

# Legitimacy and Resistance against Foreign Saniri Community Dynamics Tulehu, Jazirah Leihitu Central Maluku District

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**Abstract-** This article discusses the existence of traditional institutions Saniri country continues to be reproduced by indigenous groups in the State Tulehu in Central Maluku. State Saniri role as institutions of Deliberation issues concerning the interests of the country that gave the wisdom and the rules that govern society in everyday life, including the setting of social resources and natural resources. This research is qualitative techniques of data collection literature study, observation of activities that are the focus of research and interviews with the informants regarding the data required in this study. The results showed that domestic Saniri as traditional institutions reproduced by groups with a status quo power certain clans within the structure of a particular society. Traditional institutions is also supported by Law No. 32 of 2004 and the Regulation on Foreign Maluku As Indigenous People Unity government. Yet in existence in the region, the country got a rejection Saniri institutions (resistance) of certain groups as their medium of political contestation in local dynamics.

**Index Terms-** Institute for Indigenous Affairs Saniri, Legitimacy, Resistance

## I. INTRODUCTION

Indigenous communities in Maluku are people who still adhere to customs strong. One form of customs visible to the existence of traditional institutions *Saniri* country. As social beings in the frame of indigenous peoples' cultural, social institutions in the form of traditional values in the local culture have an emotional relationship with one another. This relationship when associated with *Saniri* State as a valuable traditional institutions of social, economic, cultural and religious upheld and respected by the community, will be seen in the life of the community value of togetherness and sovereignty.

Ambonese interpret customary in two senses. Indigenous interpreted as dealing with local religious heritage, particularly in the attitudes and habits related to the beliefs of the ancestral spirits and supernatural forces associated with the place and the specific objects. Indigenous governance could also mean the habit of life that has been passed down from ancestors.

Function in the context of structural-functional is the link between social structures and institutions that provide guidelines for various functions in society. Although the term function is still questionable with regard to the use of the term, such as functional problems. But in general, adherents of functional

structural deciphering function as a social duty that is an activity that must be carried out with a certain degree of accuracy, when there is a social grouping and maintaining group membership. Therefore, the structure is more stable communities and countries allied ethnic language, because social life amongst them became integrated in a strong togetherness, with durability that gives a life expectancy that is enough. In the traditional view, the condition of this kind of community, making the values, norms and beliefs into social capital, as a prevailing social system as a whole. Whenever conflict with cultural values that have been a tradition for generations, it will have an impact on the traditional form of religious rituals and magical.

Customs agency, *Saniri* State (LMD in the New Order) consisting of domestic government (head of state), traditional elders and religious country, or they are selected and appointed according to the custom as representatives of the people who represent his "soa" respectively. This traditional institution consisting of approximately eleven, depending on the size of the country or village. State *Saniri* role as institutions of deliberation issues concerning the interests of the country, providing lines of policy and issue regulations. Effendy (1981) sees the task performed *Saniri* the country has a major influence on the existence and survival of the people's welfare, "soa" head in it, in addition to representing *rumatau* in each "soa", "soa" head also took turns to represent the country government for one month.

In the dynamic development of the country as an organization *Saniri* local (indigenous), have their own mechanism to build a democratic society. Although local democracy faces serious problems, namely the leadership pattern hirakhis the pattern of relationship brought about a patron client, but local communities, on the one hand, they set aside a number of democratic values such as solidarity, and on the other hand the local community is an arena vital and intentional to implant, not just the habits and skills of citizen participation, also values deeper than a political culture such as tolerance moderation and willingness to compromise on an appreciation of the opposite point of view. *Saniri* existence of the country as traditional institutions have a strategic role in efforts to maintain and preserve the values of ethics, morality is a cultural habits and the rule of law in society. Although the influence of the village administration remained at the level of local communities, but traditional values are maintained and used in the social system.

In an effort to revitalize the cultural values of the area as well as the elaboration of Law Number 32 Year 2004 on Regional Government, then in 2004 was drafted legislation on the State as the Unity of Indigenous People in government

territory Maluku province with the aim to serve as social capital can utilized for regional development based on local potential. This regulation has been applied in 2005. With the enactment of Regional Regulation No. 14 Year 2005 concerning returning the country as a customary law community unit in the government area of Maluku (Maluku Provincial sheet 2005 No. 14), then the current government has had a Maluku province specific characteristics because of the implementation of the system of government has been restored according to the customs and customary law.

## II. RESEARCH METHODS

This study used a qualitative approach, a research procedure that produces the data in the form of speech or writing and observable behavior of people (subject) itself. The qualitative research here is used to explore and explanations informant understanding of various aspects of social related to identity politics.

The selected cases related to the research topic, namely the existence of public institutions in the community *Saniri* State Tulehu by drawing the structure that legitimizes the existence and resistance to *Saniri* institutions of the country. All these cases framed in a frame that occur in people's daily arena Tulehu State and government policies. Thus, the purpose of using this approach is to provide a specific pattern of caste identity and the relation between caste is a unity in the mode of practice in the local political arena.

Data descriptive qualitative research means that the data reported in the form of words (particularly the words of participants) or pictures rather than in numeric form (Cresswell 2003). The researcher is the main instrument in data collection. It is intended to obtain an attempt to establish the truth of the information through interaction with informants, while maintaining an attitude as neutral as possible so that the level of subjectivity can be reduced to a minimum. As usual qualitative research researcher subjectivity factor is very influential, so in this study. Refraction research is very likely to occur, to the investigators make every effort to minimize refraction by trying to be positive and constructive introspection and re-reflection at every stage of research done to prevent refraction values and interests, to a minimum.

Data collected by hermeunetik and the dialectic method which is focused on the construction, reconstruction and elaboration of a social process. Hermeunetik method is done by identifying the truth or construction of the opinions of individual persons, whereas the dialectic method tries to compare and crossed the opinion of individuals obtained through hermeunetik method to obtain a consensus of truth mutually agreed. Thus, the end result of an opinion of the truth is a combination that is reflective, subjective and specific about certain things.

Primary data collection was done by using observation and in-depth interviews directly on the subject of research. To support the validity of the data collected, has also been conducted library research, particularly on the results of previous studies and other related documents. Data derived from in-depth interviews, and observations that have been edited and transcribed then analyzed qualitative. Qualitative analysis aims to analyze the ongoing process of a social phenomenon in the

community and obtain a complete picture of the process and analyze the meaning is behind the information, data and process it's a social phenomenon. Analyzing the course of a social phenomenon is revealing all ethical processes that exist within a social phenomenon and described the incident as it is a social process that is composed of a systematic knowledge about social processes, social realities, and all the attributes of the social phenomena. Analyzing the meaning is behind the information, data and social processes of a social phenomenon is intended as a revealing event EMIC and meaningfulness of social phenomena that in view of the object-subject of social research that revealed a picture of EMIC to a social event that is actually of social phenomena that appear (Bungin 2007).

## III. RESULTS AND DISCUSSION

### Existence of State Institutional *Saniri*

*Saniri* existence of the country includes the structure and function of the State *Saniri* in Tulehu from regime to regime indigenous autonomy. The term *Saniri* with the term Bahasa Seram (*ina ama*) for traditional councils who formerly sat in a government. Ajawaila (2000) states that the country is an alliance of indigenous peoples based on the territorial-geneology (origin of a person can be seen from her last name; patriarchy). Responding to this concept, Ajawaila say that the State is an institution *Saniri* deliberation in which people gather custom device that sets the rules of customary and religious and decide cases that relate to issues of social customs and culture.

The system of government in Central Maluku first, always associated with the symbols Nunusaku, then certainly the meaning of the symbolism *Saniri* also, patterned on the system found in Nunusaku, a mountain in the old tales in Nunusaku the west (rear Piru today) became the center of the source of three rivers, which then empties into the eastern area of Tala (*Tala river*), the area Eti (*Eti river*) and onwards to the northern regions; Sapalewa (*river Sapalewa*).

Mount Nunusaku traditionally, by the indigenous peoples in the river about three rods (children and grandchildren), sees it as the beginning, and that alembagkhir, and the source and purpose of life. First three rivers area, has a separate institution called "*Saniri Council*". There are interesting from *Saniri* meaning first, that then who heads *Saniri* itself is related to worldly affairs (civil). While the heads *Mauweng* deal with matters relating to religion (ritual). However, they also have a large institution, which considers issues that affect the welfare of society in each river. The three officers who led the traditional institution called "*Latu Inama*". The institute is in its development challenges by colonization at the time. It means that in the development of lieutenant and *mauweng* has practically extinct as far as its functional meaning, even so the post of lieutenant and *mauweng*, which is now commonly called the traditional leader is still found in many lands, but the function is left seems to be merely ceremonial eg inauguration ceremony of King and stuff -it associated with other ceremonies in the country, because the core of all "*Latu Inama*" of the highest council in safe first, at the level of the country now is the Institute of Foreign *Saniri* consisting of the King and his aides. This institution is a small group, usually consisting of approximately eight people or more,

depending on how to interpret the wisdom of each country *Saniri* institution itself.

Based on the General Rules of State *Saniri* Board Decision 22 of 2003 that the Board of State *Saniri* Tulehu is the representative body in the State clans Tulehu as representatives of the people Tulehu. Traditional institutions *Saniri* split into two, the first traditional institutions *Saniri* the scope discusses the customary *Saniri* each *Rumatau*, while the second is, the Agency *Saniri* State, this is a merger between some of the figures of the intellectual who is still a representation of each *rumahtau*. Membership *Saniri* Tulehu country amounted to 11 based on the representation of 11 soa/eye *rumahtau* descent in the country with membership in accordance with applicable local regulations. Tenure of land *Saniri* Tulehu defined by domestic legislation in accordance with the laws and customs there Tulehu State.

Based on the level of community kinship of each *matarumah / rumahtau* in Tulehu society can be classified based on territorial alliance geneologis consisting of eight *soa* (region). In the hierarchy of community institutions Tulehu shape institutional system with the device / state apparatus consisting of a king / Starch, Head-Chief Soa Soa, Imam, Modim, Khatib, *Kewang* and Landlord with the duties and authority of each.

#### **UU no. 32 2004 As the Sustainer of State *Saniri***

In essence, the enactment of Law No. 32 of 2004 is in the order wanted to rehabilitate the position and role of the so-called village. The idea wants to reinstate the village or the so-called other names, apart from the levels of government. It is recognized in the national administration system, the unity of the local communities have the right to be respected origin and local customs. Directly enactment of Law No. 32 of 2004 wanted to restore democracy at the lowest level, where the basic elements of democracy such as the BPN in the village that serves as the parliament.

Law - Law on local autonomy (Law No. 32 of 2004), which now appears to provide broad opportunity for the regions to organize themselves. Autonomy of this law is quite strategic. It means that there is a kind of space for customs occupy the position back. There are two important points with underlined in this Act. First, the village or the land is no longer controlled the center. Second, the division of power in the village / country. If the first (Law No. 5/199) all the decisions in the hands of the head of the village, then the existence of Act No. 32 of 2004, Jo Act No. 6, 2014, in addition to about the village, is indicated for the return of derivative positions as clan power in domestic terminology. In this context there is one entity that controls the performance of village officials/country namely the State Consultative Board (BPN). The presence of these bodies is also important to *Saniri* Agency State in which these two bodies in the application, revive the village / country and give freedom to organize his administration, in so far as such rules are not incompatible with local customs rules in the form of norms and sanctions. In the meantime, AT Tulehu State officials explained : "In the determination of domestic regulation, when there are experienced in submitting the draft additions or alterations, then the design gets together inputs from government own country or of *Saniri* country."

State Consultative Body (BPN) as the village representative body that is formal, is actually a manifestation of the experience

of the old village. In its role as the representative body of the people, the State Consultative Body is expected to be able to fulfill the meaning of the identity of the village personality. Formerly the meaning of personal identity village usually manifested through village consultation meetings (one form of consultation of the people), which takes the form of parliamentary democracy. This is usually done in the village (local), where interaction and communication can take place intensively and advance shared governance. So it appears then, what is called sharing (sharing of meaning) in many ways.

As a customs agency, *Saniri* country has in common with the Act No: 32 of 2004, which are both on one side beside the seat and restore the position of the country as a power regions of indigenous peoples, including customs. While on the other hand wants to restore the position and status of the institution which was originally inclined centralized and individualized to the culture inherited from generation to generation by indigenous peoples in an egalitarian manner, at the community level. Therefore, with the enactment of Law No. 32 in 2004, with such local institutions *Saniri* Agency State becomes an essential element for community groups. Where the existence of the two bore patterns of togetherness, mutual need. This context implies in which there are interactions that give birth to values, norms and rules in society.

In order to reframe local autonomy, the local government of indigenous peoples, in this case the traditional institutions can explore and optimize the existing social capital and developed in the community that is a set of values, rules and norms, people have access to the management of social capital, which is done in order institutional strengthening of indigenous, social, economic and political. At her course towards an autonomous community, capable of taking policy on the ground and is not dependent on the upper level policy instruments. Similarly, the local base should also be strengthened with the ethical political system (political norms) that underlies the entire process of policy making and implementation. Where the political system is based on the ethical principle of solidarity, providing space for community participation based on traditional values and norms, known as egalitarian democracy. *Saniri* State as a traditional institution in society, it makes base egalitarian as a collective spirit. The appearance of the container in the original forum State Tulehu *Saniri* sort of meeting, large *Saniri* meeting (attended by all people young and old) to the meeting soa, is part of the egalitarian spirit. Context is then led to the political system of a democratic society, have an important role as a supporter of the establishment of an autonomous civil society.

Resistance Against Indigenous Institute of Foreign *Saniri* Indeed resistance to *Saniri* institutions Tulehu appear after the regional autonomy regime. At the election of the King Tulehu In 2011, descendants of Sultan Ibrahim Ohorella, eye home *Parintah (Rumatau Wailata)*, rejected the inauguration John Saleh Ohorella as king of Foreign Tulehu, which will be conducted by the Regent of Central Maluku on the grounds that the electoral process Jhon Saleh Ohorella as king, invalid in law or regulation (Local regulation) Central Maluku. Given, *Saniri* country selection process did not gazetted government illegal alias. Affirmed, descendants of Sultan Ibrahim Ohorella, explicitly rejects any form of Regents decisions Central Maluku, both orally and in writing to induct John Saleh Ohorella as king.

Refuse, provision products in the form of State *Saniri* Agency decisions, namely the decision number: 025/BSNT/I/2011 dated 24 January 2011 on the subject of notification. In addition, the decision number 08 / BSNT / I/2011 dated 20 January 2011 on the establishment of the executive committee inauguration and inauguration of the King of Tulehu and decision number : 09 / BSNT / I / 2011 dated January 24, 2011 on the proposed dismissal of Ibrahim Tawainella as officials.

The attitude of the descendants of Sultan Ibrahim Ohorella supported by the Central Maluku Regent at that time, Abdullah Tuasikal. In a statement in a local newspaper, the regent admitted his side will be assessed against the statutory provisions if still force myself induct John Saleh Ohorella as the King of Tulehu. "If John Saleh Ohorella remain sworn in as the King of Tulehu, then it is against the laws and regulations. For that I ask for instructions from the governor, to step wise as to what, because if we inaugurated means we do not consistent with legislation. "

According to Regent, *Saniri* Tulehu country had originally established four people as the future king, but *Saniri* State has no authority to disqualify candidates clarified. But in fact four people who filed it, *Saniri* Affairs has refused three people and only one is approved. This condition means that contrary to the legislation. According to Regent, if *Saniri* country considers the two or three candidates do not meet the administrative requirements, then it must be returned to the home *Parentah* (clan authority) concerned for further re-nomination. Stages were not carried out by *Saniri* country, so that the process has been at odds with the legislation and the Central Maluku regency government has refused.

The implication of the attitude of the Government of Central Maluku District State *Saniri* Tulehu institutional freeze. Problems process of selecting the Head of Government Affairs Tulehu and demands of society to the Regent of Central Maluku to immediately induct John Saleh Ohorella as Head of State Government Tulehu have preceded the dismissal of the Chief State Government by *Saniri* State by decision of the Board *Saniri* State Tulehu No. 09 / BSNT / I / 2011 dated January 24, 2011 and Inauguration as King / Head of the State Government by custom that goes beyond the authority *Saniri* country, thereby making the Government of Central Maluku freeze *Saniri* country. Freezing management of State *Saniri* Tulehu conducted by Central Maluku Regency Decree No. 140-63 of 2011 dated January 27, 2011 is a form of guidance for *Saniri* Tulehu State has exceeded its authority including Government had dismissed the Chief of State and Head of Government Inaugurate State.

Hundreds of people take action blocking the causeway Ceram. This action by residents because disappointed with the attitude of the government district as a result of a decision freezing *Saniri* State Regent of Central Maluku, with the closure of the road transport stream, resulting in the flow path to the three districts in the Maluku (West Seram, Maluku, Central and East Seram) paralyzed total. Previously, they even destroy district head offices and homes. Due to this blockade Road Trans Seram that connects the city of Ambon and three districts are paralyzed. According to King Tulehu, John Saleh Ohorella blocking roads and sealing the sub-district office will continue until officials from the Central Maluku District Government or the Provincial Government of Maluku came to meet residents to

explain the rejection of the inauguration of the king and freezing *Saniri* Tulehu country by the Regent.

### Internal conflict Highways

In a community, a conflict may activate the role of the individual who originally isolated. Due to the conflict, and the position of the boundary between individuals in a group Often be clarified. Therefore individuals increasingly Able to Decide to take Appropriate action in relation to the hostility. Those deemed to have a social nature, where conflicts always occur in social relations, Because The use of violence is always, someone used the social environment. Therefore, each person has Reviews their own interests, so the collision occurred because of the interests that are basically contradictory. For Collins in George Ritzer, (2011) that PBUH the relationship between age groups, especially Among the young and the old as the arena of conflict. One former member of the country *Saniri* SL (59) Explains that : "At the time Mr. Jhon proposed back so King against Mr. Ahmad Tawaenella, Mr. Jhon win. Because there is an internal problem *matarumah*, so the process of zinc (not) the way, what each claims that are entitled to Become king is Bangsahitu, Ali Ohorella and Zainuddin, they've been through scraning, but the committee is confusing, Because The case amalgamation committee and team selection. Because no one wants to budge, Eventually this issue Sued in Ambon district court level, won by Mr. . John, once inside the Regent. The losers, Sued the case to the District Court of Makassar. The result Plaintiff wins. But since (TUN) Makassar District Court, not the execution. Besides the Regent faced with his personal political problems, on the subject of the current governor nomination, the results of a lawsuit won by the Plaintiff (Ali and Zainuddin Ohorella) in the set aside for granted. As was Mr. John Saleh Ohorella REMAIN appointed as the King, while the case is not resolved by the road and the Regent, until the death Hitu Nations and every few months Mr. Also John Died.

While on the other hand, AU (52) one of the traditional leaders explained that :

At the end of the term of office, Mr. Jhon forced to lead again, Came the opposition groups who do not want a return of Mr. John King took office for the second time. Then the opposition met with the Parliament and the Central Maluku Regent. Results of the meeting, Regent issued a decree dismissal. Of opposition is not enough to decree dismissal, but Mr. Jhon accountable for public finances in Below in public. During the meeting, riots between groups of Mr King *Saniri* State, appointed by the King, with opposition groups.

Even Hasan Ohorella assess the determination of John Ohorella as King was Elected by the country *Saniri* Tulehu does not match the local country customs and Regulation 32 of 2006 items, namely "The selection of a person to be king must comply with the rules and customs of the local country local regulations. According to him happens is *Saniri* land only submit one name, without going through the process of election by the people ".

### Response to elections Soa

Contestation form used for the personal benefit. Power it appears in order to maintain the interest shown in the public space, for example in the form of power where there are actors and their interests policy makers. As a vehicle for contestation of

power, even though it is in a traditional country though, it appears that the power is the power that is used for private purposes, in order to maintain power and privilege of interests. In the context of culture, global influences growing niche to get a strong resistance. Locality resistance against globalization Became part of the paradox of globalization. The paradox of globalization According Pilliang (2011) that was created as a result of the presence of two mutually contradictory properties simultaneously, in the same space and time, globalization / locality.

According A.U that:

"Dong (their) head *soa* already represent true, but it was the last beta say, not through the process, this is the result of an incorrect *matarumah* process. Instead requested the customs process to be run. At least the person who should represent *matarumah-matarumah* it must be good, in the sense of knowing the ins and outs of customs, including customary laws. If (when) can not work what he wants. Dong (them) it is a derivative right, just not through a process of deliberation and consensus. So there are some people do not want trouble so.

On another occasion, SL (59) says that:

"In the past, he runs great, the functions are placed in this country, which important that they are genuine in particular *matarumah*. Incidentally at that time they had that older people never there. If (when) the period (era) Father John, he pointed *sapa* (anyone) that he likes. Why should there Marasabessy example. In the State Saniri zinc (not) should be no other *matarumah*. Must come from the clan derivatives. But if you want to sit you have to use (disposable) Tulehu clan. First if (when) the elders of the meeting, other genera zinc (not) *pung* (have) the right to speak.

One impact of the policy of decentralization and regional autonomy are mushrooming dynasty and oligarchy. What happened in the era of regional autonomy and decentralization become a phenomenon that is precisely characterized by the strengthening of the current oligarchs. In the context of the region, both policy makers on the head of state (the king) and the king, which gave rise to the term oligarchy "little kings" in their respective territories.

#### **As the dynamics of the process of social reproduction.**

Parts inevitably, occur in the political processes of indigenous lands, not the actual birth of a democratic process, but a process of domination. This is because the process of domination (interference) on the residents land, often a power tool is an extension of the bureaucratic elite in it (political bosses) against its interests in a citizens abroad (relations between local authorities and their superiors. The means are made by era reforms that make regional autonomy, as an extension of the central government at this time, give back the fertility of the local feudal system; a new symbol, full peripheral substance remains long (Father King is more loyal to his superiors, rather than people). Principle decreased in the context of power, Bryan S. Turner ( 2012) saw the power distributed down through the officials, who are responsible to the king, not to the people they lead.

Society faced with space and time, from one phase to another phase, of course, the concept of liminality into something dilemma, where people have to adhere to the values and rules of custom and religion, but on the other corner of people's lives can not avoid what by Yasraf Amir Piliang call "hipermernos". (new life so fast tempo runs).

#### **IV. CONCLUSION**

As traditional institutions, the existence of land by the public *Saniri* State Tulehu, still upheld and respected. In order to monitor, maintain and *soa* wheels of government land, where land *Saniri* become a driving force in organizing the social structure of the system. Imagine, cultural values arising from *Saniri* country as a form of legitimacy, gave birth to the values and norms of a customary and religious rules. Manifestations of compliance society to institutions of local through *Saniri* country shows that the way of thinking and behaving people still respect tradition and religion as told by some of the indigenous (head *soa*, father priest, father modim etc.), so that every social order in the form of rules , values and norms always obeyed (spawned local wisdom), even afraid to break. However on the one hand as a result of their dissatisfaction against hereditary power shown by the customary devices.

While the development of the domestic community Tulehu social dynamics that occur in *Saniri* country, can not be separated from the era of transformation (social change) is happening in society Tulehu as a social phenomenon. That then the political process in the lands of indigenous, is actually not the birth of a democratic process, but the process of domination of local government. On the other side of the country the local elite (local authorities; *mataruma Parentah*) their existence as heir to the ancestral founder of the country, has influenced the way the public thinks the country in order to be obedient and subject to the rules made by the power of the country. These conditions and then bring up the resistance to *Saniri* country by some people, who see such symbols as the embodiment of the power of the country..

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