

The Contribution of Maningkamu to Improve Social Welfare: *learn from local wisdom in Central Maluku*

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Abstract— Local wisdom is inseparable aspect on an effort to emerge social welfare. Simply, welfare life condition is willingly discern on its social conceptualization according to its surrounding or especially on related local culture. Social welfare improvement socially, economically or in other fields of interest is a humanity calling that has to be fulfilled. Social welfare efforts contains calling to humanizing community of a society. As a matter of fact, qualified welfare is the realization of justice and welfare civilization. At this point, humanize human beings able to realize through local culture of society. One of the society or local community that implement this matter is *Hatuahaha Amarima*. A local-culture community in Central Maluku. Siblinghood values of *Hatuahaha Amarima* has fought the spirit to enhance social welfare simultaneously.

Keywords— local wisdom, *Hatuahaha Amarima*, social welfare.

I. INTRODUCTION

The effort to fulfill welfare condition of a society development, is an effort that conducted purposely and planned in order to gain better results of previous living condition. Better living condition always wanted to fit in forms of welfare social life. This matter causes debate on how to reach changes and results of those changes which related to quality of human's life. If it is expected, welfare as a condition that can be felt by society, comes basic questions of what is welfare life? And whether welfare is shown by the basic individual or basic community or both of them.[1],[2] Both Goodin or Fitzpatrick were confirm that one of the Indicator which makes welfare of individual is safety. This means, welfare itself is in the hand of political decision, on communitarian policy or public and social policy. For at least, feel welfare is had to be thought out of society conception itself according to its surrounding and particularly local culture of society.

These shown that social welfare practitioners should be concerning cultural aspect so that clash of civilization that can inhibit relations between agents of change and target community, could not be happened. Every agents of change will encounter various traditions in society. Cultural Sensitivity is necessary to represent important role in a planned social change. The concept of cultural sensitivity is important especially if the interactions that occurs involving

several various culture. Particularly, needs naturalistic-humanistic approach.

II. METHODOLOGY

The research method used is qualitative research method. The data were obtained through literature study and field study in the form of observation and interview. Library study and field research using data reduction steps, display data and make conclusions.

III. RESULT AND DISCUSSIONS

A. Maningkamu: The Core of True Siblinghood

In general, Indigenous people that hold firmly their culture and traditions always preserve siblinghood in society lives. One way to preserve that is by conducting cultural traditions, such as cultural and religious occasions that has been going on for a long time. Even though those traditions are related to historical events however they contained significance of good future. This significance of good future is that want to be reached through conducted culture and religious occasions. The bottom line is, the purpose of those occasions is to educate posterity of indigenous peoples so that they won't forsake history and always preserve siblinghood as an inseparable part of their society.

One of the indigenous community that still preserve its culture and traditions in social life is *Uli Hatuhaha Lou Nusa*. *Hatuahaha Amarima Lou Nusa* is known and often called *Hatuahaha Amarima*, even though the complete name of that indigenous community is *Hatuahaha Amarima Lou Nusa*. *Hatuahaha Amarima* is an indigenous people who lives in Haruku Island, Central Maluku Regency, precisely in the north of Haruku Island. *Hatuahaha Amarima* is indigenous community that consisted by five villages, i.e. Pelauw, Rohomony, Hulaliu, Kabauw and Kailolo, that grouping themselves into *Hatuahaha Amarima*. *Hatuahaha Amarima Lounusa* means, the fellowship of five villages gather around above the rock of Haruku. This meaning was made up based on assumption that there exist important matters that causes the establishment of *uli Hatuhaha Amarima Lounusa* as a territorial genealogic inseparable part. Those matters are exist and integrate their existence in what so called *Hatuahaha Amarima Lou Nusa*, so *Hatuahaha Amarima Lou Nusa* is an

island (Haruku), Rock or Alaka Hill and the fellowship of five villages ie, Pelauw, Rohomonu, Hulaliu and Kailolo.

Hatuahaha Amarima was classified as *Patalima* (Group of Lima). Ajawaila (2000) explains that, *Patalima* is one of two society group in Seram Island. This group can be defined through things and symbols of five used in rituals. *Patalima* then spreads throughout outside Seram Island after war between Wemale tribe and Alune tribe.[3]

Hatuahaha Amarima was a group conscious men in struggle for tasks of humanity in real *cosmos*. *Hatuahaha Amarima* became a milestone of civilization history of one community to protect and to develop their dignity as community in a culture territorial area. Historicity aspect of *Hatuahaha Amarima* must be read, understood and felt of the reflection of its indigenous people.

*Hatuahaha Amarima*culture has become a foundation of civilization for *uli* *Hatuahaha Amarima* community to build itself in civilize human nature. Society of *Hatuahaha Amarima*, through its civilization, has a culture power to involve in challenging civilized world history, by still preserve the principal siblinghood on its historical journey.

Rumahuru (2012) stated, Media to strengthen siblinghood relation of *Hatuahaha Amarima* community is through social rites. Rites, in context of *Hatuahaha Amarima*, always related to culture and religion occasions which by community of *Hatuahaha Amarima* is a form of *Hatuahaha*'s culture.[4]

Hatuahaha Amarima community had consensus that on each cultural occasions always gives away its part or what so called *sanama* on family occasions.[5] This is an obligation. The reason is, giving *sanama* is the way to preserve siblinghood relations or what so called *Maningkamu*.

Maningkamu means womb-ness. Uhi (2014) outlines the terms of *Maningkamu* and philosophically contain three matters:

1. *Sadi*, means something unrecognized but exist or ego.
2. *Wadi*, something recognized, exist everywhere.
3. *Mani*, something already in shape.[6]

The philosophy of *Maningkamu* intend to affirm that human are created by these three significant matters ie *sadi*, *wadi*, and *mani*, which means there's an encounter between something recognized and exist everywhere along with something already in shape. This encounter results human creation which dwell in the womb. Womb is the spot for human fetus created. Womb also become a space for growth of human in one period of time in the hand of a woman. Womb become a siblinghood symbol of kinship in *Hatuahaha Amarima*. Ambonese often said it *Gandong*, or sibling.

Maningkamu, by itself, contain meaning to strengthen siblinghood as one *gandong*, which out of one womb. *Maningkamu* emphasize on kinship between one another in one *Hatuahaha Amarima*. Kinship is close families of *matarumah* from Father and Mother. Kin is member of

another *matarumah* or other so that become a part of certain kinship on marriage or good relationship.

Maningkamu process occur in two phases: *pinan huai* (plate) and *sanama riahahai* (outside carriage). *Pinan huai* is a phase where inherited *hantaran* (bring the plate) carried by posterity to *soa* house on Maulid. This shown that one came from house of *soa* where one came from. This phase introduce posterity to refer *soa* house where one came from. *Sanama Riahahai* is a phase where activity to present foods like banana, rice, coconut, chicken and other harvest occur. Those foods carried by posterity of one *soa* to *Soa* House. This *Maningkamu* process purposely introduce kinship within *soa* including strengthen siblinghood.

B. On the Issues of Social Welfare

Social welfare (and economy) are significant aspect to maintain and preserve social stability, economy, and security. Those conditions are necessary to eliminate social jealousy in one society. On this perspective, term of social welfare – generally understood as welfare condition (first conception), as conditions which every forms of life necessity are fulfilled especially on basic needs such as food, clothing, housing, educations and health care – has to be understood and actualized.

Social welfare definition above refers to set of organizing activity and distributing social services for communities, especially disadvantage groups. Implementation of various social protection, whether formal or informal are examples of social welfare activities.[7] Social welfare includes various actions of human to obtain better standard quality of life.

Italian economist, Vilfredo Pareto has specified a condition or requirement refers to the occurrence of resources allocations efficiently or optimal, then famously known as requirement or Pareto Condition. Pareto Condition is goods allocations, so that comparing with other allocations. Those allocations wont disadvantages any sides and other take the advantage. On Pareto conditions can be defined as a situation where half or entire parties or individual are no more took benefit by the volunteer exchange. Based on this Pareto condition, social welfare can be defined as more whole continuously thinking on welfare economics.[8]

Social welfare can be defined as welfare condition of a community, generally includes health, economy, happiness and living quality. Indonesia Constitution article 33 and 34 stated that the prosperity of the people which is preferred over the prosperity of the individual, the poor and the neglected children are nourished by the state. This shows that, to enhance social welfare, state development must be able to create aspiration and social demands to provide a better living. Development not only seen from growth aspect. The reason is, one effect of the development the internalized growth paradigm merely is the emergence of social disparity among rich and poor, along with massive unemployed. Growth always related to gross national products.[9] That means, the riches income (middle class and above), like landlords,

politicians, corporations, other elite which use to spend luxurious things, gold, jewelry, expensive houses, travel overseas, or save properties overseas as capital flight. While middle class and below that poor, healthcare, education in low condition; increase of income will fix its social welfare, productivity and entire economy income.

As it is known, development involves three related activities (Jayadinata, 1999) such as: *first*, cause the increasing of wealth and welfare income as purpose by emphasize interest on the thickest layer (small income) in society. *Second*, choosing compatible purpose to reach it; *third*, reconstructing society with intention to strengthen economic social growth. This development involvement at least emphasize that social welfare is a planned effort and institutionalized, which cover various social intervention and social services to fulfill human needs avoiding and overcome social problem and strengthen social institutions.[7].

Suharto [7] stated that the purpose of social welfare development is to Increase the quality of humans entire life including *first*, standard quality of life increase through sets of social services and social security of entire society, especially disadvantage group and vulnerable to social protection; *second*, the increase of empowerment through system establishment and institutional economy, social and politic that uphold dignity of humanity; *third*, freedom perfection through the enlargement of accessibility and opportunity choices to aspiration, ability and humanity standard. If it was the function of national development was simplify then, it can accounted in three major tasks that has to be done by one nation-state i.e. economic growth, community care and human development. One of the indicator that can be used to measure social welfare is Human Development Index (HDI) that measures general achievement of one region in three main dimension such as ages (measures by figures of life expectancy), knowledge (measures by educational achievements), and viability of life (measures by the average income).

According to Fadhil Nurdin (1990), the emergence of social welfare issues were caused by five obstacles. First obstacle is economy dependency. Economical dependency that causes several issues. It can be seen on individual, community and society adversities. Economical dependency mostly caused by the lack of income so that one is unable to fulfill basic needs in one's life or the incapability to manage income their income. From that obstacle comes social issue like poverty.[10]

Second obstacle is the incapability to adjust. This incapability comes from poverty and emotional. This is a kind of obstacles that well known as psycho-social obstacle. Troubles that comes out of this obstacles i.e. one experience change, neither attitude nor behavior in their interactions with others and unable to adjust will occur various trouble like juvenile delinquency, prostitution and etc.

Third obstacle, bad health. Bad health can be caused by several factors such as dirty surroundings, diseases and the lack of understanding of community itself. Those three factors

are related to poverty and lack of education. Issues that comes out from factors above causes contagious diseases, malnutrition which at the very end lead to death.

Forth obstacle, is leisure time. Leisure time is fundamental necessity of one's life and on its functions to balancing one's life, free from daily routine, refreshing from mind burden and severe tasks or feel saturated while work at the office. It is necessary to use leisure time wisely and positively rather than use it in negative way. At the end, it can cause various trouble such as juvenile delinquency, drug abuse, homicide, thievery, and robbery.

Fifth obstacle is social condition, lack of Provision and social service management. Social condition, lack of Provision and social service management for example bad neighborhood so that would strongly effect individual personality. Thus, it is also will cause lack of services for the users. For example, lack of medical service and lack education infrastructures. This troubles can effect users of services. At least five kind of obstacles above (besides there are more unidentified social issues) are the foundation or source of the emerging social welfare issues that has to be overcome not only by individuals but also by the local government.

Gayo [8] stated that, the purpose of villages' development is to increase welfare of society in stages that can be implemented by consisted pattern such as:

1. Establishment of union institution by the people, so people are able to processing, marketing and protect themselves from the speculator.
2. Improvement of qualified superior agricultural products and highly competitive.
3. Improvement of business opportunity and work in order to increase incomes
4. Improvement of government institution to facilitate funds, business activity and rural human resources development.

Now, rural development approach conducted holistically through core business which is the provision of rural infrastructure by concerning environment so that can be reached through sustainable development. Rural development through human building, environment building and business building (Tribina). Whereas business building includes agribusiness, small industry, people crafts, and tourism (agro-eco-culture). All of that includes its distributions and marketing along with utilization of natural resources offset by the growth of agropolitan. Concepts and that fresh approach is an accurate solution for social welfare improvement in rural of Indonesia. So that challenge is to make it real.

C. Maningkamu Relevance for Social Welfare Improvement

Preciousness of something, in *Hatuahaha Amarima* is cited to its social life and culture. That preciousness has bring advantages to human neither internally nor externally ever since. Such preciousness has turn *Hatuahaha Amarima* community along with traditions, culture, religion and its society exist until now, since the preciousness is addressed based on the internalization of social values within the society.

Such preciousness eventually, needed to be realized in form of the increasing of people's standard quality of life, personally or communally. The increasing of people's standard quality of life generally explains the existence of social welfare or economical wealth in a society. *Hatuahaha Amarima* community has always working on the improvement of social and economic welfare, which by then is a part of preciousness. That kind of effort is conducted by preserving tradition and nurturing culture since elders age of *Hatuahaha Amarima*. Migration processes from Nunusaku and united at Alaka, Haruku Island, along with its tradition and culture, was a part of elder's way to struggle for social welfare. This is what so called by Uhi (2016) that culture refers to human dynamics on life struggling, so that always renew their culture. Human dynamics keep growing from one stage to another stage where the reality, in general, facing and experiencing dynamics.[11]

Cultural dynamics of *Hatuahaha Amarima* always produced various forms of traditions that purposely answers the challenge of its social life. The experienced challenge always be faced with producing new culture so the people are not able to exterminated by such challenge and threads of life that causes the lack of civilization and the lack of people's quality of life, both socially and economically.

Based on historicity aspect of *Hatuahaha Amarima*, the core of the history lies in every human comes from the same center and bounded by the oath of elders. Start from Nunusaku, then goes to Wemale and Alune in several region such as South East Maluku, Seram, Buru, Ambon and Lease (Including Haruku Island, *Hatuahaha Amarima*). Regardless of the same origin, *Hatuahaha Amarima* people confirm themselves as "one gandong" in a vow to hold strongly their kinship and true siblinghood. That attitude was a reflective effort to a collective answer regarding to contemporary dealt condition and to build its society towards develop, peace, save, secure and wealth in order to gain social and economic welfare.

Took an oath as gandong was a recognition that as brothers and sisters *Hatuahaha Amarima* people has collective calling to fight for collective welfare. Working on collective welfare must be taken by firstly recognize own-self as "gandong" (born out of the same mother) as brothers and sisters. Such siblinghood is a true siblinghood. The core of such siblinghood is to overcome over glorify primordialism that assumes each person or village as the most supreme or better than another, so that human can act unwisely without any regret. This will cause conflict.

It is clear that human thinking, that involves ideas always creates life pattern called culture. Culture itself generally has its purpose to handle with challenges that human experienced in life and along with the improvement of human's life, which is social and economy welfare. This understanding was actually stated in the philosophy of *Maningkamu* that characterize ideals, image, and identity of *Hatuahaha Amarima* which inherited for always fight for life improvement.

Maningkamu was not merely exposed genealogies or *matarumah* within *soa*. More than that, *Maningkamu* is the core of true siblinghood and to defy personal greediness for individual, groups or religion interests. This means, *Maningkamu* would not expend other sibling and would not torn apart or ruin collective life's order and created *chaos* conditions in society. This perspective, presents ideas and attitude to move forward and develop collectively on every aspect, such as: Education, Health, Social and economy. *Maningkamu* perspective also negates corrupt tendencies (take advantages for one self and cause loss to others) within culture community.

It is clear that *Maningkamu* has deep social philosophy. Such philosophy is the existence of collective effort to overcome social issues, economy issues, education issues, law issues, religion and culture that emerge within community. *Maningkamu* Philosophy presents consciousness to fight collectively to improve people's quality of life.

Based on definition of social welfare that the significance aspect of social welfare improvement effort is organizing activity, especially disadvantage groups. This shown that siblinghood tradition system which built in *Maningkamu* tradition in *Hatuahaha Amarima* community has adopted social welfare improvement system. The activity of organizing and social services distribution has already held through *matarumah* cultural institution, then to *soa* and then goes to *Hatuahaha Amarima* community. The most interesting part of those activities is the avoidance of primordialism.

Maningkamu invites and awake the community to unite with diversity comfort risk and live together with churches around the mosques and mosques around churches within its area. This fact makes multiculturalism so factual so that creates a sprit toward true siblinghood. *Maningkamu* contain meaning people who comes from other religious groups and faith reciprocally sharing their faith's life (*dialogue of religious experience*). And in true siblinghood, people from various religious backgrounds, collectively fought for peace on earth as humanity action through collective efforts in order to overcome concrete humanity problem. Of course, the appreciation to humanity values becomes a golden rule for religious harmony in *Hatuahaha Amarima*. So it is exposed in *Maningkamu* system that there exist collective consciousness to improve social welfare in pluralistic world. Social welfare (and economy), by itself, understood by *Hatuahaha Amarima* as an effort regardless religious backgrounds, tribes and races.

There are two main principles of siblinghood values affirmation throughout *Maningkamu* tradition or *Hatuahaha Amarima* culture, i.e Human should be treated humane and what you want to yourself, do it for others. Based on both principles of siblinghood values affirmation then there are four commitments that should be obeyed:

1. First, commitment to traditions without violence and valuing life. Non-violence traditions should be an obligation to all human kind, because violence will

- caused death. The rights of living is apply to every human, animals, and plants.
2. Second, commitment to solidarity culture and economical justice order. Solidarity culture must be develop since the growth of poverty struck world society. Which means, to change it, economy system of *Hatuahaha Amarima* should be able to put achievable justice aspect.
 3. Third, commitment to tolerance culture and living righteousness. Every culture always applying honesty and truth. Lie is the negative side which always should be avoided, and to be neglected within social life, especially *Hatuahaha Amarima*. That means, every person are obligated to say the truth, because everyone are bounded with moral responsibility to tell the truth.
 4. Forth, commitment to equal rights and partnership of men and woman. To gain justice between man and woman, there will be no other alternative except the appreciation for woman. This involves the willingness to eliminate patriarchy dominance and of course love and affection are necessary.

Principles and four commitments to siblinghood values affirmation should become norms without questions and undeniable to every life's sectors. If one of both principles is ignored, than it is undeniable, will create social imbalance which will lead to conflict. Morality will decreasing and human will have a lack of ethics to live in togetherness even possessed religious and cultural stand point.[12]

Conflict, such as in Maluku (including conflict within *Hatuahaha Amarima* community), basically has decrease the morality of human. Diversity is pretty, but on the other hand, contained various threads if it is unable to manage it well. This means pluralism only can be happened alongside with moral, which stated by Kellenberger (2001) as "moral pluralism". Moral pluralism not merely involves recognitions from different moral perspectives, but also recognitions to advantageous moral theory. And disagreement to what people often against good things. There are so many precious people and there are lots of people know about the concept of "proper" and "living well" with various different values of life. The reason is pluralism values could be set. But to set it up only in relation to concept of certain properness to a better living.[13]

This conclude that, *moral pluralism* allows human to stand to religious and culture moral at the same time. Thus, not all moral present same stand to *moral pluralism*. Both are against to each other, where formats of extreme moral is more relative which says all practice format or moral believe are legal. It is seen that *moral pluralism* is life that presents collective living ethics in a good way.

The spirit of *moral pluralism* is actually applied on each *Hatuahaha Amarima* system of culture. The spirit of *moral pluralism* affirms a collective consensus that focused on siblings' consciousness. Such consensus underlined principles

of live as siblings' which actual in *Maningkamu*. The starting point of principles true siblinghood values are Justice, Truth, Security, peace and welfare to all human kind. Help someone regardless one religion, tribe, or heredity. The main emphasize is to help people in struggle and experience disasters as ethic responsibility for everything in religion, culture, tribe or anything else.

The concrete form of true siblinghood should be visible in harmony, togetherness, solidarity, mutual understanding, mutual acceptance and mutual advance where every forms are parts of significance factors to improve social welfare. That would be mean, to applied true siblinghood on the context of *Hatuahaha Amarima* requires four major points; first, openness of life should be exist.[14] This should be realize through service volunteerism and willingness to share. *Hidop orang basudara* means not live for own sake, but to live for sake of others welfare.

Second, gain attitude to sacrifice own self for others. This would not means that attitudes to give something out of excessive, but just what one had, even the most pleased things must be able to give for others when needed. There are various forms, time, treasure, energy, mind, even life for welfare and others security.

Third, valuing life. This factor explains human's deserved appreciated personally as divine creation and precious before God. Each person whether their religion, skin color, and etc should recognize and realize themselves and others sincerely as God's image that expect welfare so that dare to greet and put fellow human beings as siblings for collective welfare.

Fourth, longing to meet and involve. This explains that human could live, develop, move forward, success and happy in siblinghood. To cut and to detach selves from bond and true siblinghood means wander in loneliness and terrifying solitude. Each individuals should understood and realize that the world is too wide to live alone and for one's self. Human needs others to fulfill the longing of human for live happily.

It is show on how important was *Hatuahaha Amarima* community translated values of true siblinghood more multicultural by capitalized *Maningkamu* traditions. Values of living humane is a concrete form of life ethics with universal principles. Slowly, such ethics will have meeting point, which essentially taught righteousness, honesty, justice, free from discrimination and stupidity. The consequence of live civilized is the change of attitudes that unable to free someone from the poorness of life towards attitudes that can free someone from the poorness of life. Culture that could not results liberating behavior of oneself to another is static culture, not changing, even powerless or not emancipative.

Emancipative culture is a traditions or culture which firmly able to grow sensitivity against things that not in accordance to humane principles. Social diseases such as stupidity, poverty, moral disease like corruptions, collusions, nepotisms, trickery and thievery have serious concern to deal with together.

IV. CONCLUSIONS

True Siblinghood is to humanize human regardless religious background or tribe and race. Humanize human, for *Hatuahaha Amarima* community, needs commitment and endless determination. At any time or anywhere, humanize human should become an ultimate principles for every human beings, because that's the true siblinghood that really true and this is a form of renew society.

Siblinghood values of *Hatuahaha Amarima* expose indigenous people existence along with its traditions and culture and able to harmonize and secure *dehumanization* condition (decrease of human dignity) and this should be truly felt by every humankind. Siblinghood values of *Hatuahaha Amarima* clearly has fought the spirit to improve social welfare collectively.

The improvement of Indonesia Social welfare both socially and economically is a calling which social welfare contained calls for humanize human's community. Quality welfare is the realization of justice and welfare civilization. And in that sense, humanize human could be realized through culture of society.

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