

ABSTRAK

Tidak ada yang menyangka jika dalam proses membangun perdamaian (*peacebuilding*) di Ambon dapat berlangsung dengan baik dan lebih cepat dari perkiraan, bahkan beberapa para ahli menyatakan untuk membangun perdamaian (*peacebuilding*) seperti sediakala di Ambon setidaknya membutuhkan waktu 50 tahun. Hadirnya kearifan lokal (*local wisdom*) ternyata memiliki peranan penting dalam proses *peacekeeping*, *peacemaking* dan *peacebuilding*. Kearifan lokal mempunyai dimensi tersendiri dalam membantu proses menjaga dan membangun perdamaian, dimensi tersebut menjadi temuan baru dari banyak riset yang telah dilakukan sebelumnya. Penelitian ini akan mengkaji bagaimana peran kearifan lokal masyarakat Maluku dalam proses membangun perdamaian di Kota Ambon yang telah terjadi lebih dari 16 tahun yang lalu dengan menggunakan konsep tiga pendekatan perdamaian milik Johan Galtung yang meliputi proses *peacekeeping*, *peacemaking* dan *peacebuilding*.

Penelitian ini menggunakan jenis kualitatif deskriptif dengan pendekatan studi kasus (*case study*) untuk dapat membaca realitas sosial dan juga dapat mendalami fenomena sosial secara mendalam (*indepth*). Cara dengan menghimpun fakta-fakta yang dapat menjawab pertanyaan pada rumusan masalah, seperti melakukan wawancara dengan para narasumber terpercaya yang terlibat langsung serta melakukan observasi di Kota Ambon.

Hasil penelitian ini menunjukkan bahwa dalam proses *peacekeeping* dan *peacemaking*, masyarakat di Kota Ambon memiliki nilai-nilai hubungan *Pela* dan hubungan *Gandong* itu diatas nilai-nilai persaudaraan sebagai sesuatu yang benar-benar dihormati bahkan sangat disakralkan bagi mereka dalam membangun perdamaian pasca konflik. *Pela Gandong* inilah yang menjadi kunci dalam proses membantu perdamaian dengan menghubungkan persaudaraan antar negeri atau antar agama. Selain itu, ada juga kearifan lokal seperti budaya makan bersama-sama yang disebut *Makan Patita* untuk mempererat rasa kebersamaan dalam masyarakat. Ada juga budaya *Masohi* dimana mereka sering melakukan bentuk kerjasama seperti membantu membangun rumah ibadah bersama meskipun berbeda agama. Serta ada pula peran perempuan dalam aktivitas *Papalele*, yaitu kegiatan jual beli di pasar.

Sedangkan dalam proses *peacebuilding* dibagi menjadi dua tahap, yaitu tahap transisi dan konsolidasi. Dalam tahap transisi, menekankan persaudaraan adalah hal terpenting. Contohnya dalam lingkungan pendidikan seperti membangun hubungan *Pela* antar perguruan tinggi Islam dengan Kristen. Mereka membangun hubungan *Gandong* karena mereka satu Departemen, yaitu Departemen Kementerian Agama. Aktifitas *Papalele* dalam *peacebuilding* tidak hanya mampu menjamin aktifitas pasar tetap berjalan, namun mampu membuat roda perekonomian di Kota Ambon tetap berputar. Dari *Papalele*, rekonstruksi ekonomi dan sosial mampu dilaksanakan untuk membangun Kota Ambon.

Dalam tahap konsolidasi, *Pela Gandong* mampu memberikan peranan penting dalam proses pengembalian pengungsi ke daerah asal, memperkuat peranan aparat kepolisian, militer dan hukum. Serta kearifan lokal mampu menjadi kunci dalam melakukan deteksi dini konflik dengan Pembentukan Raja dan Majelis Lattupati, lembaga-lembaga seperti *Early Warning System for Conflict (EWSC)* dan Institut Tifa Damai Maluku (ITDM) sehingga konflik komunal tidak terulang kembali di kemudian hari.

Kata Kunci : Kearifan Lokal, Peacekeeping, Peacemaking, Peacebuilding

ABSTRACT

No one would have thought that in the process of building peace (peacebuilding) in Ambon it could proceed well and faster than expected, even some experts stated that to build peace (peacebuilding) as before in Ambon it would take at least 50 years. The presence of local wisdom has an important role in the process of peacekeeping, peacemaking and peacebuilding. Local wisdom has its own dimension in helping the process of maintaining and building peace, this dimension becomes a new finding from a lot of research that has been done before. This study will examine how the role of the local wisdom of the Moluccas in the process of building peace in Ambon City which occurred more than 16 years ago by using Johan Galtung's concept of three peace approaches which include the process of peacekeeping, peacemaking and peacebuilding.

This research uses descriptive qualitative type with a case study approach to be able to read social reality and also be able to explore social phenomena in depth (indepth). The way to gather facts that can answer questions in the formulation of the problem, such as conducting interviews with trusted speakers who are directly involved and conducting observations in Ambon City.

The results of this study indicate that in the process of peacekeeping and peacemaking, the people in Ambon City have the values of Pela's relationship and Gandong's relationship above the values of brotherhood as something that is truly respected even very sacred to them in building post-conflict peace. It is this Pela Gandong which is the key in the process of assisting peace by linking brotherhood between countries or between religions. In addition, there is also local wisdom such as a culture of eating together called Makan Patita to strengthen the sense of community in the community. There is also a Masohi culture where they often carry out forms of cooperation such as helping to build a house of worship together despite different religions. And there is also the role of women in Papalele activities, namely buying and selling activities on the market.

While the peacebuilding process is divided into two stages, namely the transition and consolidation stages. In the transition phase, emphasizing brotherhood is the most important thing. For example in the educational environment such as building Pela relations between Islamic universities and Christians. They built a Gandong relationship because they were a Department, the Ministry of Religion. Papalele's activities in peacebuilding are not only able to guarantee that market activities continue, but are able to keep the economy in Ambon City spinning. From Papalele, economic and social reconstruction was able to be carried out to build Ambon City.

In the consolidation phase, Pela Gandong is able to provide an important role in the process of returning refugees to the area of origin, strengthening the role of the police, military and the law. As well as local wisdom can be a key in conducting early detection of conflicts with the Establishment of the King and the Lattupati Assembly, institutions such as the Early Warning System for Conflict (EWSC) and the Maluku Tifa Damai Institute (ITDM) so that communal conflict does not repeat itself later.

Keywords: *Local Wisdom, Peacekeeping, Peacemaking, Peacebuilding*