THE OVERALL EFFECT OF OBSERVATIONS ON THE SOCIAL INTERACTIONS OF VICTIMS OF THE MALUKU CONFLICT

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ABSTRACT

The Maluku conflict in 1999 impacted the social life of the Maluku people and reduced cultural awareness so that the cohesion of the multi-religious and multi-ethnic community was getting weaker. Social boundaries are penetrated by differentiation, leading to the weakening of psychological aspects; several practical experiences become revenge because memories are formed in conflict zones filled with threats, anarchic actions, intimidation, terror, and murder. This study aimed to analyze the effect of the overall experience on the social interaction of victims of the Maluku conflict. This study uses a qualitative method with a phenomenological approach. These results indicate that the greater the bad experience (un-comfort) and the pleasant experience (comfort), the more rigid the social interaction. Most researchers say that the causes of conflict are related to each other systematically, and therefore the problem must be viewed holistically. Based on the principles of psychoanalysis, three factors were found that influenced the social interaction of victims of the Maluku conflict. Biological factors, psychological factors, and sociological factors. Biologically, in a society in conflict, social interaction occurs in stable, specific segregation whose inhabitants have fraternal relationships, such as social interactions between parents and children, siblings, relatives, and family. This is due to having a brotherly relationship (blood) in which a sense of mutual trust has been created for one another. Psychologically, the victims of the Maluku conflict had several subjectively constructed experiences. This experience can be a pleasant experience or an unpleasant experience.

KEY WORDS

The history of the life of the Indonesian people, changes, and continuity continues. Indonesia's history is filled with the ups and downs of various political systems. The Republic of Indonesia, as a political system, was built on the ruins of the Japanese political system, which had destroyed the previous political system, namely the Dutch political system. The Dutch political system has also collapsed, sooner or later – various political systems spread across the archipelago. After the fall of President Soeharto, there were many horizontal and vertical conflicts in Indonesia. One of them, which is classified as a prolonged conflict, is the conflict in Maluku. Maluku is an area with a very high level of conflict vulnerability and lasts for a long time.

Maluku society is a society with high ethnic and religious heterogeneity. Not only natives of Maluku, migrants from various parts of Indonesia, especially Bugis, Buton, Makassar, Minahasa, Javanese, and Chinese, also inhabit this area. In terms of religion, Islam and Christianity are the religions of most of the population of Maluku, followed by Catholicism, Hinduism, and Buddhism. Previously, they lived in harmony side by side. However, this changed when early 1999, which day coincided with Eid al-Fitr, Maluku turned into a communal and bloody conflict field. The conflicts that have occurred in Maluku until now still often lead to riots that result in destruction. This shows the same tendency that the existing and implemented resolutions cannot extinguish the problems that occur at the grassroots level of the problem. Rumors spread that the 1999 conflict was a SARA-related conflict because there was no respect for human life and between religious people with one another. Conflicts are also accompanied by symbols that symbolize the different identities of the conflicting groups. The impression is that religious people have been trapped in detecting relationships with negative prejudices, suspicions, and fears to no longer establish peaceful