

Border Conflict Settlement Strategies between the Negeri of Tihulale and the Negeri of Rumahkay In Seram, West Central Maluku, Indonesia

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Abstract: The research aims to determine the concept of conflict resolution between Tihulale Negeri and Rumahkay Negeri. The research was conducted by qualitative method with interactive model analysis techniques. Informants are determined through purposive sampling techniques. The data used in the form of primary data obtained through indepth interview, focused group discussion, as well as observation and secondary data. The results showed that the conditions supporting the emergence of conflict between Tihulale and Rumahkay negeri are strongly related to the borders of the negeri or village. The results of the research obtained provide recommendations with conflict peace strategies that are through a customary approach, because the disputed land belongs to indigenous peoples. In addition, both the negeri of Tihulale and the negeri of Rumahkay, with the organizational structure of the negeri and its functions must be able to contribute, by campaigning on the importance of peace and establishing brotherhood.

Key words: Conflict, Tihulale Negeri, Rumahkay Negeri, Settlement Strategy.

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I. BACKGROUND.

Indonesian society is a compound society with a variety of cultures, tribes, religions that directly become peculiarities or wealth in Bhineka Tunggal Ika that upholds the values of togetherness. This is evident in certain areas where there are bonds that can then unite the various parts into a means of building relationships in the frame of brotherhood. But in the fostered fraternal relationship it also does not escape from various problems that can cause divisions in society. The split then persisted and resulted in segregation of settlements. Segregation is what can unwittingly lead to the emergence of seeds - seeds of social problems between individuals, between groups or even between countries.

From a legal perspective, a dispute is a matter between two or more people in which the two dispute a particular object. This happens because there is a misunderstanding or difference of opinion or perception between the two which then causes legal consequences for both (Limbong, 2012: 48). Based on the decision of the head of BPN RI No. 34 of 2007 concerning technical guidelines for handling and solving land problems, land disputes are differences in value, interest, opinion or perception between individuals or legal entities regarding the status of ownership and or status of ownership and status of use or utilization of certain areas of land by certain parties, or the status of negeri administrative decisions concerning possession, ownership and use or utilization of certain areas of land.

Lewis Coser defines conflict as a struggle against value and recognition of a rare status, then power and resources - a source of opposition in neutralization or in place.

According to the definition of conflict above it can be negeri that conflict is any kind of conflict interaction between two or more parties. Conflict can arise in a variety of social situations, whether occurring within individuals, between individuals, groups, organizations, or countries. That is, conflict is part of the reality of the life we live and can cause division and violence to people's lives. According to Collins and Lausen (in Farida, 1996) view conflict as a result of the role change expected by the surrounding social environment due to transitions and changes to maturity. Anxiety and accumulated stress from these transitions will generally increase the likelihood of conflict or the effectiveness of conflict handlers.

In Maluku itself, as a heterogeneous society, it is unlikely that the conflict will end completely, because each region still prioritizes greatness, physical strength, and everything related to conflict. Therefore, there needs to be a way of resolving conflicts that can later lead to a peace process.

The negeri is the division of administrative areas under the sub-district in Central Maluku Regency. The term negeri replaces the term village or village used in other regions in Maluku and Indonesia. However, the term is still not consistent in its use both in the media and in scientific publications. In this case its use is often confused with the term village. The change of village term to the negeri in Central Maluku has legal force in the form of Central Maluku District Regulation No. 09 of 2006 concerning the Establishment, Merger, and Elimination of The negeri in the Central Maluku Regency Government Area.

The negeri is a genealogical-territorial indigenous legal community that has territorial boundaries, which is authorized to regulate and take care of the interests of local communities based on the rights of origin and local customs located in Central Maluku Regency which is recognized and respected in the system of government of the unitary negeri of the Republic of Indonesia. The negeri is led by the head of the negeri government, known daily as the king, who is assisted by other government tools. The negeri is also called the village.

II. THEORITICAL REVIEW

1. Conflict and Community Life.

Any dispute or dispute there must be a conflict that occurs that can then hinder the wheels of government and the implementation of development. The definition of conflict is not only understood in a narrow sense which means a fight, war or struggle that describes the existence of a form of physical confrontation between several parties only. According to Suryono Soekanto (1993:107) Conflict means various forms of conflict or strife. Conflict also means the perception of a difference of interest (perceived divergence of interest) or a belief that the aspirations of the conflicting parties cannot be achieved simultaneously. Or conflicts in this case can be understood as "clashes", such as disagreements, competition, and conflicts between the two parties. Therefore, in this case it is sometimes used also the term antagonism or dispute which is synonymous with conflict.

Lipset (2007 : 6), argues "conflict and consensus issues were discovered after the French Revolution (1789-1795). The revolutionaries strongly accentuated the conflict while the conservatives insisted on maintaining the existing social order. Some people are interested in analyzing the conditions under which conflict and consensus should or can be balanced".

Every human being always actualizes himself through identity that belongs in the form of form, name, gender, and so on. Likewise, each group always actualizes its existence in the form of ethnic identity, religion, negeri, nation, and so on. Each person or group has a different identity. Gerry van Klinken (in Dewi Fortuna Anwar et.al, 2005:108), suggests that according to Dynamics of Cotention, identity can be distinguished in two types namely: (1) identity order, and (2) separate identity. Identity order shows the characteristics of various kinds of social relationships that are built while separate identities are characteristic of special and narrow relationships.

When these two identities are involved in a fight, the two tend to exhibit different repertoire. Furthermore, Klinken (in Dewi Fortuna Anwar et.al, 2005:108) says that: Fights involving embedded identities tend to put forward the perpetrators of the lower layer with repertoire namely: 1. Particularistic, especially related to a particular group, issue, or place, 2. Small scale, involving a small number of people, 3. Direct, not too middleed by intermediaries who have privileges.

While local identity can be formulated as a form of social grouping as indigenous peoples who have and are bound by having values (shared values that captivate them) give rise to strong emotional relationships, both between each other with their physical environment (territory) and with the socio-cultural environment (including values) that exist in it. So, local identity can be likened.

In an atmosphere of conflict that somehow experienced by a human being for example, but there are certain times man will feel peace in his life because of his togetherness with others and togetherness with the surrounding nature. Man, laugh, sing, and various other actions as an expression of the feeling of peace he enjoys. That process will continue as a cycle of life, thus conflict and peace as social realities will always exist in man as well as in life together in society. the point is, at all times, conflict and peace always arise alternately both in humans and society is very primitive and simple up to humans and modern society.

Although the theory of conflict and peace was initially widely criticized by some sociologists who appeared later including criticism of Dahrendorf's critical thinking (specifically about conflict), but it turns out that conflict and peace theories have become a very valuable input in understanding society in general, has even become the basis of the study of the next sociologists. On the other hand Ritzer and Goodman criticized

Dahrendorf by saying that conflict cannot be separated from consensus because conflict can contribute to peace, even conflict also encourages communication and consensus in the framework of integration.

Things like differences in tastes, differences of opinion and interests, and other differences that can be the cause for conflict. Scientists who investigate the history of the birth of the negeri, among others Thomas Hobbes in his theory of the covenant of society (social contract) argues that human life was initially chaotic and conquered each other. It is said by him that the human negeri before the existence of the negeri, was likened to a wolf to his neighbor.

In the process of socialization, people gain knowledge between "us and them". And the importance of a social group and the attitudes that support it manifest in the differentiation of those social groups made by individuals. Social groups are places where individuals identify themselves as in-group. It is clear if a social group is in-group or not relative and depends on certain social situations. Out-group is defined by individuals as groups that are opposed to in-group (Soerjono Soekanto, 2010: 108).

2.The Concept of Negeri/Village Boundaries

Negeri/village boundary is the boundary of the jurisdiction separating the territory of government affairs that is the authority of a village with another village (Permendagri No. 27/2006: Article 1, paragraph 9). To provide strict legal certainty against village boundaries, it is necessary to establish and affirm village boundaries (Permendagri No.27/2006: Article 2). In order for the determination and affirmation of village boundaries to run orderly, coordinated and correct, the implementation must refer to Regulation of the Minister of Home Affairs No. 27 of 2006.

The boundary of the village territory is defined as the boundary of the jurisdiction separating the territory of the administration of government affairs that is the authority of a village with another village (Permendagri No. 27/2006: Article 1). The purpose of the determination and affirmation of village boundaries is to provide legal certainty over village boundaries in land areas No. 27/2006: Article 2). The affirmation of village boundaries is realized through the stages of determining boundary determination documents, tracking boundary lines, installation of boundary pillars, measurement and positioning of boundary pillars, as well as the creation of maps of territorial boundaries. The stages of determination and affirmation of village boundaries are carried out based on geodesy principles.

III. RESEARCH METHODOLOGY

This type of research is descriptive. Descriptive research is a research that describes and aims to provide an overview and explanation of the variables to be studied, in this study, namely the concept of border conflict resolution strategy between Tihulale and Rumahkay Negeri in Seram, West Maluku.

In this study the focus of research or indicators that will be discussed by the author are: 1.Efforts taken in resolving or handling conflicts: Collaborating, Accommodating, compromising, Avoiding. 2. Factors that become obstacles in resolving border conflicts 3.Factors that support in resolving conflicts Which will be the place / location of research is: Tihulale Negeri and Rumahkay Negeri in West Seram.

In this study the selection and retrieval of data sources was conducted in purposive samples. In purposive sampling techniques, the sample is determined intentionally by the researcher. In this case it is based on certain criteria/considerations. (Subagiyo,2003:94) in this study to obtain the author's data using informant key.

The key informants in this study are: 1.Head of Tihulale And Head of The Land of Rumahkay, 2. Tihulale community and Rumahkay Negeri community, 3.Figures from both Negeri Tihulale And Negeri Rumahkay, 4. A young man.

Miles and Huberman (1992:19) explained that qualitative data analysis is a cyclical and interactive process that moves between four "axes" namely collecting data, reducing, presenting data and conclusions, namely: 1.Data collection, 2. Reduction / simplification of data, 3. Presentation of data, 4. Conclusion drawing.

The data obtained in the field is then analyzed by conducting in-depth exposure and interpretation.

IV. DISCUSSION

1.History of Conflict.

In 1942, at that time the Rumahkay people were fishing in the Lauhena (Petuanan Negeri Tihulale) region causing the Tihulale to throw the Rumahkays with and from here the conflict first occurred between the two Negeris (Tihulale and Rumahkay). In 1942, at that time the Rumahkay people were fishing in the Lauhena (Petuanan Negeri Tihulale) region causing the Tihulale to throw the Rumahkay with and from here the conflict first occurred between the two Negeris (Tihulale and Rumahkay).

And from there resurfaced the following conflicts that occurred in 1956 again there was a conflict between the Land of Tihulale and Rumahkay caused by the Tihulale people throwing at the Rumahkay people when the Rumahkay people came home looking for fish and passed through the port of Tihulale, but in 1969 the

trigger of the conflict was the Rumahkay people were hit by the Tihulale at Tihulale Port , at that time the Rumahkay people were about to go to Ambon and use the sea transportation services belonging to the Tihulale people, and in 1969 there was a conflict that caused the Houses of the Tihulale people to burn and the Rumahkay people became victims of the conflict numbered 2 people, and in the same year (1969) there was a peace agreement between the Tihulale people and the Rumahkay people, the first to be done in the land of Tihulale precisely in the church building Beth Eden Tihulale congregation and in the church building Beth Eden the King of Rumahkay drew water and drank the water and said (first God who created man and the universe and the second Tete Nene Moyang, say hello (who) who seeks trouble kamuka (first) he will die).

After peace was carried out in the land of Tihulale, and then carried out in the land of Rumahkay (Rumahkay church building) at that time the Tihulale people were greeted by the people of Rumahkay with the song "The word first came".

According to some views from the interviews showed that there was already a peace process, but the successor's posterity did not continue the promise of the parents who had done so, so until 2003 there was another conflict between Tihulale and Rumahkay and caused 1 person from Rumahkay Negeri died, and the conflict in 2003 has toppled the peace bond for 34 years (1969-2003). And then there was another conflict in 2011 that led to a weakened family relationship between Rumahkay and Tihulale.

From the causes of this conflict also, there is a new thing that became the basis of the struggle of the two countries (Tihulale and Rumahkay) to defend the rights that according to each of the countries that they have (Land disputes from the Lauhena bridge area to the Seaputih bridge area).

The conflict that occurred in 2011 between Tihulale and Rumahkay which triggered the conflict, namely young men who were drunk and doing tauran that seeped into both countries and resulted in many victims who were injured, so as to prevent the next victim, the Police immediately took over for the process of resolving the conflict that occurred between the two countries, so that the kings, negeri devices, community leaders, youth figures, religious figures, from both countries are present together for the process of resolving the conflict that occurred and the police who became mediators for the resolution. And from the results of the joint meeting, there are mutual agreements that when violated by the people of Tihulale and Rumahkay then the consequences are in violation of the applicable law so that the police who immediately take aliah so that there is no other conflict.

2.Solidarity in Conflict Dynamics

The key to understanding the dynamics of the first conflict is to look at the source of the conflict, i.e. everything that is at the heart of the problem such as natural resources, differences in religious interpretation, or ethnicity. Then after looking at the source of the conflict we need to analyze the character of the relationship between the various conflicting parties. The character of this conflict can utilize several sociological perspectives of conflict, both positivity, critical and humanist. In general, the three sociological schools of conflict refer to the relationship of power to see the dynamics of conflict.

In an atmosphere of conflict that somehow experienced by a human being for example, but there are certain times man will feel peace in his life because of his togetherness with others and togetherness with the surrounding nature. Man, laugh, sing, and various other actions as an expression of the feeling of peace he enjoys. That process will continue as a cycle of life, thus conflict and peace as social realities will always exist in man as well as in life together in society. the point is, at all times, conflict and peace always arise alternately both in humans and society is very primitive and simple up to humans and modern society.

Durkheim (in Ritzer at. al. 2008) later quoted by Soumokil (2011:10), was very interested in the way in which solidarity was formed, in other words, the ways society endured and how its members saw themselves as a whole. On that basis, he divided two types of mechanical and organizational solidarity. A society marked by mechanical solidarity becomes one and solid because everyone is a generalist. Bonds in communities like this happen because they engage in the same activities and have the same responsibilities. On the contrary, a society characterized by organist solidarity persists precisely with the differences that exist in it, with the fact that everyone has different jobs and responsibilities.

The conflict between the two countries (Tihulale and Rumahkay) caused the social life conditions between basudara people to start to be stretched in any form, but also some did not care about the conflict that occurred, because the sense of sudara people still existed in both Tihulale and Rumahkay people. And in the same activity where people from both countries exist, it seems mediocre, because they understand the dynamics of the conflict that occurs and they are not confused with the conflict that occurs, because it will hinder the process of social activities of the community every day.

Solidarity as a basudara person becomes a weapon to be able to restore a slightly safe atmosphere, but there are also people who do not care about the social relations of the people sudara, this is because third parties are very critical to provide input to each Negeri that makes up to a prolonged conflict, on the other hand when the conflict occurs conditions and atmosphere is very concerning in both countries because the social activities

of daily life do not run den this is because there is fear in the community. And this is very hampering at all. But when two to three days after the first day of conflict then all activities will go well again. From this, it becomes a uniqueness when the conflict that occurs and after in both countries.

Unfortunately, the social solidarity that is exhaled often breeds group anger towards other individuals or groups in a priori. Trivial interpersonal actions have the potential to provoke hostile reactions and even feuds between groups. In such irrational situations, the terminology 'katong (Tihulale)' and 'kamong (Rumahkay)' terminology. The warring groups insisted on subjugating each other and even eliminating other groups.

Solidarity is only seen as being in its community. Other groups that disagree with his community are seen as enemies. The emergence of horizontal conflict in our society is not impossible to reflect the drying up of the value of true solidarity. In a stable social situation usually the potential for true solidarity is as if well maintained. However, this kind of situation is not impossible to keep the value of pseudo solidarity aka 'the value of solidarity as if'.

As negeri above, when we look to the conflict between Tihulale and Rumahkay, namely in order to maintain the selfishness of the negeri then attack each other to another negeri occurs, because different views and have a desire on an object on the other side of the negeri also claim an object is also in the same posisI, so that conflict is avoided. And this is a record that there will appear solidarity between one community in the negeri will be stronger and become weak with the other negeri.

3.Impact of Conflict for Society.

According to Collins and Lausen (in Farida, 1996) view conflict as a result of the role change expected by the surrounding social environment due to transitions and changes to maturity. Anxiety and accumulated stress from these transitions will generally increase the likelihood of conflict or the effectiveness of conflict handlers. The impact of conflict makes the community can be stressed with the existing conditions worrying members of the community, not to be killed, this is a reality for the community involved in a social conflict. And there is no denying that. It becomes a heavy burden for society.

The conflict between Tihulale and Rumahkay is a social problem that often occurs in the midst of people's lives when they exist and live, they will not be separated from the conflict, be it individu or groups. In Maluku it self, as a heterogeneous society, it is unlikely that the conflict will end completely, because each region still prioritizes greatness, physical strength, and everything related to conflict. In every conflict that occurs in the communities of Tihulale and Rumahkay, the greatness of the strength of the number of people becomes a determinant as well as other things supporting conflicts such as weapons, etc. And this cannot be separated from the conflict between the two countries namely Tihulale and Rumahkay.

Therefore, there needs to be a process of rendering conflicts that will exist and not go to the peace process, because society will not be separated from conflict, whether small, medium, or large, but understanding of conflict is part of the reality of human life and society that is inevitable but needs to be managed properly.

In conflict and in it there is a dynamic in the community involved in the conflict. So the people involved who feel the dynamics in full. So that the beginning of a good life turns into an unknown hostility will end, although in it the feelings between sudara people still exist and if seen few people can still maintain the relationship of the sudara.

Judging from the activities of many people as farmers, as well as traders, motorcycle taxi drivers and drivers, and when there is a conflict then they-they will be very difficult to do activities, so the impact of the conflict greatly brings a negative impact on the community, because what will be done will not go well, and make the economic turnaround hampered. And this is a crucial factor that occurs when there is a conflict between Tihulale and Rumahkay.

4.Post-Conflict Community Life

Being a reality of people's lives in the face of conflict, where everything that happens at the time of conflict will be felt after the conflict, there is a sense of loss, pleasure, suffering, etc. But this has become a reality and it is difficult to shy away from that reality. Here we can see the conflict that occurred between Tihulale and Rumahkay Negeri, so life after the conflict between the people seems fine, because they have reopened communication but not thoroughly done by the community. Lian condition that occurs that is, when the conflict occurs and within a period of 2 to 3 days then the community activities can return to running as usual, and become an assumption of the mindset of the community that is very difficult to guess by other communities with events as described above.

Conflict is part of the reality of the life we live and can cause division and violence to people's lives. Collins and Lausen (in Farida, 1996) view conflict as a result of the role changes expected by the surrounding social environment as it undergoes transitions and changes to maturity. Anxiety and accumulated stress from these transitions will generally increase the likelihood of conflict or the effectiveness of conflict handlers.

According to the definition of conflict above, it can be said that conflict is any kind of conflict interaction between two or more parties. Conflict can arise in a variety of social situations, whether occurring within individuals, between individuals, groups, organizations, or countries. Social change and population growth become a concept of social conflict between different communities and one group. And here the conflict between Tihulale and Rumahkay is a process of power struggle so that it becomes very open to the whole community to be the perpetrators in the conflict, in order to defend the rights of each negeri. And this is when post-conflict, then there are people who are no longer happy for the future of conflict again, but on the other hand there are people who want to happen the conflict through maintaining the land of dispute that each negeri claims theirs.

5.Potential for Sustainable Peace Development.

Human beings as social beings certainly can not live alone, but must always exist and live together with others in society. Likewise, a group of people cannot live alone without establishing relationships with other groups of interdependent humans.

This is a reality that can be felt in each individual community, because in people's lives will definitely need others, such as when in conflict conditions, Rumahkay people who have passenger cars majoring Kairatu can not do activities, but after the conflict they can carry out activities well again, there are even Tihulale people also who go to kairatu with passenger cars have the community Rumahkay , and this is the reality that occurs between the people of Tihulale and Rumahkay. Human solitude that does not care about anything may only occur when he is unconscious in the form of falling asleep.

And if you are in a group of people, they may be in a group of people who are unconscious. As a consequence of living together with others, then at any time in his life man always interacts as a result of contact and communication. Interactions that occur between people in a society always result in social change. That way, there will be no society that lives content continuously without change.

Conflict can also have an impact on the existence of people in the negeri, because they think in one concept that is to defend the integrity of the negeri from the threat of another negeri and It is then negeri by Collins and Lausen (in Farida, 1996) that conflict is part of the reality of human life.

So, in an atmosphere of conflict that somehow experienced by a human being for example, but there are certain times man will feel peace in his life because of his togetherness with others and togetherness with the surrounding nature. Man, laugh, sing, and various other actions as an expression of the feeling of peace he enjoys. That process will continue as a cycle of life, thus conflict and peace as social realities will always exist in man as well as in life together in society. the point is, at all times, conflict and peace always arise alternately both in humans and society is very primitive and simple up to humans and modern society.

The desire for peace has been the main guarantee by both countries, but until now it has not been definitively that peace, in 1969 after the conflict there was already a peace agreement in the land of Tihulale (Beth Eden Church Building) and Rumahkay Negeri (Rumahkay Church Building), and at that time King Rumahkay (Hengky Corputty) drew water and drank and said "First God created the second man Tete Nene Moyang , who seeks trouble first then he will die". But after that the community did not heed the peace process, so it appeared again in 2003, the conflict between the two countries occurred and also in 2010. So there needs to be an understanding related to peace so that the community can understand about a peace towards a prosperous society.

Although the theory of conflict and peace was initially widely criticized by some sociologists who appeared later including criticism of Dahrendorf's critical thinking (specifically about conflict), but it turns out that conflict and peace theories have become a very valuable input in understanding society in general, has even become the basis of the study of the next sociologists. On the other hand Ritzer and Goodman criticized Dahrendorf by saying that conflict cannot be separated from consensus because conflict can contribute to peace, even conflict also encourages communication and consensus in the framework of integration.

V. CONCLUSION

Tihulale and Rumahkay are two neighboring countries, where several clans, such as Wairata Pariama, Atapary, Salawane and Nusawakan exist in both countries, and there are also clans that have very strong kinship, but with the conflict between the two countries, making the very strong kinship weak. This is a social reality that always happens to neighboring Countries involved in social conflicts between countries. And it is very difficult to achieve a new peace, because both The Land (Tihulale and Rumahkay) in 1969 when the conflict finished they committed a peace vow that at this time was not well preserved and maintained by posterity. This is where there is a social reality based on the history and causes of conflict, the dynamics of conflict, the impact of conflict, the history of peace and the meaning of peace, which becomes a problem in society.

Conflict which is an inseparable reality of people's lives, and to lead to a peace, then first of all there needs to be self-awareness of the people of the two Lands (Tihulale and Rumahkay), preceded by each individual. Because the people who create the conflict, it can also stop the conflict towards a peace. And to achieve a peace is not by means of disputes resolved in court, so as to decide which negeri wins and which negeri loses. But it needs to be done through a customary approach, because the disputed land belongs to indigenous peoples.

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