



PELA GANDONG : SARA CONFLICT RESOLUTION METHOD BASE ON LOCAL WISDOM IN MOLLUCAS

Nur Lailiya, Hartanti¹, Fathul, Karimul Khair², Zahro'ul, Aini³

¹Universitas Airlangga. History department, Faculty of Humaniora, Surabaya, Indonesia

²Universitas Hasanuddin, History department, Faculty of Humaniora, Makassar, Indonesia

³Universitas Negeri Malang. Physics department, Faculty of Mathematics and Natural Science, Malang, Indonesia

Corresponding author's email: nurlailiya.hartanti@gmail.com

In the history of Indonesia recorded the most intense SARA (discrimination based on tribe, religion, race, and intergroup) conflict in the region of the Moluccas or Maluku Islands that took place since 1999. The conflict which involved local Muslims and Christians was formally ended by the Treaty Malino I and II in 2002 and 2003 which presented figures from both conflicting religions. Before the agreement was reached, many emotional approaches have been given. After the conflict was over, *Pela Gandong* tradition was revived with the aim of strengthening relations between countries (villages) throughout the Maluku Islands. *Pela Gandong* is derived from two words in Moluccan language, *Pela* and *Gandong*; *Pela* means bond and unity, while *Gandong* means biological. This study uses qualitative approach as the method of research, with the data obtained through in-depth interviews and the concept of 'live in' on ethnographic studies. The findings of this theory have theoretical implications on the concept of conflict from Lewis A. Coser. Through the pattern of conflict resolution, *Pela Gandong* is hoped to be used as a reference to solve SARA conflicts in Indonesia.

Keywords: Pela, Gandong, SARA, Local Wisdom, Mollucas

1. INTRODUCTION

As an archipelagic state (A.B Lapien 2009: 2) [1], Indonesia is blessed with the wealth in the form of cultural diversity scattered in each region in the islands that are studded above the sea. This gift is a logical consequence of the dialectical process that lives there. The variety of islands that exist together with the variety of people who inhabit them, is the main capital to guarantee the creation of these cultural diversity. individual human beings gather in a community and then read the environment so that it gives birth to ideas, ideas, or values which then govern internal relations among fellow members of the community, as well as external to other communities. such is culture, as stated by Triarko Nurlambang et al (2014: 4) [2] that the embodiment of a culture can be seen from the emergence of ideas or ideas that exist in an area so as to form a social system in society.

However, apparently there is a kind of dependents that are brought together with the richness of the various cultures. It is the magnitude of the risk of horizontal conflict in a society that is often easily considered to be based on differences in cultural identity, be it ethnicity, race or



The 6th Asian Academic Society International Conference (AASIC)
A Transformative Community:
Asia in Dynamism, Innovation, and Globalization



religion. Although the existence of conflict can be a dynamic indicator of the life of the community concerned, but in the course of the country's history, several SARA conflicts were found to be quite severe until at some point to show the threat of national disintegration. One of them is the conflict between Muslims and Christians in Maluku in 1999-2002.

Some references say (Tualeka : 2011, Malisngorar & Sugiswati : 2017, Ode : 2015) [3][5] that in this conflict religion only acts as a supporting factor that is used to give moral legality to conflicts that are actually born from the struggle for economic resources and political position. The conflict which initially broke out in Ambon slowly spread to North Maluku and Southeast Maluku. Victims continue to fall, while this conflict still has the potential to continue to grow. By him, several community leaders and religious leaders were aware that the chaos had to end and gathered at Malino. There, they gave birth to the Malino Agreement I and II, which were signed in 2002 and 2003, respectively.

With such a positivistic perspective, the Central Government immediately announced the conflict in Maluku had officially ended along with the birth of the Malino Agreement. But in reality, the remnants of tensions in the form of small-scale conflicts still continue to prolong the trauma of the community. In this situation, *Pela Gandong*, which began to be revitalized, then took a big role in reconciling the countries that during the conflict had been partitioned by a religious identity to rebuild their brotherhood. (Jati : 2013) [6].

In terms of terminology, *Pela Gandong* consists of two words, namely *Pela* which can be interpreted as a relationship between a country and another country that is bound by a statement, oath, or agreement. While *Gandong* means brother (Malisngorar & Sugiswati : 2017) [4] etymologically it is closely related to the word *kandung* (bladder). So *Pela Gandong* is a relationship between countries that is like a sibling relationship. This local culture, according to Tualeka (2011) is the maximum work of Ambon's ancestors.

The work that after centuries of being able to prove its efficacy knit differences in the Moluccan society is then considered important to be discussed again. Because it is a concrete example of how a product in the form of ideas and ideas in local culture can become a model of conflict resolution. Of course, what is later written in this paper is not intended for romance alone, but so that it can be used as a reference for resolving the SARA conflict which is always potentially present to accompany the country's historical journey.

2. RESEARCH METHOD

Writing about a culture called *Pela Gandong* was carried out in Ambon and Lease Islands (Haruku, Saparua, Nusa Laut) in Central Maluku Regency, Maluku Province, Indonesia. Research using the skinative method Where research produces descriptive data in the form of speech or writing and the behavior of the people observed (Bogdan & Biklen : 1992) With this in mind the research was carried out by living together with the people of Maluku (*Live in*) which is commonly referred to as *participant observation*. Data obtained through direct interviews with village heads, community



leaders and community members, with interview methods (*depth interviews*) with local traditional leaders and other literature study materials (*library research*)

The method of analysis used in this study is descriptive, and data analysis is carried out qualitatively which aims to describe the correspondence state in accordance with the real in the field.

3. RESULT AND DISCUSSION

One of the conflicts recorded in the history of Indonesian history was the conflict in Ambon in 1999, which erupted on January 19, coinciding with the celebration of Eid al-Fitr 1419 Hijriah by Muslims. The initial incident of the conflict was not really never happened. Ambonese local people remember the eruption of violence that often occurs between Christian *Mardika* and *Batu Merah* residents who are mostly Muslims (Bertrand, 2012: 201). [3]

The event then developed into a religious conflict (Islam and Christianity) in Ambon, Maluku and surrounding areas. Conflicts and violence that occurred since January 1999, caused many lives and property. Many residents lost their homes and some residents fled to Sulawesi. Places of worship for Muslims and Christians are damaged and burned. The conflict and violence even reached North Maluku. The seizure of power at the local level between the Sultan of Ternate supported by the adat council and the opponents of the Sultan of Ternate which consisted of the Sultan of Tidore, Bahar Andili, Syamsir Andili, Thaib Armayn and the support of some of the North Maluku community contributed to divisions in both ethnic and religious communities. (Islam and Christianity). The conflict that began in August 1999 to June 2000 in North Maluku claimed casualties, homes and places of worship (mosques and churches) damaged and burned. Ironically, most of the victims of these events were innocent women and children. The conflict involving Islamic and Christian residents formally ended with the Malino I and II Agreements in 2002 and 2003 which were attended by figures from the two conflicting religions in Malino, South Sulawesi. (Safi, 2017: 38) [12]

After the conflict was over, *Pela Gandong* tradition was revived with the aim of strengthening relations between countries (villages) throughout the Maluku Islands. *Pela Gandong* tradition is the basis of culture and as an example of developing local wisdom. Basically culture appears as a human response to all the challenges faced in life. As stated by Koentjaraningrat that culture is the whole idea, action and work of human beings in the framework of life that is made by human self by learning (1984: 180). [3]

Pela Gandong culture is a self-identity of the people in Central Maluku which is present as a form of integration of people's lives which at first was covered by inter-tribal war then turned into a close brotherhood relationship like a sibling. This relationship is established without seeing the background of differences in religion, ethnicity, race, and others (Wenno: 2011) [15] *Pela* is an agreement in the form of a bond between one country (the name for the village) with another country without not seeing any religion in a country that has a vow. *Pela* types are in principle



known as three types namely *Pela Karas* , *Pela Gandong* (Bladder) or *Bongso* (Youngest) and *Pela Tampa Siri*.

While *Gandong* means brothers (Malisngorar & Sugiswati: 2017) [9] which are etymologically closely related to the word '*kandung*' means 'bladder'. This understanding can be interpreted further if it is referred to "womb" as a place for humans to be conceived. And '*Rahim* ', means 'womb' is an absorption word from Arabic that not only explains the matter of blood relations, but also refers to the 'loving/merciful'. *Pela Gandong* can be interpreted as a relationship between countries that is like a relationship between siblings. *The gandong* relationship is created because the countries that hold it believe that they come from the same derivative, from the same ancestor. However, there are rules in bergandong, that is, citizens from countries with a guild are not allowed to marry (Jozef Hehanussa: 2009) [8].

As the identity of the supporting community, the relationship between *pela* and *gandong* can be seen in a life of mutual love, please help like brothers (brother and sister). It can be said that because of people's awareness of the importance of *pela* and *gandong* as cultural heritage of their ancestors, the Maluku conflict can reach the stage of reconciliation and peace in a very short period of time. (Wenno: 2011) [15]

3.2.PANAS PELA

As a dynamic society, there are always ripples of conflict and even between countries that are bound in *Pela's* relationship. According to him, in the *Pela Gandong* culture there is also a rite that was formed as an effort to reconcile *Pela's* relationship which might have stretched due to the existing ripples of conflict. The rite is called *Panas Pela* which serves to restore the memories of the people of the two countries who are against the rules and norms of the oath. In some relationships, *pela* is heated periodically, for example every four to seven years. There are also *pela* that are heated every one generation. But there are *pela* that are not active for decades, or even.

In the *Biking Panas Pela* program, *Salam* and *Sarani* countries that have a brotherhood relationship meet, pledge their brotherhood promises, and improve relations that experience tension due to the conflict. in this rite, every country child is reminded again why they are in such brotherly ties or relations and also remind them of the values of fraternal life which they must practice in their daily lives, especially in maintaining the relations of brotherhood ties that exist (Jozef Hehanussa: 2009) [8].

In some related literature, no explanation was found of how the countries bound in *Pela Gandong* carried out the *Panas Pela* procession. However, there are indications that the *Pela* bond is generally based on the principle "*sei hale hatu, hatu hale sei*" which can be translated "greet bale stone, stone bale him" (Roubrenda N. Ralahallo 2009: 5) [11]. The principle is so similar to the sentence contained in the oath of *Pela Karas* or *Pela Tumpah Darah* which binds the State of God and the Land of Rohomoni. *Panas Pela* Procession between the two countries was carried out by means of the two capitals of the two countries taking an oath in one container containing salt water.



The 6th Asian Academic Society International Conference (AASIC)
A Transformative Community:
Asia in Dynamism, Innovation, and Globalization



Both capitans must put their hands in the container. The oath reads, “*hiti-hiti hala- hala, angkat sama-sama, pikul sama-sama, sei hale hatu hatu lisa pei, siapa bale batu batu akan bale tindis dia*” have meaning “Whoever breaks a promise then promises to hurt him”(Sangadji Irahu 10/10/2017, compare Roubrenda N. Ralahallo 2009: 8). [11]

After taking the oath, *Panas Pela* continued with residents from the countries of repertoire gathered together for one week in one of the countries which became the organizers of the *Panas Pela* in an effort to celebrate their united relations by renewing their oaths. At the same time, they also rejoiced by singing and dancing (Bartels 1977) [10].

Besides *Panas Pela*, the *Pela Gandong* bond was also promoted or tried to be reinvested in the Moluccan community through other media such as songs and rhymes. As described in a song entitled "*Gandong*" as follows:

<i>Gandong lah mari Gandong, mari jua ale yo..</i>	Means : Come close to my brother/sister, get
<i>Beta mau bilang ale, katong dua satu gandonge.</i>	closer to me
<i>hidop ade deng kaka, sungguh manis lawang e</i>	I want to say, we are one
<i>ale rasa beta rasa, katong dua satu gandong</i>	Life as a sister and brother is really beautiful
<i>gandong e sio gandong e, mari beta gandong</i>	You feel me too, because we are one
<i>beta gandong ale jua</i>	Let me carry you my brother / sister
<i>katong dua cuma satu gandong ., satu hati satu</i>	We is one, one heart and one heart
<i>jantong e</i>	

According to the results of interviews with several people in Maluku (Eliza Kissya 2017), after the riots, anyone who heard *Gandong's* song would cry out loud. With a poetic expression, it was said that they were crying so hard, they seemed not with tears, but crying with blood. The cry was caused by the realization that during the riots, they were terror, hurried, hate, and killed were their own brothers. Maluku people are aware that both Muslims and Christians come from one blood group. They are brothers with only different beliefs. If such an understanding is not realized, until now the Ambon riots will not be finished. (Pieter Mustamu 2017).

In addition to the *Gandong* songs above, there are also several other songs which also contain messages of peace while promoting '*Pela Gandong*'. Among them is the song "*Biking Panas Pela*" which was sung by Hanny Latuharhary and "*Tifa Damai*" created by Nus Mainassy. On the song "*Biking Panas Pela*" there is a lyrics piece that reads:

<i>Potong di kuku ras di dagin</i>	
<i>Sagu salempeng mar bage dua</i>	Meaning: Nails that are cut are felt to
<i>Dong seng lia, agama apa sio</i>	the flesh Sago is divided into two pieces
<i>Seng jadi soal dar kampong mana</i>	They don't see what religion
<i>Biking janji angka pela..</i>	It doesn't matter which village
<i>Sampe ana cucu e..</i>	Promise each other to lift pela
	Until future children and grandchildren



The 6th Asian Academic Society International Conference (AASIC)
A Transformative Community:
Asia in Dynamism, Innovation, and Globalization



Not much different from the song 'Tifa Damai' created by Nus Mainassy in which there are lyrics that read, “*Ale Salam, beta Sarani, tetapi katong dua satu gandong*”. The meaning is "You are Islam, I am Christian, but we are both siblings." The lyrics of the two songs have now become a kind of philosophy that is popular among Moluccan people of all ages, it reads, “*Sagu salempeng mar bage dua, potong di kuku rasa di daging, ale Salam beta Sarani, katong dua satu gandong.*” Means “Sago is divided into two pieces, the nails are cut into the flesh, you are Islam I am Christian, we are siblings”

Here we can find out how the strength of a local wisdom that is owned by the people of Maluku who can unite and appreciate the differences in their area. *Pela Gandong* seemed to come to be a solution to the fierce debate that had occurred. This can also be an example and method of conflict resolution (taking lessons) for other regions.

4. CONCLUSIONS

Pela Gandong culture which is the basis of relations between countries in Maluku. *Pela* is an agreement in the form of a bond between one village and another village without not seeing any religion in a country that has a vow. While *Gandong* means you. *Pela Gandong* can be interpreted as a relationship between countries that is like a relationship between siblings who love each other. Through the hot *pela* ceremony the elders inherited and educated their next generation about the *gandong pel* culture.

The values and the message of peace in *Pela Gandong* were so firmly rooted in the Moluccan community that they were transformed into popular songs there. Among them are 'Gandong', 'Biking Panas Pela', and 'Tifa Damai'. After the conflict, the people of Maluku will not be able to hold back tears when they hear this song. The cry was caused by the realization that during the riots, they were terror, hurried, hate, and killed were their own brothers. This shows how strong the *Pela Gandong* cultural role is in instilling the values of empathy, the feeling of belonging and understanding in the humanity of Maluku people.

5. REFERENCES

Books:

- [1] Adrian B. Lapian, “*Orang Laut, Bajak Laut, Raja Laut: Sejarah Kawasan Laut Sulawesi Abad XIX*”, Komunitas Bambu, Depok. 2009.
- [2] Bertrand, Jacques. 2012. *Nasionalisme dan Konflik Etnis di Indonesia*. Yogyakarta: Ombak.
- [3] Koentjaraningrat. (1984). *Kebudayaan Jawa*. Balai Pustaka.
- [4] Triarko Nurlambang, Hafid Setiadi, Jarot Mulyo Semedi, Satria Indratmoko, “*Kajian Pemetaan Sejarah dan Nilai Budaya*”, Direktorat Sejarah dan Nilai Budaya, Direktorat Jenderal Kebudayaan, Kementerian Pendidikan dan Kebudayaan, Jakarta. 2014.

Journals:

- [5] Bartels, D. (1977). *Pela alliances in the Central Moluccas and in the Netherlands: A brief guide for beginners*.



The 6th Asian Academic Society International Conference (AASIC)
A Transformative Community:
Asia in Dynamism, Innovation, and Globalization



- [6] Bogdan, R. F., & Biklen, S. (1992). Eight common questions about qualitative research. *Qualitative research for education: An Introduction to theory and methods*, 39-48. barte
- [7] Hamzah Tualeka Zn, “*Kearifan Lokal Pela Gandong di Lumbung Konflik*”, *Jurnal el-Harakah*, Vol.15, No.2, 2011.
- [8] Hehanussa, J. M. (2009). Pela Dan Gandong: Sebuah Model untuk Kehidupan Bersama dalam Konteks Pluralisme Agama di Maluku. *Gema Teologi*, 33(1).
- [9] Julia Malisngorar dan Besse Sugiswati, “*Pela Gandong sebagai Sarana Penyelesaian Konflik*”, *Jurnal Perspektif*, Vol. 22, No. 1, 2017
- [10] Mualim, M., Awang, J., & Bakar, I. A. (2014). Pela Gandong Sebagai Pemangkin Toleransi Antara Muslim Dan Kristian Di Ambon (Pela Gandong as the Enhancer of Tolerance among Muslims and Christians in Ambon). *Jurnal Hadhari: An International Journal*, 6(1), 43-55.
- [11] Ralahallo, R. N. (2009). Kultur damai berbasis tradisi pela dalam perspektif psikologi sosial. *Jurnal Psikologi*, 36(2), 177-188.
- [12] Safi, J. Konflik Komunal: Maluku 1999-2000. *ISTORIA*, 13(1).
- [13] Samsul Ode, “*Budaya Lokal Sebagai Media Resolusi dan Pengendalian Konflik di Provinsi Maluku*”, *Jurnal Politika*, Vol. 6, No.2, 2015.
- [14] Wasisto Raharjo Jati, “*Kearifan Lokal sebagai Resolusi Konflik Keagamaan*”, *Jurnal Walisongo*, Vol.21, No.2, 2013.
- [15] Wenno, I. H., & Akihary, W. (2011). Kebutuhan Model Budaya Pela Gandong Berbasis Pembangunan Di Provinsi Maluku. *LiNGUA: Jurnal Ilmu Bahasa dan Sastra*, 5(2).

Interviewees :

- [16] Eliza Kissya , Head of Kewang Haruku, 69th
- [17] Pieter Mustamu , Head of Saniri Negeri Haruku, 71th
- [18] Irahu Sangadji, , High officials of Negeri Rohomoni, Haruku.