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

Alce Albartin Sapulette[1], Andi Agustang[2], Muhammad Syukur[3]

[1]Makassar State University Postgraduate, Sociology Study Program
[2]Makassar State University Postgraduate, Sociology Study Program
[3]Makassar State University Postgraduate, Social Science Study Program

Abstract: The conflict of Maluku on 19 January 1999 had brought a tremedeous 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

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 trigerred 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,

Kei, Kailolo, Pelauw, Tulehu). Tamilouw village itself is not tied to Pela's relationship, but it is bound by the customs of the *waliwa* governing the relations of life between people (brothers). It was found in the Tamilouw region that there are 4 (four) hamlets namely Ampera, Yalohatan, Lateri and Meu. The oldest hamlet is Yalohatan (Tamilouw Kecil), because the process of the emergence of this hamlet coincides with the village of Tamilouw (Tamilouw Besar).

An interesting phenomenon that needs to be criticized is that the situation and condition of the social life of the people in Tamilouw Kecil (Yalohatan), before the Conflict, during conflict and post-conflict were characterized by the unity of life which is not influenced by the growing conflict issues. After the Maluku conflict, the people of Tamilouw Kecil (Yalohatan) still maintain a life of togetherness and harmony between them as brothers and sisters (waliwa). Cooperation and communication between adherents of religion, as well as religious institutions continue to work well.

It can be said that in the life of the people of Tamilouw Kecil (Yalohatan), the form of familial life and human relationships continues naturally and is agreed, inspired and applied in living together. This shows that the people of Tamilouw Kecil (Yalohatan) who have a cultural base in shaping the harmonious life among citizens in society, also have a relationship of trust between them. The interaction relationships created by mutual trust relationships have contributed to the strengthening of strong social solidarity, causing the community to be unshakable despite the many differences that they have, especially religious differences. Togetherness and harmony by building good relationships between each other without distinction of religion and ethnicity, able to foster, maintain and build security conditions in society, able to work together physically (build a place of worship (mosque or church), community meeting place and traditional houses), and can work together institutionally, according to Berger this is a reality formation by the community, which he calls the construction of social reality. According to him, social reality is a social construction created by individual. Individuals are free human beings who make connections between people with each other. Individuals become decisive in the social world constructed according to their will. Individuals are not victims of social facts, but as production media as well as creative reproduction in constructing their social world (Basrowi and Sukidin, 2002: 194).

What exactly is the force behind the reality of social conflict experienced by the multi-religious community in Tamilouw village, so as to be able to deal with and respond to social conflict in Maluku well? The researcher's assumption is due to the contribution of role and actors relation as the reinforcement of unity of social harmony of Tamilouw village in the middle of the Maluku conflict. Therefore, the researchers formulate the focus of the problem as follows: "How the construction of actors in the frame of diversity to achieve social harmony in the daily life of the people of Tamilouw village?

II.   THEORETICAL BUILDING

The supporting theories used to examine the focus of research on how the construction of actors within the framework of diversity to achieve social harmony in the daily life of the Tamilouw village is the social reality construct theory by Berger and Luckman. In addition, Habitus theory and the role of actors according to Bordieu and the concept of networking actors according to Lawang are also used in this research (2004: 62).

Berger and Luckman's theory about the construction of social reality are based on 3 (three) important terms namely externalization, objectivation and internalization. According to Berger & Luckman, externalization, objectivation and internalization are dialectic that runs simultaneously, that is, in the process of pulling out (externalization), so as if it is outside (object) and then there is a process of recall into (internalization) so that something to be outside is as if it were in a subjective self or reality. Understanding of objective reality is formed through the process of externalization and objectivation, individual is formed as a social product, so it can be said that every individual has the knowledge and social identity in accordance with the role of the institutional formed or played (Berger & Luckmann, 2013: 176).

The social construction of reality according to Berger and Luckman's idea provides an affirmation of action and interaction, in which the individual creates a continuously shared reality and shared subjectively (cf. Poloma 2004: 301). Berger-Luckman sees society as a human and human product as a product of society (Poloma, 2013: 302).

The social construction of reality can be understood from the perspective of the concept of Bordieu which is a struggle in the cultural arena, therefore Habitus is the mental or cognitive structure, which actors use to confront their social life. Habitus describes a series of trends that encourage social actors to act and react in certain ways. Habitus is a product of history, as a legacy of the past influenced by existing structures. Habitus as a product of that history, creates individual and collective action and thereby corresponds to the pattern of history. In Bourdieu's view, the condition of social life of society, Agent (actor) has a reciprocal relationship with structure, this relationship is causalistic because the structure can affect Agents and Agencies can also affect the structure. (Bordieu, 2010, 15-22).

According Lawang, in maintaining togetherness in society then it takes the existence of social capital. One of the core concepts of social capital is the network of actors. A network is a group linkage of people who commonly share the same attributes; And in this context, at the same time, one can be part of more than one network (Productivity Commission, 2003: 10).

III. METHOD

This research intends to understand the construction of sociocultural reality related to the role of actors and the identity of ethnicity which can be used as a strap on the environment of multi-religious communities in Tamilouw village of Seram Island, Maluku. Thus, the relevant paradigm as the basis of research is the constructivism paradigm, aimed at reaching consensus or at least the negotiating agenda, on issues and topics explaining the nature of research, Lincoln (in Denzin & Lincoln, 2009: 162). The research approach used is qualitative approach. This approach is chosen with the consideration that through qualitative approaches, the researcher can understand (verstehen) the processes, meanings and outcomes of cultural integration on multi-religious societies in the village of Tamilouw Besar and Tamilouw Kecil Seram Island.

This research was conducted in the village of Tamilouw Besar and Tamilouw Kecil, Amahai Sub District, Central Maluku District, Maluku Province. The data obtained in this research is data about the actors and and their identity. Key informants in this study consisted of, Indigenous leaders, religious leaders and community leaders. Data collection techniques used were observation, interview, snowball sampling technique and documentation study. The validity of data is done by using triangulation technique of source, method, investigator and theory (Denzin & Lincoln, 2011: 604-606). The data analysis technique used is the data flow analysis model (Miles & Huberman, 2007: 15-20).

IV. RESULT AND DISCUSSION

Actor construction in frame of diversity to achieve social harmony in the lives of tamilouw village of seram island, maluku

Tamilouw village is one the villages located in Central Maluku District, Amahai Sub District on Seram Island Maluku Province. Geographically, Tamilouw has a territory in which in the north it has border with forest conservation area, in the east it has border with Tehoru sub-district (Misa and Haya village), Amahai-Soahuku in the west, and Banda Sea in the south. From the socio-cultural background, Tamilouw village has a plural population. Plurality as a characteristic of Tamilouw village society is illustrated by a mixture of multi-religious entities such as Islam, Protestant, Catholic, Ethnic and other ethnic population coming from Java, Bugis, Makassar, Madura, Flores, Kei, Kailolo, Pelauw, Tulehu, and Saparua .

When the conflict occurred on 19 January 1999, Tamilouw village remained safe and untouched by the conflict, although geographically located adjacent to the neighboring villages that experienced conflicts such as: Amahai, Soahuku, Salamahu, Misa and Haya village. The following is the geographical position of Tamilouw village among conflict areas.
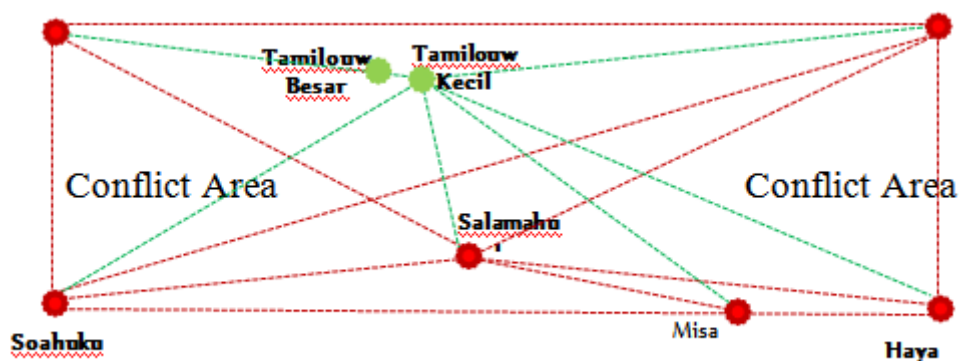
Remarks:

🔴 The red line is bias conflict villages

🟢 The green line is Tamilouw village that is not influenced by concflict bias, although there were issues and sound of conflict in the conflict bias neighborhood villages.

When the conflict occurred, the neighboring villages around Tamilouw came into conflict, a form of contention that took place including physical disputes: throwing, shooting, fighting strategies to achieve victory

---

or triumph, burning places of worship (Islam-Christian) such as burning mosque and church also burning people's houses.

Under such circumstances the Tamilouw village maintains the stability of social harmony despite the evolving issues that are destabilizing the defense system. Tamilouw village's situation remains safe and conducive, such a situation is due to the role and duties of actors as controllers. Every issue circulated in the community is discussed by the King (domiciled in the village of Tamilouw Besar) as head of village government, together with traditional elders and religious figures by involving the people from other hamlets within the territory of Tamilouw village. As the temperature of the conflict increases, based on the agreement of the King, religious leaders and community leaders, all children, women and elderly parents (of all religions) were evacuated to locations considered safe in forest areas in Tamilouw village territory, while all adult men keep watch in the village. The church, located in front of the Trans Seram Road in Tamilouw Kecil (Yalohatan), by mutual agreement, was dismantled and erected to the rear of Tamilouw Kecil (Yalohatan) village in order not to appear striking when seen by outsiders crossing the area at the time of conflict that could trigger a rise in the temperature of the conflict (Interview with Mr. Ismail Pawae (Imam Masjid Yalohatan), Rev. Yona Aponno (Chairman of the Yalohatan Congregational Council), Mr. Masila Tam Waleuru (Head of Dusun Yalohatan), Mr. Sukardi Tomagola the King of Tamilouw village), Mr. Cali Waleuru (Yalohatan Landlord) (March 13, 2017).

The conflicting conditions in which Tamilouw village is free from the biases of neighboring villages' conflicts were due to the fact that actors control conflict situations through joint duties and responsibilities as a universal agreement. The role of actors in maintaining social harmony during conflicts occurs as described below:

Table 1. The role of actors in tamilouw village, seram island, maluku in maintaining social harmony during conflict

No	Actor	Concencus responsibility	Role
1.	Village leader (the king)	Responsible for the government of the village	Maintain and control the security situation and regulate the distribution of food for the people of Tamilouw village
2.	Religius Leaders	Perform worship and religious activities	Maintain and Control the people / congregations not to be provoked by issues of conflict.
3.	Indigenous Learder	Perform activities related to traditional ceremonies.	Together with Tamilouw village's government staff maintain the internal security of Tamilouw village
4.	Community leaders/elders	Assist the head of the village toconduct government programs	Together with head of the village, religous and indigenous learders to maintain security, control the situation and conflict issues that threaten harmony and peace in Tamilouw..

V. DISCUSSION

The construction of the research perspective on this part of the discussion, provides an explanation of two important aspects of how the construction of actors in the social and cultural society of Tamilouw village is concerned with universal matters and how combat in the socio-cultural arena (Maluku Conflict) requires actors to fulfill certain interests in producing a condition of a universal or conducive condition at the time of the Maluku conflict within the Tamilouw village. The position and interests of the actors through this explanation refer to the related parties in the socio-cultural society of Tamilouw village who persist in maintaining social harmony during the Maluku conflict in Tamilouw village among others Government (village leader), Religious, Indigenous and Community Leaders.

Actors' action in maintaining social harmony during the 1999 Maluku conflict, particularly in Tamilouw village were not the implementation of a rule or adherence to a set of rules based on the principles of government institutions. Actors in the Tamilouw village society during the conflict Is not an automata that runs only by rules like clocks, obeys mechanical laws that are not understood in its most complex games such as matrimonial exchanges or ritual practices, but actors apply the inseparable principles derived from a generative habitus that is the system of dispositions (Bordieu, 2011: 14-29). The real relationship of the actors that occurs is a partial non-theoretical relationship and grounded with the social world that is theory about the relationship of experience bias.

The battle situation in the Maluku social-cultural arena (conflict) in Tamilouw village demands that the actors to position themselves as the advocates of universality, meaning that the actors are not discriminating, defending the majority and ignoring the minority. Actors encourage historicalism to reach its ultimate limits with some kind of radical doubt to see what it must be. Actors are driven with personal awareness because they are tied to the experience and entire life history. The real experience of actors when interacting makes social contact and contributes to the development of social reality mentally and praxis. Actors obey the rules when the interest to obey them outweighs the interests of not obeying them. The following is a model of actor relations in maintaining social harmony during the conflict that occurred in Tamilouw village, Seram island-Maluku.
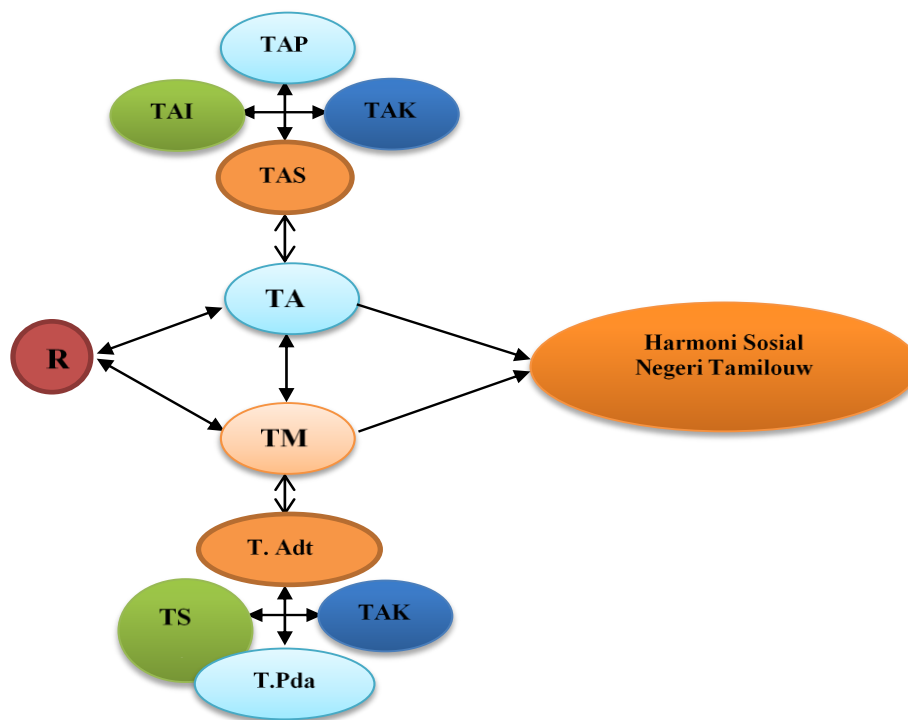

Figure 1. Actor relation In maintaining social harmony during conflict in Tamilouw village, Seram island.
Actor relation description:

R : King of the Tamilouw Village
TA : Religious Figure
TAP : Protestant Figure
TAI : Moslem Figure
NO : Catholic Figure
TAS : Tribe religion figure
TM : Community Leader
TS : Elders
T.Adt : Customary learder of Tamilouw village
T.Pda : Youth Leader

The actor relation model as shown in Figure 1.1 shows that the involvement of various actors in the Tamilouw village society in carrying out their respective roles and interests that differ from one another but contributes to the common good, namely the integrity of social harmony. There are three main actors in socio-cultural society in Tamilouw village namely Tamilouw village's king, religious figure and public figure. Although each actor has different territory and boundaries of work agreement but in the implementation of their works, they work together and support each other in maintaining the harmony of life. These actors act and work when conflicts outnumber their work areas, meaning that actors are able to adapt themselves between conflict situations and rescue actions. This action occurs because the actor has social capital that is networking. A network is a group linkage of people who commonly share the same attributes; and in this context, at the same time, one can be part of more than one network (Productivity Commission, 2003: 10). Lawang, (2005: 62), the

network of actors in the context of social capital as an attempt to maintain social harmony is described as follows:

(1) There are bonds between nodes (fellow actors) connected to the media (social relations). This social relationship is bound up with trust, may be in strategic form, may also be in a moralistic form. Trust is maintained by the norms that bind the two sides.

(2) There is work between nodes (people or groups) that through the media of social relations into a cooperation, not work together. Bilateral symbiotic confidence and interpersonal trust fall into this category.

(3) Just as a net (which does not break) the work intertwined between the vertices is sure to hold the load together, and can even "catch more fish". In this case the analogy may be less clear and precise, because the network in social capital can occur only between two people only.

(4) In the network there is a bond (knot) that cannot stand alone. In fact, if one node breaks, the whole web cannot work anymore, until the node is fixed again. All the vertices become one unity and a strong bond. In this case, the analogy is not entirely appropriate, especially if the person who forms the network is only two.

(5) Media (yarn or wire) and nodes cannot be separated or between persons and their relationships cannot be separated.

(6) The bond or device (node) in social capital is the norm governing and maintaining how its bonds and media are fostered and maintained.

The social harmony of the village of Tamilouw, although in conflict areas remains intact because it is influenced by the actor's position and the social distance of the actor and the geographical distance, it can be said that the more actors are close to each other the more common traits they have and vice versa the farther away the actors in the conflict space the less common the nature of possessions. "Spatial distance on paper corresponds to social distance. Actors who occupy a similar or adjacent position placed in a similar condition will be subject to similar conditions and therefore have the opportunity, the opportunity to have the same dispositions and interests and ultimately produce the same practices. The disposition gained in the occupied position implies a self-adjustment with another position called the *sense of one's place* (the attitude of self-recognizion about each one's place). The interaction of this attitude is called the attitude of understanding and humble to remain in its position (Bourdieu, 2011: 168-170).

VI.   CONCLUSION

From the findings of the data, the analysis and discussion it can be concluded that social harmony maintained in the socio-cultural society of Tamilouw village, Seram Island -Maluku, although in the middle of the Maluku conflict is the result of the reconstruction of three main actors namely Religious Figure, Community Figure, and the King of Tamilouw village. These three actors have networks or ties of trust nodes, work strategies and rules of the norm. The role of the actor in the socio-cultural society of Tamilouw village 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 (self-recognition of where one is). Reconstruction of actors' roles and relations is manifested through crossing the responsibility to create or "to bring justice" that is to apply codified justice according to codified rules.

REFERENCES

[1].   Anonim, *Indonesian Social System* (Jakarta: Rajawali Press, 1988).
[2].   Anonim, *Social Commentary on the Realities of the Treatise on Sociology of Knowledge* (Jakarta: LP3ES, 1990).
[3].   Anonim, *Choses Dites, Description & Thought* (Yogyakarta: Kreasi Wacana, 2011).
[4].   Anonim, *Sociology of History, Theory and Methodology* (Yogyakarta: Pustaka Pelajar, 2015).
[5].   Basalamah, H, *Interaction Process Salam Sarane Pascakonflik Maluku*, [Online], from www.tahkimjurnalsyariah.wordpress.com, accessed on November 17, 2016).
[6].   Basrowi, and Sukidin, *Research Methods of Micro Perspective: Grounded theory, Phenomenology, Ethnometodology, Ethnography, Dramaturgy, Symbolic Interaction, Hermeneutics, Social Construction, Discourse Analysis, and Reflection Methodology* (Surabaya: Scholar, 2002).
[7].   Diah, *Religious Conflict in Ambon*, [Online], from www.diahsocialone.blogspot.com, accessed on November 18, 2016).
[8].   Elfrian, *Bloody Conflicts Ambon Maluku*, [Online], from www.elfrian.blogspot.com, accessed on 19 November 2016).
[9].   Firman, H, *Ethnic Riot in Ambon 1999*, [Online], www.hendrikofirman.wordpress.com, accessed on November 17, 2016).
[10].   Guntur, *Ambon Conflict Analysis*, [Online], from www.guntur6192.blogspot.com, accessed on November 18, 2016).

[11]. Larence, Neuman W, *Social Research Methodology, Qualitative and Quantitative Approach* (sJakarta: Indeks, 2013).

[12]. Lawang, R. M. Z, *Social Capital in a Sociological Perspective - An Introduction* (Jakarta: FISIP UI Press, 2004).

[13]. Matthew, Miles B, and Michael, Huberman A, *Qualitative data analysis, Source Book About New Methods* (Jakarta: UI Press, 2000).

[14]. Maula, *Knowing the Ambon Riot Pattern 1999*, [Online], form www.maula.farlydetrias.com, accessed on 20 November 2016).

[15]. Nasikun, *Indonesian Social System* (Jakarta: CV. Rajawali, 2011).

[16]. Norman, Denzin, and Linccoln, *Handbook of Qualitative Reseach*, (Jakarta, Pustaka Pelajar, 2011).

[17]. Paul, Johnson. D, Sociological Theory: Classical and Modern, (New York, Macmilan, 1994)

[18]. Peter, Berger, and Thomas, Luckman, *Social Commentary on the Realities of the Treatise on Sociology of Knowledge* (Jakarta: LP3ES, 2013).

[19]. Piere, Bourdie, *Culture Production Arena, A Study of Cultural Sociology*, (Yogyakarta: Kreasi Wacana, 2010).

[20]. Pieris, J, *Maluku Tragedy: A Civilization Crisis*, [Online], www.books.goegle.co.id/MalukuTragedy, accessed on 16 November 2016.

[21]. Poloma, M. Margaret, *Contemporary Sociology*, (Jakarta: Raja Grafindo Persada, 2004).

[22]. Productivity Commission, Social Capital: Reviewing the Concept and Its Policy Implications, Commission Research Paper, Commonwealth of Australia from http://www.ala.asn.au/news/HumeEvaluationReportfinal2005.pdf accessed on 11 May 2017.

[23]. Shihab, A, *Mainly Security Factors*, [Online] www.tempo.co/read/news/2001, accessed on 16 November 2016.

[24]. Usman Sunyoto, *Community Development & Empowerment* **(**Yogyakarta: Pustaka Pelajar, 2009).