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To: <mesutmustaqim23@gmail.com>

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Date: Sen, 9 Nov 2020 pukul 07.40
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Dari: **Fransina Matakena** <matakenafransina@gmail.com>
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The Self-Concept of *Ale Rasa Beta Rasa* in the Orang Basudara Community in Ambon (Studies on the Community of Passo and Batumerah Country)

Fransina Matakena^{1,*}, Aholiab Watloly¹, Andi Agustang², Arlin Adam² and Andi Alim²

¹ Faculty of Social and Political Sciences, Pattimura University, Indonesia

² Faculty of Social and Political Sciences, Makassar State University, Indonesia

Abstract: Ambon city is known as a city with diverse cultural wisdom. Local wisdom has moral values that are always taught from generation to generation by the Ambonese community orally or in writing. In Maluku culture, there are strong territorial ties to Genolosis in resolving conflicts or social structures built by ancestors to bridge differences in Maluku. One of the efforts to care for the Maluku community's social order is to revive the concept of *ale rasa beta rasa* in the orang Basudara community. The idea of "*ale rasa beta rasa*" is a manifestation of a cognitive effort by the Moluccans to create a harmonious, safe, and peaceful brotherly relationship. This research aims to analyze the implementation self-concept of *ale rasa beta rasa* in the orang Basudara community. This research uses a descriptive qualitative method—research location in Ambon City in the Study of Passo and Batumerah Community Communities, Maluku Province. Data collection was carried out by observation, in-depth interviews, and or focused group discussion (FGD). The research results show that *Ale (you) taste beta (I) feel* a concept that sociologically contains deep meaning for the Ambonese community. There are philosophical values in the expression *Ale Rasa Beta Rasa*. The value content is not only material for thought, but in the form of daily praxis to respect, feel, and carry out customary sacred duties. The values of *Ale Rasa Beta Rasa* function entirely and totally in carrying out the development of the life of the Basudara in Maluku. These values can operate functionally in building harmony, peace, progress, and the welfare of the Maluku nation's children. *Ale* and *Beta* have not only a communicative textual function but also a taste function as an expression of the heart and spirit of brotherhood. *Ale rasa beta rasa* becomes a means of reconciliation for conflicts between siblings. There is a content of philosophical values in the expression *Ale Rasa Beta Rasa*. it's just that the valuable content is still thoughtful and is manifested in everyday behavior to share, feel, and carry out sacred traditional events. There is a relationship between the values of *Ale Rasa Beta Rasa* and the self-concept and life context of the Basudara in Maluku, especially in the *Pela* relationship between Negeri Batumerah and Passo.

Keywords: Self-Concept, *Ale Rasa Beta Rasa*, Basudara Community.

1. INTRODUCTION

Indonesian society is very heterogeneous in ethnicity, language, customs, culture, and religion. Differences in ethnicity, culture, traditions, religion, race, gender, social strata, and political alliances are inherent in Indonesian society (Zuriah, 2012: 170; Danoebroto, 2012: 95). These conditions encourage the dynamics of mutual interaction and cooperation in the life of the nation and state. On the other hand, the choice of democratic life and reform can cause disharmony (conflict) to occur in the country, especially if the community is weak in managing harmonization. Maluku is one of the largest archipelago and multicultural areas in Indonesia. The Maluku region itself as an archipelago has different cultures and sub-cultures. These differences indicate the existence of cultural diversity that reflects each region's cultural characteristics or each island.

Maluku, a cosmopolitan society at the center of meeting for various cultures and world civilizations, can

be seen from the diversity of clans or *fam* in Maluku. The history of Maluku civilization has always been associated with communal conflicts between ethnic groups between groups, the struggle for space, and the expansion of power.

Maluku, especially Ambon, is one of the areas that maintain tolerance and harmony with a population of 50% Christian and 50% Muslim. In the past, conflict of differences was not a problem in Maluku because of very strong communication. Differences are almost imperceptible. This multicultural reality in Maluku is a historical necessity. There are various tribes and sub-tribes in Maluku, known as indigenous peoples, such as the Ambonese, the Seram people, the Kei people, the Buru people, the Lease people, and others. (Ajawaila, 2005). In Maluku culture, there are strong territorial ties to Genolosis in resolving conflicts or social structures built by ancestors to bridge differences in Maluku. Eastern Indonesia provides an example of a culture that may be understood more as part of an older Austronesian heritage than a legacy of newer Indian cultural character (Andaya, 1993). society generally has a kinship system that reinforces self-identity. Self-awareness with a kinship (customary

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Genealogy) of the children of the Maluku archipelago was then solidly built into a shared self-concept, namely the Basudara (we are all siblings) self-concept, which marked the birth of a new habitat, namely the original habitat of Maluku children as Basudara which is lived and implemented as local wisdom. The study of the philosophy of orang Basudara life is an effort to explore the view of life inherent in the lives of Maluku people (Watloly, 2012). The small community and government's social life is realized as a manifestation of the culture of siblings who practice the meaning of the "ale rasa beta rasa" view of life in life. The local expression of the Maluku people, Ale Rasa Beta Rasa, is a cultural expression that has been treated as a cultural identity. In general, an identity tends to be a boundary that negates humans who come from other groups because of their identification function. Based on this function, cultural identity also creates a distinction between an insider and an outsider. The life patterns of various customary countries have brotherly relations such as Pela or Gandong in Central Maluku. The traditional lands of Passo and Batumerah in Ambon are two expected countries with cultural genealogical kinship relations. The entire population of Passo country is Christian, and Batumerah has a Muslim population. The two communities of children in this country have been together for years, even since their ancestors. The Ale Rasa Beta Rasa philosophy's implementation is thought to be the moral basis used as a rule to care for the brotherhood. This study aims to analyze the value of the philosophical meaning and self-concept of ale rasa beta rasa in Orang Basudara.

2. LITERATURE REVIEW

2.1. The Existence of Local Languages

Language essentially has two main functions: first, as a means of communication between humans, and second, it is a cultural means that unites groups of people who use the language. We can call the first function a communicative function, and the second function a cohesive or integrative function. This means that language is the most effective communication tool to convey ideas, thoughts, intentions, and goals to others. According to Keraf and Chair (Rismawati *et al.* 2001), language is a system of symbols in the form of sound, is literary, used by the community to work together, communicate, and identify themselves.

Besides, language is an aspect of culture; one of the cultural manifestations, language, has a crucial role in human life. In every culture, language is a necessary

element found in society—the diversity of languages, both in a broad scope of international, national languages. Language is also used as a means of expressing ideas and thoughts. That way, language is a communication tool and a tool to understand the content of the communication itself—a conversation among people, including scientists to natural phenomena and cultural phenomena. Humans use the language according to what they know and feel to convey ideas or receive ideas, complain, respect, make friends, or express hostility from others. Thus, the way people express ideas is related to issues outside, such as awareness of social status and traditions that apply and are enforced.

Through known language, ideas and thoughts are formulated into a series of linguistic concepts. Concepts can be in the form of words or terms (construct). The trace of the diversity of the children of Maluku country shows a harmonious interaction. For the ancestors of the Maluku people, religion is not just an empty revelation without a form, but it is internalized through an order of cultural wisdom, which in turn will lead people to a continuous peace process. In the socio-religious context, pluralism in belief is an effective means of living togetherness. The dynamic also led to the formation of the Salam-Sarane religious pattern as a species of "religious life" unique to the people of Maluku. However, it must be understood that Salam-Sarane is not a religion, but a way of life for religious people in the context of the religions of the Basudara. Salam (Islam) remains with the devotion of faith, as well as Christian.

3. METHOD

This study used a constructivist paradigm. This paradigm is associated with several considerations, namely ontologically (the nature of reality), a social construction. Reality is the result of mental construction from individual social actors so that reality is understood in various ways and is influenced by experience, context, and time. The research was designed qualitatively with the ethnographic method of communication because it may explain, explore, and develop relationships from the categories and data. Researchers investigate patterns of behavior, language, and actions of a cultural group in a natural environment over a period, often involving observation and interviews (Creswell, 2016). The characteristics of ethnographic field research are holistic, integrative, and qualitative analysis so that the primary data collection techniques are participatory observation, open and in-

depth interviews (Creswell, 2016). The first stage in this research was to explore the location and pre-research from August to October 2019. The location assessment was carried out through pre-research, namely visiting the Passo and Batumerah Community. The type of data in this study consisted of primary and secondary data. Data collection techniques in qualitative research include observation, interviews, documentation, and visual images (Creswell, 2016). The needed was collected and was done through face-to-face interviews and telephone. Interviews were also conducted in groups to confirm a theme that is a shared meaning of community. Observations were made to participate in the socio-economic life of the people of Passo and Batumerah people. This method of collecting data can be applied by researchers to confirm informants' answers from previous interviews. Also, a Focus Group Discussion (FGD) was conducted after all primary data, and some secondary data had been collected. FGDs were conducted with government policymakers and several traditional and community leaders.

4. RESULT AND DISCUSSION

4.1. The Existence of the Term Ale Rasa Beta Rasa

Culture is not an independent variable but is always influenced by other factors, such as geography, climate, politics, and historical behavior (Huntington 2004). The thought of the language "ale rasa beta rasa" should be a culture. Because behind the language expressed, there is a deep meaning motivating someone or a group of people to do something. The meaning of "ale rasa beta rasa" when translated into "ale happy beta happy (you happy I am happy)" ale tricky beta hard "(my dictionary is difficult)." "Ale rasa beta rasa is material-based local wisdom of Maluku people and the ideal of civil society's dynamics, one of the pillars of a healthy community.

The term Ale Rasa Beta Rasa (You think I think) is not that strong (popular) in the language games of the Maluku indigenous people, in general when compared to the term; Hidop Orang Basudara, Laeng Lia Laeng (others pay attention to others) who are so widely known. With such a foundation of thinking, the concept of ale rasa beta rasa as an understanding of the Maluku people's culture contains a meaning system because it reflects the collective thinking pattern or the logical structure of the Maluku people (Watloly, 2012). The concept of "ale rasa beta rasa" manifests a cognitive effort by the Maluku people to create harmonious, safe, and peaceful brotherhood relations.

Habits involving each other between two different ethnicities, two tribes, different religions, or even more than several ethnic groups and religions can be maintained throughout people's lives (Ruhlessin, 2007). As a pearl of local cultural wisdom, this habit grows, develops in the order of social life, is continuously guarded and maintained. aAe rasa beta rasa "is a means of reconciliation for conflicts between Maluku people, so that media for peace can be built in the awareness of" ale rasa Betarasa "as brothers and sisters (Ruhlessin, 2005). Ale (you) rasa beta (I) think is a concept that sociologically implies deep meaning for Maluku people. As a cultural definition, "ale rasa beta rasa" is a meaning system that provides motivation and understanding of why people do something. The expression Ale Rasa Beta Rasa can be said to be local cultural wisdom that has been preserved throughout the history of community life in Maluku. Habits that involve each other between two different ethnicities, two ethnicities, between different religions, or even more than several ethnic groups and religions, can be maintained throughout people's lives (Ruhlessin, 2007).

As local cultural wisdom, this habit grows, develops in social life, is continuously guarded and maintained. "Ale rasa beta rasa" conceptually contains a profound meaning about awareness or what is understood as "common feeling". Therefore, whatever the main motive of society's actions is something that leads to the happiness of life and its members' comfort. Life's happiness is based on human values such as the same fate, togetherness, masochist/cooperation, and others. "Ale rasa beta rasa" means the awareness of mutual compassion, a life that understands each other, understands, and accepts what is felt by each other (Jhon, 2005).

For the indigenous peoples of Negeri Batumerah and Passo, Ale Rasa Beta Rasa is more of an inner atmosphere (feeling) and provides assertiveness and certainty of the life patterns and traditions of Laeng Lia Laeng. That the life of the Orang Basudara is not only stored in their collective memory but must become a sense of togetherness from time to time. What is felt or experienced by fellow brothers must be felt empathetically by the other siblings (to feel each other) as a real character, disposition, or sacred life character. The words of Hidop Orang Basudara, Laeng Lia Laeng, Ale Rasa Beta Rasa, are a series of units that mutually interpret and complement each other, both in logical patterns (customary logic) and in patterns of behavior or life plays. For the indigenous peoples of Negeri

Batumerah and Passo, Ale Rasa Beta Rasa is more of an inner atmosphere (rasa) to provide assertiveness and certainty of patterns and traditions.

4.2. Ale Values Rasa Beta Rasa in Pela Batumerah-Passo Relationship

Culture is the result of human creation, and the values in that culture (cultural values) become the driving force for humans to engage in activities. As a result of social work, culture automatically opens up space for appraisal and correction of the implementation of these values and the assessment and correction of the strength of the application of these values for the benefit of society. In Maluku, the position of cultural values, which is very local and is only limited to a free statute that is vulnerable to clashes, locality-based on ethnicity and religion becomes a building that triggers a conflict between communities (Waileruny, 2010).

The life of the people of Maluku, which is full of love, security, and peace in social, economic, political, will be created well if the language expression "ale rasa beta rasa" is further enhanced. The philosophical meaning of the language expression "ale rasa beta rasa" (you think I think) can give the public awareness about the meaning of brotherhood. The kinship relations that are built by the community if not realized from the aspect of taste, such as the meaning of "ale rasa beta rasa," which is a feeling that appears as an awareness of the same fate, agreement, solidarity, solidarity, and helping to achieve the happiness of living together, it will disappear. Kinship or togetherness that is built

Thus, the expression of the language "ale rasa beta rasa" as a culture energetically gives a spirit for forming a harmonious and harmonious character of Maluku society in social or public spaces. Likewise, to prevent individualistic lifestyles, the language expression "ale rasa beta rasa" needs to be presented during Maluku society. The language expression "ale rasa beta rasa" can be a medium of reconciliation for character building for the community during the conflict and the prevention of conflict if interpreted functionally in the Maluku people's socio-cultural life. The language expression "ale rasa beta rasa" can encourage the creation of pro-human development as a whole. By maintaining the expression of the language ale rasa beta rasa as local cultural wisdom, character education for the nation's children can be developed, ultimately leading to the creation of stability, defense, and security.

According to Brennan, at all. (2014) that local culture is an identity for society and citizens. This identity facilitates an understanding, tradition, and values to enhance welfare and contribute to building a sense of togetherness and solidarity. Regardless of economic problems or political conditions, local culture can function as a valuable tool in shaping potential effectiveness to develop social values in society. In the perspective that exists in the expression ale rasa beta rasa, Maluku people should contribute to forming a national habitus in which everyone is committed to sharing joy, sharing burdens, and building a sense of belonging in developing Indonesian society. It means that Maluku people must also open their perspectives to develop their cultural views to embrace others.

It is also recognized that the values of Ale Rasa Beta Rasa can operate in various lines of life. For example, in a social context, the values of Ale Rasa BetaRasa can serve as an adhesive and unifying tool for the Orang Basudara life. The values of AleRasa BetaRasa make them strengthen and restore and encourage them to support each other and share each other. In the political field, the values of Ale Rasa BetaRasa in the Pela Batumera-Passo relationship support each other in the context of political consideration and decision making. In the economic field, the values of Ale Rasa Beta Rasa guide them to mutual welfare, both personally and in the country. For example, in the past, Basudara in Batumera Country could be associated with Passo to collect sand or excavated material C to sell to improve the welfare of life. Likewise, those in Passo's country can contact Basudara in Batumera Country to smoothly and safely carry out their duties of looking for a bus driver or selling and doing business activities.

The culture of the Moluccans that illustrates the values of brotherhood is the relationship between Pela and Gandong. Pela is defined as "a relationship between one country and another country on another island and sometimes adheres to a different religion." Meanwhile, Gandong means "younger brother." For example, in Negeri Batu Merah, Sirimau Subdistrict, Ambon City, has maintained the culture of pela Gandong with Negeri Passo and Negeri Ema, especially in commemorating religious holidays. Robert Bellah (1970: 36) understands and explains tradition as a central factor for achieving stability and social growth. Tradition functions as an inclusive and integrative force. The relationship between siblings is the most basic form of this bonding (pela). Such a background has led to a pela alliance. The number of association

members is known as two countries (villages) or multi nations (Ritiauw, 2008: 2; Tutuhaturunewa, 2010: 2; Malatuny and Ritiauw, 2018: 36).

4.3. Content of Ale Beta Rasa in Self-Formation and the Context of Orang Basudara Life

The reality of daily conversations among the people of Maluku (supporters of adat and the existence of Maluku children), there are two versions of the words Ale and Beta, which can mean single or plural Ale as well as Beta, which can also mean singular or plural as a form of personal or communal representation of the Basudara people. The practice of using the words Ale and Beta must be understood in the context of the meaning of speech or conversation between Maluku people. The word can have a singular meaning (interpersonal) and can mean plural (between communities) in a total (physical or metaphorical) sense.

The words Ale and Beta have not only a communicative text function but also a taste function as an expression of the heart and spirit of brotherhood. The philosophical values contained in a study of works of art, for example, are the dimensions of metaphysics, ethical values, aesthetic values, social philosophy, religious values (Kaelan, 2012). The life of the people of Maluku, which is full of love, security, and peace in social, economic, political, will be created well if the language expression "ale rasa beta rasa" is further enhanced. The philosophical meaning of the language expression "ale rasa beta rasa" (you think I think) can give the public awareness about the meaning of brotherhood. The kinship relations that are built by the community if not realized from the aspect of taste, such as the meaning of "ale rasa beta rasa," which is a feeling that appears as an awareness of the same fate, agreement, solidarity, solidarity, and helping to achieve the happiness of living together, it will disappear. Kinship or togetherness that is built. Thus, the expression of the language "ale rasa beta rasa" as a culture energetically gives a spirit for forming a harmonious and harmonious character of Maluku society in social or public spaces. Likewise, to prevent individualistic lifestyles, the language expression "ale rasa beta rasa" needs to be presented during Maluku society. The language expression "ale rasa beta rasa" can be a medium of reconciliation for character building for the community in conflict and the prevention of conflict if interpreted functionally in the Maluku people's socio-cultural life. The language expression "ale rasa beta rasa" can encourage the creation of pro-human

development as a whole, by maintaining the language expression of ale rasa beta rasa as local cultural wisdom. Social cohesion exists in both communities. As expressed by Colletta *et al.* (2001), social cohesion is the glue that unites society, builds harmony and a social spirit, and is committed to achieving common goals. In pluralism, it explains that a democratic society is only possible when people are aware of the facts of differences in society and are also aware of a joint will that cannot be reduced to the majority's will. Batu Merah Village is the center of settlement where most of the population is Muslim in Ambon City. During the bloody Ambon conflict (between Islam and Christianity), Batu Merah was the hottest conflict area, and at that time, many houses and houses of worship such as churches and mosques were destroyed by fire. In daily life, people in Batu Merah are bound by the Pela and Gandong agreements as their culture. Muslims and Christians are fully aware of the differences between them that touch both religious backgrounds and historical backgrounds, which are dark about the relationship between the two (Ruhlessin, 2005 Malisngorar, and Sugiswati, 2017). Visiting each other and giving greetings at Christmas has been a tradition passed down through generations in Ambon. Residents call it "pi hold hands". The term is a manifestation of the philosophy of one feeling and togetherness inherent in the life of the Maluku people

5. CONCLUSION

In Maluku culture, there are strong territorial ties to Genolosis in resolving conflicts or social structures built by ancestors to bridge differences in Maluku. One of the efforts to care for the Maluku community's social order is to revive the concept of ale rasa beta rasa in the orang Basudara community. There are philosophical values in the expression of Ale Rasa Beta Rasa. These values are not only material for thought, but in the form of daily praxis to respect, feel, and carry out customary sacred duties. The values of Ale Rasa Beta Rasa function entirely and totally in implementing the life development of the Basudara in Maluku so that these values can operate functionally in building harmony, peace, progress, and the welfare of the children of the Maluku nation. The expression ale rasa beta rasa" (you think I think) can become a medium for character building reconciliation for communities amid conflict, and deters the occurrence of conflict, if interpreted functionally in the socio-cultural life of the community Maluku.

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