

# Sustainable Peace Development In Ambon (An Analysis Study In Negeri Hila And Dusun Hila Tanah Putih)

Salmalina Rieuwpassa, Andi Agustang, Arlin Adam

**Abstract:** Religious nuance conflicts in Ambon became a dark history of the Indonesian nation's historical journey. The development of Ambon in the future is expected to encourage the realization of sustainable peace. However, the construction of peacebuilding is like two sides of one currency, inseparable. Both sides must be complementary and mutually supportive. This situation is similar to the Central Maluku which is currently still in the process of peaceful transition. This study aimed to analyze the principles of peace between two different religious communities in Tanah Hila and Dusun Tanah Hila Putih. To analyze the data, a descriptive qualitative method was used. While for data collection, observation, in-depth interviews, and focused group discussions were successfully done to those communities. The results showed that there were several approaches have been conducted successfully to build sustainable peace. The community events were conducted to unite differences that were carried out by two different faith groups. The family relationships approach has taken to minimized social conflict among the groups. This harmony can be seen as these two different faiths were carrying out Patita meals party, conducting religious social activities, sporting in volleyball competitions, telling fraternal relations between generations, and protecting land ownership rights. To succeed in these efforts, religious leaders played an important role in resolving Maluku conflict issues and caring for peace. Even though religious institutions have not yet done solely to maintain and build peace, the Christian community of Hila Tanah Putih and its religious leaders, however, have given direction to their followers in order to maintain peace and harmony among themselves. Therefore, this study strongly advises that understanding the dynamics of religious as well as the political conflict is very important especially to prevent the possibility of recurring conflict in society. As a multi-ethnic, multi-cultural, and multi-religious state, Indonesia is always haunted by the vulnerability of the threat of conflict with various backgrounds, starting from identity-based, ethno-communal, separatist, separating natural resource access to micro-scale conflicts such as brawls between youth, disputes between residents and so on. Community development plays an important role in maintaining and encouraging sustainable peacebuilding to move in a constructive direction.

**Index Terms:** Sustainable Peace Development

## 1. INTRODUCTION

The democratization and decentralization that are developing in regional regions in Indonesia today can indeed ease conflicts. Understanding the dynamics of political conflict is very important especially to prevent the possibility of recurring conflict in society and ensure peace sustainability (Van Klinken, 2008). As a multi-ethnic, multi-cultural, and multi-religious state, Indonesia is always haunted by the vulnerability of the threat of conflict with various backgrounds, starting from identity-based, ethno-communal, separatist, separating natural resource access to micro-scale conflicts such as brawls between youth, disputes between residents and so on. Mansfield and Snyder (2008) reminded that the initial stages of the democratization of a country would be very vulnerable to the outbreak of communal conflict. Future development of Indonesia is expected to encourage the realization of sustainable peace. Development plays an important role in maintaining and encouraging peace to continue to move in a constructive direction.

The construction of peacebuilding, like two sides of a coin, cannot be separated. Both sides must be complementary and mutually supportive. Development can strengthen and undermine peace. Likewise with Central Maluku which is currently still in the process of peaceful transition. The

Direction of Development in Central Maluku must be one of the main links that determine the sustainability of peace. The success or failure of Central Maluku in undergoing its transition period is largely determined by how the development is carried out, with various aspects and dimensions in it. Peacebuilding is absolutely necessary for conflict-prone Indonesians. Building peace in post-conflict areas thus requires not only a high sensitivity or sensitivity to the potential for conflict and structural tensions that exist in the community but also adequate institutional capacity to foster peace. The conflict has had a traumatic impact on indigenous communities in Maluku. Conflicts of religious nuances in Ambon became a dark history of the Indonesian nation's journey. Hindu-Muslim riots were motivated more by the existence of young people (Anderson, 2001). social unrest triggered by young people actually has historical roots and historical transformation of the formation of nation-states in the past (Anderson, 2001). Valuable historical experience in the past is now used as important learning in order to find the ideal formulation in democratic life. Post-conflict areas are generally still in conditions of peace that are still vulnerable (peace vulnerabilities) so that conflicts easily re-emerge to the surface. The challenges faced mainly stemmed from the gap between the ideal goals of peace expected and the realization of peace achieved in the community. To ensure that peacebuilding takes place in a sustainable manner, it is important that efforts are made to overcome and fill this peace gap at the community level. Therefore, this study aimed to analyze the principles of interfaith peace in the community of the Tanah Hila and the Tanah Hila Putih.

## 2. CONCEPT / THEORETICAL FRAMEWORK

According to Stone and Rizova (2014) conflict is definitely something that happens in a community group, in every community, there must be found several groups that copy

477

- Salmalina Rieuwpassa, Study Program of Sociology, Makassar State University, Indonesia, Email: [sarmalina.rieuwpassa@fisip.unpatti.ac.id](mailto:sarmalina.rieuwpassa@fisip.unpatti.ac.id)
- Andi Agustang, Makassar State University, Indonesia, E-mail: [andiaqust63@gmail.com](mailto:andiaqust63@gmail.com)
- Arlin Adam, Makassar State University, Indonesia, E-mail: [arlin\\_adam@yahoo.com](mailto:arlin_adam@yahoo.com)

have different interests. Lederach (1995), conflict does not only have a negative face but also functions positively towards the community through the social changes that result. Fisher et al., (2000) is distinguishing conflict and violence. Conflict is a relationship between two or more parties (individuals or groups) who have or feel they have targets that are not in line, while violence is an act, word, attitude, various structures or systems that cause physical, mental, social or environmental damage and or hinder someone to reach their full potential. Fisher (2001) explains the theory of the causes of conflict in society. First, the theory of public relations, that the conflicts that occur are more due to polarization, distrust (distrust) and hostility between groups in the midst of our society. Second, the principle of negotiation theory, that conflict is caused by positions that are not aligned and differences in views about the conflict between the parties involved in it. Third, the theory of human needs, that the conflicts that arise in the community are caused by the struggle for basic human needs, such as physical, mental and social needs that are not met in the struggle. Fourth, identity theory, that conflicts are more caused by identities that are threatened or rooted from the loss of something as well as past unresolved suffering. Fifth, conflict transformation theory, that conflict is caused by the presence of inequality and injustice problems in the realm of social, economic, political and cultural life. Conflict patterns are divided into three forms: First, latent conflicts are hidden and need to be raised to the surface so that they can be dealt with effectively. Second, open conflict is a conflict that is deeply rooted and very real and requires various actions to overcome the root causes and various kinds of effects. And the third is conflicts on the surface have shallow or not rooted roots and arise only because of misunderstanding about something that can be overcome by using communication (Fisher, 2001). Viewed from the cultural side, social conflicts can manifest in three levels, namely conflicts at the level of values, conflicts at the level of norms, and conflicts at the physical level. Social conflict at the level of values involves disputes that stem from differences in basic criteria that distinguish between what is considered good or bad, important or unimportant, valuable or worthless. Conflicts at the level of norms are disputes that stem from differences regarding standards or rules of behavior, from differences in habits to legal rules that give birth to severe sanctions for violators. While conflict at the physical level is a dispute that manifests itself in and originates from differences in physical symbols and real behavior. This can be found starting from the way of dressing, building models and religious rituals, as well as open warfare and suicides which destroy not only the warring parties but also other unrelated parties (Engel & Korf, 2005). Fisher et al., (2005) divide the stages of conflict into five stages, namely; pre-conflict, confrontation, crisis, consequences, and post-conflict. Pre-conflict is a period where there is a mismatch of goals between two or more parties, which will lead to conflict. Confrontation is a period where conflict becomes more open. To hold the confrontational relationship between the two parties becomes tense, leading to polarization between the supporters of each party. The crisis phase is the peak of the conflict when the most intense tension and/or violence occurs. In the post-conflict stage, that is, the stage of the conflict is resolved by ending various violent confrontations, tension is reduced and relations lead to more normal relations between the two parties. However, if the issues and problems that arise due to their conflicting goals are not addressed properly, this

stage often returns to pre-conflict situations. Forms of conflict resolution vary, ranging from simple to those that take legal action. Conflict management actions according to Fisher (2001) are in the form of efforts to influence social structure. In this case there are three ways that can be taken, namely: First, the implementation of education, peace, and justice, informal institutions, informal and informal. Within this framework, community members are directed to possess peaceful, equitable knowledge, attitudes and skills to fellow human beings. Second, increase community participation in decision making. Third, build a global government.

### 3. METHODS

This research was conducted in the Ambon city of Maluku Province. This research used descriptive qualitative method. The qualitative method of a research procedure that produces data in the form of speech or writing and behavior that can be observed from the people (subjects) themselves. Qualitative research was carried out in the form of historical case studies. Data collection was done by observation, in-depth interviews and focused group discussions (FGD). Data analysis techniques were performed data collection, data analysis, data reduction, data presentation, and drawing conclusions (Creswell, 2010)

## 4. RESULTS AND DISCUSSION

### 4.1 Socio-cultural characteristics of the community

Negeri Hila is one of 14 negeri (countrysides) located in the western part of Ambon Island. Negeri Hila is located on a strategic route that connects the city with the coastal areas in Leihitu District and only 39 km from Ambon City. Based on 2017 data, the population of the Hila Negeri is around 5,867 people, consisting of 2,982 men and 2,885 women, consisting of 1,079 households. The native inhabitants of Negeri Hila come from other tribes such as the Butonese, Javanese and Buginese. In detail related to the population in the Negeri Hila and Dusun, namely Dusun Tohoku with 764 inhabitants, Waitomu Dusun with 1,429 inhabitants, and Mamua Dusun with 1,128 inhabitants. Based on the 2016 Hila monograph, it is known that the occupation of the population varies greatly, including civil servants, private employees, and farmers. But of the many occupations of the population in the village of Hila the most are farmers. The land that is used for farming is the land use rights granted by the Ambon City Tawiri government. In the Hila community, there are two religions that are embraced by the majority of the community. The two Christian and Islamic communities have always lived side by side in the same territorial region, namely the Tanah Hila and Tanah Kaitetu.

### 4.2 Potential Conflict Management

The New Order Era, the role of the central state was very strong and repressive, while the role of the community was very weak, various resolutions of the conflict were forced by arm forces. As a result, the parties to the conflict forced it out by force. The community also lost its cultural ability to resolve various conflicts that occurred around it. The settlement model ultimately creates new conflicts on a larger scale due to the absence of the role of the community. As a region of cultural, ethnic and linguistic plurality, Ambonese people have a wealth of intellectual traditions including efforts to build peace and develop cultural-based conflict resolution mechanisms.

According to Waileruny (2018), fostering trust and replacing social capital in society can create a peaceful atmosphere in the midst of the Maluku conflict. One of the principles of peace in the Tanah of Hila Salam Sarane makes a pledge of promise to look after each other and protect and always maintain a life together. The implementation of the pledge was realized in the traditional patita eating party acting as an expression of their togetherness in joy and sorrow every year and is still being carried out. Mass conflict will not occur immediately but always begins with the potential that settles in the community, which can then develop into a heated tension and eventually culminate in breaking up into physical conflict due to conflict triggering factors. Therefore, in the context of conflict resolution, not only factors that can trigger conflict, but also important factors are potential sources or sources of conflict. Peace initiatives in the Hila Salam community use a local mechanism. The resolution of the conflict model using local mechanisms has great power, which can be emulated by other countries that have a great problem of public distrust of formal justice institutions. (Malik). In addition, in each process of developing the principles of peace, development, and democracy it is important to be used as a reference in each stage of development, starting from the stages of the process of determining needs, determining policies, planning, implementation, to monitoring and evaluating development results. In an effort to deal with conflicts, it requires a response system and early response as well as a reference to act and determine response and policy intervention. Formulation of responses and policies is very important in alertness and response (Krummenacher, 2001)

#### 4.3 The Operationalization and Implementation of the Principle of Peace

The conflict that hit Maluku Negeri that occurred some time ago has left a sad and bad story for the country's children who were in the customary lands in the Maluku region. The sad bad sad story of a conflict marked by death and loss of property and loss of customary status for those who left their hometowns. The displaced people are now starting to occupy the location of relocation in the Dusun Tanah Putih of Tawiri Negeri. Tawiri State Government provides land to be occupied with the status of land use rights, but some of the people do not receive land use rights. In the daily activities of the Hila Tanah Putih community, there are still values that can rebuild the sibling relations in the Tanah Hila. Communities begin to form customary institutions to unite relationships and minimize conflict. The function of adat institutions is to revive customary identity, which has been neglected by the state and government. Customary institutions also serve as a forum for deliberation to resolve various community problems, including if there are communities in dispute and dispute, all resolved in this forum. The mechanism has proven effective in giving trust to indigenous peoples, while at the same time strengthening that the community's position still exists, even continuing to progress. Some efforts to revive adat and maintain peace are as follows:

- Every January 31 the community carries out a joint patita meal "Sageru Chicken" which is carried out by the Hila Kristen village by inviting basudara from Negeri Kaitetu and Negeri Hila Islam. Eating patita together is intended to strengthen the brotherly relationship after the conflict.
- Strengthening religious social activities such as marriage activities, where the two communities invite each other

and attend marriage ceremonies. Religious events such as Eid and Christmas are celebrated by visiting each other. During the Christmas celebration, the salam community came to visit relatives who were celebrating in the Dusun Hila Tanah Putih. On the other hand, the celebration of Idul Fitri feast of their brothers from the Tanah Hila in Tanah Putih visited their relatives in the Tanah Hila.

- Holding a volleyball competition between the Tanah Hila of the Tanah Putih and the Tanah Kaitetu. The competition aims to strengthen the role of fraternal relations, and the harmony of youth in two communities.
- Describing the existence of Tanah Hila Putih to the generation about the harmonious relations that have existed between Hila Kristen, Kaitetu and Hila Islam in the administration of adat governance.
- Propose to the government to protect the ownership of land and gardens that residents have planted and returned to the owners. During this time customary events are used as a means to rebuild tenuous relationships.

Indigenous events are able to unite differences in one activity carried out by two communities without seeing differences in faith. Family relationships in society can minimize social conflict. Customary symbols such as Baileo, an old mosque, old church, and language can unite them in differences. Religious leaders play an important role in resolving Maluku conflict issues, although religious institutions have not yet played a role in conflict and post-conflict situations. In addition to maintaining and building peace, the Christian community of Hila Tanah Putih and religious leaders give direction to their people to maintain peace and harmony. As it is done by Christian religious leaders today formulating a program to increase awareness of pluralism and peace. The program seeks to build pluralist awareness among church members, especially in conflict victims congregations and congregations that live side by side with other religious communities (Islam). In the context of a multicultural society, maintaining peace by engaging religious leaders will foster the ability and awareness of identity and be aware of their interests, awareness of public action based on the ability to realize and accept the interests of others. besides that, the role of the government is expected to take part in maintaining peace, one of which is in the form of multiculturalist education implementation (Samuels 2002). Multiculturalist education can be applied to both formal and informal education in the family and community. Education has the ability to share life with other individuals and groups synergistically, however different they are. At the level of policy determination, the integration of peace, development and democracy approaches is important to be included in each stage or in the post-conflict peacebuilding process; starting from the stages of recovery, community stabilization, reconciliation, reintegration, reconciliation or conflict transformation until peace consolidation is achieved.

## 5. CONCLUSION

Negeri Hila is one of the 14 areas located in the western part of Ambon Island that experiences identity and religious conflicts. The conflict that hit some time ago has left a sad and bad story for the children of the land in the indigenous land in the Maluku region. Customary events are able to unite differences in one activity carried out by two communities without seeing differences in belief. Family relationships in

society can also minimize social conflict. Customary symbols such as Baileo, old mosque, old church, and language can unite them in differences. Therefore, religious leaders play an important role in resolving Maluku conflict issues, although religious institutions have not yet played a role in conflict and post-conflict situations. In addition to maintaining and building peace, the Christian community of Hila Tanah Putih and religious leaders give direction to their people to maintain peace and harmony among themselves. Efforts to care for peace in the Hila Land and the Dusun Hila Tanah Putih are carried out by carrying out patita meals party, making religious social activities, competing in volleyball competitions, describing fraternal relationships among generations, and protecting land ownership rights.

[17] Waileruny, Samuel. 2011. *Membongkar Konspirasi di Balik Konflik Maluku*. Jakarta: Yayasan Pustaka Obor Indonesia.

## REFERENCES

- [1] Anderson, Benedict, ed. (2001). *Violence and the State in Soeharto's Indonesia*, Ithaca : Southeast Asia Program, Cornell University.
- [2] Creswell WJ. 2010. *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar.
- [3] Dahrendorf. 1989. *Konflik dan Konflik dalam Masyarakat Industri: Sebuah Analisa-Kritik*. Jakarta: CV Rajawali
- [4] Engle and Kort 2001. *Negotiation and mediation techniques for natural resource management*. Food and Agricultural Organization of United nation, Rome.
- [5] Fisher, Simon. 2001. *Mengelola Konflik:Ketrampilan dan Strategis Untuk bertindak*. Jakarta: The British Council Indonesia.
- [6] Hegre Tanja Ellingsen, Scott Gates dan Nils Petter Gleditsch (2001), "Toward a Democratic Civil Peace? Democracy, Political Change and Civil War, 1816-1992". *American Political Science Review* 95 (1): 33-48, March.
- [7] Krummenacher, Susanne Schmeidi, (2001). *Practical Challenges in Predicting Violent Conflict FAST: A Comprehensive Early-Warning Methodology*. Berne, October.
- [8] Lederach, J.P. 1995. *Preparing for Peace – Conflict Transformation Across Cultures*. Syracuse University Press:47-70
- [9] Mansfield, E. D., & Snyder, J. (2008). *Democratization and civil war* (Vol. 5). Arnold A. Saltzman Institute of War and Peace Studies.
- [10] Malik, Ichsan 2005. *ikhtisar Model penyelesaian BAKU BAE*, Yayasan Titian Perdamaian,
- [11] Mishra, Satish (2000). *Systemic Transition in Indonesia: Implications for Investorconfidence and Sustained Economic Recovery*", UNSFIR Working Paper 00/06, Jakarta.
- [12] Mishra, Satish (2001). *History in the Making: A Systemic Transition in Indonesia*. UNSFIR Working Paper 01/02. Jakarta.
- [13] Samuels, Kristi (2006). 'Post-Conflict Peace Building and Constitution- Making', *Chicago Journal of International Law*, Vol 6, No.2.
- [14] Stone and Polly Rizova 2014. *Racial Conflict in Global Society*. Cambridge : Polity Press
- [15] van Klinken. 2008. *The Limits of Ethnic Clientelism in Indonesia*. *Review of Indonesian and Malaysian Affairs (RIMA)*, Vol. 42, No. 2, pp. 35-65.
- [16] Varshney, Ashutosh (2001), *Ethnic Conflict and Civic Life: Hindus and Muslims in India*, Yale University Press.