

CONFLICT AND VIOLENCE WITHIN THE HIBUA LAMO COMMUNITY IN TOBELO NORTH HALMAHERA

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ABSTRACT. The Hibua Lamo Community (ethnic Tobelo) is a community group that lives and integrates integration in the North Halmahera region and is characterized by the treatment of customs. In social life, they always lived in harmony and peace, since 1606, under the foundation of cultural values. In 1999-2001, Hibua Lamo community was faced by conflict and violence between brotherhood caused of religions that triggered them to kill each other. The purpose of this research is to describe and analyze the background of conflict in Hibua Lamo community. This qualitative research includes ethnographic research on the Hibua Lamo community. The results show that the conflict in the Hibua Lamo community was triggered by the conflicts among religious adherents in Ambon 1999. This article has its own distinctive characteristics that are different from other articles because the researcher is an aboriginal who saw for himself the conflicts that occurred in 1999 in North Halmahera and was confirmed by important figures in the HL community. There are three factors that are escalators of conflict and violence within the Hibua Lamo community: (1) Fanaticism of each adherent of religion, (2) Fragment of noble values in Hibua Lamo culture, (3) exodus community groups as victims of violent conflict in Ambon, each carrying information according to the suffering they experience, leads to a sense of the devout by each adherent of religion (Islam and Christian) within Hibua Lamo community, North Halmahera. This study recommends that the Hibua Lamo concept can be considered to resolve conflicts.

Key words: Conflict; violence; community hibua lamo; islam; christian

KONFLIK DAN KEKERASAN DALAM KOMUNITAS HIBUA LAMO DI TOBELO HALMAHERA UTARA

ABSTRAK. Masyarakat Hibua Lamo (suku Tobelo) merupakan kelompok masyarakat yang hidup dan menyatu secara terpadu di wilayah Halmahera Utara dan bercirikan perlakuan adat. Dalam kehidupan bermasyarakat, mereka selalu hidup rukun dan damai, sejak 1606 berlandaskan nilai-nilai budaya. Pada tahun 1999-2001, masyarakat Hibua Lamo dihadapkan pada konflik dan kekerasan antar persaudaraan karena agama yang memicu mereka untuk saling membunuh. Tujuan dari penelitian ini adalah untuk mendeskripsikan dan menganalisis latar belakang konflik di masyarakat Hibua Lamo. Penelitian kualitatif ini termasuk penelitian etnografi pada masyarakat Hibua Lamo. Hasil penelitian menunjukkan bahwa konflik dalam masyarakat Hibua Lamo dipicu oleh konflik antarumat beragama di Ambon. Artikel ini memiliki ciri khas tersendiri yang berbeda dengan artikel lainnya karena peneliti adalah orang asli yang melihat sendiri konflik yang terjadi. pada tahun 1999 di Halmahera Utara dan dikukuhkan oleh tokoh-tokoh penting dalam komunitas HL. Ada tiga faktor yang menjadi eskalator konflik dan kekerasan dalam masyarakat Hibua Lamo: (1) Fanatisme masing-masing pemeluk agama, (2) Fragmen nilai-nilai luhur dalam budaya Hibua Lamo, (3) kelompok masyarakat eksodus sebagai korban konflik kekerasan. di Ambon, masing-masing membawa informasi sesuai dengan penderitaan yang dialaminya, berujung pada rasa ketakwaan oleh masing-masing pemeluk agama (Islam dan Kristen) di lingkungan masyarakat Hibua Lamo, Halmahera Utara. Studi ini merekomendasikan bahwa konsep Hibua Lamo dapat dipertimbangkan untuk menyelesaikan konflik.

Kata kunci: konflik; kekerasan; komunitas hibua lamo; Islam; Kristen

INTRODUCTION

Since the Indonesian nation experienced the event of reformation (1998) with the descent of Soeharto's power, it is very dangerous to the existence of nation and state life, in various corners of the archipelago, Poso, Dayak, and Ambon (Wilson, 2015). Polarization is causing the fragility of social that lead to conflict between adherents of religion of inter ethnic fund. These conflicts have affected

thousands of lives and become victims in vain. For example, it can be seen in the inter-ethnic conflicts of Dayak and Madura in West Kalimantan, initially related only to the socio-economic and livelihood aspects of society (König, 2016).

The Tobelo conflict is inseparable from the Ambon conflict and a host of other conflicts in North Maluku. The impact of the Ambon conflict in 1999 spread to various areas in North Maluku, such as inter-ethnic conflict in Kao and Malifut, inter-

religious conflict in Tidore, Ternate, Sula Islands, Central Halmahera, South Halmahera, and West Halmahera (Duncan, 2016). The presence of refugees in the Tobelo sub-district bringing the experience of conflict in their respective regions, allegedly sparked conflict and violence between different religious brothers in the “community” of Hibua Lamo, North Halmahera (Bertrand, 2002).

The Hibua Lamo Community is a community group that lives and integrates within the North Halmahera region and is characterized by the treatment of customs, hereinafter known as the ethnic Tobelo. The Hibua Lamo community comes from the ancestor of Telaga Lina in the hinterland of Halmahera. This community before, they are not familiar with the religion of the sky. When the divine religion enters North Halmahera, this community also chooses and professes religion voluntarily against the religion they believe in (Islam and Christian). Although different religions, but they still live together, harmonious and peaceful under the auspices of Hibua Lamo.

Hibua Lamo, (the big house), for the Tobelo and Kao people, “originally called Halo or big house” (Papilaya, 2012), a local customary institution in the Tobelo ethnic group in North Halmahera, which serves as a shelter and gathering for the people, for “*berhigaro*” (mutual invite) in customary activities, such as in the event to appreciate and enjoy the harvest (paddy fields), and place to collect the catch (game), and isolate the results of “*canga*” (the catch of war), namely foreigners who enter in the customary area of Hibua Lamo community.

Canga is one of the attitudes of harmony in the tradition of the Hibua Lamo community as a bastion of defense and social control for the ethnic Tobelo, to protect the customary territory from being harassed by strangers in its territory. According to RL (one of the traditional leaders of Hibua Lamo), the mission of “*cangan are*: arrest, rob and kill, if there are foreigners entering the customary territory, then troops immediately catch and under to Hibua Lamo (big house), to be isolated, if the stranger fights then the next action is robbed and killed. “*Changa* aims to train and express dexterity, foster the soul of a knight, as a lesson for the provision of his people’s life. The Hibua Lamo are known as conquerors, and the knights of the sea” (Nanuru, 2011).

Along with the development of the times, the wave of social change also drags the existence of values in the culture of Hibua Lamo become weak, such as “*o-dora ‘o-hayang*” (affection), mutual protection as a bulwark of social control in the community Hibua Lamo also fragile. The attitude

of knight (*canga*) in the ethnic traditions of Tobelo to fight the enemy from the outside, turns into a boomerang (siren). The dynamics of such change leads to conflict between different religious brothers (Islam and Christians) who follow the propaganda of provocateurs from the former conflict areas.

The Tobelo society, which had previously lived in harmony, was dissolving in different religious conflicts, eventually polarizing them and becoming separated by the same reason and language (each preserving *aqidah* and self-esteem). The condition of the community, allegedly a change in the social system and social structure of Tobelo society that previously had similarities in culture, turned into differentiation due to the entry of various ethnic immigrants in the Tobelo region (Guinness, 2015).

Tobelo was previously, just a sub-district of North Maluku District, then switched to the status of the Capital of North Halmahera Regency (1999), after North Maluku Regency, changed its status to North Maluku Province. The change as one consequence of the emergence of regional expansion in this country, then Tobelo also at this time has become the capital of North Halmahera Regency. As the center of government, Tobelo continues to experience a very significant development, therefore the dynamics of social change also follow the rhythm of development. The national social dynamics are not conducive, leading to social instability in various corners, with implications for conflicts emerging in regions according to their variants. Hibua Lamo community that previously lived in harmony and peace finally dissolved in the dispute anyway, why is that?. This study aims to examine the background of conflict and violence between brothers within the Hibua Lamo community.

METHOD

The method used in this research process is ethnography in the form of qualitative description. Techniques of collecting data are observation, interviews, and study documentation. It is hoped that the method applied can describe and analyze the phenomenon that occurs, either explicitly or implicitly in the Hibua Lamo community. This method is used because the informants required vary. The ethnographic approach is seen to explain the problem under study.

The population in this research was North Halmahera Regency and the sample used consisted of three parts, ie key informants, target informants and supporting informants.

1. Key informants consist of local elites (traditional leaders, religious leaders, political figures and

community leaders), the leaders are seen to know and have various basic information related to the problems. Indigenous figures and political figures are those who have multiple roles, namely as adat leaders Hibua Lamo and as Head of Local Government (Regent) of North Halmahera, which plays an important role as mediation in conflict resolution. Religious figures are people who are deemed to have authority and trust in fostering society in accordance with the views of life in their respective religions (Islam and Protestant Christians), such as the Imams of Mosques, Priests and Chairmen of the Majelis Ulama Indonesia (MUI) of North Halmahera Regency. Community leaders referred to in this study are people who have charisma in the Hibua Lamo community, and are knowledgeable about the objective conditions of local communities as well as directly involved in the conflict resolution process.

2. Target Informant consists of North Halmahera District Head (Djidon Hangewa), North Halmahera Regent for 2005-2015 (Hein Namotemo), Sub district Heads in Hibua Lamo Community Area, Head of Resort Police and District Military Commander of North Halmahera Regency, and elements of the lower middle class in general who have knowledge of the state of society, both before, during and after the conflict.
3. Supporting informant consists of Hibua Lamo community or outside community, which is seen to know and understand the problem that happened. Supporting informants, eg certain individuals are encountered spontaneously anytime and anywhere for a more valid collection process.

This research uses purposive sampling and snowball technique. The purposive sampling technique is aimed at sampling the data source with certain considerations, such as the person who is considered the most knowledgeable about what we expect, so it will be easier to explore the object or social situation under study. While snowball technique is a technique of sampling the data source, which initially only a few, to be great. This is done because of the small number of data sources have not been able to provide satisfactory data, because it will look for more samples to be used as a data source.

In qualitative research, the instrument or research tool is the researcher himself so that the researcher should be validated. The validation of the researcher includes; understanding of qualitative research methods, mastery of insight into the field

under study, readiness of researchers to enter the object of research-both academically and logically (Quick & Hall, 2015).

Qualitative researchers as human instruments serve to define the focus of research, selecting informants as data sources, collecting data, assessing data quality, analyzing data, interpreting data and making conclusions on their findings (Creswell, 2004). There are several characteristics of the researcher as an instrument or research tool as said Creswell (2004), Those are, 1) researchers as a sensitive tool that can react to stimuli that arise from the environment that should be expected to have meaning or not for research, 2) researchers as a tool which can adapt to all aspects and can collect various data at once. 3) certain situations involving human interaction and cannot be only understood by knowledge, to understand it, need to often feel it and dive it based on their own knowledge. 4) Researchers as instruments, immediately analyze the data that have been obtained from the results of research. Next, interpret and generate a hypothesis to immediately determine the direction of observation, to test the hypothesis that arises instantaneously. 5) Only humans as instruments that can draw conclusions based on data collected at a time and use immediately as feedback to obtain confirmation, change, improvement or treatment.

Data collection involves four types of strategies including observation, interviews, documents and audio visuals.

1. Observation

Observation where the researcher directly took to the field (research location), to observe the behavior and activities of individuals and communities who had been involved in the conflict. In this observation, researchers record / record, both in a structured and semistruktur way, by asking a number of questions that wanted to know by the researchers, the activities in the study. The researcher came directly to the object of research, to observe the activities of the informants, to see the sites of traditional institutions (Hibua Lamo), and other institutions deemed to be able to obtain information and description of data related to research purposes. In this process researchers have attempted through a careful observation, following notes, photographing, describing and analyzing every phenomenon encountered in the field research.

2. Interview

In this interview conducted openly with participants. questions that ask participants are generally unstructured and open-ended that are designed to

elicit the views and opinions of the participants. Techniques of data retrieval in interview conducted as a form of conversation, the art of asking and listening (Qu & Dumay, 2011). The interview process is carried out on the respondent directly, both asking questions spontaneously and discussing related to the thing to be achieved. In-depth interviews directly aim to obtain information from respondents in detail about the data related to the purpose of the study. Questions and answers through in-depth interviews are done by face to face more closely while using tools, in the form of stationery, recorder type or the like, so that the interview can be recorded properly.

3. Documentation.

Collecting qualitative documents in the form of records, official administration, either in government offices or in customary institutions (Hibua Lamo), or other written data held by informants as needed. Documentation taken from key informants from traditional leaders of Hibua Lamo in the form of conflict resolution meeting documents with the central and local governments. After collecting written documents then classified as needed, then analyzed and interpreted. The validity of the data in a study is needed to ensure that the research data has a degree of trust, accurate and objective in the process of data analysis with research objectives and methods used. The validity of the data can be achieved by comparing the data information with the purpose, 1) comparing the observed data with the data of the interview result. 2) comparing the data information submitted by informants in public with what is communicated personally. 3) compare what people say about a study with what is delivered all the time. 4) comparing the state of a person with different views on the social status of others, such as ordinary people, education, position, socio-economic and socio-cultural degrees. 5) compare the results of interviews with written documents relating to research purposes. This research data is obtained directly by the researcher by observation, directly on the object of research, interview, and document study, and has been confirmed and has been compared with the results of previous research. These efforts are made by researchers as an endeavor to avoid plagiarism against the results of previous research, except cited as a formal and academically responsible referral.

Qualitative data analysis was done interactively and continuously. The qualitative model data analysis technique starts from the bottom up, which is

described in detail with the steps of Creswell (2004) analysis as follows.

1. Process and prepare data for analysis. This step involves transcribing interviews, scanning material, typing field data, or sorting and compiling the data into different types depending on the source of the information.
2. Read the entire data, the first step is to build a general sense of the information obtained and reflect the overall meaning.
3. Analyze more detail by coding data. Coding is the process of processing material or information into segments of writing before comprehending each relation to the research.
4. Apply the coding process to describe the settings, the people, the categories and the themes to be analyzed. This description involves the effort of conveying information in detail about the people, locations, or events in a particular setting. Researchers create codes to describe all information, then analyze them for ethnographic studies.
5. Applying narrative approach in conveying the results of the analysis. Such an approach may include a discussion of the chronology of events, specific themes of interconnectedness of themes.
6. Data analysis is to interpret or interpret data.

RESULTS AND DISCUSSION

Conflict In Human Life

Various research results about the causes of the occurrence of conflicts in public life that has been published, that basically conflict always accompany the journey of human life, according to the variant and sociological where the community is located. Conflict is everyday events, challenges and conflicts that occur in human life. Figure 1 below, describes three different stages of conflict, to help describe conflict as a series of manageable events (Hendricks, 2008). Three stages of conflict according to Hendricks, as in the following chart:

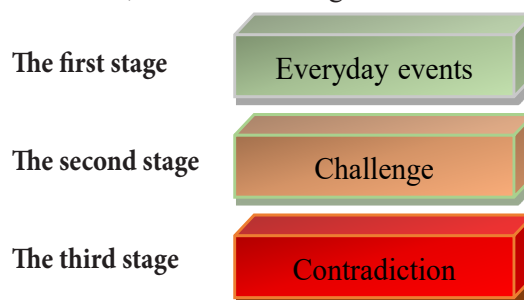


Figure 1. Three stages of conflict

According to Hendricks (2008), that stage one of conflict has not threatened, it is still manageable. The conflicts of this stage are new “feelings of annoyance

everyday". But if not immediately managed properly, it can develop into problems with others. The second phase of conflict is characterized by a losing-winning attitude. The bigger defeat at this stage is because people are bound by matters of interest. At this stage, people always want to win. How to resolve second-stage conflict is to create a circle where everyone feels safe. The conflict of "three" stages of conflict at this stage alters the desire to win and becomes a desire to harm with the motivation to eliminate other groups (Werner & Lambsdorff, 2020). Different perceptions of the main causes of conflict occurred in the Zimbabwe schools (Salleh & Adulpakdee, 2012). In social life, there are two needs that humankind always wants in everyday life, that is, economic justice must be directly proportional to social justice. Humans still need each other that is marked by an agreement. In the process of such agreements often experience constraints because it does not suit their own interests. According to Ghaffar, agreement and disagreement between individuals and groups led to conflict (Ghaffar, 2009).

The dynamics of communication within an organization or institution that is not synchronized has the potential to cause conflict. Lack of communication Interpersonal relationships within schools as well as procedural are the main causes of conflict (Mapolisa & Tshabalala, 2012). Conflicts are all impacts that do not increase or mitigate subject position mismatches in the short term (Marchetti & Tocci, 2009; Schulze, 2017). Conflict occurs within the organization as a result of competition for supremacy, leadership style, scarcity of shared resources, and so on. If the conflict does not go well and on time, it can lead to low productivity or service delivery (Omisor & Abiodun, 2014). Each social environment has a different problem of community relations, therefore the causes of a conflict and its method of settlement also match the sociological conditions of the local community.

According to Carolan (2021) the various conflicts that have occurred in Sudan are fueled by demands of citizenship, social justice and economic and social rights not only because there are Muslims and Christians involved. In this case, as in the case of Sudan, unless this socio-economic injustice is fully handled by all Sudanese people guaranteed equal to social and economic rights, as well as civil and political interests, the prospects for peace will always be unclear and limited, as is likely in many cases others.

Violent conflict in the pastoral area is caused by many socio-cultural, economic and political factors that reinforce one another by limiting the availability and reduction of access to natural resources (Opiyo

et al., 2012). Everywhere. People compete to get the natural resources they need. Competition for use and access to natural resources leads to conflict. Conflict also arises from differences in cultural values, social norms and sanctions related to access to natural resources (Uprety, 2006). Residents in northern Ghana identified three major catalysts of armed conflict: mutual disrespect between ethnic groups, land controversies and an endemic culture of violence (Galaa & Bukari, 2014).

Most of the cultural beliefs among Turkana and Pokot followers sparked conflict between the two communities. That ethnic conflict between two pastoralist communities manifests itself in the form of rustling cattle and ethnic killings. The ethnic conflict between Turkana and Pokot has had a serious impact on the socio-economic development of pastoralists who have caused the health condition of pastoralists to decline due to food unrest leading to severe malnutrition (Noonan & Kevlihan, 2018). Identity conflicts, clan political parties or religious-based parties fight for power by provoking peaceful societies to engage in violence for their personal gain at the expense of society (Mekonnen Mengistu, 2015). Marx, sees human society as a developmental process that will end conflict through conflict. He anticipates that peace and harmony will be the end result of the history of war and violent revolution (Güçlü et al., 2014). According to Cosser, the term conflict usually refers to a situation in which a group of people with a clear identity engage in conscious contradiction with one or more other groups, because the groups are pursuing or trying to achieve conflicting goals. The opposition is a disagreement of value or claim to limited status, power and or resources and in the process is characterized by the efforts of the parties involved to neutralize and injure each other to eliminate the position or existence of the opponent (Coser, 1957).

The fragility of cultural values in certain communities can be one of the causes of open conflict in these communities. Along with the fragility of Hibua Lamo's cultural values and the fanaticism of each religious believer, it leads to an inability to control the waves of conflict coming from outside. Tobelo society who previously lived in harmony and peace, was dissolved in the dissension of different religions. According to Galtung, conflict is a dynamic process, in which structure, attitude and behavior are constantly changing and affecting each other (Ercoşkun, 2021) The dynamic life of the Hibua Lamo community, formerly known as "O dora-'O hayangi" (loving), spontaneously changed, they killed each other.

Background of Conflict within the Hibua Lamo Community

The social and cultural life of the North Halmahera community before the conflict, known as the “O’ dora-’O hayangi” era (loving). The dynamics of social life are built in an atmosphere of loving and mutual respect. If there is a difference of opinion that leads to violence or division, it is immediately resolved through a customary approach (Hibua Lamo as a social glue), for all followers of different religions. The value of togetherness in the culture of Hibua Lamo, always reflected in social life, such as at the wedding (happy atmosphere) and the atmosphere of grief (death). All groups within the Hibua Lamo community, usually visit each other when one party is in a state of joy and sorrow.

The value of togetherness, such as the gotong royong (mutual cooperation) working system or the term known in the Hibua Lamo community called as “bahirono” (mutual cooperation system) is always done when there is one party doing the work, both personal work (home) and work for public facilities, such as building houses of worship (Mosque and Church). The value of togetherness is like this always keep their relationship together. Thought Dahrendorf says, that “public relations arrangement results of approval of values” (Turner, 2010). The kinship values that have been imprinted in the Hibua Lamo Institute, have always functioned as social controls to counteract issues that have a pattern of dividing the kinship system leading to violent conflict.

The Impact of Ambon Conflict

Horizontal conflict in 1999, in Ambon Maluku, successfully penetrated into various regions, such as in Poso Central Sulawesi and North Maluku. The conflicts are moving rapidly according to the variant of interests in each region, such as inter-ethnic conflict in Kao and Malifut, conflicts among adherents of religion in Tidore, Ternate, Sula Islands, Central Halmahera, South Halmahera, and West Halmahera. The conflict then led to the conflict and violence between religious brothers in the “community” of Hibua Lamo, in Tobelo Halmahera Utara. The Ambon conflict extends to North Maluku. It is suspected that the conflict in North Halmahera, triggered by conflicts between Muslims and Christians in Tobelo (Goss, 2000). The inter-ethnic conflict of Makian and Kao ethnic in Malifut Halmahera Utara in 1999 was triggered by mutual mockery among ethnic groups, it also had implications on the condition of society which was wrapped with prejudice, as well as the exploitation of the differences provocatively, thus making the dynamics of social life of society

began to be inharmonious and gave birth to violence between ethnic groups (Nur et al., 2019).

The conflicts and violence that have occurred in these areas, soon changed the kinship climate within the Hibua Lamo Halmahera Utara community. The cultures of the Hibua Lamo community kin are like “O ‘tohora-moi” (blood and descendants), kinship through “O kawi” (marital bond), and “O dora - o hayangi” (affection) in life society, changed instantly into the era of “galosiri” (the era of grieving). In this era of social life in the atmosphere of harmony and peace as it once was no longer under control. At the time of conflict and violence, all social order is chaotic, the value of kinship is in the nestapa room. Community kinship has been provoked, each taking choice and attitude according to the aqidah and beliefs it embraces. Communities in the Hibua Lamo community were immediately mapped into two poles fulgar according to their beliefs (Islam and Christian). The process of communication, mutual relationships between Hibua Lamo communities of different religions are no longer running properly and harmoniously as it once was.

The impact of the conflict still recounts the condition of living people like fire in husks. Communities that are still often provoked in a prejudice atmosphere, which has implications for relationships among groups of people in this area, both psychologically and sociologically, are always exploited with differences provocatively. The social condition of society that is no longer controlled leads to conflict within the open Hibua Lamo community. The immediate conflict is widespread because it is triggered by various factors, as one of the North Halmahera (MM) community leaders stated as follows. “ *There are several things that triggered the Tobelo conflict as soon as possible: first, in Tobelo, the economy was controlled by Muslims, both indigenous and immigrant Islam, such as Java, Bugis Buton, Sumatera and Makian. Secondly, in the Government, the Sub-District Head (Camat) Tobelo is always a Muslim. Third, the impact of the Ambon conflict which has become one of the tools to wreak havoc and resentment*”.

Since the open conflict in Ambon, the atmosphere of community harmony in North Maluku, including the Hibua Lamo community is no longer comfortable. This condition continues to be triggered by the provocative issue brought by refugees from Ambon. Society is provoked according to the variant of interest in the region. The Christian community in Tobelo, for example provoked that as indigenous peoples are powerless in economic life, so also in the bureaucratic environment is always controlled by other communities (Islam). Therefore, the group considered to have mastered the previous economic and

bureaucratic access in the area should be immediately expelled. While on the other hand (Islam) provoked with the issue of feeling of the compassion towards his brother in Ambon that was wronged and expelled from his own country. The North Halmahera religious leaders (YD), revealed that “.... The background of the Tobelo conflict are: First, the impact of the Ambon conflict, ie the refugees bringing the issue of provocateurs, so that each religious follower has feeling of compassion to his brother. Second, the long social jealousy, it is like the economic mastery between Muslims and Christians in the market. Thirdly, the customs as the ancestral heritage of Hibua Lamo are no longer the guidance of his life”.

The religious differences adopted by the Hibua Lamo community are not really an obstacle in social life, because the religions chosen by each are voluntary. The parents are also sincere. This fact can be seen, such as derivatives of the Hangewa clan, the clan of Namotemo, some of which are Muslims and some are Christians. Excessive religious fatism as a result can no longer be controlled by the provocative issues brought by the Ambon conflict exodus. Based on one of the traditional leaders Hibua Lamo (JB), said that “.... The background of the conflict between religious adherents within the Hibua Lamo community, the impact of the 1999 Ambon conflict, gradually in North Maluku also erupted into conflict in various regions including in North Halmahera

Tobelo. Society has begun to be provoked because of the fanaticism of its excessive religion. The society at that time no longer holds to its cultural value”

Conflict and violence in Tobelo soon widespread as a result of relationships between individuals or groups of different interests, both political, economic and interest interests to maintain their respective identities.

The impact of the 1999 Ambon conflict, successfully dragged local political interests, such as the seizure of religious territories, the seizure of natural resources, the establishment of the Makian capital of the mainland in Malifut Halmahera Utara (PP 42/1999). North Halmahera is the basis of these three interests. The accumulation of the interests of the local political elite, became the conspiracy for the provocateurs to make escalators of massive violent conflict within the Hibua Lamo community. The fragility of cultural values and excessive religious fanaticism has become a barrier in maintaining social cohesion.

Fragment of Cultural Values and Excessive Religious Fanaticism

Along with the development and social changes in social life, directly affect the behavior of the community Hibua Lamo, against the existence of tradition and religion is believed. Changes in the behavior of the Hibua Lamo community, as shown in Figure 2 below.

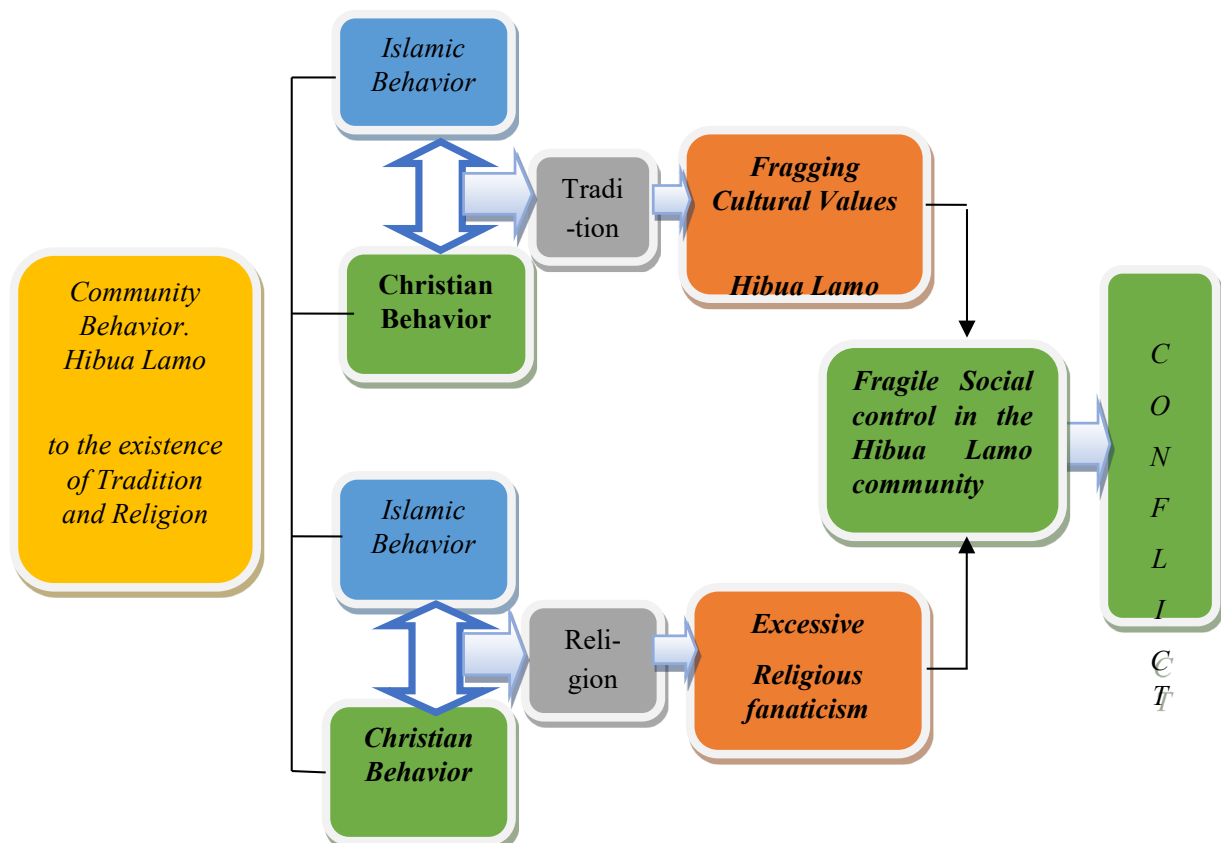


Figure 2. Hibua Lamo Community Behavior Scheme Against the Existence of Custom and Religion

The lofty values of Hibua Lamo, adapted by Taher and Widodo in the book “Higaro” Ripe off Asa Reaches Expectations in Leadership Perspective Hein Namotemo (2013), among others, such as “o ‘dora-o’hayangi” ie living fairies who love each other and help each other. The value of “o’banari” is an appreciation of the right thing. The value of “o’adili” is the attitude of justice in law enforcement by elders. The value of “o’thiai” is a value that contains the value of straightness of the heart or sincerity of the heart in every interest. The value of “o’baliara” is the attitude of solidarity or caring for others. The value of “o’lelani” is an attitude of life that prioritizes service elves, namely the attitude of serving each other and helping in various circumstances, both love and sorrow. These noble values previously functioned as social control for the Hibua Lamo community, but in its development it was buffeted by a wave of change that led to the fragility of the existence of Hibua Lamo cultural values.

There are two basic things that become escalators of conflict and violence among religious nuances, en masse in the Hibua Lamo community, namely: first, has the fragility of the noble values of Hibua Lamo, namely the value of togetherness, kinship, and value “O dora-” O love “in the philosophy of the ethnic life of Tobelo. secondly, the community felt compassion towards his half-hearted brothers, both Muslims and Christians who had been victims of the Ambon riots. The feelings of compassion and fanaticism over the teachings of each religion are exaggerated, becoming the base and motivation for killing each other. The doctrine of religion is often made certain, as a sexy issue to legitimize the struggle and can easily involve many people. The fatwa says that acts of violence in the name of religion are often translated by some as “legal doctrine” to be carried out” (Silberman et al., 2005). This can happen because every human being has a different mind, thinking about the dynamics of social change along with the rhythm of the times.

CONCLUSION

The destruction of social control in the Hibua Lamo community was triggered by several factors, namely: First, because of the fanaticism of each religious believer. Second, the fragility of noble values in Hibua Lamo culture, such as: affection, fairness, sincerity, mutual care, mutual service, togetherness attitude. Excessive religious fanaticism and the fragility of these cultural values directly influence the social control fort in the Hibua Lamo community to become weak, so as not to be able to resist and can not control the issues that potentially divide the Hibua Lamo community.

The group of people who exodus as the impact of victims of conflict and violence in Ambon, each carrying information according to the suffering they experienced. This has a direct effect on the feelings of compassion by a group of people who are so vocal, so that each of them takes a position to defend and attack each other against different sectarian communities. This study recommends that the Hibua Lamo concept can be considered to resolve conflicts.

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