UTILIZATION OF INFORMAL SOURCES SYSTEM FOR STRENGTHENING *MANINGKAMU* FOR CONFLICT RESOLUTION IN THE HATUHAHA AMARIMA COMMUNITY IN HARUKU ISLAND, CENTRAL MALUKU REGENCY

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Abstract

The Social Welfare Source System can be values that already exist embedded in the community so that they can be explored and used to meet needs and solve social problems faced, including conflict resolution in the community. The Hatuhaha Amarima community, which has experienced repeated conflicts, ignores its own resource system and is not optimized by the local community. So far, conflict resolution has only been in the process of traditional ceremonies, namely maningkamu, and has not involved all components of the community so that they experience repeated conflicts. Therefore, in providing reinforcement to your maningkamu, there are several alternatives that can be used as a form of action that can complement the shortcomings or weaknesses of your maningmu as a conflict resolution effort. One such alternative is the informal sourcing system. This study aims to describe the benefits of informal sourcing systems in society and provide reinforcement for your maningkamu to contribute to conflict resolution with a qualitative descriptive research design.

The results showed that the contribution of the informal source system was used to strengthen the Hatuhaha Amarima community, namely the "maningkamu" custom, for conflict resolution. Values, Maningkamu which are rich in the characteristics of brotherhood, kinship, family ties, can be further optimized and contribute to permanent conflict resolution. According to Pincus and Minahan, the potential resources possessed can empower and optimize family values to unite all components such as friends, neighbors and people who are willing to help to solve a social problem, provide emotional support, affection, advice and information, and provide services. concrete, helping each other and helping in society. These values in addition to empowering the community, also have an impact on conflict resolution.

Introduction

Social conflict in society is now a threat that has the potential to disrupt the integrity and erode the spirit of nationalism. Conflict is a relationship between two or more individuals or groups who have or feel they have incompatible goals. This has given rise to differences of opinion, and can trigger conflict between residents and within community groups, [1]. Conflict is an essence of human life and development which has various characteristics. Several studies that examine conflict have been widely studied by analyzing various factors that cause conflict, including poverty and social competition, as well as alternative solutions [2, 3].

[4] reported that the trend of the number of cases of social conflict in Indonesia, in the period 2010 to 2015 tends to increase, namely 466 cases. This report is based on the results of a poll by the Multinational Corporation (MNC) Media Research, that the main factor in social conflict is a lack of tolerance which is marked by the low level of togetherness that is built between people of different socio-cultural backgrounds.

Several studies on conflicts such as separatist conflicts in Aceh and Papua, inter-group conflicts in Kalimantan, Central Sulawesi and Maluku have caused a lot of social segregation among community groups [5]. Conflicts that arise between the Dayak and Madura, that the social life of the Dayak and Madurese experience a lot of friction due to a lack of understanding between the two parties [6, 7]. This shows that the reality of conflict is so prominent and has guided the community (especially indigenous and religious communities) to enter a threshold of awareness of a new civilization *(new civilization),* namely the culture of brothers and sisters with a strong pattern of traditional, cultural and religious life. This living culture should be organized and managed, and carried out with a philosophy that is unique to the local indigenous community, such as in North Sulawesi with the motto "*katong samua basudara"* (we are all brothers and sisters)*,* or in Maluku, namely the philosophy of "*hidop orang basudara*" (living brothers), as well as other regions, as a form of local wisdom (*local genius*). These forms of local wisdom are certainly full of rich values of life as brothers. The living values of the brothers must bind, link and unite indigenous peoples in the reality of their rich differences. The living culture of the brothers is certainly guarded, nurtured and preserved by supporters of the customs and culture of their indigenous peoples. One of the empirical forms (as in Maluku) is found in theculture *pela-gandong.* Various traditional rites are always held regularly for the

process of preserving the living culture of the brothers, which can be seen in the forms of local wisdom, such as: the rite of *hot pela,* and *hot gandong* [8, 9].

Local wisdom generally maintains the integrity of indigenous peoples, so that it becomes an important concern in order to build and develop the life of a civilized society, which upholds cultural values, especially those with a humanist nuance. Local wisdom, in general, has become one of the important concerns in theera *post-modern*. Attention to the cultural values of a region arises as a result of the growing awareness of the gloomy side of modernity and by increasing criticism of the anti-human nature of it. Hence, there is often attention and consideration to return to traditional forms of social life that were abandoned or destroyed by modernization. Theera *post-modern* will show that there are considerations to rebuild community, reuse primordial social ties, revive primary groups and relationships [10, 11].

The reality of social conflict has had a fairly broad impact and the nature of the conflict is quite deep rooted. Because, it not only caused large casualties and material losses, but also the order of life, kinship, social segregation occurred, refugee problems for a long time, loss of livelihoods, unemployment, which results in an increase in poverty. Individually, it is felt that conflict has been proven to result in a loss of security, the emergence of fear in the community, damage to environmental relations, loss of property, loss of life and psychological trauma such as revenge, hatred, and antipathy that hinder the realization of general welfare. However, conflict basically leads the community towards changes in the social structure that are more robust and result in more integration between citizens [4]. The conflict that occurred in the Hatuhaha Amarima community also had a very deep impact on the entire order of community life, and the form of settlement was limited to the involvement of the Maningkamu indigenous community.

Thegroup or community *Nunusaku Human* in Central Maluku, including the Hatuhaha Amarima community, from the beginning has developed an organizational system and the organizational system is visible in the social, economic, legal and wisdom fields. The organizational system that developed in Maluku society, especially Hatuhaha Amarima, is a legacy of social life that has been built since the first humans in Nunusaku [4]. The resolution of conflicts within the Hatuhaha Amarima community, such as the internal conflict between Pelauw country, Kailolo country, Kabauw country, Rohomoni country, and Kailolo-Rohomoni country, was the Hatuhaha Amarima Lounusa conflict, which the community experienced for quite a long time, namely 1983 until 2012. The resolution of the conflict at that time was carried out using a local wisdom value approach, because thewisdom localof the community, namely the maningkamu cultural value, according to them, was the most powerful medium to find a solution in conflict resolution, even though the conflict had lasted for quite a long time [12].

Therefore, it is the Hatuhaha Amarima community who experience repeated conflicts, because their informal sourcing system is often ignored and not optimized by the local community. The informal source system itself is everything that can be explored, and utilized, utilized and developed, that, the existence of a resource system in society, can ensure the sustainability of a society, [12, 13]. In the source system approach, community members can play a role again or all existing problems can be resolved so that they do not interfere with the community. [14] sees that resource systems can encourage community members to be empowered and function socially again in society.

Resource systems in the community can be used and provide benefits that can be used by the community to meet needs and overcome existing problems.[10, 14, 15].In this regard, further said that groups in society can be involved as a source system. That the source system can be divided into 3 (three) important elements, namely; informal /natural elements, formal source systems, and community resource systems. In the Hatuhaha Amarima community where the community is a member, it can be used as a means to negotiate, mediate, and arbitrate in an effort to resolve the Hatuhaha Amarima conflict.

From understanding the elements of the Informal source system in the Hatuhaha indigenous community Amarima, namely "*maningkamu'*which is known as a strong traditional pattern of life, which contains the characteristics of brotherhood, kinship, kinship can provide adhesive values that contribute to conflict resolution. resolution conflict, because maningkamu has not been able to contribute in strengthening conflict resolution permanently. Therefore, with an informal source system to involve the cultural values of the Maningkamu in the Hatuhaha Amarima community, it can be used to provide reinforcement to the Maningkamu.

This study aims to analyze the informal source system, which can provide reinforcement to your maningkamu in conflict resolution in the Hatuhaha Amarima community so that conflicts can be minimized and even resolved.

Results and Discussion

Maningkamu as a form of conflict resolution efforts in the Hatuhaha Amarima community.

The Hatuhaha Amarima people have always maintained brotherly relations in social life. One way to maintain brotherhood is to carry out cultural traditions, in the form of traditional and religious events. These cultural traditions have been around for a long time. Although these cultural traditions are related to past events, they also have a good future meaning. The meaning of a good future is what we want to achieve through the implementation of traditional and religious events. In essence, the purpose of the implementation of these cultural events is so that the *children and grandchildren of* Hatuhaha Amarima do not forget history and always maintain the ties of brotherhood as a unit of Hatuhaha Amarima.[2, 12] states that the means to strengthen brotherly relations in the Hatuhaha Amarima community is through community rites. Rites, in the context of Hatuhaha Amarima, are always related to traditional and religious events, which by the Hatuhaha Amarima people are a form of Hatuhaha culture.

The Hatuhaha Amarima community has an agreement that every cultural event always gives its share or what is called *samama* at family events [4, 16]. This is an obligation. The reason is that giving *samama* is a way to maintain brotherly relations, or what is called *maningkamu.*

The term *maningkamu* means mercy. *[12]* describes the meaning of the term *maningkamu* this and explained that *maningkamu*philosophically contains three basic elements, namely:

1). *sadi,* meaning something that is not known, but exists or is called ego;

2). *wadi,* meaning something that is known, is everywhere;

3). mani, which means something already formed.

These three elements - *sadi, wadi,* and *mani* - are what ultimately give birth to human existence, and give rise to your *maningkamu.* Here's an illustration of your *maningkamu*:
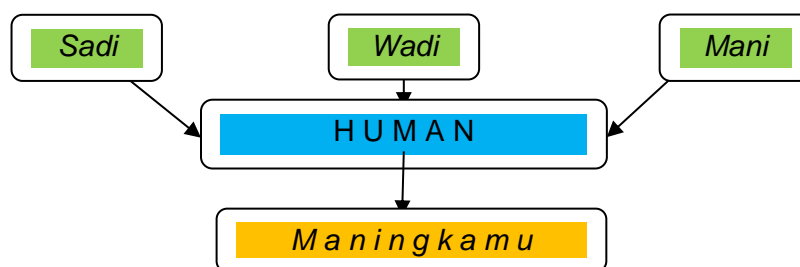

Figure 1. Illustration *Maningkamu* Hatuhaha Amarima

This illustration (figure 1) shows that humans are formed by three important elements, namely *sadi, wadi,* and *mani.* That is, there is an encounter between "something" that is not known, but exists, with "something" that is known and is everywhere, also with something that has been formed. This encounter resulted in the formation of a human who dwells in the womb. The uterus is where the human fetus is formed. The uterus is also a space for human growth and development from one human to the next during a certain period in a woman. Rahim became a symbol of brotherhood in the family system in Hatuhaha Amarima, which in Maluku people's terms is called *gandong,* or biological.

Maninganda, by itself, means to strengthen the ties of brotherhood as one *gandong,* which is born from one womb. *Maninganda* emphasizes kinship and kinship between one another in the unity of Hatuhaha Amarima. Families here are families in the *eye of the house* who have close relationships, forming a kinship from the descendants of the father, and or mother. Kinship, in this case, is a kinship member from *household* anotheror other soa, which is part of a certain kinship because of the marital relationship or the existence of a good relationship. awareness of *maningkamu* can inspire the community to act to resolve conflicts. This means that through *maningkamu* community, Hatuhaha Amarima gets reinforcement to perform conflict resolution. *Maningkamu*, by itself can contribute in strengthening conflict resolution. In this case, the Hatuhaha Amarima community appears aware of the cultural values of *Maningkamu,* in which they can overcome and resolve conflicts.

The Process of *Maningkamu*

[12] explains that the process of *maningkamu* occurs in two stages, namely: *pinan huai* (plate) and *samama riahahai* (innate from outside)*. Pinan huai* is a stage where there is a *delivery* (carrying a plate) that is inherited, brought by the children and grandchildren to the house *soa* during the month of maulid. This suggests that someone who is coming from house *soa* where it originated. This stage introduces children and grandchildren to the house *soa* where they come from. *Sanama riahahai* is a stage where activities take place to bring food ingredients in the form of bananas, rice, coconut, chicken, and other garden products. The food ingredients are brought to the house *soa's* by the children and

grandchildren in the *soa* . Your process is *maning* like this aims to introduce family ties in *SOA,* as well as strengthen brotherhood ties*.*

One form of maintaining your bond is *maningkamu* seen in the inauguration of peace between Pelauw and Kailolo. The conflict between the Land of Pelauw and the Land of Kailolo has occurred more than twenty years ago and continued in 2003, even occasionally reappearing. This kind of internal conflict often occurs, but the conflict cannot break the bond of your *maningkamu* ties*.* The conflict between Pelauw and Kailolo has been going on for a long time and has cost a lot of lives and property. Nevertheless, the conflict did not end in the breaking of your *maningkamu* ties*,* but always strived to resolve the conflict in order to create sustainable harmony.

In his dissertation, [12] stated that the Pelauw-Kailolo conflict could finally be ended through traditional and religious rituals on April 28, 2013, which was called the "Momentum of the Peaceful Living and Eating Patita Events Together between Pelauw-Matasiri and Kailolo-States. Sahapori".

Figure 2. The implementation of the Pelauw-Kailolo Peace Ritual

Each process of traditional and religious rituals to end the conflict in order to maintain the bond *maningkamu* as one *gandong* Hatuhaha Amarima

The ritual above (picture 2) shows the traditional elders slaughtering two white roosters. After slaughtering the two chickens, they are released in front of the mosque's yard. Jo Latupono (Pelauw Indigenous Head), at the Pelauw – Kailolo peace ritual, explained that if the two chickens were dead and their heads were pointing at each country (Pelauw and Kailolo), then this would indicate that peace has taken place sincerely, at the same time Pelauw-Kailolo was declared to have reconciled.

Evident in the theme of the inauguration of a peaceful life that, "We Bring determination and Hearts to Realize Peace and Peace the Essential in the spirit of fraternity and relationship *Maningkamu* both the State", in which the theme is reiterated brotherhood and *maningkamu* as the most essential in bringing about peace and tranquility, of course, including the harmony of living together as Hatuhaha Amarima.

Figure 3. Billboards for the Implementation of Peace in Pelauw-Kailolo
P. Haruku, Central Maluku

Figure 3 shows that *maningkamu* has always been the main emphasis in preventing conflict, overcoming conflict, and ending conflict. This is due to the hereditary awareness of the existence of the Hatuhaha Amarima people as *gandong*, namely brothers. *Maningkamu is* always carried out in every cultural event that takes place in the Hatuhaha Amarima community. Cultural events, such as *cakalele, aroha, cuci keramat (*sacred washing) or *ta'alasi,* weddings, and others are always accompanied by the process *maningkamu*. [4] states that one of forms of *maningkamu* the expanded is establishing new relationships with other communities outside of their own group. The new relationship is manifested in the bond *pela,* namely the traditional cooperative bond that binds several countries in the relationship.

Utilizing Informal Source Systems in order to Strengthening *Maningkamu*

Wisdom of *maningkamu* is often carried out through procedures for solving problems, including conflicts or disputes that have often occurred more or less in the last 20 years, conflicts have occurred repeatedly (country data 2021). In interviews with several traditional leaders in Hatuhaha Amarima, it was stated that conflicts that can be resolved with the collective will of the community, are mainly marked by activities in traditional procedures or ceremonies that are carried out, for example carrying out a "chicken-cutting" ceremony and each conflicting party " drinking chicken blood" with the intention that if there is a party who violates or repeats the act or problem or conflicts again, then that party bears all the risks by accepting "a curse or getting into trouble in his life, even his family". This effort by the community itself makes *maningkamu* an effective form and effort of conflict resolution, because conflicts that occur can be resolved but, at other times, the conflict still occurs even though each party is aware of the prohibition, but the conflict still continues.

Awareness *Maningkamu* fosters the attitude of traditional leaders and community leaders Hatuhaha Amarima to reduce conflict in various situations. Indeed, conflicts can be triggered again, and conflicts occur repeatedly, but these

conflicts do not lead to the recognition and breaking of the bonds of brotherhood born from one womb[12].

Based on the explanation above, the writer finds that there is a weak point, namely that *Maningkamu* has not been able to resolve the conflict permanently. This is because awareness of the *maningkamu* so far has not involved the five Hatuhaha Amarima countries in the implementation of the maningkamu ritual process . So far, the ritual *maningkamu* only occurs between Lands in conflict, such as Pelauw and Kailolo, or Kabauw and Rohomoni, or two other Lands. In interviews with traditional leaders, religious leaders, and community leaders, it turns out that there is a need for mutual awareness of the five Hatuhaha Amarima countries to sit down together, and make a joint decision to carry out theritual *maningkamu* against the five countries in Hatuhaha Amarima.

Thus, it is necessary to implement a source system involving all community components in Hatuhaha Amarima related to conflict resolution, especially with regard to the role of local wisdom of *Maningkamu.* Utilization of the informal source system in question is the social welfare source system that exists in the community so that the community can be helped and get out of the problems of social conflict that are often experienced. The source system intended is diverse, including the value system owned by the community concerned. According to Pincus and Minahan, informal or natural resource systems are formed because of the emotional and affectionate relationships among community members that are interwoven in society.

The existence of an informal source system should be seen as an interpersonal resource, which is related to interactions or relationships with fellow human beings, such as intimacy, friendship, brotherhood, and affection. M*aningkamu* itself is known as a strong pattern of indigenous life, and it contains characteristics of fraternal life, kinship, kinship. In addition, *maningkamu* can provide adhesive values that contribute to conflict resolution even though conflicts often occur.

The contribution of the informal source system tends to provide reinforcement and understanding that the Hatuhaha Amarima indigenous people who have local wisdom, namely "*maningkamu",* can be used for conflict resolution. Because by utilizing informal source systems such as maningkamu values, which are rich in the characteristics of brotherhood, kinship, family and adhesive values can be optimized and contribute to permanent conflict resolution. The involvement of informal resource systems, according to Pincus and Minahan, can empower and optimize family values, including to friends, neighbors and other people who are willing to help to solve a social problem, by providing emotional support, affection, advice and information, as well as providing services. concrete, help each other, or *persist* in society. These values besides being able to empower the community, also have an impact on resolving conflicts that do not only occur between countries or villages, but also outside the Hatuhaha Amarima community.

Conclusion

Based on the results and discussion, it is concluded that the contribution of the informal source system, by involving all aspects of community life by strengthening the maningkamu value, is more likely to provide reinforcement for conflict resolution that does not only occur between Lands, but also between the

Hatuhaha Amarima community and other countries (villages) outside Hatuhaha Anarima community.

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