

The Contribution of *Sivalima* Values as a Philosophy of Life to Preserve the Plural Society in the Moluccas

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Abstract

Local wisdom is a cultural product and strategy of local society that responds problems they are facing. The Moluccan people have a local wisdom, which is called *Sivalima*. *Sivalima* is a culture and philosophy of life of the Moluccan people that has universal values. The value is an ultimate value of the Maluccan people. It contributes and becomes an integrating force to maintain and unite the plural / multicultural society (the whole ethnic of Indonesia) in the Moluccas at present and in the future. Therefore, strategic steps have to be taken to function for the contribution. As a matter of fact, the focus of this research and article is *Sivalima* with its values as a philosophy of life of the Moluccan people. This research is done by having a qualitative approach.

Key words: philosophy of Life, *Sivalima*, values, plural / multiculturalism.

Introduction

Indonesia has multi ethnics, religions, races, languages and cultures which are often called as plural or multicultural. Indonesian society spreads out from Sabang to Merauke and

has various multi-cultural or differences as the blessings and riches God's given to this country. The Moluccas, as one of the provinces in Indonesia, also consists of various multicultural or differences dealing with not only religions, but also ethnics, sub-ethnics, languages, customs and traditions. The Moluccas, geographically, is an archipelago which is known as a thousand of islands. The geography of the Moluccas consists of various Moluccan ethnics and traditions, they are, 137 groups of ethnics and sub-ethnics (cultures), and 137 kinds of Moluccan ethnic languages.¹ The Moluccas also has many adherents of religions in Indonesia, and Moslems are dominant in the North Moluccas, and Christians are dominant in the Central and South-East Moluccas. The reality of the differences and multicultural life in the Moluccas is a potential asset for developing the Moluccas in the future. The multicultural is the riches of the Moluccas that support the whole Moluccas. However, the differences might bring conflicts that cause segregations in the Moluccas. The conflict potentials have to be managed well that may not trigger other conflicts. The conflicts happened in the history of the Moluccan people from 1999 – 2004. The social conflicts in the Moluccas is framed in the fanaticism of religion symbols of Islam and Christian (*Salam- Sarani*). The Moluccan Moslems and Christians who have lived since ages were in conflicts that caused victims and loss from both sides. No matter what reasons the triggers are, it has to be admitted that the reality of the multicultural in the Moluccas might bring potential conflicts if they are not managed well.

¹Aholiab Watoly, *Maluku Baru Bangkitnya eksistensi Anak Negeri*. (Yogyakarta: Kanisius, 2005), p. 257.

Therefore, a pattern of conflict management is needed to deal with the plurality based on the local wisdom. The Moluccan people have a local wisdom which is called *Sivalima*. It is a culture and life philosophy of the Moluccan people which has universal values as an integrating force to maintain and unite the plurality in the Moluccas today and in the future. The research of this writing is focusing on the values and the philosophy of this *Sivalima*. This research has a qualitative approach with descriptive analysis. The fact finding data is done by having library research and field interview methods with the leaders of Moluccan customs. The purposes of research of this writing are: first, reconstructing the life philosophical values of *Sivalima*; second, analyzing the contribution of life philosophical values of *Sivalima* for preserving the plural society in the Moluccas.

Philosophy of Life of *Sivalima* in the Moluccan Society

Cooley in one of his works² describes that *Sivalima*, based on the etymology, is a joining words of *PataSiva* and *Pata Lima*. *Pata* means a group or a part, *Siva* means nine, and *Lima/rima* means five. So, *Sivalima* integrates *PataSiva* (group of *siva* / nine) and *Pata Lima* (group of *lima*/ five). *PataLima* and *Pata Lima* are groups of two big Moluccan custom society which control the whole custom country in the Moluccas. Cooley³ in his other work describes that *pata* is the same as *uli*,

²Frank Cooley, *Altar and Throne in Central Moluccan Society*, (Jakarta: Pustaka Sinar Harapan, 1988), p. 118- 122.

³Frank Cooley, *Ambonese Adat: A General Description*, (Yale University Southeast Asia Studies, New Haven, 1962), p. 13. Compare with Subyakto, "Kebudayaan Ambon" in Koentjaraningrat (ed.), *Manusia dan Kebudayaan*

that comes from the Moluccan indigenous language. Both of them mean grouping or division. Every country in the Moluccas is under one of the grouping *pata/ uli*. *Sivalima* and its philosophical meaning is well known throughout the Moluccas even though it's called in different ways. In the North of Moluccas, *Sivalima* is called *Uli Siva – Uli Lima*. In the Central Moluccas, it is called *PataSiva– Pata Lima*, and in the South-East of the Moluccas it is called *Ur Siva (Ursiv) – Ur Lima (Urlim)*.

Cooley⁴ describes that it's in accord with the idea of the researchers that the grouping of *Patasiva – Patalima* in the beginning was determined in *Seram* Island with its clear borders. *Patasiva* stays in the east. Both of groups also have different languages. *Patasiva* grouping is divided into two sub-groupings, they are: black *Patasiva (Patasiva Mete)* and white *Patasiva* with their own divisions. Cooley describes that before having the groupings of *Patasiva- Patalima*, there were *Alifuru* ethnics (who were believed as indigenous the Moluccan people, they are: *PataAloene (Halune)* and *PataWemale*. *Aloene* grouping stays in the district which is called *Patasiva*, while *Wemales* stays in the district which is called *Patalima*. Researchers and writers agree that the existence of the *pata/ulisiva* and *pata/ulilima* groupings in the Moluccas refers to the tale of *Alune* and *Wemale* dissemination from their own place at *Nunusaku*, in the remote area of *Seram* Island. This is proved by the researchers, by having the information from the head of custom leaders and

di Indonesia (Jakarta: Djambatan, 2007), p. 181-182; see also, F.L.P. Sachse, *Seran en zĳjn bewoners*. (Leiden: E.J. Brill, 1907), p. 60.

⁴Frank Cooley, *Altar and Throne....op.cit.*, p. 120.

kapata (the songs in custom language about the stories in the past).

The groupings of *pata-siva-patalima* in Seram Island also spread to all over the Ambon Island, which are called *ulisiva-ulilima*. *Ulisiva* grouping generally lives in the East (the Leitimor Peninsula) and its countries with the inhabitants who are mostly Christian, while *Ulilima* generally lives in the West (Leihitu Peninsula) and its countries with the inhabitants are mostly Islam. However, there are *Ulisiva* countries that live in the district of *Uli lima*, and there are *Uli lima* countries that live in the district of *UliSiva*. Also, there are several *Ulisiva* countries who are Islam, and there are several *Ulilima* countries who are Christian. So, the grouping of *Ulisiva* and *Ulilima* are not very strict, they are not identical with certain religions, either.

The integrated *pata/ulisiva* and *Pata/uli lima* groupings which became *Sivalima* in the past, then becomes the Moluccan culture and philosophy which controls the cultural life and social relations in the Moluccan life at present. *Sivalima* has become an icon and identity of the Moluccan society. It has been showed by having it as a government symbol of the Moluccas Province. *Sivalima* is also used in various kinds of social Moluccan institutions (museums, schools, newspaper, forum, sport clubs, etc). It's used by not only people or ethnic identity but also the whole ethnic of Indonesia in the Moluccas. *Sivalima* is used by Moslems and Christians in the Moluccas. *Sivalima*, then becomes an integrating force which unites and binds the differences and plurality in the Moluccas. *Sivalima* contains universal values which function for integrating the multicultural society in the Moluccas now and in the future.

The *Sivalima* values as The Philosophy of Life

The values of *Sivalima* as the Moluccan local wisdom contains several universal values. Indeed, *Sivalima* does not explicitly state the values. It is not like a written law or regulation to the Moluccan ancestors, but it's a conventional agreement (not in written form) which unites *pata/ulisiva* and *pata/ulilima* grouping in the Moluccas. Therefore, the life philosophy of *sivalima* has to be reconstructed by doing the research (library and field research). The efforts of reconstructing and identifying the life philosophical values of *sivalima* are based on the opinions of authoritative custom leaders interviewed in the Moluccas. Their opinions are elaborated by the analyze of researchers and academicians through references in the library about *sivalima*. The approaches and reconstruction have identified the life of philosophical values of *sivalima* as stated below.

Jumat Suneth (a leader of Wakal Country) states that: “if Pancasila as the foundation of Indonesia has five values, *Sivalima* as the Moluccan philosophy of life has more values than Pancasila, they are, nine values based on the term *sima* (nine) of *sivalima*. The five values of Pancasila, they are: Believing in God, Humanity, unity, democracy and justice, are also the values in the life philosophy of *Sivalima*. Besides the five values, *sivalima* has other four values.”Suneth’s opinions have been supported by the authoritative customs interviewed. Based on the interview with the authoritative customs, the other four values are: brotherhood-sisterhood relationship, peace-loving, living in diversity, harmony, and balance.

1. The value of Unity

Unity is a fundamental value of *sivalima*. This value is stated by Suneth as the main value, because *sivalima* is a unity of *pata/siva* and *patalima*. This value is the essence of *sivalima* itself, that is, mono-dualism. *Sivalima* was born from the unity of *pata/ulisiva* and *pata/ulilima*, so this unity has become the main value and goal of the *sivalima* philosophy. This value of unity does not mean that both of *pata/uli* grouping leave their characteristics. Both of the groupings have their own characteristics. They are united in the Moluccan society (*mono: Sivalima*), each has its own characteristics and never been wiped out (*dual*).

This unity as the fundamental value in the life philosophy of Pancasila is confirmed by the authority of other customs interviewed. Bonifaxius (Boni) Silooy the village head of Amahusu and the leader of *latupati* in the Moluccas insist that the value of unity is the basic value of *Sivalima* life philosophy. This value is based on the unity of *pata/ulisiva* and *pata/uli lima* which becomes *sivalima* in the Moluccas. Under the *Sivalima* philosophy, *pata/uli* grouping untie their primordial bond and accept each other to become *Sivalima*. The unity has been going on up to now, and according to Silooy, all of the countries and villages in the Moluccas have been united in *latupati* organization he led. This organization has united the whole custom countries of *pata/ulisiva* and *pata/ulilima*, and has concluded the definite new villages which are not considered as custom countries. They are all now united in *latupati* organization which are based on the spirit of *Sivalima* philosophy. Silooy describes that the unity of *ulisiva* and *uli lima* grouping, in the small scale also happens through the

mechanism of *pela* culture, like Amahusu country (*uli lima* are Christian) who are having *pela* with Hatalay country (*ulisima* are Christian). Both countries have a *pelabond* to end up their war and make a deal to have mutual peace and help. The *pela* bond also happens to Passo country (*ulilima* are Christian) with Batumerah country (*ulisima* are Islam).⁵ The *pela* bond between both countries happened when the ancestors of Passo country had an accident in the sea during their way to bring treasurer to Ternate *Sultan*, they were helped by ancestors of Batumerah country. The mechanism of this *pela* culture also happens between Wakal country (*uli lima*, are Islam), who helped Waai country (*ulisima*, are Christian) when the head of Waai country were saved by Wakal country because of being kidnapped and robbed by pirates. Suneth describes that Wakal has not only *pela* bond with Waai country but also *gandong* bond with Rumah tiga and Hatiwe Besar countries (both of them *ulisima* are Christian). This fact shows that *Sivalima* life philosophy has united *pata/ ulisima* and *pata/uli lima* in the big scale (the whole

⁵Another explanation of *uli* concerning to the relationship between muslim and christian in Mollucas stated that, Th ese *ulis* formed groups of fi ve or nine sub-groups each comprising a certain number of villages originating from common ancestors. Th e members (called *aman* or *bena*), formed a kind of clan composed of several *rumataus* or families. Th e *uli-lima* formed a group of fi ve and was opposed to the *ulisima* or group of nine. On the island of Ambon, the *uli-lima* settled mostly on Hitu and embraced Islam from the early sixteenth century, whereas the *uli-sima* kept to their old traditions and lived mostly on the peninsula of Leitimor. According to Ambonese cosmology the opposites have always to be brought into a unity by man, the centre of the world. Th is dualism, for example, made one *uli* choose to side with the opponents of Ternate, because the neighbouring *uli* was allied with that sultanate. If one *uli* became Muslim the other was inclined to choose Christianity. See, Jan Sihar Aritonang and Karel Steenbrink (ed.), *A history of Christianity in Indonesia* (Leiden-Boston: Brill, 2008), p. 32.

custom countries) and the small scale (several custom countries) through the mechanism of *pela* and *gandong*.

2. The value of Deliberation

The Moluccan ancestors (*pata/ulisima* – *pata/uli lima*) bore *Sivalima*, when they chose to handle conflicts among them. The social reality of the two groupings of *pata/uli* often had traditional conflicts caused by not only internal factors among themselves but also external factors that made them realize to have deliberation. The two groupings of *pata/uli*'s deliberation was stated by Atus Kailuhu. He described that the deliberation was made up before the time of the Dutch coming in the Moluccas (before 1605). The meeting and deliberation of the two groupings of *pata/uli* were in Ceram island, the district of Nunusaku, the meeting place of the three springs in Ceram island. So, it's called "the three spring" events. The deliberation had a result in the form of *kapata* (traditional song). The meaning is that: We, *patasima*, promise that we will help each other no matter what will happen. If we do not help each other, God, and the ancestors of Nunusaku, will curse us. May God bless us.

The meeting event told as a story of "three springs" produced a deliberation and peace, that the strong *pata/uli* grouping in a war promised to help *pata/ulisima*. Implicitly, this *kapata* says the same message of what *pata/ulilima* doing to help *pata/ulisima*. It's impossible for the meeting to make up decision by only taking the side of *pata/uli* without the agreement of *pata/uli lima*. According to Mailuhu, since the meeting of "three spring" with its result, there's no more conflict among the villages of the two *pata/ulisima* and *pata/ulilima* groups, except

the conflicts happened among the two groups who are not on behalf of the two groups.

The event of the grouping meeting of *uli/pata* is described based on another version, that is, the historical writing under the Netherland general governor in Ambon, Steven van der Haegen. In February 1605, van der Haegen, the captains, and the leader of ethnic groups in Ambon and the surrounding areas agreed with a condition that: "If the governor calls to do something the *Ulisiva* grouping will help *Uli lima* grouping, and on the contrary, *Uli lima* will help *Ulisiva*".⁶ Under the leading and the influence of the governor Steven van der Haegen, both *Uli* grouping with other supporting Moluccan people agreed to have peace and mutual help to each other. Even though the idea of peace making come from the foreigner, van der Haegen, the *openness* of the agreement was determined by both of *Uli* groupings. The agreement was made up only by the commitment of the two groupings. The effort of van der Haegen will fail without the consciousness to integrate the two groupings.

3. The Value of Humanity.

The Moluccan ancestors (*Uli/patasiva – uli/pata lima*) had born the life philosophy of *Sivalima* for the sake of people in the Moluccas. *Sivalima* life philosophy was born for protecting the the Moluccan people threatened by the conflicts among the *uli/ pata* groupings. Silooy states that the two groupings are integrated solely to end up the conflicts between

⁶Keuning, J., *Sejarah Ambon sampai pada Akhir Abad ke-17*, (Jakarta: Bhratara, 1973), p. 24.

both of the groupings which threaten the Moluccan people. The consciousness of human life is more important than conflicts that made them agree to be in unity.

The consciousness of humanity value of the Moluccan ancestors in the *Sivalima* philosophy is also stated by Suneth. According to him, before President Soekarno thought of including the value of humanity in Pancasila, the Moluccan ancestors (*ulisiva – uli lima*) had owned the awareness of the humanity value and motivated the Moluccan people to be integrated as *Sivalima*. The Moluccan ancestors were conscious of the importance of the Moluccan human life at that time and in the future, so the traditional conflicts among themselves were ended up and they were integrated as *Sivalima*. This attitude is the golden value that has been put into practice and inherited by the Moluccan ancestors to the next generation. The value of humanity in *Sivalima* life philosophy based on Suneth, is in accordance with the second *sila* of Pancasila (the just and civilized humanity). The integrated *ulisiva* and *uli lima* as *Sivalima* shows that the founder appreciates highly the value of humanity, as a form of their civilized thought and consciousness. The Moluccan ancestors, then, are not trapped by the attitude of having a war but they are conscious of ending up conflicts and instead of that having peace and unity as *Sivalima*.

Sivalima philosophy shows that the civilized Moluccan ancestors protect and save Moluccan people from their traditional conflicts. The customs elders interviewed stated that even though they did not have formal education, but they were conscious of human life which transcends their own selfishness that they were building peace and unity as *sivalima*. This was a

form of the Moluccan ancestors' civilized thought in the past that was inherited to the next Moluccan generation in the future as the Moluccan civilized humanity.

4. The Value of Social Justice

The *Sivalima* life philosophy which has integrated the grouping of *uli/patasima* and *uli/pata lima* is a manifestation of the Moluccan ancestors' thought to create the social justice in the life of the Moluccan people, that both groupings of *ulisima* and *ulilima* are treated fairly and they have their rights and do their duty fairly. Suneth states that the integrated *uli/patalima* becomes *Sivalima*, is an effort to form social justice in the life of the Moluccan society. The groupings of *ulisima* and *ulilima* before becoming *Sivalima* used to be involved in traditional conflicts and wars, that brought unjust life between both of them because of wanting to empower over each other. However, by integrating them in *Sivalima*, the unjust life had been diminished steadily, in fact, they live in justice. Suneth gives an example of the justice value by having *masobi* tradition (having mutual help) which becomes the character of the Moluccan people. According to Suneth, *masobi* tradition happens not only to the people of one country to help farming, gardening, fishing or constructing houses, but also to people of some countries with *pela* and *gandong* bond in traditional or religious activities. If there is an activity of constructing *baileo* (a traditional house) or a mosque or a church building in a country, the *pela-gandong* from other countries bond with the country will help them by giving food, material, or service, even though they have different religions.

The value of the social justice is also described by Silooy. *Latupati* organization led by him had members throughout the Moluccan countries, including the *ulisima* and *ulilima* that are treated fairly in the spirit of *Sivalima*. Each grouping and country has the equal right and duty. The equal right struggled for the whole Moluccan society was described by Silooy in the goal of *latupati* organization (goal4), that is, having the social justice among the Moluccan people with peace, progress, religious life and welfare in the spirit of brotherhood /sisterhood and equal rights.⁷ Having the equal right and duty as a Moluccan member society for social justice which becomes the goal of *latupati* organization is the value of *Sivalima* life philosophy struggled for the life of Moluccan society at present and in the future.

5. The Value of Religiousness (Believing in God)

The *Sivalima* life philosophy contains the religious value that connects with the confession of believing in God. Kailuhu describes that both groupings, *uli/ patasima* and *uli/ patalima*, believe in five natural elements, they are: God, human beings, the sun, moon, and earth. God has a special name, that is: *Kupua Upu Ila Kabu Kaburessi*, atau *Upu Lanite* (Father of Sky). The Moluccan people, both *uli/ Patasima* or *uli. Patalima*, before the existence of Islam and Christian, have believed in traditional religion by believing in God. They do not only believe in God but also manifest it in having religious institutions through their customs, like having *baileo* as a

⁷K.A. Ralahalu, *Berlayar Dalam Ombak, Berkarya Bagi Negeri: Pemikiran anak negeri untuk Maluku*, (Ambon: Ralahalu Institut, 2012), p. 281.

traditional place for worshipping and *mauweng* as the traditional leaders.

The description of Kailuhu is also supported by Huliselan's analysis. According to Huliselan, besides the Creator, Alune people (*Patasima*)- Wemale (*Patalima*) confess and believe that the role of *UpuLanite* (Father of Sky) together with *Ina Ume* (Mother of Earth) to form cosmos and manage its harmony.⁸ For them, the world is the unity of *UpuLanite* and *Ina Ume*. Human being is from the two integrated elements (male and female). The confession of the existence of the Mighty Supra natural God over the whole universe and human life make them confess the religious custom life of Alune people (*patasima*) –Wemale people (*pata lima*) as the founder of *Sivalimalife* philosophy.

The Moluccan custom religion in the form of *baileo* and *mauweng* stated by Kailuhu are parts of the Moluccan custom life. *Baileo* as a custom houses of *ulisima* and *ulilima* are typical of both *uli* countries become cultural symbols of the Moluccan people which represent all local aspects of Moluccan wisdoms. *Baileo* is not only a place for the Moluccan and *saniri* (the house of representative members) gathering to discuss the country life, the safety life of the country, economy development, ecology, moral behavior of the people, but also place for holding the ritual life of the Moluccan people.⁹ *Mouweng* is traditional religious status with its function for

⁸Lembaga Kebudayaan Daerah Maluku (LKDM), *Maluku Menyambut Masa Depan*, Ambon, 2005., p. 234.

⁹ Hasbollah Toisuta, *Robohnya Baileo Kami*, (Yogyakarta: Idea Press, 2010), p. xiii

leading in the traditional religion of belief. Ajawaila states that because of the modern development of religions, *mouweng* is not functional anymore nowadays.¹⁰ A *mouweng* person mediates the material world (visible) and the spiritual world (invisible). A *mauweng* person usually works in *baileo*. This description shows that the religious aspects have important values in the traditional life of the Moluccan people who are under *Sivalima* life philosophy.

The religious values are also expressed in the life reality of *uli/patasima* and *uli/pata lima* groupings who are Moslem and Christian and have mutual acceptance and respects to each other. In the life of Moluccan people, in *Ulisima* groupings who are Moslem, there are Christian people, too. On the other hand, each grouping of *uli/pata*, even though they have different religions, they do not see it as a problem, instead they live in unity and have mutual respect and help. They show it by having *pela-gandong* culture which integrates *ulisima* and *uli lima* countries who are Christians and Moslems that integrate them as stated above. Therefore, the integrated *ulisima* and *uli lima* as *sivalima* is colored by the differences of religions between the countries bound in *Sivalima* in the Moluccas. The religious values shown in this reality is part of the solidarity and mutual respect attitude among different religions.

6. Brotherhood or sisterhood Values

Sivalima life philosophy contains five values as in Pancasila values (unity, deliberation, humanity, justice, and

¹⁰Lembaga Kebudayaan Daerah Maluku (LKDM), *Maluku Menyambut**op.cit.*, p. 163.

belief in God) stated above. It also contains four other typical values of *sivalima* life philosophy born among the Moluccan people. The value of brotherhood or sisterhood is one of the values. According to Kailuhu, the value of brotherhood or sisterhood comes from the Moluccan custom knowledge, collective consciousness, that *uli/patasima* and *uli/patalima* are from Nunusaku, Ceram Island, from Alune and Wemale tribes, who passed on the Moluccan custom. Both of the tribes are from a family of Nunusaku kingdom, that once was in separation and then spread all over the Moluccas. Therefore, Kailuhu states, the Moluccan people of *uli/patasima* and *uli/patalima*, are basically brotherhood or sisterhood with Alune and Wemale tribes. The brotherhood or sisterhood is genealogical, which has family relationship. Effendi¹¹ describes that the concept of *uli* tends to be related with genealogical (it has blood and family relation). Therefore, the brotherhood or sisterhood values are very essential in the *Sivalima* life philosophy.

The genealogical *Sivalima* brotherhood or sisterhood concept is common in the Moluccan society. Calling someone by using “brother or sister” is common in daily life. “Brother or sister” is not treated as the object of the conversation, but it has an inner bond as the Moluccan brothers or sisters, as the community which has genealogical bond. The concept of brotherhood or sisterhood in the Moluccas is also expressed in other social structures, like: *bongso*, *adi-kaka*,

¹¹ Ziwar Effendi, *Hukum Adat Ambon-Lease*, (Jakarta: Pradnya Paramita, 1987), p. 29.

gandong, and *pela*.¹² These terms are heard in daily conversations among the Moluccan people that show their identity or status. Huliselan states that *pela*, *gandong*, *bongso*, and *adi-kaka* are established in the bond of brotherhood or sisterhood. It has blood and family relationship. Therefore the Moluccan people are all in the same heritage of *Sivalima* which has the brotherhood or sisterhood bond.

7. Peace – Loving Value

Peace-loving value is clearly seen in the *Sivalima* life philosophy because of having the consciousness of the Moluccan people who are in the brotherhood or sisterhood bond. Kailuhu states that the Moluccan ancestors of *uli/patasima* and *uli/patalima* are the people who love peace because they realize that they are from the same family origin which are in the family bond in Nunusaku (Ceram Island). Both of *Uli/pata* groupings even though are often in conflicts, they love peace because of having the brotherhood and sisterhood bond. Without having the will of having peace-loving both *uli/pata* groupings will be in conflicts. The value of peace-loving in the *Sivalima* life philosophy is also actualized by the community of *ulisima* and *uli lima* in the form of *pela* culture. Silooy gives an example, that is, Amahusu country which is considered to be in *uli lima* was in long conflicts and wars with Hatalay country which is considered to be in *ulisima*. The long conflicts and wars never ended and no winners. So, they realized that they had to end up the conflicts and the

¹²Lembaga Kebudayaan Daerah Maluku (LKDM), *Maluku Menyambut**op.cit.*, p. 238.

wars. By the Moluccan local wisdom, both countries who have different *uli* did *pela* to end up the wars and had peace building between both of them. Since then, they live in peace and have mutual respects to each other.

The *Sivalima* philosophy gives the peace spirit between *ulisiva* and *uli lima* groupings to have eternal peace in the Moluccan people. The willingness to untie their own *uli* to be integrated in *Sivalima* shows the openness of the Moluccan people to be peace builders among the Moluccan brotherhood or sisterhood.

8. The Value of Living in Diversity

The *Sivalima* also contains the value of diversity. The Moluccan people are plural society. They consist of different ethnics, tribes, religions, languages, etc. They have been living in diversity since the life of the Moluccan ancestors. Kailuhu insists that since the beginning the Moluccan people have been distinguished in two big groupings of *fuli/patasiva* and *uli/patalima*. The diversity has been since the ancestors in Ceram Island. The countries in Ceram Island have been divided into the groupings of *patasiva* and *patalima*. Suneth also states that the countries who are not only in Ceram Island but also in Ambon have been divided into the groupings of *patasiva* and *patalima*. They have been divided based on not only the territorial division but also their identity of living in the society. Each identity of the two groupings of *fuli/pata* are shown like; in building *baileo*, the position of *pamali* stone, the typical boat, etc. The diversity may be seen also in their way of having meals in traditional parties and symbols, etc. In the *Sivalima* life philosophy the diversity of the two groupings of *uli/pata* do not make them live in separation, even though territorially they are separated. Both groupings of *uli/pata* live hand in hand in the diversity.

The value of living in diversity as the value of the *Sivalima* life philosophy is stated by Huliselan,¹³ that the culture of Alune – Wemale or *ulisima – uli lima* in philosophical level confess the diversity in cosmos. In order to preserve the cosmos

¹³Lembaga Kebudayaan Daerah Maluku (LKDM), *Maluku Menyambut**ibid.*, p. 234.

in harmony, there has to be togetherness in diversity. *UpuLanite* (Father of sky) has to be together with *Ina Ume* (Mother of earth) to set cosmos in harmony. On the empiric structure, it is manifested in *uli* as a social organization which runs its traditional functions. The custom assures the balance and togetherness by respecting each other in running their social functions. Living together in diversity makes *Sivalima* continue to exist.

9. The Value of Harmony and Balance

The *Sivalima* contains the value of harmony and balance in the life of the Moluccan people. Silooy insists that by having the integrated *uli/patasima* and *uli/pata lima* in *Sivalima*, the harmony and balance is set between the two groupings of *uli/pata*. No more conflicts between both of them and they live in harmony and balance as the Moluccan society. Since the integrated two of *uli/pata* groupings no more conflicts happen between both of them. If the conflicts happen, they are not the representatives the countries of *uli* groupings. Kailuhu states that the harmony of the Moluccan people is created through the integrated *uli/pata* groupings in *Sivalima*. Moreover, by having the culture of *pela-gandong*, the mutual respect and help among the countries in the Moluccas transcend the borders of *uli/pata*, that living in harmony is built up more and more in the Moluccas.

Suneth states that living in harmony and balance of the Moluccan society under the *Sivalima* life philosophy is created not only in the social relationship among the Moluccan countries but also in human – nature relation. The harmony and balance is manifested in the form of *sasi* culture as the Moluccan local wisdom. *Sasi* is a way of the Moluccan people to preserve nature by forbidding to reap the harvest of field, garden, woods, or sea earlier before the harvest time. *Sasi* ensures that the providence of natural resources will not be exploited any time, but will be managed on the right time to get the maximal harvest. The culture of *sasi* may function to keep the balance of nature where the Moluccan people live.

The *Sivalima* assures the value of harmony and balance in the practical reality concept of the Moluccan people. The ancestors of *uli/patasima* and *uli/pata lima* as the founders of this philosophy really respect the value of living in harmony and balance. It's shown clearly in the mono-dualistic concept which becomes their life philosophy. Huliselan¹⁴ insists that in the mono-dualistic culture, the two groupings have to exist to support each other, because if each of them does not exist, the other one will be nothing. In other words, another grouping will live and function their customs well by the existence of the other grouping. The mono-dualistic concept confess the existence of the different two groupings, but they are in togetherness to keep the balance of cosmos. The different two are manifested in the harmony and balance of one cosmos.

The Contribution of the *Sivalima* Values to the Plural Moluccan Society

The nine values of the *Sivalima* reconstructed by doing this research (library research and interviews), show the riches of the values owned by *Sivalima* as the Moluccan local wisdom. The values identified are the values of unity, deliberation, humanity, social justice, religious value / belief in God, brotherhood or sisterhood, peace-loving, living in diversity, harmony and balance. *Sivalima* as the Moluccan local wisdom is established by the Moluccan ancestors to solve the social conflicts they face, they are their traditional conflicts among them. The conflicts are solved by uniting the two groupings of

¹⁴Lembaga Kebudayaan Daerah Maluku (LKDM), *Maluku Menyambut**ibid.*, p. 230-231.

uli/pata. *Sivalima* as the product of local wisdom contains values which integrate both groupings. *Sivalima* becomes an integrating force for the two groupings by having the universal values applied by the two groupings of *uli/pata* and the Moluccan society now days. The integrating action contains philosophical values which are believed as truth to direct social relationship and life of both *uli/pata* groupings.

The nine life philosophical values of *Sivalima* reconstructed show that the *Sivalima* are rich with the useful values needed for the life of the Moluccan society in the future. The riches of the *Sivalima* life philosophy shows the supreme *Sivalima* as a local wisdom born in the life reality of the Moluccan society and in solving the Moluccan social conflicts compared with other philosophical concepts from outside the Moluccas. The values of the *Sivalima* life philosophy is a solution to social conflicts in the Moluccas, because it is born by the life experiences of the Moluccan society. *Sivalima* is the ultimate value counted on for developing the life of the Moluccan society now and in the future. The values of the *Sivalima* philosophy are universal values endeavored to be manifested in the life society in the world now days. *Sivalima* contain not only the five values of Pancasila as the fundamental philosophy of Indonesia, they are, the values of unity, deliberation, humanity, social justice, and religious values/belief in God, but also the four other values, they are, the values of brotherhood or sisterhood, peace-loving, living in diversity, and harmony and balance.

The nine values of *Sivalima* philosophy are considered to be universal and intrinsic values of not only the Moluccan society but also the whole human life in the world. The values

of the *Sivalima* philosophy show the deep intrinsic values called 'the unreal qualities' in the philosophical perspectives.¹⁵ The values of the *Sivalima* life philosophy are not in the form of material, but in the form of abstract and universal ideas which are considered good in qualities. Therefore, the values of the *Sivalima* are very valuable endeavored by the Moluccan and global society. When the values of the *Sivalima* life philosophy and other values of human life are considered to be good, the values become very valuable, honored, lifted up high, endeavored, and aspired.¹⁶ The values are also functioned as motivation, compass, and direction of human life. Therefore, the values of the *Sivalima* life philosophy are valuable endeavored by the Moluccan society and it has functions as a motivation, compass, and direction of the Moluccan society.

The values of the *Sivalima* life philosophy born by the experiences of the Moluccan society in coping with social conflicts are the ultimate values for motivating, directing the life of the Moluccan society to become the society with high dignity in the life of global society. Even though the Moluccan society experience the dynamic and social changes from time to time in the modern development era, the values of the *Sivalima* life philosophy always exist and function for inspiring and directing the life of the Moluccan society. In accordance with the Frondizi stated above, Schwartz also proposes three main functions, they are: first, the value as a standard that functions for guiding individuals to take a certain position of certain social issues; second, the value as a common plan for

¹⁵Risieri Frondizi, *What is Value?*, (Yogyakarta: Pustaka Pelajar, 2001), p. 9.

¹⁶Risieri Frondizi, *ibid.*, p. 11.

solving conflicts and making decisions; third, the value which functions for motivating, that is, directing individual's behavior in daily situations. The values may motivate individuals to take certain actions, directing and intensifying certain emotional behavior.¹⁷ The values of *Sivalima* philosophy shows the maximal functions in the life of the Moluccan society. The values function as standard for guiding the life of the Moluccan society as an individual and a society in making a decision on certain social issues faced. The conflicts between the two groupings of *uli* in the Moluccas have been resolved by integrating the two grouping of *uli/pata* in one: *Sivalima*, which is an ideal and elegant decision of the Moluccan ancestors. Therefore, the *Sivalima* life philosophy with its values become a common plan to solve conflicts, make decisions, and motivate the Moluccan society now days and manage and direct the social life of the Moluccan society in the future.

The *Sivalima* philosophy as a product of the Moluccan local wisdom contain universal values contributed to develop and keep the plural life of the Moluccan society. The values are functional values for intensifying the characters of the multicultural and plural society in the Moluccas. The intrinsic *Sivalima* life philosophy as mono-dualism (the two integrated elements in one without losing their own characteristics), they are, the integrated *uli/patasawa* and *uli/pata lima* into *sivalima*, as stated above, shows the potential *Sivalima* to contribute to strengthen the plural life of the Moluccan society. The intrinsic mono-dualistic *Sivalima* life philosophy opens a

¹⁷Muhammad Alfian, *Pengantar Filsafat Nilai*. (Bandung: Pustaka Setia, 2013), p. 101.

chance to be revitalized as a more functional mono-pluralistic concept in the Moluccan society context at present and in the future. The mono-pluralistic concept refers to the integrated plural life of the society. The nine values of the *Sivalima* philosophy, they are, unity, deliberation, humanity, social justice, religiousness/ Believing in God, brotherhood or sisterhood values, peace-loving, living in diversity, harmony and balance, may be revitalized and functioned as the ultimate values for building up and developing the multicultural /plural life of the Moluccan society. It also becomes an integrating force in preserving the existence of the multicultural /plural life of the Moluccan society.

The reality of the Moluccan society consisted of 137 sub-ethnics in the Moluccas, and tens of sub tribes / ethnics in Indonesia make the *Sivalima* life philosophy have to be revitalized, that it may be functional for not only the Moluccan society but also the whole multicultural society who live in the Moluccas. Lawrence Blum¹⁸ defines the multiculturalism as a perspective on valuing one's culture and respecting the eagerness to know other ethnics' cultures. Along with the idea, St. Nugroho makes a conclusion by stating that multiculturalism on one aspect is a perspective but on the other aspects, it's a cultural approach to understand the differences in the midst of society. Multiculturalism is not a perspective that makes one local truth the same as the other local truths, but in fact, it helps each different people to develop the attitude of having mutual respects to each other with their own plural

¹⁸Andre Ata Ujan, dkk, *Multikulturalisme: Belajar hidup bersama dalam perbedaan*, (Jakarta: Indeks, 2011), p. 14

differences to build peace over the whole human beings.¹⁹ The definition of the multiculturalism with all of its requirements are fulfilled by the *Sivalima* life philosophy. The values of *Sivalima* make the differences live in harmony and peace as a multicultural society in the Moluccas. To preserve the multicultural society need three principles: first, humanity principle, that is, the development of humanity value, which basically, is its human nature fulfillment to achieve human dignity; second, unity principle, that is, the need of cooperation with various ethnics and religions as a unity in order to achieve the goal of life together; third, contextual principle, that is, the multicultural consciousness may not be in function very well if it's not placed on their cultural context. The contextual principle is very important to make multiculturalism in progress for the sake of the integrated welfare society. Contextualization means that the society cultural condition affects the multiculturalism development.²⁰ The three principles (humanity, unity, and contextualization) are also fulfilled by the *Sivalima* life philosophy. It contains humanity and unity values that strengthen the multicultural society in the Moluccas. It was also born in the midst of contextual Moluccan society. Therefore, the *Sivalima* philosophy is the local wisdom product of the Moluccan society. It has a great contribution to the multiculturalism development, because it fulfills the principles required for building and preserving the life of the multicultural society in the Moluccas at present and in the future.

¹⁹Andre Ata Ujan, dkk, *ibid.*, p. 15.

²⁰Maksum and Ruhendi, *Paradigma Pendidikan Universal*,(Yogyakarta: IRCISoD, 2004), p. 245.

The contribution of the *Sivalima* philosophy values is very functional as the way of life in many aspects of the Moluccan society. It's not only used as a symbol or logo of the Moluccan regional government or a name of facility and social organization in the Moluccas, but also implemented and internalized in various aspects of the Moluccan society. It starts from executive, judicative, legislative that the *Sivalima* life philosophy becomes a paradigm implemented in the government policy in the fields of social politics, economy, culture for the prosperity of the Moluccan society. It also should experience educational process in the educational Moluccan society. The educational process brings the internalization in the Moluccan young generation thinking, to lift up high the universal local wisdom. The process of the internalization and socialization to the whole Moluccan elements are really needed to make the *Sivalima* philosophy in function for preserving and strengthening the life of multicultural society in the Moluccas. Therefore, the *Sivalima* philosophy are expected to be the Moluccan way of life, which leads and directs the multicultural life in the Moluccas.

Concluding Remarks

Sivalima is the Moluccan local wisdom and a philosophy of life which contains universal values. The values are: unity, deliberation, humanity, social justice, religiousness/ believing in God, brotherhood or sisterhood, peace-loving, living in diversity, harmony and balance. The values are good qualities which are aspired and endeavored by not only the Moluccan society but also Indonesian and global society. The values are the ultimate values of the Moluccan society life.

The *Sivalima* philosophy as the Moluccan local wisdom is the right functional method and tool for developing and preserving the multicultural life of the Moluccan society. The *Sivalima* philosophy fulfills the principles required for supporting the life of the multicultural society who become the social reality and certainty in the Moluccas. The values of *Sivalima* philosophy are contributions to motivate and respect the reality of the multicultural society in the Moluccas. It functions as an integrating force for preserving the existence of the Moluccan multicultural society.

In order to make the *Sivalima* philosophy in function and become a contribution to preserve and strengthen the Moluccan multicultural society, it should not only be appreciated as a symbol or logo of the regional government and a name of the various aspects of the Moluccan society recently, but also be revitalized, socialized, educated, implemented, and internalized in the whole aspect of the Moluccan society. The *Sivalima* philosophy with its values is a way of life for managing and preserving the multicultural society in the Moluccas.

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