

# Social Colloidality in the Framework of Diversity

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## ABSTRACT

Maluku, following the 1999 conflict, exhibits a unique pattern of segregative citizen relations. This pattern significantly impacts the social system, which tends to sustain communal sentiments rooted in identity markers such as religion and ethnicity. However, certain areas, particularly at the village or state level, demonstrate citizen relationships that transcend communal identity boundaries. Tamiouw State serves as a prominent example. This study aims to analyze the relationships and interactions between actors as well as the social structure and work system of Tamiouw State/Village within the framework of diversity. To achieve this, the study adopts Berger and Luckmann's theory of the social construction of reality as its primary theoretical framework. Utilizing qualitative research with a constructivist approach, data collection methods include observation, interviews, snowball sampling, and documentation studies. The researchers conduct the data analysis using a flow data analysis model. The findings reveal that the concept of "siblings" (Wali Waa) functions as a social glue, fostering citizenship relations among various societal actors, including customary leaders, government officials, religious figures, and youth groups. This concept forms the foundation of a robust social system built on shared principles, norms, and ideologies. This study interprets this phenomenon as an instance of social colloidality.

**KEYWORDS:** colloidality, harmony, diversity

## 1. Introduction

Indonesia is a country rich in diversity, encompassing various religions, ethnicities, cultures, and tribes, which significantly enrich its cultural heritage. This diversity represents a valuable resource and asset. However, if not managed properly, it also has the potential to lead to conflict. The communal conflict in Ambon in 1999, which involved clashes between two groups with different religious identities, serves as a poignant example of the vulnerability inherent in diversity. Religion is a fundamental aspect of human existence (Sastrapatedja, M., 1983:38). This situation often places individuals in debates about absolute truths, with attempts to assert existence through subjective truth claims.

Such perspectives influence the characteristics of religious adherents, shaping their identities according to their respective faiths. This process, to some extent, facilitates conflicts and acts of terror between groups or communities that contest differing