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PELA GANDONG AMONG THE COMMUNITIES OF HATU, HAYA, AND TEHUA IN 1999-2000



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Abstract

This article aims to explain the Pela Gandong among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village during communal conflicts of 1999–2004 in Maluku, in Hatu Village exactly. Pela Gandong had functioned to prevent violence and maintain humanity among them because the three communities lived Pela Gandong as their cultural fraternity. This research uses a qualitative approach using literature study and interviews with Christian figures from the Christian community of Hatu Village. All the data about Pela Gandong is arranged through historical research methods (heuristic stage, criticism stage, auffassung stage, and darstellung stage). The results of this study are: (1) the history of the survival of the Christian community in Hatu Village in the midst of communal conflict which only lasted in 1999–2000, because the community with the two other villages lived in Pela Gandong; (2) the meaning of Pela Gandong as the integration of the three villages at that time, that was a pattern of relation fought among the three villages based on cultural fraternity manifested in various humanitarian activities reciprocally that united them despite their different religions, that contributing to the cessation of conflicts based on multidimensional issues; and (3) the importance of its preservation post–conflict.

Artikel ini bertujuan untuk membahas tentang Pela Gandong antara masyarakat Kristen di Desa Hatu, masyarakat Muslim di Desa Haya, dan masyarakat Muslim di Desa Tehua saat terjadinya konflik komunal tahun 1999-2004 di Maluku, khususnya di Desa Hatu. Pela Gandong telah berfungsi untuk mencegah kekerasan dan mempertahankan kemanusiaan di antara mereka, karena ketiga kelompok masyarakat tersebut menghidupi Pela Gandong sebagai persaudaraan kultural mereka. Penelitian ini menggunakan pendekatan kualitatif dengan melakukan studi literatur dan wawancara dengan para tokoh masyarakat Kristen di Desa Hatu. Semua data mengenai Pela Gandong diolah dengan metode penelitian sejarah ("heuristic stage, criticism stage, auffassung stage, dan darstellung stage"). Hasil dari penelitian ini, yakni: (1) sejarah kelangsungan hidup masyarakat Kristen di Desa Hatu di tengah konflik komunal, yang memang hanya berlangsung pada tahun 1999-2000, karena masyarakat tersebut bersama dua desa lain tadi menghidupi Pela Gandong; (2) pemaknaan Pela Gandong sebagai integrasi ketiga desa saat itu yakni suatu pola relasi yang diperjuangkan antara tiga desa itu dengan berbasis pada persaudaraan secara kultural yang dimanifestasikan dalam berbagai kegiatan kemanusiaan secara resiprokal, yang mempersatukan mereka meski berbeda agama sehingga berkontribusi pada berhentinya konflik yang berbasis isu-isu multidimensional; serta (3) pentingnya pelestarian Pela Gandong pascakonflik.

Background

According to Yunus Rahawarin, in 1999 in Maluku, communal conflicts between Christian and Islamic communities had destroyed the relations, structures, and social systems of the two communities, including causing various losses, such as: life and immeasurable property as well as ethics, norms, and moral humanity as universal human



values.¹ Muhammad Rasidin, et al. explain that these religious based conflicts are used by political elites to gain political power through hyperring commitment in most religious societies and the factor of religious differentiation.² Actually, according to Febrihada Gahas Candramukti, the role of religion in responding to this kind of conflict is as a unifier and peacemaker by building positive interaction patterns.³ M. Riyan Hidayat and Muhafizah el – Feyza confirm that all elements of Indonesia's Ministry of Religious Affairs continues to promote the realization of religious tolerance to fight radicalism, extremism, and ideas that refer to disintegration.⁴ Similar to the Maluku conflicts, Igneus Alganih argues that the Poso conflict occurred at the same time as the fall of President Soeharto's government in 1998, which resulted in a change in the pattern of government from centralized power to decentralized power.⁵ In addition to the bloody riots that occurred in Ambon, the Christian community of Hatu Village also experienced tensions by monitoring the conflict conditions in Ambon through radio and television broadcasts. Furthermore, they stopped all activities because of rumors circulating that there would be a large – scale attack on the Christian community in Telutih.

Then, on January 3rd, 2000, the Christian community of Hatu Village fled to the forest because the riots in Telutih had finally broken out. Their health, economic, and educational conditions were totally paralyzed. Some members died. Only the Hatu Village and the Piliana Village survived, while the conflicts destroyed the other Christian villages in Telutih. However, the Christian community of Hatu Village did not experience more tragic impacts because they managed to maintain socio – cultural relations in the form of *Pela Gandong* with surrounding Islamic villages amidst various challenges that came from within and outside their village. The *Pela Gandong* is also called as "the relationships of *basudara Salam* (Islam) – *Sarani* (Christian), built by two or three villages that have a different religious background. Meanwhile, in 18 Christian villages in the Telutih area *Pela Gandong* did not function optimally when the communal conflicts based on Christianity and Islam occurred in 1999 – 2004. In fact, apart from being caused by religious, ethnic, and political issues, Delfin Catriona Mirriam Soumokil conveys that the outbreak of communal conflicts between Christian and Islamic communities in Ambon 1999 was caused by the waning meaning of *Pela Gandong* and its practice in social life in Maluku.⁶ This argument is in line with what was explained by Johan Robert Saimima. According to him, the Christian community in

¹ Yunus Rahawarin, "Kerjasama Antar Umat Beragama: Studi Rekonsiliasi Konflik Agama Di Maluku Dan Tual," *Kalam: Jurnal Studi Agama Dan Pemikiran Islam* 7, no. 1 (2013): 95 – 120, <https://doi.org/10.24042/klm.v7i1.451>.

² Muhammad Rasidin et al., "The Dimension of Religion in Political Conflict and Violence: The Experience of Indonesia," *Islam Transformatif: Journal of Islamic Studies* 7, no. 1 (2023): 1 – 14, <https://doi.org/10.30983/it.v7i1.6146>.

³ Febrihada Gahas Candramukti, "Peranan Agama Dalam Menyikapi Konflik Komunal Pada Pemilihan Presiden Tahun 2019," *Entita: Jurnal Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 2, no. 2 (2020): 245 – 56, <https://doi.org/10.19105/ejpis.v2i2.3406>.

⁴ M Riyan Hidayat and El – Feyza Muhafizah, "From Pixels to Peace: Unraveling the Multifaceted Narrative of Religious Tolerance in Social Media," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 7, no. 2 (2022): 171 – 82, <https://doi.org/10.15575/jw.v7i2.22629>.

⁵ Igneus Alganih, "Konflik Poso (Kajian Historis Tahun 1998 – 2001)," *Criksetra: Jurnal Pendidikan Sejarah* 5, no. 2 (2016): 245 – 56, <https://doi.org/10.36706/jc.v5i2.4814>.

⁶ Delfin Catriona Mirriam Soumokil, "Pelayanan Pendamaian: Suatu Tinjauan Terhadap Peran Pendeta Di Tengah Konflik Ambon" (STT Jakarta, 2000).

Siri Sori Christian Village and the Siri Sori Islamic Village could not protect each other from attacks by people from outside their villages.⁷

However, *Pela Gandong*, as a cultural tool owned by Christian and Islamic communities in Maluku, still plays an important role in preventing horizontal conflicts in society, especially among the Christian community of Hatu Village and Islamic communities from various places who tried to attack, as had happened in the surrounding villages at that time. *Pela Gandong* Among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village had been encouraged these communities to help each other and maintain good relations for the common interests when the conflicts occurred. Such relationships have also existed throughout the history of living with these communities together.

Pela Gandong among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village is the focus of this paper using an interdisciplinary approach. Several studies have been conducted on *Pela Gandong* in Maluku. For example, from the perspective of socio-cultural philosophy, Aholiab Watloly examines the social life system of the *hidup orang basudara*, such as *Pela Gandong*, and for him, *Pela Gandong* can be developed for the nation's development.⁸ Through the public ethic perspective, John Chr. Ruhlessin explores the *Pela Gandong* tradition; for him, it is important to preserve it in Maluku in general.⁹ By using an anthropological perspective, Dieter Bartels explains about *Pela* generally in Maluku, and for him, *Pela* needs to be implemented continuously in contemporary society.¹⁰ Then, through a theological perspective Zakaria Eiromkuy described the *Pela Gandong* in the context of Jemaat Gereja Protestan Maluku/GPM in Hatu Village, which is modified in this paper.¹¹

Meanwhile, *Pela Gandong* is the local wisdom of the Moluccans among two or three villages that manifests itself in various humanitarian activities carried out reciprocally. The term *Pela Gandong* in Ambonese Malay corresponds to the word "sibling" in Indonesian, which refers to a blood union or comes from one womb. According to Felming M. Y. Pattipeilohy, *Pela Gandong* has been preserved and maintained to this day with its dynamics because there are the genealogical ties and the basis for oaths made by the progenitors, ancestors, and forefathers since time immemorial.¹² Furthermore, according to Ruhlessin, the motive of fraternity that crosses the boundaries of religion, ethnicity, and social status in *Pela Gandong* culturally frames the awareness and meaning of living together that are equal and harmonious for all people.¹³

⁷ Johan Robert Saimima, *Kesadaran Historis: Eksplanasi Sejarah Sebagai Perekat Persaudaraan Masyarakat Siri Sori Islam Dan Kristen* (Yogyakarta: Grafika, 2021).

⁸ Aholiab Watloly, *Cermin Eksistensi Masyarakat Kepulauan Dalam Pembangunan Bangsa: Perspektif Indigenous Orang Maluku* (Jakarta: Intimedia Cipta Nusantara, 2013).

⁹ John Chr. Ruhlessin, *Etika Publik: Menggali Dari Tradisi Pela Di Maluku* (Salatiga: Satya Wacana University Press & Program Pascasarjana Program Studi Sosiologi Agama UKSW, 2005).

¹⁰ Dieter Bartels, *Di Bawah Naungan Gunung Nunusaku: Muslim-Kristen Hidup Berdampingan Di Maluku Tengah (Jilid I: Kebudayaan)* (Jakarta: Kepustakaan Populer Gramedia, 2017).

¹¹ Zakaria Eiromkuy, "Jemaat GPM Di Tengah Konflik Maluku 1999–2000: Suatu Kajian Teologi Historis" (UKIM, 2021).

¹² Felming Pattipeilohy, "Peranan Hubungan Gandong Negeri Islam–Kristen Terhadap Hubungan Antaragama Di Maluku" (UKIM, 2004).

¹³ Ruhlessin, *Etika Publik: Menggali Dari Tradisi Pela Di Maluku*.

What is the role of traditional institutions such as *pela* in Indonesia? Novri Susan, et al. explain that the role of traditional institutions in handling social conflicts in Indonesia's heterogeneous society is in line with Article 41 of Law No. 7 Tahun 2012 concerning the Handling of Social Conflicts.¹⁴ In addition, traditional institutions' role can be considered optimal, especially in rural areas, for several reasons.¹⁵

*First, community members in those areas still adhere to those customary institutions. Second, they also still place self-interests in the concept of collective interests or togetherness interests. Third is mechanical solidarity, which is their daily activity in social life that they are used to doing (habituation).*¹⁶

In other words, the development of customary institutions has indeed become a part of social life in Indonesia. It is also legally recognized so that it is relevant to be strengthened through various studies and public policies. Some researchers have studied those issues. Naomi Diah Budi Setyaningrum shows that local wisdom, such as arts, rituals, and religions, are meaningful because those can encourage a spirit of love for human beings' lives and the universe.¹⁷ Wildan Syahamata Ady, et al. have examined that the people of Wadas use religious functions to safeguard their territory while fostering community unity during land dispute conflicts.¹⁸ Putri Aulia Rahmah and Abdul Salam show that the Christian communities in Sikinjang, Sangir, South Solok, and West Sumatera have been maintaining tolerance with the Islamic societies since 1987, when the Christian communities came as transmigrants.¹⁹

Then, Saimima, et al. explain that *masohi* manifests in interfaith cooperation between the Christian and Muslim communities in the Christian and Islamic Villages of Siri Sori, Central Maluku, post-conflict.²⁰ Rouli Retta Trifena Sinaga & Saimima describe that *baku kele* is a cultural-fraternal wisdom that can restore social relationships in the post-communal conflict between the the Larike's Christian society and the Larike's Islamic society through an open existence continually.²¹ Syaugi Mubarak, Badrian, and Faisal Mubarak have researched the role of local wisdom in encountering radicalism among Islamic education students and teachers in South

¹⁴ et al Susan, Novri, *Laporan Pengkajian Hukum Tentang Peran Pranata Adat Dalam Pencegahan/Penghentian Konflik Antara Kelompok Masyarakat* (Jakarta: Pusat Penelitian dan Pengembangan Sistem Hukum Nasional, BPHN Kementerian Hukum dan HAM RI {accessed 6 February 2021}, 2014).

¹⁵ Susan, Novri.

¹⁶ Susan, Novri.

¹⁷ Naomi Diah Budi Setyaningrum, "Budaya Lokal Di Era Global," *Ekspresi Seni: Jurnal Ilmu Pengetahuan Dan Karya Seni* 20, no. 2 (2018): 102–12, <https://doi.org/10.26887/ekse.v20i2.392>.

¹⁸ Wildan Syahamata Ady et al., "Bridging Faith and Land: The Unifying Power of Religion in Defending Community 's Territory," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 7, no. 2 (2022): 185–92, <https://doi.org/10.15575/jw.v7i2.22394>.

¹⁹ Putri Aulia Rahmah et al., "Dinamika Relasi Kehidupan Umat Kristen Dengan Masyarakat Sikinjang, Sangir, Solok Selatan (2010–2018)," *Widya Winayata* 11, no. 1 (2023): 9–25, <https://doi.org/10.23887/jjps.v11i1.59872>.

²⁰ Johan Robert Saimima, Rouli Retta Trifena Sinaga, and Islahuddin, "Masohi in the Christian and Islamic Villages of Siri Sori, Central Maluku, Post-Conflict," *Islam Realitas: Journal of Islamic and Social Studies* 8, no. 2 (2022): 168–81, https://doi.org/10.30983/islam_realitas.v8i2.6011.

²¹ Rouli Retta Trifena Sinaga and Johan Robert Saimima, "Theology of Baku Kele: A Contextual Constructive Theology for A Post-Communal Conflict," *Dunamis: Jurnal Teologi Dan Pendidikan Kristen* 7, no. 2 (2022): 491–508, <https://doi.org/10.30648/dun.v7i2.867>.

Kalimantan.²² Nurhasanah Hasbullah and M. Syahrani Jailani have found that *Bepapai* tradition in Jambi also contributed in preventing problems for the people of the Banjar Kuala–Tungkal tribe both physically and mentally intertwined with their religious identity.²³ Then, Resdati argues that *Dalihan Na Tolu* is developed by Perkumpulan Batak Bersatu to promote unity in creating a closer sense of fraternity overall and participating in the improvement of human beings' resources in realizing good governance and prosperous society based on Pancasila and Undang–Undang Dasar 1945.²⁴ Evi Lina Sutrisno also says that cultural icons like Chinese cultural icons or folk festivals can accommodate the acculturation between the Chinese or certain local ethnic and other local ethnic or religious cultures, which makes them closer to the expression of hybrid and multicultural identities.²⁵

St. Aflahah, A. M. Saifullah Aldeia, and Khaerun Nisa convey that the concept of religious moderation and plurality in Indonesia is important for building a harmonious relationship in faith–based schools, which has to have national commitment, antiviolence, and accommodating to local culture.²⁶ It is in line with Bambang Arif Rahman's research pesantren in Aceh expressed a positive commitment to celebrating cultural diversity through ethnicity respect, religious tolerance, and Indonesia unity. All these conditions also contributed to Indonesia's unity.²⁷ Meanwhile, Hasanudin conveys that community leaders, both religious and ethnic leaders, are actors that also can maintain balance and equality in the society of Banuroja, Gorontalo, in addition to the role of the Salafiyah Syafiiyah Islamic Boarding School there.²⁸ Then, Dika Sri Pandanari's view that the potential of anarchism in Indonesia on a small scale is also to trigger a self–help movement to develop public awareness towards a better condition,²⁹ as *Pela Gandong* is discussed in this study.

²² Syaugi Mubarak, Badrian, and Faisal Mubarak, "Peran Kearifan Lokal Dalam Upaya Deradikalisasi Paham Radikal Di Kalimantan Selatan," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 155–72, <https://doi.org/10.18592/khazanah.v18i2.4155>.

²³ Nurhasanah Hasbullah and M Syahrani Jailani, "Tradisi Ritual Bepapai Suku Banjar: Mandi Tolak Bala Calon Pengantin Suku Banjar Kuala–Tungkal Provinsi Jambi, Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 287–308, <https://doi.org/10.18592/khazanah.v18i2.3920>.

²⁴ Resdati, "Eksistensi Nilai Dalihan Na Tolu Pada Generasi Muda Batak Toba Di Perantauan," *Sosial Budaya* 19, no. 1 (2022): 57–63, <https://doi.org/10.24014/sb.v19i1.16624>.

²⁵ Evi Lina Sutrisno, "Struggling for Multiculturalism: The Revival of Chinese Festivals in the Indonesian Reformation Era and Its Discontents," *Humaniora* 35, no. 1 (2023): 33–48, <https://doi.org/10.22146/jh.82185>.

²⁶ St Aflahah, A M Saifullah Aldeia, and Khaerun Nisa, "Muslim Teachers Working In Christian Schools: A Potrait of Religious Moderation in Makassar," *Khazanah: Jurnal Studi Islam Dan Humaniora* 20, no. 1 (2022): 45–66, <https://doi.org/10.18592/khazanah.v20i1.6384>.

²⁷ Bambang Arif Rahman, "Islamic Revival and Cultural Diversity: Pesantren's Configuration in Contemporary Aceh Indonesia," *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (2022): 201–29, [https://doi.org/10.18326/ijims.v12i1.201–229](https://doi.org/10.18326/ijims.v12i1.201-229).

²⁸ Hasanudin, "Kerukunan Masyarakat Multikultur Di Desa Banuroja, Gorontalo," *Al-Qalam: Jurnal Penelitian Agama Dan Sosial Budaya* 24, no. 1 (2018): 18–30, <https://doi.org/10.31969/alq.v24i1.465>.

²⁹ Dika Sri Pandanari, "Ground Base Value of Anarchism and Social Security in Indonesia," *Humaniora* 14, no. 2 (2023): 141–45, <https://doi.org/10.21512/humaniora.v14i2.8653>.

In the relationship among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village during the 1999–2000 religious–based communal conflicts, *Pela Gandong* functioned optimally as the customary institution of the indigenous people. In this context, *Pela Gandong* is also effective in encouraging heterogeneous communities in rural areas to continue to prosper one another. The uniqueness of *Pela Gandong* in saving the lives of the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village during the 1999–2000 religious–based communal conflicts could contribute to integration in the pluralistic societies that are nonviolent in Maluku and Indonesia more broadly.

Therefore, this article aims to explain the history of the survival of the Christian community of Hatu Village, when the 1999–2000 conflicts in Maluku exploded in relation to *Pela Gandong* in relation to the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village. The existence of the Christian community of Hatu Village, which was not a victim of conflict like other Christian communities around Telutih during the conflicts between Christian and Islamic communities in Maluku in 1999–2000, is depicted here. The Christian community of Hatu Village, which was instead protected by the Islamic community of Haya Village and the Islamic community of Tehua Village, becomes the focus of this study about the effectiveness of *Pela Gandong* with its distinctive values at the time of conflict. Through the meaning of this, the next expected contribution is that the three communities as a whole can continue to preserve the local wisdom of *Pela Gandong* as part of efforts to maintain peace in their post–conflict lives together.

The research location is in Hatu Village, Telutih, Central Maluku. The time of this research is from 1999–2000. The data collection techniques used here are observation, interviews with religious and community leaders as well as studies of documents, books, and journals about the conflicts that hit the Moluccans, especially in the Christian community in Hatu Village and the Islamic community in the surrounding area in Telutih, Central Maluku. The determination technique of informants in this study is snowball sampling. According to A. Muri Yusuf, it helps to reach demanding target audiences through referrals and is a cost–effective way to recruit, while it could lead to sample bias, become representative of smaller networks rather than the larger population, and not be considered for statistical studies.³⁰ Nevertheless, all the informants here remain reliable, because they are not randomly selected but rather depend on their availability, and the individuals selected to be studied are the ones who recruit new participants. It shows that it is not every element in the population has an equal chance of being selected as the sample. Therefore, it is impossible to determine the possible sampling error.

The research questions in this paper are: (1) how is the history of the survival of the Christian community in Hatu Village in connection to *Pela Gandong* in the relations of the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village during the communal conflicts between Christian and Islamic communities exploded in 1999–2000 around the Telutih areas particularly and in Maluku in generally? (2) What was the meaning of the *Pela Gandong*'s values of the Christian community of Hatu Village, when the 1999–2000

³⁰ A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, Dan Penelitian Gabungan* (Jakarta: Kencana, 2017).

conflicts happened?; and (3) Is the preservation of such *Pela Gandong* urgent to be pursued post – conflict?

Then, historical analysis techniques are carried out in searching, interpreting, and compiling historical data, obtained from the results of observation, interviews with the informants that have explained above, and systematic literature studies to answer the research questions. This process aims to make the data understood easily and the findings can be informed to the public. Qualitative research with historical research methods is used here, especially with four stages to process the data to be the results of this research: (1) heuristic (attempt to find historical evidence by the time sequence of events, the similarity of stories, and types of sources; (2) criticism (attempt to test the evidence found earlier, so that it is authenticity guaranteed); (3) *auffassung* (attempt to evaluate or interpret the historical sources by connecting them into a series of meaningful events); and (4) *darstellung* (attempt to present new ideas from historical sources or historical arrangements.³¹ Meanwhile, the practical implication of this research is the implementation of *Pela Gandong* in strengthening social relations among the three villages consistently.

The History of the Survival of the Christian Community of Hatu Village During the Communal Conflicts in 1999-2000 in Maluku

The tensions in Hatu Village lasted quite a long time, namely since the conflicts between the Christian and Islamic communities exploded in Maluku and reached its peak on January 30, 2000. At that time, the attacks began in the East of Hatu Village. Then, the issue that spreaded was that there would be a dawn attack on the two villages, namely Hatumete Village and Hatu Village, that would indeed result in the fall of Hatumete Village. Meanwhile, the Christian community of Hatu Village made a strategy to defend themselves. They gathered, prayed, and prepared bells, *tipa besar*, and *kuli bia* to be rung if the rioters attacked them.

According to Dace Walalayo, it needed for several days to attack the Hatu Village. Wooden ships, speedboats, fishing boats, and a large number of rioters anchored and carried out a parade in the waters near the Hatu Village.³² At the same time, there were screams from the rioters inviting attacks and threats, while the Christian community of Hatu Village prepared to face the attacks without attacking first.³³ Finally, the rioters returned to where they were and never returned to attack again.³⁴

Ambrosius Timanoyo explains that at that time, the entire Christian community of Hatu Village agreed to make their hands clean by not killing the rioters.³⁵ They realized that killing the rioters meant killing themselves because they were part of the local community, who had lived together in their village.³⁶ Some people of the Islamic community who were still in Hatu Village at that time of conflict were embraced and they were invited to flee to the back of the village. As a result, there was not the slightest bit of violence in Hatu Village.³⁷

Dace Walalayo says that the rioters did not return to Hatu Village to carry out the other attacks, because they saw so many people on the beach with cloths on their

³¹ Suhartono W. Pranoto, *Teori & Metodologi Sejarah* (Yogyakarta: Graha Ilmu, 2010).

³² Walalayo, Dace (Leader community), *Interview*, Monday, 10 August 2020.

³³ Walalayo.

³⁴ Walalayo.

³⁵ Timanoyo, Ambrosius (Leader community), *Interview*, Friday, 20 November 2020.

³⁶ Timanoyo.

³⁷ Timanoyo.

heads.³⁸ Ambrosius Timanoyo adds that the Christian community of Hatu Village were not victim of the communal conflicts in 1999–2000 in Maluku, due to several reasons: (1) Hatu is the oldest village in South Seram; (2) Hatu is the center of several villages in Telutih and 99 clans that came from outside that were accommodated and cared for by the Christian community of Hatu Village; (3) there are family relations among the Christian community in Hatu Village and the Islamic community in the Islamic villages in Telutih both based on genealogy and marriage ties; and (4) their cultural fraternity are strengthened by remembering the promise not to kill relatives and to carry out a ceremony, namely *manyimpang negeri*.³⁹

The term "99 clans" was a designation for declaring the number of clans that were accommodated in Walaya at that time. People with these clans came from Huamual and West Seram. Because they could not survive with the Portuguese pressure, they finally decided to flee to Walaya. These clans include Mahu, Wakano, Peisama, Lesipeda, Namakule, Tuhahan, Kahunusa, Sanalinio, Selumena, Maoki, Lilimau, Wattimuri, Welemuri, and Wala. "99" departed from the understanding of local people's mythology that what was perfect or 100% belonged only to God. In addition, the people with the surname Hayoto came from Gujarat, namely the South Indian region, with the Kajaoali Ship and landed on Walaya Beach, namely Hatu Beach, with the aim of spreading Islam to the Walayan people.⁴⁰ However, the people of Hatu Village accepted the people with the surname Hayoto but did not spread religion.⁴¹ After the people with the surname Hayoto had lived long enough in Hatu Village, they left the Hatu Village and spread around Telutih.⁴²

Meanwhile, *manyimpang negeri* was a ceremony that was usually carried out by traditional and religious leaders by traditional rituals as well as prayers in every corner of the village. It was believed that this process was to fence off the village, so people who wanted to come with evil intentions could not enter or see the way to Hatu Village. The relationship between the Christian community in Hatu Village and the Islamic community in the Tehua Village was established when the elders of Hatu Village saved the community of Tehua Village from a war in Tehua and an attack by large fish with seven branches, so the two communities made a promise of fraternity and avoided conflicts.⁴³ Meli Walalayo adds that as an old village, Hatu Village was highly respected by other villages in South Seram.⁴⁴ For example, when the Islamic community wanted to go on pilgrimage, especially those who had family ties with the Christian community in Hatu Village, they should go to Hatu Village by stripping and going around in the waters in front of Hatu Village, then taking a white cloth that the Hatu Village's traditional leaders had prepared.⁴⁵

Then, Apeng Walalayo emphasizes that the Christian community of Hatu Village adhered to a promise that they could not kill people at random unless disturbed.⁴⁶ Not only that, Andy Timanoyo and Yordan Walalayo explain that the Christian community of Hatu Village who committed murder and made threats against other people beforehand should not bring these sins into the village because there were promises

³⁸ Walalayo, Dace (Leader community), *Interview*, Monday, 10 August 2020.

³⁹ Timanoyo, Ambrosius (Leader community), *Interview*, Friday, 20 November 2020.

⁴⁰ et al Louhenapessy, Co., *Monografi Negeri Hatu* (Hatu, n.d.).

⁴¹ Louhenapessy, Co.

⁴² Louhenapessy, Co.

⁴³ Timanoyo, Ambrosius (Leader community), *Interview*, Friday, 20 November 2020.

⁴⁴ Walalayo, Meli (Leader community), *Interview*, Wednesday, 25 November 2020.

⁴⁵ Walalayo.

⁴⁶ Walalayo, Apeng (Leader community), *Interview*, Wednesday, 25 November 2020.

from their ancestors.⁴⁷ Furthermore, Hamid Tehuayo says that the Christian community of Hatu Village adhered to the Patasiwa motto, namely: *Hutua Supu Hutua, Lali Supu Lali* (supported, cared for, and loved fellow human beings as oneself and did not cause riots).⁴⁸ That was proven by the attitude of the Christian community in Hatu Village, who did not harm the Islamic community who lived temporarily in Hatu Village during the riots, so the Islamic community saw the Christian community in Hatu Village as their brothers and sisters.⁴⁹ Aldian Walayayo dan Usman Walalayo say that the comradely relationships among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village were *Pela Gandong* as well as the social relationships among the Christian community of Hatu Village, the Tehoru community, and Telutih community were family relationships.⁵⁰ Therefore, when the communal conflict in 1999–2000 occurred, and a large–scale attack attempt from outside Hatu Village occurred, these comradely relations were still remembered and succeeded in encouraging them to strongly prevent and oppose the various attack attempts.⁵¹

Rivaldo Lilihata also reveals that the *Pela Gandong* values among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village are still maintained by their young generation because these relationships are based on a traditional oath that cannot be released.⁵² When they meet on the street, they greet each other as *gandong* to remember that comradely relationship. Then, they also help each other. For instance, when the Islamic community of Haya Village installed the pillars of the mosque, the Christian community of Hatu Village was also invited and assisted in the process.⁵³ Then, Hasan Tawaulu says that the Christian youth and student association of Hatu Village in Ambon was invited to break their fast together with the Islamic youth and students of Tehua Village, besides often playing futsal.⁵⁴ They exchange ideas about developing tourist attractions in their respective villages and various celebrations held by each village.⁵⁵

Such cultural aspects that belonged to and were inherent in the lives of the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village, made Hatu Village stand firm during the 1999–2000 conflicts. Talcott Parson, as explained by Rakhmat Hidayat stated that culture is the main force that binds various social elements, action systems, and interacts with personality. It also means that a community's culture can create various norms and values that contribute to creating a safe and peaceful life.⁵⁶ At the same time, the culture created by the community is a biological organism consisting of interdependent organs for survival as well as a functional approach in achieving social order.⁵⁷ Besides that, Muhammad Hasmal Mahfud, et al., explain that the attitude of love and sense of

⁴⁷ Timanoyo, Andy (Leader community), *Interview*, Friday, 20 November 2020; Walalayo, Yordan (Leader community), *Interview*, Friday, 20 November 2020.

⁴⁸ Tehuayo, Hamid (Leader community), *Interview*, Wednesday, 2 December 2020.

⁴⁹ Timanoyo, Andy (Leader community), *Interview*, Friday, 20 November 2020.

⁵⁰ Walalayo, Aldian (Leader community), *Interview*, Saturday, 28 November 2020; Walalayo, Usman (Leader community), *Interview*, Saturday, 28 November 2020.

⁵¹ Walalayo, Usman (Leader community), *Interview*, Saturday, 28 November 2020.

⁵² Lilihata, Rivaldo (Leader community), *Interview*, Thursday, 1 April 2021.

⁵³ Tawaulu, Hasan (Leader community), *Interview*, Saturday, 3 April 2021.

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*

⁵⁶ Rakhmat Hidayat, *Pengantar Sosiologi Kurikulum* (Jakarta: Rajawali Pers, 2011).

⁵⁷ Hidayat.

belonging to one's homeland is closely related to the growth of historical awareness in citizens.⁵⁸

Pela Gandong as a Cultural Modality that Integrated the Christian Community of Hatu Village, The Islamic Community of Haya Village, and the Islamic Community of Tehua Village

The Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village always embody the values of fraternity, togetherness, and sacrifice in their relationships as the *Pela Gandong* tradition. Therefore, good relations among them were maintained, including when the conflicts exploded in Maluku in 1999–2000. Following section will highlight *Pela Gandong* tradition related to these three communities by the theory of structural functionalism. The theory of structural functionalism developed by Parson emphasizes stability and integration of harmonious relationships and consensus with the view that society is a social system consisting of interrelated elements that unite in balance and harmony, and bring change as something that is functional and must be enforced.⁵⁹ Interaction between individuals in this context is positioned to adjust to each other to maintain balance in the social structure media, preserve it, and comply with general standards of evaluation, that are moral standards or norms.⁶⁰

To analyze the balance of community functions, four principles must exist which are directed at achieving the needs of a system. The four principles refer to: (1) adaptation of the community in accordance with the social systems of the environment and change them for the better situation; (2) goals that are set and strived to achieve for personal and communal interests in social systems to experience progress together; (3) integration which refers to the requirement of a minimum level of solidarity, so that the members are willing to work together and avoid destructive conflicts; and (4) latency or pattern maintenance as a process which the system maintains motivation and social agreement for community harmonization.⁶¹ The Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village had mechanisms to maintain integration among them comradely when the conflicts exploded in Maluku in 1999–2000. Harmonization is formed as a response to the memory of the promises of the ancestors to maintain the fraternity that had been built. Parents always reminded their children not to "do things recklessly" because they were all brothers and sisters. Among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village there were also promises and oaths to maintain this relationship comradely, namely: *Sei Hali Hatu, Hatu Lepei, Sei Tutu Pisah Hatu, Hatu Latai (sapa bale batu, batu gepe dia, sapa tumbu pica batu, batu iris dia)*. Therefore, these three villages should not make things difficult for one another, otherwise it would become a burden and bring disaster.⁶² There was also a motto that always reminded them as *orang basudara* (We are all brothers) of the

⁵⁸ Muhammad Hasmal Mahfud and Aditya Nugroho Widiadi, "The Relationship between Nationalism and Historical Awareness," *Historia: Jurnal Program Studi Pendidikan Sejarah* 12, no. 1 (2024): 1–8, <https://doi.org/10.24127/hj.v12i1.7730>.

⁵⁹ Hidayat, *Pengantar Sosiologi Kurikulum*.

⁶⁰ Hidayat.

⁶¹ George Ritzer and Douglas J. Goodman, *Teori Sosiologi Modern* (Jakarta: Prenada Media, 2005).

⁶² Walalayo, Apeng (Leader community), *Interview*, Wednesday, 25 November 2020; Hatuluayo, Faisal (Leader community), *Interview*, Thursday, 1 April 2021.

promises to maintain their fraternity, namely *Silalou* that meant "we gathered, united together to see, and developed our area." This motto was always upheld to maintain the relationship comradely.⁶³

The relationships among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village protected the Christian community of Hatu Village from attacks by mobs from the east, west, and south seas. The Islamic community of Haya Village, the Islamic community of Tehua Village, and surrounding Islamic villages always suppressed the attacks.⁶⁴ This comradely relationship had long been built before the arrival of Islam and Christianity.⁶⁵ It was awakened out of the motive of love as revealed in the following statements:

*There was a view from the Orang Basudara of Haya Village who said that we were all still Alifuru at that time, and the mass of pork bones was in Walaya. The religion of Islam came from behind, but basudara relationship had existed long time ago. So, we shouldn't be careless with the Hatu Village because we were brothers and sisters, not other people.*⁶⁶

The Walaya culture was a culture that strengthened *Pela Gandong* relations among the Christian community of the Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village, when the conflicts exploded in Maluku in 1999–2000. All people saw Walaya as the center of civilization before the arrival of Islam and Christianity. Some spreaders of Islam first came to the Hatu Walaya Village. From the Hatu Walaya Village they started carrying out their Islamic mission. Likewise, the spread of Christianity started in Hatu Village when Pastor Pentury came to it. In addition, the Hatu Village, the Haya Village, and the Tehua Village had *Pela Gandong* based on the promises of fraternity to accept each other's differences.⁶⁷ Also, the promises of the Walaya ancestors maintained comradely relations among the community of the Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village. The promises were as following statements:

*Jangan laeng bakalae laeng, jang laeng bakupotong, jang laeng biking susah laeng biking susah laeng. Haya, Hatua, Tehua pun demikian, ingatan Yaputi, Mosso, Tehoru jangan laeng biking susah laeng.*⁶⁸

Some people in Telutih and Tehoru firmly held these promises. Therefore, when there were plans by the mobs to attack the Christian community of Hatu Village, the Islamic community of Haya Village, Tehua Village, Angos Village, Mosso Village, and Tehoru Village prevented the attacks, as following statements from them.

According to the intelligence of the Pasukan Bantuan Kendali Operasi (BKO) 623, that maintained security in the Telutih dan Tehoru regions on November 10, 2000, there was a plan for a large-scale attack on the Hatu Village. At that time, the mobs were already there, so they planned to carry out an attack, but it didn't happen or failed because the Islamic community of Tehoru and Telutih took the

⁶³ Walalayo, Yordan (Leader community), *Interview*, Friday, 20 November 2020.

⁶⁴ Timanoyo, Andy (Leader community), *Interview*, Friday, 20 November 2020.

⁶⁵ Timanoyo, Andy (Leader community), *Interview*, Friday, 20 November 2020; Walalayo, Dace (Leader community), *Interview*, Monday, 10 August 2020.

⁶⁶ Timanoyo, Ambrosius (Leader community), *Interview*, Friday, 20 November 2020.

⁶⁷ Walalayo, Usman (Leader community), *Interview*, Saturday, 28 November 2020.

⁶⁸ Timanoyo, Andy (Leader community), *Interview*, Friday, 20 November 2020.

*concept of Basudara as precautions action.*⁶⁹

Likewise, the Islamic community of Haya Village said that the Islamic community of Haya Village and the Christian community of Hatu Village were one big family of the communities of Alifuru. Therefore, the Islamic community of Haya Village always prevented others from attacking the Christian community of Hatu Village.⁷⁰

The *Pela Gandong* or relationships of *basudara Salam* (Islam) – *Sarani* (Christian) among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village, whose the history of their cultural relationship before the conflict exploded in Maluku in 1999–2000 and when it happened, including its impacts and challenges, also the role of the *Pela Gandong* culture as described in the section above, broke through the boundaries of religions, ethnicities, and social status. This motive also framed the awareness of the importance of shared ownership among them, *ale punya beta punya* (what you had was mine). In addition, when meeting each other on the street, they greeted each other as *gandong* (brothers/sisters).⁷¹ The cooperation among them was built in a spirit of mutual assistance, such as during the installation of the Alif's pillars of the Ukhua Mosque of Haya Village, brothers/sisters from the Hatu Village worked together to build it.⁷² During fasting, the Christian community of Hatu Village were also invited to break their fast as brothers and sisters.⁷³

The culture as a unifying modality for the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village greatly influenced the harmony of the three communities of different religions. Universal family values in the culture of the *basudara (gandong)* community, including fraternity, togetherness, and sacrifice, further strengthened the unity among them despite differences. Awareness of being *basudara* made them move to maintain the fraternity and togetherness that was always manifested in shared life so that these three villages always worked together when one of them had a certain celebration or faced a problem, especially when the conflicts exploded in Maluku in 1999–2000. In other opinion stated that history as remembrance, tradition as continuity, and cultural values tell some important things and provide clues to interpret existence space in the present.⁷⁴

Strengthening the Life Frame of “Gandong Basudara” People Weakening Destructive Provocations

According to Sarah Latuny, the riots that occurred in Telutih simultaneously with the conflicts in Maluku were generally seen by the local communities as part of the past that should be forgotten, so all people in refugee camps were expected to return to their origin places and the government had been fully responsible for resolving refugee problems.⁷⁵ However, the local communities hoped that both the central and regional

⁶⁹ Walalayo, Aldian (Leader community), *Interview*, Saturday, 28 November 2020.

⁷⁰ Walalayo, Usman (Leader community), *Interview*, Saturday, 28 November 2020.

⁷¹ Lilihata, Rivaldo (Leader community), *Interview*, Thursday, 1 April 2021.

⁷² Hatuluayo, Faisal (Leader community), *Interview*, Thursday, 1 April 2021.

⁷³ Tawaulu, Hasan (Leader community), *Interview*, Saturday, 3 April 2021.

⁷⁴ Sumargono et al., “Nilai – Nilai Kampung Transmigrasi Di Pringsewu Sebagai Sumber Belajar Sejarah,” *LPPM UNILA: Jurnal Pendidikan Sejarah* 11, no. 2 (2022): 23–47, <https://doi.org/10.21009/JPS.112.02>.

⁷⁵ Sarah Latuny, “Rekonsiliasi: Islam – Kristen Di Telutih: Suatu Tinjauan Sosiologi Teologis” (UKIM, 2005).

governments would continue to take firm actions against the perpetrators of the riots and resolve them thoroughly.⁷⁶ The local communities also hoped that in the vicinity of Telutih, hostilities between the Christian communities and the Islamic communities that had occurred before would not cause further destruction.⁷⁷

Latuny also adds that during the conflicts of the local indigenous people, there were customary and cultural values that were eroded and disconnected but temporary in nature. For instance is a mutual cooperation and Christian and Islamic customary meetings.⁷⁸ They still upheld the traditional values and culture inherited from their ancestors, so they were always encouraged to live together as before.⁷⁹ At the time of conflicts, there were Christians who fled to neighboring Islamic villages, and there were also Islamic communities who lived with the Christian communities.⁸⁰ Such a life of fraternity and kinship stirred their feelings from anger and displeasure to mutual acceptance and concern.⁸¹ According to Latuny, reconciliation efforts that have been carried out include dialogues between the Christian communities and the Islamic communities, repatriation of refugees, restoration of security, and rebuilding a life together based on customary values and social humanity.⁸²

Such tested and strong *Pela Gandong* relationships among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village will make it easier for the communities to strengthen the integrity of society amid provocations in the name of destructive interests by using religions. Such provocations can lead to conflicts between religious adherents and problems around religious intolerance, which threaten the integrity of the nation and state of Indonesia. Conflicts between religious adherents and intolerant attitudes towards adherents of other religions occur due to various factors. Kommaruddin Hidayat explains that the main trigger for every conflict between religious adherents is not because of the differences in teaching doctrines but rather the struggles for political and economic influences (competitions) from each religious adherent.⁸³ According to Hidayat, religious, ideological, and theological radicalism build an exclusive community as a vessel and group identity.⁸⁴ They try to oppose the surrounding world, which is considered decadent (a demonic world that must be eradicated).⁸⁵ They also believe that they are the holders of god's willing.⁸⁶ Therefore, fighting against unbelievers is a virtue, while death means taking off to a primordial home, the heavenly home.⁸⁷

Sumanto Al Qurtuby adds that the conflicts in Maluku were complicated and caused by complex social and local dynamics between the Christian communities and the Islamic communities from different ethnicities.⁸⁸ At the beginning of the conflicts, certain groups tried to play on ethnic sentiments to provoke violence, such as political

⁷⁶ Latuny.

⁷⁷ Latuny.

⁷⁸ Latuny.

⁷⁹ Latuny.

⁸⁰ Latuny.

⁸¹ Latuny.

⁸² Latuny.

⁸³ Komaruddin Hidayat, *Politik Panjat Pinang: Di Mana Peran Agama?* (Jakarta: PT Kompas Media Nusantara, 2006).

⁸⁴ Hidayat.

⁸⁵ Hidayat.

⁸⁶ Hidayat.

⁸⁷ Hidayat.

⁸⁸ Sumanto Al Qurtuby, *Islam & Kristen: Dinamika Pascakonflik Dan Masa Depan Perdamaian Di Ambon* (Jakarta: BPK Gunung Mulia, 2018).

and economic land grabs.⁸⁹ Then, it was followed by the other actors who exploited certain religious symbols, texts, and discourses as triggers for public anger in the Christian communities and the Islamic communities, as well as legitimizing conflicts.⁹⁰ It authorized attacks on each other that were intertwined with fears for their lives and the survival of their faith.⁹¹

According to Hidayat, such an attitude of religious, ideological, and theological radicalism can give birth to a socio-political disaster at any time, which will lead to slander against members of the same religion that he is said to be fighting for.⁹² Such an attitude of religious, ideological, and theological radicalism will cause conflict not only for people of the same religion but also for people of different religions. This experience was happened to Hatu Village (Christianity), Haya Village (Islam), and Tehua Village (Islam). At that time, the Islamic community of Haya Village and the Islamic communities of Tehua Village were provoked by intolerant groups to attack the Christian community of Hatu Village. Even though provocations were made to the community of Haya Village and the community of Tehua Village, they were not influenced to attack the community of Hatu Village because the fraternity among them was highly respected beyond religious differences.⁹³

Actually, as the explanation given above, the Moluccans have long lived with the culture of the *basudara* people, which has cultural elements that guarantee them a peaceful life, such as the cultural ties of *Pela Gandong*, which has long made an impression on their hearts. *Pela Gandong* is clearly a cultural element that strengthens comradely relations in Maluku as well as a role in preventing the 1999–2000 conflicts among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village. *Pela Gandong* in Maluku culture has strong roots because the *Pela Gandong* relationship is based on historical genealogical relationships. The *Pela Gandong* institution is always held by people because of the genealogical relations and the foundation of promises made by the progenitors, ancestors, and forefathers since immemorial.

Pela Gandong frames the Moluccans living in harmony as a family between one or more villages in a blood fraternity unit. This *Pela Gandong* binds and occupies a strategic position in the lives of the Moluccans. *Pela Gandong* is a characteristic of familial life in Maluku. *Pela Gandong* culture is part of the customs that is very important in the lives of the indigenous people in Maluku. Custom is inherent in every Moluccan child. Since the child is in the womb of his mother, until they enter the grave, they have been accompanied by customs and traditions. They are fostered and involved in all ways, rules, laws, and teachings of customs and traditions.

It is in line with the view of Bunga Putra Bangsa and Lambok Hermanto Sihombing who argues that a historical culture is hereditary or even traditional culture, such as rituals and traditions passed down.⁹⁴ I Gede Merta Kusuma, et al., add that the multicultural values that have been developed in a multicultural society can help the

⁸⁹ Al Qurtuby.

⁹⁰ Al Qurtuby.

⁹¹ Al Qurtuby.

⁹² Hidayat, *Politik Panjat Pinang: Di Mana Peran Agama?*

⁹³ Eiromkuy, "Jemaat GPM Di Tengah Konflik Maluku 1999–2000: Suatu Kajian Teologi Historis."

⁹⁴ Bunga Putra Bangsa and Lambok Hermanto Sihombing, "The Impact of Japanese Popular Culture to Indonesian Younger Generation: A Case Study of Punico," *Humaniora* 13, no. 3 (2022): 241–46, <https://doi.org/10.21512/humaniora.v13i3.8131>.

people to live peacefully as experienced by the people of the Village of Candikuning, Bali, even though there consist of followers of the Hindu religion and Moslems.⁹⁵ Then, according to Firdaus Hadi Santosa, the value of tolerance should be applied in learning history related to the importance of tolerance in enhancing the unity of the multicultural Indonesian society.⁹⁶ In addition, Didik Rinan Sumekto, et al. convey that politeness attempts to formulate a system that facilitates and maintains users' interaction through minimal potential conflicts and confrontations to adhere to harmonious relations.⁹⁷ Further, Dena Agustina et al. summarize that the implementation of local traditions in a community can significantly contribute to the development of religious values and the pluralistic society of Indonesia.⁹⁸ According to Mita Purbasari Wahidiyat, et al. stress that the changes in some aspects of ideology (ideology of development, religion, and market) were controlled by the main ideology, called the authority of ideology.⁹⁹ This authority of ideology creates a political, economic, social, and religious consensus to maintain the integrity of a community.¹⁰⁰

Pela Gandong can also encourage them to build a harmonious and peaceful life continually. Therefore, *Pela Gandong* as the customary institution owned by the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village needs to be preserved and revitalized. By this *Pela Gandong*, people could learn to restore public awareness so that they can live in harmony, peacefully, and prosperous. This traditional concept could also counter against provocative issues and efforts that aim to destroy the common life of the *orang basudara*. Hopefully, through further interdisciplinary studies of *Pela Gandong*, other researches can contribute to how the *Pela Gandong* among the three villages can be preserved consistently in the multicultural context. *Pela Gandong* is a distinctive cultural element in Maluku, especially Hatu, Haya, and Tehua, which was able to unite people from the onslaught of external conflicts in 1999–2000 as well as strengthen a peaceful life in the country. Edith Romano Galindo and Erna Andriyanti confirm that the findings of this kind of multicultural competence are important to develop several social development.¹⁰¹ It could develop cultural competence, respect other cultures, and help people to interact with each other in different identities.¹⁰²

⁹⁵ et al Kusuma, I Gede Merta, "Kerukunan Umat Beragama Di Desa Candikuning, Tabanan, Bali (Sejarah, Wujud, Nilai–Nilai) Dan Potensinya Sebagai Media Pendidikan Multikultur Di SMA," *Jurnal Widya Winayata: Jurnal Pendidikan Sejarah* 10, no. 3 (2022): 126–34, <https://doi.org/10.23887/jjps.v10i3.48725>.

⁹⁶ Firdaus Hadi Santosa et al., "Implementasi Nilai Toleransi Dalam Pembelajaran Sejarah Di SMA," *Jurnal Pendidikan Sejarah* 11, no. 1 (2022): 80–94, <https://doi.org/10.21009/JPS.111.05>.

⁹⁷ Didik Rinan Sumekto, Imam Ghozali, and Suhud Eko Yuwono, "Javanese Politeness Experience as Depicted in Its Speech Levels of the Transactional Communication," *Hu* 34, no. 1 (2022): 36–50, <https://doi.org/10.22146/jh.65058>.

⁹⁸ Dena Agustina, Wahyudin Darmalaksana, and Busro Busro, "The Correlation of Islam with Local Culture in the Kawin Cai Tradition in Sundanese Society," *Jurnal Islam Transformatif: Journal of Islamic Studies* 6, no. 2 (2022): 188–98, <https://doi.org/10.30983/it.v6i2.6151>.

⁹⁹ Mita Purbasari Wahidiyat, M Dwi Marianto, and M Agus Burhan, "Semiotic Analysis of the Changes of Ondel–Ondel Costume Elements as a Betawi Cultural Negotiation," *Humaniora* 34, no. 1 (2022): 23–35, <https://doi.org/10.22146/jh.64495>.

¹⁰⁰ Wahidiyat, Marianto, and Burhan.

¹⁰¹ Edith Romano Galindo and Erna Andriyanti, "Multicultural Competence Awareness Among International Students in Yogyakarta State University," *Humaniora* 12, no. 2 (2021): 119–26, <https://doi.org/10.21512/humaniora.v12i2.6949>.

¹⁰² Galindo and Andriyanti.

Conclusion

Pela Gandong relationships among the Christian community of Hatu Village, the Islamic community of Haya Village, and the Islamic community of Tehua Village applied in 1999–2000, the period of conflicts in Maluku. Pela Gandong had become a cultural institution among them that encouraged them through their cultural awareness, values, and life style of it to live in peace and humanity amidst tragic conflicts in the surrounding areas of the three villages. Especially in connection with Pela Gandong, the finding of this paper shows a history of the Christian community survival in Hatu Village around 1999–2000. This paper also shows the integration of the three villages at that time as the meaning of it's values of the Christian community of Hatu Village, and the urgency of Pela Gandong preservation post–conflict to strengthen the relationships among the three villages as well as weaken the destructive provocations based on political, cultural, economic, and religious issues. At that time, the widespread and prolonged tragic conflict were prevented by Pela Gandong that was a pattern of relation fought among three villages that implemented various humanitarian activities reciprocally based on cultural fraternity, such as through having an awareness of the historical culture, traditional rituals, religious tolerance, and mutual cooperation for common interests equally and harmoniously. Pela Gandong also encouraged heterogeneous communities as *orang basudara* in Hatu Village in Maluku with complex and multidimensional dynamics of needs and situations to contribute more broadly to Indonesia unity in pluralistic societies. Thus, Pela Gandong among the three villages is a real proof of cultural power to optimally reject any kind of violence in society. The suggestion for the following study is about how the Pela Gandong among the three villages can be pursued to be preserved progressively.

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Interview

Hatuluayo, Faisal (Leader community), *Interview*, Thursday, 1 April 2021
Lilihata, Rivaldo (Leader community), *Interview*, Thursday, 1 April 2021
Tawaulu, Hasan (Leader community), *Interview*, Saturday, 3 April 2021
Tehuayo, Hamid (Leader community), *Interview*, Wednesday, 2 December 2020
Timanoyo, Ambrosius (Leader community), *Interview*, Friday, 20 November 2020
Timanoyo, Andy (Leader community), *Interview*, Friday, 20 November 2020
Walalayo, Aldian (Leader community), *Interview*, Saturday, 28 November 2020
Walalayo, Apeng (Leader community), *Interview*, Wednesday, 25 November 2020
Walalayo, Dace (Leader community), *Interview*, Monday, 10 August 2020
Walalayo, Meli (Leader community), *Interview*, Wednesday, 25 November 2020
Walalayo, Usman (Leader community), *Interview*, Saturday, 28 November 2020
Walalayo, Yordan (Leader community), *Interview*, Friday, 20 November 2020