



ISOLEC 2022
(ISOLEC 2022)

Jalan Semarang No.5, Malang 65145
Phone Number : 0341-551312
Website : www.um.ac.id

Malang,06-Jun-2022

Letter of Acceptance

Corresponding Author : Elka Anakotta
Author : Elka Anakotta, Elka Anakotta,
Id Paper : 31783

Congratulations! On behalf of the Committee of **ISOLEC 2022 (ISOLEC 2022)** . We are pleased to inform that your document entitled :

"Building Trust and Tolerance in Kariu and Ori Conflict(A Semiotic Application to Headline Online News about Kariu Incident, 2022 January 25th)"

is accepted for presentation at the parallel session of the conference. It is thus our great pleasure to invite you to attend and present at the conference which will be held on 28 August 2022, virtually on Zoom.

Please confirm your participation by completing the registration payment on the conference website <http://isolec.um.ac.id/> through your account .

Should you have any inquiries, please contact the conference secretariat at -.

Thank you for your kind attention. We look forward to seeing you at the conference.

Sincerely,

Dr. Dewi Kartika Ardiyani, M.Pd
Chair of ISOLEC 2022

BUILDING TRUST AND TOLERANCE IN KARIU AND ORI CONFLICT: A SEMIOTIC APPLICATION TO HEADLINE ONLINE NEWS ABOUT KARIU INCIDENT, 25 JANUARY 2022

Elka Anakotta

Institut Agama Kristen Negeri Ambon
anakottaelka@gmail.com

Abstract: This study aims to discuss the application of semiotic in headline online news in Ambon during the conflict of Kariu and Ori, especially the incident in 2022 January 25th of arson attack. The attack had caused a damage to several homes, and people of Kariu (mothers, children and elders) had moved to Aboru village. This study suggested the significant information about semiotic to headline online news featuring denotative meaning, connotative meaning and myth. Denotative meaning gives an overview about smoke rising and burning houses, while connotative meaning indicates the lack of government function, and myth appearing the ideology about how to construct trust and tolerance during the conflict between two village Kariu and Ori in Haruku island, central Maluku.

Keywords: Semiotic application, trust and tolerance, Kariu and Ori conflict

INTRODUCTION

Social conflicts in Indonesia which were recorded in the transition period from the leadership era of the new order era to the new leadership era gave rise to dynamics that were quite violent and took many victims. This happened in the half of 1998 to 2003 in almost all regions in Indonesia. Some that can be mentioned include what happened in Aceh, Ambon – Maluku, Kalimantan, Sulawesi, Papua, and Java (Muliono, 2020).

Social conflict is a threat faced by society in general that threatens the harmony of living together, so that the horizontal conflict becomes unavoidable and the potential for conflict eventually becomes a threat in building a common life. The occurrence of social conflicts in various regions shows the government's inability to mediate and finally the use of ethnic, religious and racial symbols becomes dominant in the conflicts that occur (Amin, 2017).

Conflicts that arise can have both positive and negative impacts. Positively, the emergence of conflicts that arise in society can actually strengthen social bonds between communities in conflict. Negatively, conflicts that arise break the bonds between communities, especially when religious symbols are used in conflicts (BM, 2014).

Maluku was an area that during the New Order era was categorized as an area that the central government does not pay attention, so it is not surprising that there were social and economic disparities, and this situation was easily exploited by elite interests and resulted in conflicts that began in 1999 which initially began with inter-ethnic conflict and developed into a conflict between Islam and Christianity. The regime's policies and the use of religious symbols have negative consequences so that the split between Islam and Christianity is inevitable. No wonder then the conflict that gave rise to limited riots developed into sporadic riots in the name of religion (Safi, 2017).

The conflict in Maluku can at least be said to be normal and recovered after the Malino II Agreement in 2002, but actually people's lives have actually been poisoned by the conflict so that suspicion and mutual distrust are built up in religious life in Maluku. This has resulted in sporadic conflicts in regions. In addition, geographically, the segregation of Christian Muslim

settlements makes community bonds more vulnerable (Rahawarin, 2017). How is this discussion related to the conflict between Kariu and Ori? The following paragraphs will explain it:

The history of conflicts between countries on the island of Haruku is not new one, even without using the background of the Maluku riots that led to religious conflicts, in Islamic countries around the Haruku islands there are often conflicts about unclear land ownership boundaries. This conflict is also motivated by the surrounding resources that become a source of livelihood so that many interests play in it. Land boundary conflicts have created chaos and even physical contact at forest borders between the regions (for example in the villages of Rohomoni, Haruku and Samet in 1971-1972). It did not stop there, this matter was even continued to the Ambon District Court and Ruhomoni's region won (Sangadji et al., 2021).

Whereas in the first half after the conflict in early 1999 in Ambon, riots continued to spread sporadically, including in Haruku, Saparua, and Jazirah Hitu, to the southern part of Seram. One of the worst regions in Haruku hit is Kariu region (a Christian region) which was then expelled from his land and took a long time to return to his region. It was about ten years after the riots that the people of Kariu region returned to their own homeland. In the same phase there was an Islamic region (called Iha) which also experienced the same thing as the Kariu region. After this incident, like what happened in Ambon in general, the two communities, Christian and Muslim, had mutual distrust and mutual suspicion and remained vigilant (Sabara, 2016).

From the explanation above, the relationship between regions with conflicting economic interests makes everything more sensitive and can trigger a big conflict if not resolved later. That is what can then be read in the incident of the attack on the land of Kariu on January 25, 2022. Starting from the absence of a land boundary settlement between the land of Ori (an Islamic region) and the land of Kariu (a Christian region), an attack was carried out on the land of Kariu which resulted the people of Kariu had to get out of their own homeland, through a very scary journey (through the forests with makeshift supplies for almost two days). Starting from children, mothers, and elderly people (some of whom have to be carried because they are old) through the forest road to the land of Aboru. The land of Aboru has become a land where the Kariu people stay (untin now) because there is an alliance that binds them together, namely BAKH¹.

The incident of the attack on Kariu is interesting to study in online mass media, which is currently a very fast in accessibility by the public so that it has a considerable influence on the ongoing efforts to build trust and build tolerance in Maluku after the 1999 riots, which was followed by sporadic riots in almost all areas in Maluku. Even in Kariu's own region, awakening a sense of trust for the second time after being expelled from his homeland for ten years, and after rebuilding his country had to experience another attack that consumed his property and required them to lift their feet from their country again a second time. Using a semiotic approach (denotation, connotation, and myth), how is the online media reporting Kariu attack? And, what are the implications for rebuilding the trust and peace in Kariu and Ori conflict?

METHOD

This research used a qualitative approach with semiotics of Roland Barthes which was an analysis technique of online news headlines circulating or published during the Kariu region attack on January 25, 2022, where in the first stage the signs (signifiers and signifieds) formed markers in the second and subsequent stages. The signifier and the signified formed a new sign

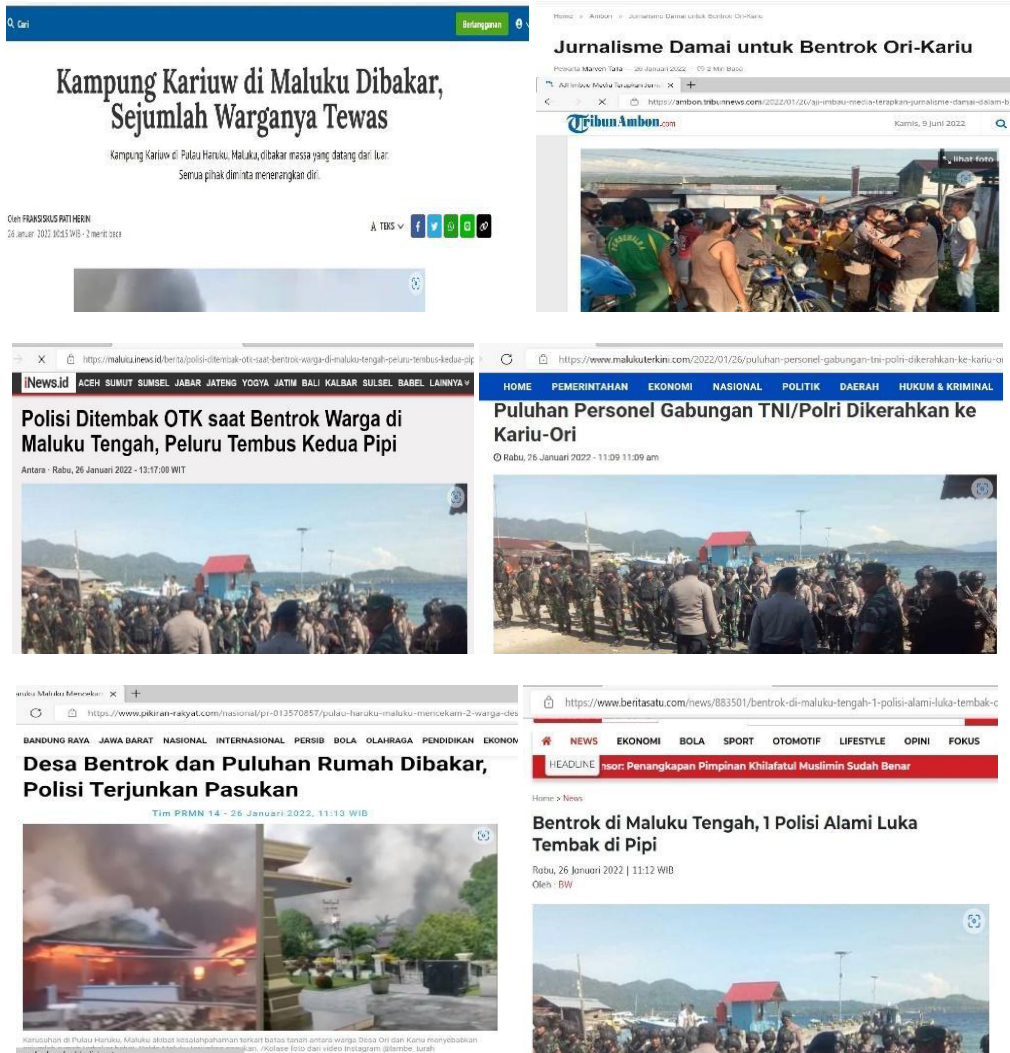
¹ BAKH were the community consist of four region Christians and Moslems which are Booi, Aboru, Kariu dan Hualoy (BAKH), connected with gangdong even they are different in religion.

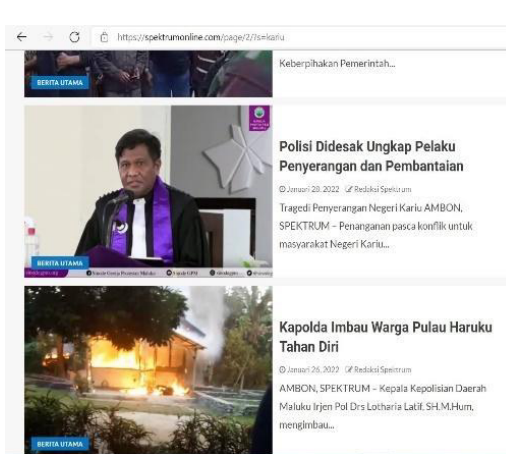
which is an extension of meaning. The first stage is called denotation, the second is connotation and the next is myth (Muhammadiah & Hamsiah, 2020). According to Sobur in (Tamara, 2020), denotation as a real sign with an explicit meaning, connotation at the level of associating a sign with various aspects, and myth or ideology is when there is a synchronization of the connotative meaning to the ideology formed in society.

Online media were randomly selected, including Tribun.com., Kompas.com, Siwalima.com., Malukuterkini.com., Porostimur.com., Spekturonline.com., Malukunews.id., headlines published exactly one day after the incident. attack on Kariu region, January 25, 2022.

FINDINGS

Headlines on several online news the day after the attack on Kariu State, January 25, 2022, which were taken randomly from various online news in Ambon, can be displayed as follows:





Tribun.Ambon.com wrote the main story of the attack on the Kariu country on January 25, 2022 with the title *“Jurnalisme Damai untuk Bentrok Ori-Kariu”* (Peaceful Journalism for the Ori Kariu Clash). Kompas.com wrote with the title *“Kampung Kariu Dibakar, Sejumlah Warganya Tewas”* (Kariu in Region Maluku was Burned a Number of Residents Killed). Maluku inews.id wrote the news with the title *“Polisi Ditembak OTK di Maluku Tengah, Peluru Tembus Kedua Pipi”* (Police Shot by Someone during Residents Clash in Central Maluku, Bullet through Both Cheeks). Maluku Terkini.com wrote a story with the title *“Sejumlah Aparat TNI/POLRI Diterjunkan ke Kariu -Ori”* (Dozens of TNI/POLRI personnel joint to Kariu-Ori). Beriutsatu.com wrote its main story with the title *“Bentrok di Maluku Tengah, Satu Polisi alami Luka Tembak di Pipi”* (Clashes in Central Maluku, One Police Experience Gunshot Wounds in Cheeks). Pikiranakyat.com wrote a news story with the title *“Desa Bentrok dan Puluhan Rumah Dibakar, Polisi Terjunkan Pasukan”* (Villages Clashed and Dozens of Houses Burned, Police Deploy Troops). Porostimur.com wrote a story with the title *“AJI Ambon Imbau Media Massa untuk Menggunakan Jurnalisme Damai Beritakan Bentrok Ori-Kariu”* (Association of Indonesia Journalism (AJI) Ambon Calls for Mass Media to Use Peaceful Journalism to Report Ori-Kariu Clashes). Siwalimanews.com wrote news with the title *“Aparat Gabungan Dikerahkan Tangani Konflik Ori-Kariu”* (Joint Apparatus Deployed to Handle Ori-Kariu Conflict) and *“Bentrok Ori-Kariu, Kapolda Minta Warga tak Terprovokasi”* (Ori-Kariu Clash, Police Chief Asks Residents Not to be Provoked). Spektrumonline.com wrote news with the title *“Polisi Didesak Ungkap Pelaku Penyerangan dan Pembantaian”* (Police Urged to Reveal Perpetrators of Assaults and Massacres) and *“Kapolda Ungkap Warga Pulau Haruku Tahan Diri”* (Police chief urges residents of Haruku Island to hold back). Satumaluku.id wrote news with the title *“Kapolda Maluku dan Danrem 151-Binaiya Sambangi warga Berkonflik di Maluku”* (Maluku Police Chief and Danrem

151 / Binaiya visit Conflicting Residents in Maluku) and “*Bentrok Warga di pulau Haruku, Begini Penjelasan kapolda*” (Clash of Residents on Haruku Island, this is the explanation of the Maluku Police chief).

How then the news headlines are connected into Barthes’ semiotics, can be seen in the following table:

Denotation	Words used in the online news headlines include: peace journalism, Ori-Kariu clashes, Kariu village burned, police deployed troops, clashes in Central Maluku, 1 police officer injured, village clashed, dozens of houses burned, police deployed troops, reported clashes Ori-Kariu, joint forces are deployed, handle the Ori-Kariu conflict, residents are not provoked, police are urged to reveal perpetrators, attacks and massacres, residents of Haruku island hold back, visit residents in conflict in Haruku, residents clash on Haruku island.
Connotation	<ol style="list-style-type: none"> 1. Reporting on the incident (for example, conveyed very clearly by Kompas.com.: Kariu village was burned, a number of its residents died) 2. Reporting on victims of incidents (the Kompas.com headline clearly states that a village was burned and a resident died. Thoughtrakyat.com also wrote in the allegation that the village clashed and dozens of houses were burned, while other online news reports on large coverage directly with the term Ori-Kariu conflict or clashes between residents in Central Maluku). 3. Reporting on the involvement of the security forces (for example in the news on Malukuterkini.com, thoughtrakyat.com, siwalimanews.com, teramaluku.com). 4. Reporting on the position of journalists (for example on reports on Tribun.Ambon.com. and Porostimur.com which directly indicate the position of the reporter who is peace journalism in reporting what is going on Kariu region).
Ideologi/Mitos	It can be seen in the following discussion (discussion) in relation to building trust and tolerance for the attack on the Kariu region.

DISCUSSION

The people of Kariu had to leave their country again after the first incident that occurred in a row from the riots in 1999. This second incident certainly left wounds and trauma that took a long time to heal. Reporting on online news has also shown a clear attitude that what happened was only the Ori-Kariu conflict which then spread and grew into an attack on the country of Kariu. The remaining wounds that have not healed properly from the previous events are not a reference to be explicitly addressed and anticipated wisely, but rather how the reporter must become peace journalism and finally leave the fact that a brutal attack has occurred on a country and requires its people to leave their own country.

The bias over the fact of the attack on the Kariu country was camouflaged by using words such as the Ori-Kariu clash, the clash in Central Maluku or the clash on the island of Haruku even with peaceful journalism. The use of the word in the news headlines indicating that there had indeed been an attack on Kariu country was “the police are urged to reveal the perpetrators of the attack and massacre” (in spekturonline.com), while others in kompas.com described the Kariuw village being burned.

The denotative meaning that appears from the use of words in the online news headlines wants to give a simple message and meaning that what happened to Kariu was the result of the Ori-Kariu clash, without any frills behind it. Even the emergence of news headlines with peace journalism intends to accommodate the peaceful interests that should be built behind the attacks that occurred in the Kariu country. The interests of peace are to build tolerance between religious communities, because it is clear that Ori's position is an Islamic/Muslim region and Kariu is a Christian region. The fact that the result of the attack resulted in the people of Kariu region having to leave their country is by no means the main objective of the news. The fact that houses were burned, children, mothers and parents had to travel for several days through the forest and arrived in a neighboring region was not brought up and disclosed. One online news quite loudly stated in its headline with the title "the police are urged to reveal the perpetrators of the attacks and massacres".

The connotative meaning shows four different motives behind the online news headlines that are written. First, a description of what happened. In *kompas.com* it was stated that a village was burned and several people were also victims in the incident. With this explanation, it was specifically stated in the headline that the region of Kariuw was the victim. So, in addition to this headline, it describes an event that occurred but at the same time what is the impact of the incident: "burned and victims". Even with this explanation, the motive is implicitly stated about the perpetrators who set fires and the perpetrators causing the victims. The first motive is at the same time related to the second motive, namely the victim. The following motive that is often found in online news headlines is about the involvement of security forces in the incident, and its intensity is shown by the presence of injured officers. It would also be implied that the officers had carried out their duties as security guards to be actively involved but at the same time conveyed that the incident of attack was true and demonstrated the use of sharp weapons in the incident so that armed officers became victims (some time later the officer died even though he was referred to Jakarta). The last motive relates to news writers where the position of news writers in reporting on the Kariu attack is to become peace journalism. This message is also called for so that the position of the news conveyed is not in favor of a particular group but carries out its journalistic duties responsibly in reporting such as this attack. However, it is clear that what was called for failed because the facts on the ground were not actually revealed, so that according to the author himself, this call became a hiding place for the reporters to show their neutral position but drowned out what was really going on.

How to bring about peace in the midst of the conflict that engulfs and continues to be a latent danger in people's lives in Maluku, including a life of peace and tolerance can be realized well in the Kariu and Ori communities? Indeed, the boundaries of land or land are polemics that have not yet been resolved and become triggers for all bitterness and trauma that have not been completely lost or erased.

Starting from what Albert Einstein said "there is no peace without war" has shown the importance of trust behind the tolerant relationship that is built. Trust here is defined by "a group" willingness to become vulnerable to the behaviors and actions of outgroup, where the outgroup's actions are outside of one's control and the outgroup is perceived to be a questionable character as stated by Kapmeier (Kappmeier, 2021). We can understand trust in different levels. Study from Rebecca Lindqvist (Lindquisty, 2018) mentioned that trust according to Barbalet (2009:378) is non-transitive and cannot be transferred through extended relationship. The reasoning behind this argument lays in the fact that emotions constitute an important element of the concept and emotions can never generate transivity. Emotion emerges from each individual person or subject and is context specific. Relationships involving a certain degree of trust rely on the subject's and the object's expressed need, capacity and level of risk acceptance, which can resemble the process of double non-deliberative appraisal. Building trust according to Curral and Inkpen (2006:239) in (Lindquisty, 2018) compared in

(Kappmeier, 2016) takes time and tends to evolve bit by bit. When a certain level of trust is established, it tends to remain relatively stable, unless one party violates the trust. As trust is partly based on uncertainty, risk and lack of pertinent information, rebuilding trust that has been violated tends to be challenging.

Based on the trust exposure above, the online news headlines do not bring this up at all. Why not? Because what most of the online news headlines try to show one day after the Kariu attack incident is the orientation of the news that wants to deny the reality that happened. The fact of the attack that ravaged a country and its people with a heavy heart had to leave their country if they did not want to be killed or burned down with their country. The actions and behaviors of the attackers show a distant attitude for the Kariu community to return to trust with their neighboring communities. The attack itself has buried the trust that is being fostered by the Kariu people after the events of their departure from their country in the 1999 riots. Not to mention that trust has been completely built, the attacks are carried out again and for the second time they have to leave their own country. What is reported in the online mass media through their headlines also does not mention this and even tends to be ignored.

The road to building trust after a life-threatening event takes a long time, moreover to live a tolerant life in it is certainly not easy (Canavera, 2021). Cooperation is needed to create peace and tolerance, but what will be gained if trust has been lost because for the second time it has been pushed out of its own homeland. Trust is no longer owned because in the land and the house itself can no longer be done. Always living in threat and not calm, emotions like this certainly do not build trust but build doubt and very possibly hatred. It is recognized that the experience in each conflict faced is very diverse and no single category is able to enclose the experiences after the conflict (Canavera, 2021). There are many things that are mixed up in it that must be synergized to build peace again or reconcile between those in conflict (Canavera, 2021).

The reading of what is stated in the online news headlines does not support the building of trust in the people of Kariu region because it is clear that there is no partiality with the feeling of being a community that has been evicted from their own homes and lands because they have been burned down by other parties. Circumstances as marginalized people and their position as victims do not become the main topic in the news. Even worse, the parties who should have shown their alignment with the people of Kariu did not show any attention at all. The online news headlines do not show, for example, how the local government is quickly and responsive to this situation and situation, while religious figures or leaders do not show their partiality in a straightforward manner. In a situation like this, it is certain that trust will not be built and who knows when it will. The road to a tolerant life is getting further and further, because until now the people of Kariu region have not returned to their homes, have not returned to their lands and are still refugees in people's land with very poor conditions.

CONCLUSION

The incident of the attack on the Kariu region made the people of this homeland finally become refugees in their neighboring region. Being refugees for the second time and who knows when they will return to their own homes and lands are facts that are denied in the online news headlines. One day after the attack, the news headlines showing these facts were not clearly explained, they even carried hidden peaceful interests. What happened and was heartbreaking was not clearly disclosed, so that only in the interests of peace and not to be a provocation for riots that might ignite, the position of the region being attacked would not be visible. With a model like this, it seems too far to talk about the emergence of trust after the conflict because there is no indication whatsoever to build trust within the Kariu community. This finding was to show impartiality of various parties in Kariu attack and ultimately bury trust

and peace. The findings of this study contribute to efforts to build trust and peace in conflict areas that require contribution from various parties, starting from the government, the fairly mass media coverage, religious parties, as well as society in general.

REFERENCES

- Amin, M. A. S. (2017). Komunikasi Sebagai Penyebab Dan Solusi Konflik Sosial. *Jurnal Common*, 1(2). <https://doi.org/10.34010/common.v1i2.573>
- BM, S. A. (2014). Konflik Sosial dalam Hubungan Antar Umat Beragama. *Jurnal Dakwah Tabligh*, 15(2), 189–208. <https://doi.org/https://doi.org/10.24252/jdt.v15i2.348>
- Canavera, K. (2021). Rebuilding trust. *Patient Education and Counseling*, 104(5), 996–997. <https://doi.org/10.1016/j.pec.2021.01.040>
- Kappmeier, M. (2016). Trusting the enemy-towards a comprehensive understanding of trust in intergroup conflict. *Peace and Conflict*, 22(2), 134–144. <https://doi.org/10.1037/pac0000159>
- Kappmeier, M. (2021). *No Peace without Trust: the Trust and Conflict Map as a Tool for Reconciliation*. January. <https://www.researchgate.net/publication/348620244>
- Lindquist, R. (2018). *Peace-, State- and Trust Building in Practice : The implementation of the New Deal TRUST principles and international peacebuilding engagements in the*. <https://www.diva-portal.org/smash/record.jsf?pid=diva2:1233431>
- Muhammadiyah, U., & Hamsiah, A. (2020). A Semiotic Analysis of Political News Featured in Indonesian Newspapers. *International Journal of Innovation, Creativity and Change*. *Www.Ijicc.Net*, 13(9), 2020. www.ijicc.net
- Muliono, M. (2020). Pola Perubahan, Wacana, dan Tren Konflik Sosial di Indonesia. *Al-Adyan: Journal of Religious Studies*, 1(2), 115–132. <https://doi.org/10.15548/al-adyan.v1i2.1949>
- Rahawarin, Y. (2017). KERJASAMA ANTAR UMAT BERAGAMA: Studi Rekonsiliasi Konflik Agama di Maluku dan Tual. *Kalam*, 7(1), 95. <https://doi.org/10.24042/klm.v7i1.451>
- Sabara. (2016). Penyuluh inklusif: Upaya membangun harmoni pasca konflik di Maluku Tengah. *Jurnal "Al-Qalam,"* 22(1), 303–313.
- Safi, J. (2017). Konflik Komunal: Maluku 1999-2000. *ISTORIA: Jurnal Pendidikan Dan Ilmu Sejarah*, 13(1). <https://doi.org/10.21831/istoria.v13i1.17615>
- Sangadji, I. M., Lubis, D. P., & Sjaf, S. (2021). Dinamika Konflik Kepemilikan Lahan Masyarakat Pesisir (Studi Kasus Desa Rohomoni Kecamatan Pulau Haruku Kabupaten Maluku Tengah). (*Jrpk*) *Jurnal Riset Perikanan Dan Kelautan*, 3(2), 333–346.
- Tamara, J. (2020). *Kajian Semiotika Roland Barthes pada Poster Unicef The Study of Semiotics by Roland Barthes on the UNICEF Poster*. 3(2), 726–733.