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Psychological Aspects on Perpeace in Ambon City, Indonesia

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Abstract:

Human social interaction in life is either separating (dissociative) or unifying (associative). Conflict is a dissociative social process, everyone in his life will meet him. The people of Ambon city have very deep experiences regarding conflict. Relations in peace is essential to be done, because it is concerned with the relationship between the process of uniting the 'People Basudara' then the writing is made to determine the public social behavior in Ambon city with its character. The writing of this paper is based on the author's research in 2014 on 120 respondents (60 Moslems and 60 Christians) in Ambon city.

The results showed that groups of people (Moslems and Christians), female gender and age groups of middle age (41-60 years) simultaneously affect public psychosocial behavior ($R^2=83.5$ and $DW = 2.954$), but the early adult age group (18 - 41 years) and male gender did not significantly influence the prosocial behavior of the people in Ambon city. Prosocial behavior that has the highest value assessed by respondents is 'cooperating' while the lowest is 'Caring for others'. Based on the results obtained, it is necessary to pay attention to all parties, especially the government, to always be responsive to the dynamics of community life, especially in the utilization of economic resources, selfish. This certainly will trigger various conflicts in life in society.

Keywords: Pro-social behavior, tactics, society

1. Introduction

Our society is now easily provoked to take actions that can harm themselves and others. Life between fellow human beings as part of the Indonesian nation that should live in harmony and peace now begins to change to hate each other, mutual suspicion, mutual hostility and even want to spend with each other (*genocide*). In an effort to avoid and minimize the above phenomena, preventive and curative efforts have been carried out. One of the preventive efforts that can be done is how the community can empower each other which is characterized by the existence of life that help each other help , cooperate, share, and care for others . Whereas curative actions, namely, loss of suspicion, jealousy, and resentment towards fellow human beings.

If it is seen that various simple forms of trigger have been able to bring up behavior that is less or no longer heeding the impact of safety for other people and society, even the nation and state. U gikan mer behavior of the frequency and intensity was more widespread and more common in society. These social realities can be seen from various events or cases that occur in Indonesia such as mutual blasphemy, slander and other forms of anarchist acts, such as looting, raping, mutually injuring others and even killing each other whose sins and mistakes are unclear .

The existence of various conflicts in the community caused the community to be divided into similar groups in terms of ethnicity / culture, religion, social groups. If it is examined further, it turns out that people pay more attention to their neighbors in one group (*in-group*) and it is still difficult to accept people from other groups (*out-group*) (Johnson and Johnson , 2002) . Fatur Rahman (2003) suggests that every individual needs to be self-aware of their status and abilities. The easiest way to do validation is with the group itself. Individuals compare and try to be the same as groups. When homogenias in this group become contrasting or different from the other groups, it appears the conflict was.

Ambon city after the social unrest 1998 - 2004 has been mengamb il a lot of experience pa h it past by attempting to re-establish contacts in the community as 'The Basudara' which today is called the Pro-Social relationships. Actually since the past in Maluku, around the nineteenth century in life as the land of kings , prosocial behavior became part of customary rules or social norms. The relationship between Pela and Gandong has always been the foundation of the life of indigenous peoples in Maluku. Mutual help, help, work together, contribute, care for others already manifested in the 'masohi' culture, pela-gandong. bad culture with phrases like 'cut in nails taste in meat ' ; 'Sagu salempeng is broken two' and 'ale rasa beta rasa' . (Huliselan, 2001 in Lessil, 2004)

Responding to the various things put forward, it is necessary to carry out research and writing papers related to the prosocial behavior of the community which can be used as a basis for the life of peace in Maluku, especially in the city of Ambon. Thus the purpose of this study is to describe the characteristics of the community in the two communities in

Ambon city, explain the influence between the characteristics of the community respondents (community groups, social groups, and sexes) in Ambon city related to aspects of prosocial behavior in the community.

2. Research Methods

The method carried out in this paper is Method Survey, the research took a sample of the population and the questionnaire as the main data collection tool (Singarimbun and Effendi, 2008). This study was conducted in 2014 as a continuation of the research thesis on the author in 2004, with direct observation in two different communities in the city of Ambon. After that an in-depth interview was conducted (in deep interview) to obtain interview results that could be accounted for (Azwar, 2013).

There are 2 identified variables, namely independent variables consisting of community groups (Muslim and Christian); Gender (Male and female) and Age Group of respondents (early adulthood: 18 - 40 years and middle adulthood 41 - 60 years). The dependent variable is the Prosocial behavior of the community which consists of 5 items according to the theory proposed by Wrightsman and Deaux (1981) in Lessil (2004). The five items are helping behavior, sharing, cooperating, contributing and caring behavior to others. Each item consists of 10 items of questions corresponding group, gender and age of the respondent society so that there are 50 items that have already tested the validity and reliability of its data.

Scoring an insane kuantitas value of each item using a Likert scale according to Kerlinger (1993) dan Azwar (2013) which consists of 4 (four) assessments namely Prosocial behavior which: 'Very Strong' value 1; 'No value' is value 2; 'Strong' value 3; 'd's value prosocial behavior 'Very Strong' with the highest score 4. Research uses 120 respondents collected by purposive sampling consisted of 60 respondents from Muslim communities and 60 respondents from Christian communities. Data were then analyzed to determine the effect of independent variables on the dependent variable using SPSS 22.00 according to the research objectives.

3. Results and Discussions

The results of the study authors with Tim Mapping Social Conflict in Maluku in 2012 - 2013 related to the violent conflict in Ambon city found that the identified conflict as follows:

3.1. Laha Citizen Demo at Pattimura Airport Ambon

This vertical conflict occurred between community members and the Air Force relating to land issues from the runway which were the customary rights of the people who were seized without any appropriate change of money. The community became angry and anarchic action occurred by raiding facilities and infrastructure at Pattimura-Laha airport and trying to seize the runway even though it had been intercepted by officers and Father of the King of Laha, Said Laturua. This conflict was resolved by inviting and bringing together representatives of the community, Laha's public figures with the leadership of the Air Force by Ambon Island Police and Lease Islands.

3.2. Conflict between Citizens

These horizontal conflicts occur sporadically in many people due to personal trivial issue. As what happened between the group of residents of Batu Gantong Dalam and residents of the Batu Gantong Kapung River due to the problem of liquor (alcohol) and the problems of young people. In addition, there was also a conflict between residents in the Kahena area, Amantelu Village and residents in Batu Merah Dalam District. The conflict occurred because of disputes between young men who attacked each other between the groups. This conflict can be dealt with quickly because of the anticipation of the Police and handling by religious leaders and the local community.

3.3. Conflict due to Economic Resource Utilization between Communities

This conflict often occurs at the border of petuanan (land over residents) forests between families and between villages that borders territorially. This happened to customary countries such as in Nusaniwe District (Amahusu and Latuhalat); Criticizes Sirimau atan (Foreign Affairs Batumerah and Soya) and Teluk Ambon (State Laha). In addition to the conflict in the business area also often happens though on a smaller scale is occurring marine use conflicts between fishermen in the town of Ambon fishermen outside Ambon city that is often put Exhibit and local arrest (*Fishing Ground*) adjacent to one another. This dispute often occurs especially during the fish famine season in the East Season (June - August) due to the wave season.

3.4. Data Description

Descriptive results showed that out of 120 respondents, there were 50% of Christian community groups and 50% of Muslim community groups. Next to see the complete picture of respondents can be seen in table 1.

No.	Information		Amount(people)	Percentage (%)	Information
1.	Community groups	Christian	60	50.00	The total number of respondents was 120 people
		Muslim	60	50.00	
2.	Gender	Man	75	62.50	
		Women	45	37.50	
3.	Age Group 18-40 Years	Christian	34	28.30	
		Muslim	36	30.00	
	Age Group 41 - 60 years	Christian	26	21.67	
		Muslim	24	8:00 p.m.	

Table 1: Characteristics of Respondents According to Research Variables

Source: Research Data, Processed 2018

The percentage of male respondents is greater (62.5%) than female respondents who are only 37.5%. Most community groups studied were in the early age group (18-40 years) 34 people in the Christian community group and 36 people in the Muslim community group, while in the middle adult age group (41-60 years) amounted to 26 people in the community group Christians and 24 people in Muslim communities. Both groups were used as respondents according to Lessil (2004) because it was in these two groups that often experienced conflict / conflict physically and non-physically.

In addition to the explanation related to the description of the respondent, it is also necessary to describe the results of the assessment of the comparison picture of the e- data and hypothetical data from the variables of the Prosocial Behavior of the community groups as shown in table 2.

Variable	Hypothetic Score				Empirical Score			
	Min	Max	Mean	Elementary school	Min	Max	Mean	Elementary school
Proactive Behavior	48	181	114.5	21, 5	106	164	130, 83	15, 80
Help	9	36	22.50	4.5	19	34	25.07	3.65
Share	9	36	22.50	4, 0	20	33	24,58	3.41
Cooperate	10	41	25, 50	5	27	36	31, 89	2, 94
Donate	9	36	22.50	4.5	21	34	26, 54	2, 89
Care for others	11	32	17.5	3, 0	19	27	24.05	3.41

Table 2: Description of Comparison of Empirical Data and Hypothetical Data

Variable Behavior Prosocial

Source: Primary Data, Processed, 2018

In table 2, it can be seen that descriptively the data values of prosocial behavior hypotheses have a wider range of data than empirical data when viewed the minimum and maximum scores of both data. But the results of the calculation of the average score of prosocial behavior items were higher in the empirical data score (130.83) than the mean hypothetical data score (114.5). Likewise with each item of prosocial behavior, the mean value of mean empirical data is greater than hypothetical data. It shows that the prosocial behavior of the people in Ambon city is generally categorized as high, the support of the data is also seen from the small standard deviation / Standard Deviation (SD) empirical data compared to hypothetical data. The results of this study also have similarities with previous studies from Hampson (1984); Safriman (1999) and Lessil (2004).

In addition to comparisons of hypothetical data with empirical data, below is also presented data descriptions in accordance with the results of scoring with 4 (four) interval classes referring to the Likert scale according to Kerlinger (1993) and Azwar (2013) with the assessment categories as in table 3.

Category	Prosocial Behavior			Helping Behavior			Sharing Behavior		
	Range	freq	%	Range	Faccout	%	Range	freq	%
Very strong	141 - 176	15	12.50	31 - 36	19	15.83	31 - 36	25	20.83
Strong	111 - 143	95	79.17	24-30	87	72.50	24-30	80	66.67
Weak	78 - 110	10	08.33	17-23	14	11.67	17-23	15	12.50
Very weak	44 - 77	0	0	9-16	0	0	9-16	0	0
Category	Cooperate			Donate			Caring for Others		
	Range	freq	%	Range	Faccout	%	Range	freq	%
Very strong	141 - 176	19	15.83	141 - 176	23	19.17	141 - 176	16	13.33
Strong	111 - 143	90	75.00	111 - 143	80	66.67	111 - 143	81	67.50
Weak	78 - 110	11	09.17	78 - 110	15	12.50	78 - 110	18	15.00
Very weak	44 - 77	0	0	44 - 77	2	01.67	44 - 77	5	04.17

Table 3: Categories of Variables and Prosocial Behavior Factors
Source: Primary Data, processed, 2018

Based on table 3. It can be seen that giving scores on prosocial behavior in the category of 'Very Weak' does not exist, as well as helping behavior, sharing and cooperating. To donate and prosocial behavior on other people each - each have 2 respondents (1.67%) and 5 respondents (4.17%) gives the category ratings 'Very Weak'. This is possible by the situation of the respondent himself when giving 'Very Weak' and 'Weak' answers, will adjust to his life needs. William (1981) in Lessli (2004) says that even if someone who provides help does not experience obscurity of responsibility but if the sacrifices are in the form of money, labor, time, and others are anticipated too much, then it is less likely for him to act Prosocial. Conversely, if the sacrifice is low with strong advocates, then people will be ready and easy to provide assistance to others (Baron and Byrne, 1994).

3.5. Relationship between Characteristics of Respondents and Prosocial Behavior

Before the regression analysis is performed on the data obtained, it is necessary to test assumptions or prerequisites first which includes the distribution of normality test and linearity test which shows the distribution of the data studied has $P > 0.05$. The variables tested for normality were the dependent variables which in this study were the variables of prosocial behavior. Through the Kai Squared test (χ^2) the results of all prosocial behavior variables are normally distributed with a value of χ^2 is at the value of 4.998 - 16.320, while Probability (P) is in the range 0.085 - 0.469 so it can be concluded the variable is in the normality of the data. Furthermore Linearity testing is conducted to determine whether the relationship between the independent variable and the dependent variable is in a linear relationship or not. Viewed by knowing the significance level of the data obtained by looking at F-difference.

The results of the initial data analysis was then followed up by analyzing the relationship between the dependent variable (*dependent variable*) which Prosocial Behavior Society with the independent variable (*independent variable*), namely K arakteristik M asyarakat. Regression results were obtained using SPSS 22.00 software which can be seen in table 4

Model Summary ^d										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.797 ^a	.604	.698	1.05692	.804	37.728	1	58	.000	
2	.812 ^b	.731	.721	3.21230	.628	18.301	1	57	.019	
3	.886 ^c	.857	.835	4.82710	.576	10.358	1	56	.015	2.954

Table 4: Regression Analysis, Relationship between Prosocial Behavior and Community Characteristics

Information : a. Predictors : (Constant), Community Groups

b. Predictors : (Constant), Community Groups, Age

c. Predictors : (Constant), Community Groups, Age, Gender

d. Dependent Variable : Prosocial Behavior

Source: Primary Data, Processed 2017

Based on table 4, it is explained that there is a close relationship between community groups, age and gender as independent variables with prosocial behavior variable bound society as can be seen from the determination adjusted (*Adjusted R Square*) consecutive partial to community groups (69.8%); community group and age of respondents (82.1%) and a combination of community groups, age and sex (84.3%). These three independent variables studied had a great influence on the level of 95% with a greater value when done together (simultaneously) for all three independent variables.

In addition Determinansi Test (R^2) also conducted test obtained F and F test results seen in Table 4 is quite large with significant value are in the probability value (< 0.05), it can be said to be a significant difference together-same

between independent variables on the dependent variable. However, if the significance value off Change > 0.05 then there is no significant effect together between the independent variables on the dependent variable.

Table 4 also shows the Autocorrelation Test with Durbin-Watson Analysis to see whether there is an autocorrelation between the independent variables studied. From the results of the Durbin-Watson value obtained a value of 2.954 and if done sorting based on the table DW m ka earned a 4-digit numbers are then sorted so that it becomes 1 .9975, 2 .67634, .32366 3, 4 .0025. Value in table 4 is between numbers 2 .67634 (du) and 3 .32366 (4-du). So that if the DW value is delivered a Data on (du) and (4-du) then his kesimpulan data that there is no autocorrelation analysis, which shows that the three independent variables studied have the authority to influence prosocial behavior variables as the dependent variable (Ghozali, 2012). Comprehensively, the results obtained indicate that Community Groups (Muslims and Christians) studied in Ambon cities with early age groups (18-40 years) and middle-aged adults (41-60 years) in male and female respondents have influence significant (95% confidence level) towards community Prosocial Behavior as the dependent variable. Based on these data, it is necessary to always analyze longitudinally every period of time the development of behavior of people who support life in the city of Ambon which is full of diversity so that efforts to maintain relations as 'Orang Basudara' between communities in both communities of different religions and beliefs are always maintained.

4. Conclusions and Recommendations

Understanding of the characteristics of society in Ambon city with a variety of traits and diversity will provide the basis of knowledge and social intervention that is right on target. The three characters of the Ambon city community, namely the community group, age group and gender are the main characteristics that are closely related to the actions of community prosocial behavior.

The results showed that the prosocial actions of the community in the form of helpful behavior, sharing, cooperating, contributing and caring for others have different values in the community groups studied (Christians and Moslems). In the present era, togetherness between communities with different beliefs has been well knit and the different sources of conflict. Now the conflict is more focused on reducing resource use economy for survival so that it has expanded both inside and outside the group (*In-Group and Out-Group*).

5. Recommendations and Implications

Conflict at any time in social life needs to be done an approach that is 'Socio-Psycho-Antrophology', so that cultural values and customs of the people are maintained which will not be marginalized by other cultural values. A more integrated understanding of policy makers to look at the social structure and kar aktersitik local communities and periodically study will be able to mengantisipasi s i conflicts in society. Conflict over the use of economic resources has become increasingly prevalent, for this reason the government is expected to be persuasive and continuous in implementing approaches at the lowest level of society (*Grass-Root level*), b ukan just in different groups but also the potential for conflict within the community itself.

It is necessary to establish an Integrated Conflict Mitigation Team from religious leaders, community leaders, law enforcement officials, TNI, Polri, universities and other non-government institutions with various fields of science related to the community.

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