

## **Actor Construction in the Frame of Diversity to Achieve Social Harmony in the Life of Tamilouw Village Society Seram Island - Maluku**

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**Abstract:** The conflict of Maluku on 19 January 1999 had brought a tremendous impact on the social harmony of the Moluccan community universally. The social order is reduced due to the weakening of the kinship system, the loss of trust between multi-ethnic religious communities and the bond of *pela gandong* that becomes the local wisdom in Maluku is increasingly tenuous. However, in the middle of the Maluku conflict, there are some communities that remain harmonious namely Tamilouw on Seram island -Maluku. This study aims to find out how the construction of actors within the framework of diversity to achieve social harmony in the daily life of the people of Tamilouw village. The research paradigm used is constructivism with qualitative approach. Key informants are Religious Leaders, Customary Leaders, Community Leaders and Tamilouw village King. Data collection using observation technique, interview, snowball sampling technique and documentation. Data were analyzed model of Miles & Huberman. Based on the findings it can be concluded that social harmony maintained in the socio-cultural society of Tamilouw village, Seram Island because these four actors have networks or ties of trust nodes, work strategies and rules of the norm. The role of the actor is to produce a condition that is universal or conducive condition at the time of conflict. The actor is able to perform self-adjustment with another position called the sense of one's place. Reconstruction of actors' roles and relations is manifested through crossing the responsibility to create *or "to bring justice*.

**Keywords :** Construction, Actors, Social Harmony

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### **I. INTRODUCTION**

The social conflict that occurred in Maluku on January 19, 1999, had become a spotlight to public led to multiple interpretations that rose ambiguity of meaning from various parties. *Pela-Gandong Bond* that became the identity and pride of the people of Maluku was destroyed so that the relation of Salam-Sarani (Moslem-Christian) brotherhood which has been the pride of the people in Maluku has been ravaged by social conflict. This conflict became a black page in the history of life of the children of Maluku region and has brought suffering to every level of life. The people of Maluku live in a segregated community. It appears that the activities of everyday life only revolve around the environment inhabited by each community. Relationship of brotherhood or life of the sibling (siblings) Salam-Sarani in Maluku which once was so beautiful only became a memory only (Siwalima, January 20, 2001).

Conflict of Maluku has triggered so many drastic changes in relation to the destruction of various social institutions that were painstakingly built up before the momentum of independence. Undeniably, the prolonged conflict has affected the existence of Maluku society in various areas of life. This causes the Moluccas to suffer so it takes a long time to restore the same conditions as before the conflict. Thus, the plurality of Moluccan society as the image of Indonesian society seems to be one of the most serious centrifugal forces. This is exactly what Nasikun says (2011: 104) that "the plural nature of Indonesian society has been the cause and condition for the emergence of social conflicts. Examples include conflicts in Poso, Papua, Kupang, Situbondo, Sampit and also the conflict in Maluku that has influenced the existence of Maluku communities in various fields (Shihab, 2001; Pieris, 2004; Firman, 2009; Elfrian, 2010; Maula, 2011; Diah, 2011; Guntur, 2013; Basalamah, 2014).

Nevertheless, in the midst of the reality of the Moluccan social conflict in 1999 there were some Maluku people who try to maintain the unity of brotherhood relations and religious harmony. It can be found in Tamilouw village, Amahai Sub- District, Central Maluku, where the residential location of the inhabitants is multi-religious (Moslem, Protestant, Catholic, Tribal) and multi ethnic (Java, Bugis, Makassar, Madura, Flores,