups of *Alifuru* people namely the *Patasiva* group (Pata = part and Siwa = nine) and the *Patalima* group (Pata = part and Lima = five). Actually the *Siwa* and the *Lima* based on the understanding of the *Seram* people in particular, as well as the people of *Maluku* in general, are *Basudara* (brothers), because they have a relationship as one person, namely descendants of *Alifuru* from *Seram* Island or *Nusa Ina* (Mother Island) [6].

The name of *Tamilouw* has a customary name which is usually addressed by the *Tamilouw* community as *Loumunsalao*, which means a large *Nusa* associated. This area is a gathering place of strong / mighty people, namely the *Kapitan* from the descendants of *Alifuru* from *Numusaku* and they come from *Manusela* and *Makina*, because they are all scattered and located around the *Tamilouw* region. All the descendants of the *Kapitan* still inhabit the place until now. In addition to the *Alifuru* people who came from *Manusela* and *Makina*. *Tamilouw* also has its own custom symbol as it is in front of the entrance gate with the writing *Siwa Saina Mae Lima Saina Mae*, which means groups of nine and five come together.

The Actors' Construction in the Frame of Diversity to Achieve Social Harmony of the People's Life in *Tamilouw*, *Seram* Island – *Maluku*

Tamilouw actors are indigenous actors, government actors, religious actors and youth actors. To achieve social harmony *Tamilouw* community actors are driven by personal awareness because they are bound by experience and all life history. The real experiences of actors when interacting make social contact and contribute to the development of social reality mentally and practically. Actors obey rules when the interest in obeying defeats interests. The following is a model of actor relations in maintaining social harmony in *Tamilouw*, *Seram* Island *Maluku* Province.



Figure 2. The Actor Relations in Maintaining Social Harmony in Tamilouw, Seram Island -Maluku

Relationships and interactions between actors in Tamilouw society can be seen as a broad relationship in nature. Relationships built by actors are complex because these relationships involve various aspects. In Tamilouw society, actors who build relationships involve aspects of culture, religious aspects, aspects of government and matters relating to youth and security issues. The same thing goes for religious actors who carry out their respective roles in the sphere of religion, such as Islam who performs its role in relation to religious activities such as Friday sermons at mosques, celebrations of Islamic holidays (Eid al-Fitr, Eid al-Adha, Mawlid Prophet Muhammad). Christian and Catholic related to Sunday worship activities in the Church and the formation of people in the congregation, also involve festivities (Christmas, Easter, Good Friday, Holy Sacrament). Customary actors and government actors are jointly involved in controlling the celebration of the festivities, even prior activities to the festivities (such as Christmas) such as walking competitions, cooking competitions, football competitions and so on. Youth actors carry out a role to maintain security during the prayer in the mosque and worship that takes place in the church. On the other hand, all actors are involved in Christmas or Easter celebrations.

Government actors relate to infrastructure and economic improvement of the community, such as the provision of clean water, government assistance in the form of providing plant seeds and venture capital to farmer groups, building trails and so on. To realize government activities, government actors also coordinate with traditional actors regarding the implementation of the infrastructure and distribution of business capital assistance. They are usually divided into all religions in Tamilouw. The youth actor is associated with security and the marriage system, where when there are traditional ceremonies or religious holidays of both Islam and Christianity, the youth is in charge of maintaining security in the community. For marriages, domestic youth are responsible for the property of marriage (dowry) given by potential husbands of girls from Tamilouw. That is, men (originally from outside Tamilouw) who want to marry Tamilouw girls, must pay the property of marriage (dowry) to Tamilouw youth as compensation for the girl. It took place in a traditional way, involving traditional actors as well as religious actors. The existence of "mutual" reality in relations between actors shows an existence of regularity of relations patterns; the regularity of the pattern of relations between actors can be seen as a system of interaction, which Berger and Luckmann think is referred to as society [7].

Relationship between actors (traditional, government, religious and youth actors), from the beginning is an ordinary relationship, but the development of time each actor has a mutual agreement for common motives, goals and desires. These motives are referred to as something that is outside the actors' self or what is referred to as objectivity. In this process of objectivity, customary actors, government actors, religious actors and youth actors have individual will, desires, intentions, goals and desires that turn into desires, intentions, goals and common desires. Something that belongs to community and is outside of actors (external) is coercive, this process produces a new reality expressed in terms of objectivity. The

four main actors in the socio-cultural community in Tamilow are indigenous actors, government actors, religious actors and youth actors, even though each actor has different areas and boundaries of work agreements, but in practice, these actors interact with each other where there is mutual cooperation and support each other in the implementation of their respective role in maintaining social harmony and harmony in life.

The Social Structure Works to Create Social Harmony in Tamilow which Multi-Religion and Multi-Ethnic

Social structure as found in Tamilow society is a social structure that is an integration among the smallest units in society. Integration that forms the social structure of society in creating social harmony starts with the family as the smallest unit. The main characteristic found in the (custom) community environment in Maluku Province is "*rumatai*" or "*lumatai*" (clans). In "*rumatai*" or "*lumatai*" (clans) there is a family as the smallest unit in society so that it can be said to be a basic social structure. Such a structure can be found in Tamilow society which is commonly termed as "*soa*". *Soa* usually consists of several "*rumatai*" or "*lumatai*" which in one "*soa*" there are different clans or families [1], *Soa* is a genealogical territorial alliance.

The *Tamilow Besar* community has four *soa*, as *soa* 2, *soa* 3, *soa* 4 and *soa* 5. The order and mention of *soa* shows that the structure of *soa* in the Tamilow community is not mentioned for *soa* 1, because *soa* 1 shows the place in the position the king as the highest leader in the government of village. The customary structure of the Tamilow kecil Hamlet (Yalohatan), consists of five clans, namely the of Waleuru clan, Matoke clan, Marahina clan, Soloweno clan; Landlord and Soloweno clan; the *Kapitan* (the leader), at the level of customary structures between clan and *soa* there is a socialization process to form strong structural bonds. The following is an explanation of how the traditional structure of Tamilow is socialized at the structural level.

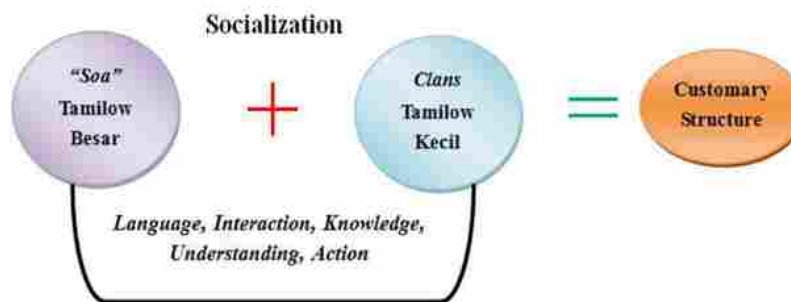


Figure 3. The socialization of customary structures

The socialization that took place at the level of the customary structure of the Tamilow community was the establishment of a bond between *soa* and the clan, where the two sub-structures agreed to form a work bond (customary structure) which was based on customary rules, values and customs. Socialization takes place in the context of customary structures not only in content but also includes a level of universal success [8].

The success of socialization in customary structures depends on how the balance between subjective reality and objective reality is created. Therefore, in the customary structure there is a detachment of subjective traits, meaning that between *soa* and clan there is no longer position as the majority group and minority group, but has dissolved. So that social boundaries are no longer discrimination or differences that separate social distance. The pattern of relations that takes place in customary structures is characterized by self-disclosure, so as to enable people (*soa* & clan) to carry out various activities, the connection between humans in the work of structure make people (*soa* & clan) increasingly thinking about how to make the community better and developed.

4. Conclusion

Based on the findings of the data, data analysis and discussion it can be concluded that:

1. The maintained social harmony among society in Tamilouw Seram-Island is the result of the construction by indigenous actors, religious actors, government actors and youth actors. These actors have knots, relationships of trust, work strategies and rules of customary norms that apply.
2. In the level of structure, the pattern of relationships and interactions that are formed always builds cooperative relationships with other structures in Tamilouw. This means that the nature of self-disclosure through relations between structures is used as a force to achieve the main objectives of the structure, namely the formation of identity and harmony.
3. The brotherhood solidity among society (*wali waa*) in Tamilouw is a cross between the attitude of managing pluralistic conditions (multi-religious and multi-ethnic) and tolerance (tolerance) that are sturdy, strong and enduring because they are framed in a dialectical process.
4. Social harmony that is created in Tamilouw Seram Island, Maluku Province can used as a model to create a social harmony among religion identity, social and culture in Indonesia. Creating a social harmony is a responsibility of all people from various identity. The result of this research can be used as new knowledge in the field of sociology and culture.

5. References

- [1]Bartels Dieter 2000. Your God Is No Longer Mine, (Online), (<http://www.geocities.com/ambon67/noframe/dieter1109y2k.htm>, Diakses 25 Oktober 2016).
- [2]Matakena Fransina 2010. Pergeseran Nilai Pela Gandong pada Masyarakat Adat Maluku Tengah Pasca Konflik. KOMUNITAS. Jurnal Jurusan Sosiologi, Interdisipliner, I (1), 41-48.
- [3]Eriyanto 2015. Analisis Farming, Konstruksi, Ideologi, dan Politik Media. Yogyakarta.
- [4]Denzin Norman, Linccoln, 2011. Hand Book of Qualitative Reseach, Terjemahan Dariyanto, Samsul Bardus F, Abi, Rinaldi. Jakarta: Pustaka Pelajar.
- [5]Creswell John.W. 2013. Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed. Yogyakarta: Pustaka Pelajar.
- [6]Pelupessy. 2013.Tafsiran Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan. Jakarta: LP3ES.
- [7]Berger Peter, Luckman Thomas 1990. Tafsiran Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan. Jakarta: LP3ES.

Social construction and the role of actors in building life harmony in Tamilouw, Seram Island, Maluku Province

ORIGINALITY REPORT

2%

SIMILARITY INDEX

1%

INTERNET SOURCES

0%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to Universitas Brawijaya

Student Paper

1%

2

R.V. Bravo, R.F. Camacho, V.M. Moya, R.M. Aguado. "Absorption of SO₂ into tribasic sodium citrate solutions", Chemical Engineering Science, 1993

Publication

<1%

3

Submitted to Victor Valley College

Student Paper

<1%

4

repository.iainpurwokerto.ac.id

Internet Source

<1%

5

parzivalshorse.blogspot.com

Internet Source

<1%

Exclude quotes Off

Exclude matches Off

Exclude bibliography On

Social construction and the role of actors in building life harmony in Tamilouw, Seram Island, Maluku Province

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7
