Tamilouw Community Solidarity in Maintaining a Harmonious Social Life, Maluku, Indonesia

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ABSTRACT:

Indonesia, as a country characterized by rich cultural, religious, ethnic, and linguistic diversity, faces ongoing challenges in maintaining social solidarity. This study examines the mechanisms of solidarity in sustaining social harmony, particularly within traditional communities. In relatively homogeneous societies, solidarity is typically shaped by shared values, norms, and occupational similarities among individuals. This research was conducted in Negeri Tamilouw Besar and Tamilouw Kecil (Yalohatan), located in Amahai District, Central Maluku Regency, Maluku Province. The study aims to explore how social harmony is constructed and maintained within a community marked by ethnic and religious diversity. Data were collected through observation, interviews, and snowball sampling, and analysed using an interactive analysis model. The findings reveal that social solidarity in the Tamilouw community is closely associated with the collective meaning of community life, the coexistence of indigenous and migrant populations, shared social experiences, and patterns of interaction across religious groups. Moreover, the community demonstrates strong and sustained values of social harmony, reflecting an adaptive and inclusive social structure.

Keywords: Community Solidarity; Tamilouw Society; Social Life.

INTRODUCTION

The Indonesian people uphold the national motto Bhinneka Tunggal Ika, which means that despite differences in ethnicity, language, culture, and religion, Indonesian people can still live in unity and harmony. This motto emphasizes that diversity is the identity of the nation, which is actually a strength in building togetherness. Thus, every individual and group is expected to be able to maintain unity in the midst of differences in order to realize the ideals of national development (Khilmi et al., 2024).

As a country rich in cultural, religious, ethnic, and linguistic diversity, Indonesia (Fitri Lintang Sari, 2022; Savira, 2024) experiences significant difficulties in maintaining social solidarity. Often, the shift toward democracy is marked by drastic social, political, and cultural shifts that test the strength of communities and their moral values. While such transformations are expected to bring

greater inclusion and equality, they often result in conflict, doubt, and social breakdown as various ideologies and interests seek to influence the new democratic structures (Nicole Deitelhoff, 2023). Humans essentially have two interests: individual interests and collective interests. Individual interests are based on humans as individual beings, as humans seek to fulfill their personal needs. Collective interests are based on humans as social beings seeking to fulfill shared needs (Anantanyu, 2011). As social beings, humans should prioritize collective interests over individual interests (Syam, 2019). However, in reality, there are still individuals in society who choose their jobs over contributing to the common good (Hefni, 2009).

Groups with strong social ties tend to become large and powerful groups. They must maintain social ties if they want to survive; if they lack them, they must be prepared to be eliminated (Kusumaastuti, 2015). Solidarity is an integral part of human life; humans need others and tend to live in groups. Today, we can see this from the smallest groups, such as families, neighborhoods (RT), neighborhood associations (RW), sub-districts, villages, regencies, provinces, states, indigenous communities, national communities, and even the international community (Hidayat, 2016). In fact, humans cannot be separated from the help of others. This is why humans are called social creatures (Sucipto, 2014). This dimension is particularly important in societies where an authoritarian or war-related past has destroyed public trust and increased ethnic, religious, or social divisions (Carlo Burelli, 2023). On the other hand, social ethics emphasizes that principles such as justice, tolerance, reciprocity, and respect are essential for governing societal relations (Gilbert, 2023). Within a group, there is a bond that encourages people to help and support one another, known as social solidarity. This bond is especially important in vulnerable communities because individuals often face challenges that require collective support. Crises, whether caused by natural disasters, political instability, or economic shifts, force people to adapt and rely on one another. Therefore, it is crucial to understand how social solidarity develops in vulnerable communities to understand how they create strength amidst challenges (Hekmatyar, 2021).

Different social structures, such as differences in mobility dynamics between urban and rural communities (Amri, 2021), also determine the state of group vulnerability. Social support is key to resilience in such situations. According to Hariani (2024), a supportive microenvironment, such as parenting patterns, is key to an individual's psychological well-being. The community level also applies this support system logic. In vulnerable communities, social solidarity encompasses emotional, cultural, and economic aspects. If communities are well-connected, they can create support networks that enable members to collaborate with one another to address various challenges. Networks help people overcome feelings of isolation and loss when facing a crisis. Here, collective identity is built through social solidarity, which can enhance community resilience (Revilla et al., 2018). Humans, as social beings, are always in contact with other humans. Socialization is essentially the process of adapting to the social environment, how a person should live in a group, whether in a small group or in a wider community (Tabi'in, 2017). A person's interaction with other humans begins from birth to death in a very simple way. Relationships between humans will be created and maintained well if there is a willingness to combine several individual desires to achieve common interests based on mutual understanding, respect, mutual appreciation, and respect for sacrifice (Puri et al., 2013). The goal is to produce strong integration, encouraging productive cooperation to achieve common goals (Sidiq et al., 2021).

Social solidarity exists as a community's effort to minimize the impact of a disaster so it can return to its original state. This return to their original state can be seen as community resilience in overcoming disasters. They must develop patterns of action under pressure to succeed during threatening situations. Each action strategy also implies a different type of solidarity (Rijanta et al., 2018; Achmad, 2021). The growth of social solidarity in a community is closely related to the character of the local community. Furthermore, community resilience can be used as a guide to

assess community resilience in the face of disasters. Community resilience is needed so that communities can resume their functions after a disaster (Samuda, 2016). Furthermore, in social development, the dynamics of social solidarity within vulnerable communities are crucial to consider. Policies that ignore the function of social solidarity risk causing injustice and dissatisfaction within society (Bormasa, 2023). Therefore, this research provides insights into how the needs and experiences of vulnerable communities can be used to inform policymaking. Thus, this research helps develop policies that are more open and responsive to the problems faced by vulnerable groups.

The purpose of this study is to understand the dynamics of social solidarity within communities in Tamilouw Village, thus enabling them to accurately address and manage social conflicts in Maluku, which remain largely unknown. These issues piqued the authors' interest and prompted them to conduct a more in-depth investigation through this scientific study. This study highlights the need for social solidarity as a crucial component of community resilience.

Solidarity is a binding force that empowers individuals based on normative obligations that facilitate collective action and social interaction. Social solidarity involves shared responsibility for improving the well-being of group members and society as a whole. (Paskov, 2012), and consider the needs and interests of less fortunate group members (Reichlin, 2011). Civil society groups and local communities play a crucial role in developing solidarity because they are mobilized based on collective ethical principles, including justice, inclusivity, and concern for marginalized communities (Az-Zahra et al., 2022).

Understanding the role of these movements is crucial when developing meaningful plans to enhance cooperation and social integration in multicultural settings. Caring, cooperation, and mutual assistance are social values (R et al., 2017). Solidarity is key to achieving shared goals. By leveraging Durkheim's concept of social solidarity, health risks, prejudice, phobias, and rumors that disrupt social integration can be reduced (Mishra & Rath, 2020). Furthermore, much of the published literature tends to emphasize individual or group-level outcomes, but underexplains the broader social impact of these initiatives on enhancing social cohesion. This is especially crucial during times of change when insecurity can lead to distrust, division, and even violence. Communities can bridge gaps, foster tolerance, and build the principles of an active democratic culture by focusing on humanity and social ethics (Suryani & Muslim, 2024).

However, challenges remain in ensuring that all voices within community-based movements are equally empowered. The literature shows that power dynamics can emerge, with certain voices dominating the discourse while others remain marginalized. To address this issue, movements must implement strategies that promote equity in participation and representation. This may involve creating space for less powerful voices to be heard, actively seeking diverse perspectives, and fostering an environment where participants feel safe expressing their views. By prioritizing the empowerment of all voices, community-based movements can strengthen their collective influence and increase social solidarity.

METHODOLOGY

Research location

This research was conducted in the Land of Tamilouw Big and Tamilouw Little (Yalohatan), Amahai District, Central Maluku Regency, Maluku Province. The reasons for choosing this research location are: (1) This area is an area that does not experience social conflict in Maluku even though there are many religions and many ethnicities in it, even though almost all areas in Maluku experience conflict, even the area around Tamilouw Little (Yalohatan) also experiences conflict, and (2) The reality that occurs as a result of the Maluku conflict is the isolation of Islamic-Christian community activities that only revolve around their respective communities. On the other hand, the people in the Land of Tamilouw still maintain their integrity in the reflection of family life and a high sense of solidarity in the midst of a multi-religious and multi-ethnic society.

This research was conducted in Maluku Province, Indonesia. The research area was Tamilouw Village, and the research location is shown in Figure 1.

Figure 1. The research location was in Tamilouw Village, West Seran Regency, Maluku Province

Research informant

Although basically all actors know for sure the construction of the solidity of the Tamilouw people in their multi-religious and multi-ethnic society can be used as informants, this study emphasizes competent "speakers" as emphasized by Foucault (2002:16), "who is qualified to do so". Therefore, the determination of informants is based on the modalities of delivery (enunciative modalities) related to who has the right (status) to state the statement and from where the place or institutional setting (institutional sites) the statement was produced. Therefore, key informants in this study were obtained from: traditional leaders, government leaders, religious leaders, youth leaders, women's leaders, immigrants and native residents of the Greater Tamilouw and Little Tamilouw (Yalohatan) who truly understand the problem being studied.

Data Collection Technique

Data collection techniques are methods used by researchers to obtain reliable materials, information, facts, and descriptions to answer the research focus (Sugiyono, 2013:308). The data collection techniques in this study are shown in Figure 2.

Figure 2. Data Collection Technique

Data analysis techniques

Data analysis aims to organize data in an orderly and structured manner so that it can be understood and is meaningful. The data analysis technique used is the interactive analysis model. The following is a description of Miles & Huberman's interactive data analysis model:

1) Data Reduction

2) Display Data
3) Conclusion Verification

RESULTS AND DISCUSSION

a. Results

The essence and meaning of life of the big Tamilouw – little Tamilouw (yalohatan) people

The views of the Tamilouw Big – Tamilouw Little (Yalohatan) people regarding the meaning of life as brothers/sisters (wali waa) in living in society is because they have the same ancestral origins. The social relations that bind the people of Negeri Tamilouw Big and Tamilouw Little (Yalohatan) as people of one origin, meaning they have blood ties (genealogical). Knowledge obtained individually and in groups through the narratives of parents in the family or elders in Negeri Tamilouw shows that the process of oral storytelling regarding the history of the origins of their ancestors and the process of their migration from Nunusaku has an important value basis for maintaining social togetherness (solidarity).

This shows that the transfer of knowledge about the history of ancestral origins is a mechanism for inheriting the values of life of people of the sibling (wali waa), which have been instilled in children since childhood and as the next generation from their parents to be carried out in living together or living in society. The values of life regarding people of the sibling (wali waa), which are instilled through the family institution, are appropriate because through the family institution, the process of knowledge socialization takes place directly. Through the family, the values regarding the life of people of the sibling (wali waa) continue to undergo a process of institutionalization (institutionalization) in the younger generation of the Big Tamilouw and Small Tamilouw (Yalohatan) so that they have an obligation to maintain and preserve these values throughout their lives. The essence of the process of institutionalization of the values of life of people of the sibling (wali waa) is stated by the community that:

"Knowledge about siblings (wali waa) in both Tamilouw Big and Tamilouw Little (Yalohatan) is obtained from parents in the family through oral stories. In life, there is only family as the first people encountered. Therefore, living as a family, or the life value of siblings, is considered the most important. The value of togetherness among siblings in the form of tolerance is realized through cooperation, helping each other, both in facing difficulties and joys. Tolerance can be realized through friends, people of different religions and so on. The attitude of greeting and facing friends means how to place each other, and respecting parents or older people means more respect. This also needs to be supported by an attitude of loving like one's own child, fully trusting others. As a child of Tamilouw, in daily life, both with outsiders, it is necessary to foster and maintain a harmonious life, there is no chaos so that in the future the country can be managed by the next generation better (Interview Results with Mrs. Kartini Tomagola-Tamilouw Big, July 4, 2017)".

Knowledge about the values of life of brothers/sisters (wali waa) that has been obtained through oral stories from parents in the family is then used to interact to strengthen social relationships in community life. Daily life as brothers/sisters (wali waa) in the Tamilouw Big and Tamilouw Little people is in accordance with their understanding that, in this world, the family is an important link in passing on and instilling values and fostering life as brothers/sisters (wali waa).

The existence of immigrants in the eyes of the indigenous people of big Tamilouw and little Tamilouw (Yalohatan)

In living their daily lives as native Tamilouw (Greater Tamilouw and Lesser Tamilouw), it turns out that they also cannot avoid the presence of immigrants who are in the territory of Tamilouw. The understanding of the native Tamilouw (Greater Tamilouw and Lesser Tamilouw) is that so far they have not differentiated between immigrants and native people (children of the land). This means that both native people (children of the land) and immigrants (traders) must follow the customary rules that apply in Tamilouw and this has been an agreement since the beginning of their arrival and choosing a place to live in Tamilouw (Greater Tamilouw and Lesser Tamilouw). The opinions expressed by the native Tamilouw community regarding the reciprocal relationship between native Tamilouw and immigrants (traders) are:

"We here still welcome anyone who comes, because there is a prayer from the ancestors/grandfathers/ancestors known as Patasiwa-Patalima which reads "Siwa Saina Maee, Lima Saina Maee" which means "anyone who comes here". So with that prayer, we have open hearts to welcome everyone who comes to Tamilouw Little (Yalohatan) here with kindness. So far, we have been kind to them, because of the prayer from our ancestors, we cannot be bad to anyone who comes here. Those who come also live well with us here, then they will follow all the existing traditional rules. So everything is safe. In living their daily lives, the Tamilouw people, Small (Yalohatan), hope that traders (immigrants) will maintain this good relationship, lest (they) in the future with us and our children and grandchildren do something that could cause chaos (Results of interview with Mr. Tanasia Waleuru (Kapitan Matoke) - Tamilouw Little, Date, May 30, 2017)".

Therefore, for migrants (traders) when dealing with the native Tamilouw (Tamilouw Big and Tamilouw Little), they do not need to feel distant or like there is a distance between them, because all people in the petuanan (customary territory) of Tamilouw are brothers/sisters. Once they have settled in this country, their attitude is the same as the Tamilouw people, because they are already considered brothers/sisters (wali waa). The native people/residents always consider newcomers (traders) as the same as the Tamilouw people themselves, because they have become part of from the Tamilouw community, so that the existence of immigrants (traders) among the native Tamilouw people remains one (inseparable) and all have the same rights and obligations as the native Tamilouw people.

Immigration has a significant impact on cultural dynamics. In Indonesia, this impact is evident in changes in lifestyles, ways of interacting, and consumption habits. Firdaus et al. (2024) state that the process of globalization, reinforced by migrant mobility, has accelerated the shift in local cultural identities to become more flexible and open to foreign influences. Migration also contributes to the process of acculturation, which is generally more pronounced in communities in destination areas. This cultural fusion, including in the form of mixed marriages (amalgamation), occurs when cultural elements from the migrants' regions of origin merge with the local culture. Acculturation can also develop through intense and ongoing interactions between immigrants and local residents (Firdaus et al., 2024). Globalization and migration also drive changes in social values and norms, sometimes creating tension between local traditions and global values. The process of acculturation often occurs reciprocally, with local communities and immigrants absorbing elements of each other's cultures. Christianto et al (2024) concluded that cultural integration strategies are the most effective method for building sustainable social cohesion.

The existence of the indigenous people of big Tamilouw and little Tamilouw (Yalohatan) in the Eyes of Newcomers.

The hope of immigrants (traders) in living in the territory of Tamilouw (Big Tamilouw and Little Tamilouw) is to live in harmony and peace with their fellow brothers and sisters here. As brothers and sisters, if someone is sick, we must visit and check on their condition. If a neighbor needs help, we must help, even if it is only with labor or advice. Because, in this life, everyone has the attitude and perspective to help each other. Here, it is apparent that this attitude of mutual assistance is found in community activities such as celebrations held by one family, then other families also help, such as at religious gatherings, deaths, weddings, and so on. As expressed by immigrants from Saparua, namely:

"Regarding life, the Tamilouw people are very good. You are no longer considered an outsider here. So the situation here is very good and the people are very friendly and peaceful. The people here are very polite, meaning they behave in a way that is not known to be rude and do not envy others or their neighbors. We hope that as outsiders (traders) that the future of Tamilouw will be better than it is now. Because 2,000 years ago, Tamilouw was still very far behind the people in Ambon. You are here with your wife because your wife is a native of Tamilouw. You and your family rarely return to Siri Sori Islam on Saparua Island because Tamilouw has a special impression on you and your family. The relationship as brothers in Tamilouw in daily life regarding the social relations that have been created during this daily life in Tamilouw is very

good, and you also participate in helping what is happening in the country, for example, renovating the mosque and traditional houses in Tamilouw. Regarding According to you, the presence of indigenous people in Tamilouw is very good and they are very friendly, always helping when someone is in trouble, they also help fellow Tamilouw people. As immigrants (traders) we cannot enter the customary structure in Tamilouw (Results of an interview with Mr. Hi. Salim Holle, Saparua – Tamilouw Little (Yalohatan), Sunday, July 10, 2017)".

The life experiences of society during the era of social conflict in the past and the role of figures in resolving conflict

The traditions or local wisdom that develop in Indonesian society are full of various values, one of which is the value of tolerance based on humanitarian principles. This value of tolerance is reflected in the implementation of ceremonies or rituals, which each the importance of receiving, appreciating, and respecting differences in society. Thus, tradition is a means of social learning that supports the creation of peace and a harmonious community ecosystem.

Conflict is an unavoidable fact for any society, including those within the customary territory of Tamilouw. The community's experience of dealing with conflict situations in the past is considered a very bitter experience, as expressed by immigrants from the Kei Tribe, namely:

"My father's experience during the conflict. I was here and the situation was peaceful. At that time, there was a story about a church being demolished. The king came, gathered leaders of all religions and elders, and we held a meeting. The king asked us whether we wanted to save the church or save the people. We met in the traditional house, and based on tradition, we resigned ourselves. He said, 'It's up to you to make the decision, and they will definitely follow.' Then, there were seven of us. Five of us agreed to demolish the church to deceive outsiders. If we demolish the church, the answer would be to rebuild it. But if all 100 people die, when will we be able to get those 100 people back? (Interview with Mr. Eduwardo Sebenan, Kei Tribe - Tamilouw Little (Yalohatan), Sunday, April 30, 2017). The Meaning of Peace and Creating Sustainable Peace in Tamilouw Big and Tamilouw lit (Yalohatan)".

Peace itself is truly meaningful, and its source lies within each individual as a member of society. No member of society wants to live in an atmosphere of conflict. The community desires to live in an atmosphere of peace. The community expressed this:

"As fellow Tamilouw (Big Tamilouw and Small Tamilouw (Yalohatan), we live in harmony and remain peaceful. However, those who cause damage are young people who are ignorant of tradition. However, for the people of Little Tamilouw (Yalohatan) and Big Tamilouw, even so, the system/method is simply to embrace it. Big Tamilouw and Small Tamilouw (Yalohatan) are very knowledgeable about customs because in Tamilouw, the government is run solely by tradition." (Interview with Ms. Marina Waleuru/Marahina – Little Tamilouw (Yalohatan), Monday, July 3, 2017)".

Therefore, in an effort to create peace in community life, in addition to community members having a high awareness of peace, the role of community leaders such as the local government, religious leaders (Iman/Penghulu and Pastors), parents, traditional leaders and other figures in Tamilouw Besar and Tamilouw Kecil (Yalohatan), who are considered to be able to provide advice to the people of the two countries is important, in order to maintain and nurture good relations between brothers/sisters.

The results of this study highlight a neglected aspect of democratic transitions: the need to manage communities not only as political organizations but also as morally grounded ones. The emerging insight is that humanitarianism and social ethics are not abstract philosophical extras, but rather useful management tools for maintaining cohesion during times of institutional upheaval. This challenges the limitations of current management literature, which too commonly views ethics as a compliance-based system rather than a generative force that creates shared identity and power (Katiforis, 2024). Community and organizational leadership are inseparable in the context of democratic transitions, as it is precisely

humanitarian-based values that help strengthen cooperation and trust over time.

The concept of humanitarian-driven solidarity aligns with the literature on ethical leadership and organizational culture in management. It has long been argued that just, compassionate, and dignified leaders foster greater organizational commitment and cohesion (Ghaemmaghami et al., 2024). This moral commitment bridges the weak authority gap in the institutional foundations of democracies transitioning to democratic systems. The implication is that ethics needs to be treated as a strategic asset, not just a soft ideal, by managers and policymakers responsible for transitioning institutions. These findings advance the discussion on how organizational change is managed, with resilience increasingly dependent on moral coherence as much as on technical efficiency (Hillmann & Guenther, 2021). The mediating nature of social ethics in conflict suggests a way in which management systems can institutionalize dialogue, reciprocity, and tolerance as governance practices.

The organizational conflict literature suggests that ethical procedures minimize destructive consequences and enhance collaborative problem-solving (Candrasa et al., 2024). The same can be applied to communities in transition: rather than viewing conflict as dysfunction, managers can create structures that channel conflict into productive deliberation, strengthening solidarity (Miceli et al., 2021). This means that this type of transitional governance must incorporate participatory practices embedded in structures that respect ethical discourse, perhaps drawing back to lessons learned from participatory management models in organizational contexts.

Social interactions between fellow citizens and adherents of different religions

The social environment, starting with the family, plays a crucial role. Through the family institution, values of peace can be socialized to its members. Through the family institution, mutual support among members thrives. Within the family, members care for one another and help each other in times of difficulty. Communication between family members can also significantly contribute to strengthening the solidarity of the family and its kin. This relationship exists and is maintained within the communities of both the Greater Tamilouw and the Lesser Tamilouw (Yalohatan) is a relationship of mutual trust. The relationship of mutual trust between adherents of different religions in the Land of Tamilouw Besar and Tamilouw Kecil (Yalohatan) has long been characterized by a fairly strong sense of mutual trust. This is expressed by the community, as seen in the following expression:

"..Greeting each other is good with greetings and mutual respect. If we meet Muslims, we must say assahlamualaikum, we meet Christians we must say Syaloom, likewise we meet Suku followers we will say Tabea (excuse me). Respect each other, katong (we) must respect people who are older (lebe) and as older siblings must respect their younger siblings so that ade (younger siblings) can also respect katong (us). If we trust each other: one has a problem, it means katong (we) all have a problem and one seng (cannot) abandon the other. Mutual trust between one another, will continue to maintain the relationship of people as brothers/sisters (Wali waa) (Results of an interview with Mrs. Marina Waleuru/Marahina – Tamilouw Kecil (Yalohatan), Monday, July 3, 2017)".

b. Discussion

A multicultural society is a community consisting of various ethnicities and cultures. The formation of multiculturalism is influenced by historical factors, geographical conditions, and openness to foreign cultures. In the social framework, multiculturalism gives birth to certain characteristics in the interaction of community groups. Conceptually, multiculturalism emphasizes the recognition of cultural, ethnic, racial, and religious diversity at the national level. This concept contains the understanding that a pluralistic nation is a nation rich in differences, but is able to coexist peacefully through mutual respect (Khilmi et al., 2024).

Managing diversity is not a simple matter. On the one hand, the community tries to maintain their identity and fight for their aspirations, but on the other hand they also have a responsibility to contribute to maintaining the harmony and integrity of the nation (Kamal, 2013). The condition of a

multicultural society can be analogized to a double-edged sword. On the one hand, diversity is an important capital that is able to bring positive energy, but on the other hand, if not managed properly, these differences can cause conflicts that have the potential to damage the pillars of nationality. A destructive situation arises when the perspective of society is still trapped in the dominance of hegemonic interpretations filled with prejudices, suspicions, and exclusive attitudes towards other groups. As a result, social bonds are only built within the group's internal sphere (In-Group), while cooperation with other groups (Out-Group) to be limited (Komala et al., 2025).

The diversity of society is both a wealth and a challenge in maintaining social harmony. In the context of pluralism, tolerance is a key pillar for creating harmony and preventing horizontal conflict. Interfaith tolerance serves as a social mechanism for addressing differences in belief and religious plurality. This practice is reflected in daily life through various reciprocal cooperative activities, both for the common good and individual needs (Fitriani, 2020).

Harmonious relations in a multiethnic society are a common goal to realize a peaceful and comfortable life. Harmony is achieved when there is equality, balance, and common goals among community groups. Awareness and respect for cultural diversity are the keys to the formation of harmony, which naturally encourages the creation of social order. Maintaining the noble values of local culture is also important so that there is no domination of certain cultures that have the potential to weaken tolerance betweenmembers of the community (Prakoso & Wirdanengsih, 2024). Harmonization is a form of balance in living social life in the midst of a diverse society with different backgrounds, a reality that cannot be avoided by every individual. This harmony is created through social relations between individuals and between communities, which then fosters solidarity in a pluralistic society.

The integrity of the Tamilouw community, which has existed to this day, is rooted in shared knowledge and understanding, namely living as brothers and sisters (wali waa). Local knowledge about living as brothers and sisters (wali waa) is a continuous cultural inheritance process from ancestors. Solidarity is implemented in the daily lives of the Tamilouw people to strengthen social relationships, reconcile differences, and foster a sense of mutual support in situations like this (Perovano-camargo, 2021). The equal responsibility of each individual in maintaining integrity (solidity) for the continuation of social harmony in the society of Tamilouw Village, is not limited to words, expressions of the heart or understanding and mastery of the concept of living as brothers/sisters (wali waa), but more than that, an action is needed as a real manifestation of each individual in society. In addition, social resilience is also reflected in the context of groups that involve coordination and support between members (Khalif & Dharmowijoyo, 2020).

The Social Welfare Institution (LKS) is the organizational platform through which these national competency standards are operationalized. Previous studies have identified several structural challenges in this implementation process, including bureaucratic inflexibility and limited incorporation of culturally specific competencies into existing assessment guidelines (Azizurrohman et al., 2022; Hutabarat, 2023). This complexity is particularly evident in Tamilouw Village, Maluku Province, a region characterized by significant ethnocultural diversity and the continued influence of community-based normative systems in shaping authority, communication, and social legitimacy (Rasyid et al., 2024). Welfare interactions in such contexts are rarely limited to direct exchanges between practitioners and individual clients. Instead, decision-making processes may involve kinship representatives, elders, or other community mediators who participate in negotiating welfare outcomes (Asnar & Sudarman, 2026). Consequently, effective practice depends not only on technical competence but also on the ability to navigate linguistic variation, interpret culturally embedded communication norms, and adapt interaction strategies to diverse social expectations (Tur et al., 2026). These dynamics position language not simply as a medium of communication but as a central mechanism through which professional authority and trust are built.

Immigration is pushing governments to reshape entry policies to align them with economic and demographic priorities. For example, many countries have adopted a "melting-pot" or "guest worker" model, each with varying impacts. Research by Gelan et al. (2023) in Kuwait found that reducing migrant workers without accompanying productivity reforms actually harmed the domestic economy, suggesting that visa policies need to be accompanied by mitigation strategies. This emphasizes that immigrant entry policies should not be treated as a single policy, but rather are closely linked to workforce readiness and economic structure. Furthermore, surges in migration often expose weaknesses in a country's immigration legal system, such as unclear legal status, inadequate protection for undocumented migrants, and weak field oversight. In this context, reactive policies have proven ineffective. According to Elspeth Guild (2011) in the journal Immigration and Criminal Law in the European Union, reform policies must address aspects of legality, access to justice, and procedural clarity that support both the state and migrants. Immigration policies focused on social integration are now a priority for many countries. Without an inclusive approach, immigration can trigger social tensions and ethnic segregation. Beri (2008), through his theory of acculturation strategies, emphasizes the importance of integration strategies, where both migrants and host communities adapt to each other.

In Tamilouw society, the term orang basudara/bersaudara (wali waa) is acquired through oral tradition and is a result of learning, not a biological inheritance. Being orang basudara/bersaudara (wali waa) is not merely being able to say it in social interactions among fellow citizens, but requires real action or action, so that truly orang basudara/bersaudara (wali waa) is visible and realized in community life. In the social world, social solidarity refers to the binding force that maintains unity and integration between individuals in a society. According to Durkheim, there are two main types of social solidarity: mechanical solidarity and organic solidarity (Herzog, 2018; Thilakarathna, 2019). Each of these forms of solidarity is related to the development of society from simple to more complex, with the premise that the type of solidarity that exists in society is highly dependent on the level of complexity of the social structure. In sociolinguistic terms, cultural diversity involves not only demographic variations but also differences in communication norms, value systems, and social organization (Blommaert, 2010). Therefore, standard competency frameworks such as the National Competency Standards (SKKNI) must be interpreted and adapted within specific cultural contexts. Empirical studies in Indonesian social work and related human service contexts consistently highlight the gap between formal competency standards and realities on the ground, underscoring the need for context-based competencies that reflect local practices, cultural norms, and resource constraints (Nugroho et al., 2022; Pardede & Dewanti, 2022; Purwati et al., 2025; Thamrin et al., 2024).

Universally, religious harmony in many regions is inseparable from public view. In other countries, such as India and Pakistan, religious conflicts that contributed to the country's partition are still widely documented (Basrur, 2008; Cheema, 2015). Furthermore, conflicts between Muslims and Buddhists in Myanmar against the Rohingya ethnic group also occur in other parts of Asia (Frydenlund, 2024; Kipgen, 2013; Ware & Laoutides, 2018). Meanwhile, in Indonesia, the religious conflict in Poso is a bitter memory that has destroyed social stability (Alganih, 2016; Schulze, 2017; Yunus, 2014). Peace can only be achieved by resolving existing conflicts. Consequently, different countries have proposed different solutions. For example, African Traditional Religions (ATRs) can unite Muslim and Christian communities across Africa (Kagema, 2015). Nigeria, known for its ongoing conflict between Christians and Muslims, can resolve or mitigate such conflict through local culture, particularly by observing traditional African religious practices during birth, marriage, and death ceremonies (Kitause & Achunike, 2013). In Indonesia, interfaith and interethnic marriages continue to thrive, as seen in the Chinese New Year traditions of Cap Go Meh and Jimbing (Syamhudi, 2013). Furthermore, local cultures such as menyama braya and Tri Hita Karana—the harmonious relationship between humans and God (parahyangan), between humans (pawongan), and

with the universe (palemahan)—allow Hindu and Muslim communities to coexist (Agung, Nasih, and Legawa, 2015). According to findings reported by previous studies, in addition to utilizing local wisdom, religious conflict can be resolved by enacting laws that protect religion. Furthermore, an open attitude is needed to respect differences, strictly enforce laws, facilitate dialogue and socialization about harmonious interfaith living, and explain the importance of harmony through the Religious Harmony Forum. Because local wisdom is rarely considered in facilitating the resolution of religious conflicts, we aim to investigate its more significant capacity in conflict resolution through this research. The conflict between Muslims and Christians in Poso, Indonesia, did not begin due to religious dominance. Rather, the conflict was triggered by a shift in the social order, where local Christians felt marginalized by Muslim immigrants. Consequently, proposed solutions include 1) law enforcement, where the government must be firm and fair in maintaining security; 2) eliminating hate speech, fostering mutual respect and forgiveness; and 3) adhering to each other's religious laws in a manner and based on mutual respect (Widayat et al., 2021).

Durkheim argued that rituals and traditions, especially those that are religious, are fundamental "social facts". These traditions are not just beliefs, but are mechanisms that create social solidarity. When individuals come together and participate in shared rituals (e.g., traditional ceremonies), they experience "collective effervescence" that strengthens social bonds and a sense of community. The main function of this tradition is to unite communities and affirm common values (Durkheim, 2016). Parsons sees tradition as part of a larger "social system." He argues that social stability is achieved through inherited norms and values, which form the framework for individual actions. Local traditions serve as guides that direct individual behavior to conform to social expectations, thus preventing anarchy and maintaining order. In other words, tradition is a tool for social integration and the maintenance of balance in the social system (Kusno, 2023). In the context of the people of Gedang Klutuk Hamlet, one of the traditions that has an important role in maintaining cultural values while strengthening social harmony is tradition Signs. This tradition is not only a cultural identity, but also a medium for learning tolerance and harmony between citizens in the midst of diversity

The type of solidarity that exists in simple and homogeneous societies is called mechanical solidarity (Sapulette, 2019). These societies typically have less complex social structures, such as rural communities or traditional tribes. In a simple society, members share similarities in many aspects of life, from values and beliefs to lifestyles. Bonds between individuals are based on this similarity, with each individual playing a role that is very similar to or identical to the others. Diversity is a characteristic of the society of Tamilouw, depicted through various activities of community life carried out based on certain typifications, for example, the celebration of religious holidays (Islam, Protestant Christianity and Catholic Christianity) as a characteristic of adherents of different religions and beliefs, and the use of language (Kei, Buton, Bugis, Makassar, Seram) as a means of communication between ethnic groups and across ethnic groups as a characteristic of identity (tribe of origin) and the way each individual views various things (point of view). These various conditions of diversity are actually crucial things, because their tendency is more towards individualistic or subjective traits, but in its implementation, this diversity is melted into a balanced social life order (balance). Conditions like this provide an emphasis that the diversity found in Tamilouw society can be organized and arranged and managed well.

In societies with mechanical solidarity, existing social values and norms strongly bind people to cooperate. The clearest examples of societies that practice mechanical solidarity are limited rural communities or those that still maintain their ancient customs. In such societies, almost every individual has the same job, shares a similar mindset, and bases their lives on very strong social norms. In this context, solidarity is formed through sismilarity, and violations of norms are perceived as a threat to overall social stability. Everyone has different social roles and functions, and they depend on each other for survival. (Andari,

2020). Émile Durkheim's theory of social solidarity provides an in-depth overview of show societies create social cohesion through two main forms of solidarity: mechanical and organic (Marwah & Isnaini, 2023).

Social solidarity in society, especially amidst rapid social change and cultural diversity, is key to building more adaptive social cohesion through inclusive policies and building stronger social solidarity. and can continue to be maintained and strengthened.

CONCLUSION

Empirical evidence from this study indicates that the solidarity of the Tamilouw community in Maluku Province is shaped by the nature and meaning of community life, the coexistence of immigrant and indigenous populations, shared social experiences, and patterns of interaction among community members and across religious groups. Furthermore, findings from interviews reveal that the Tamilouw community upholds strong values of social harmony.

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