

The Space Concept "*Tampa Bakumpol Orang Basudara*"

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Abstract—Post-conflict in Ambon raises settlement segregation in Ambon. Such a condition makes Ambon city vulnerable to conflict. Ambon City needs a public space that can be a meeting space as a place of reconciliation to realize sustainable peace. The value of the local wisdom *Orang Basudara* has an important value as an effort to create sustainable peace. The concept of public space or gathering place based on local values is needed in building public space. The approach taken in making the research, which was then outlined in this paper, was conducted by in-depth interviews with the community leaders and NGOs. Next, a public space trial was conducted.

Keywords— creativity, space concept, *tampa bakumpol*

I. INTRODUCTION

Ambonese people who love peace, from 2004 to 2011, experienced horizontal conflicts with religious nuances that were devastating not only physically but also affected the lives of the people. After the conflict, Ambonese was segregated in religious-based settlement groups. This segregated condition became the choice of the Ambonese people to respond the efforts to seek security after the conflict. They live in religion-based groups. The condition of segregated society is very vulnerable to the emergence of friction and misunderstanding that allows the repeated emergence of conflict.

The emergence of social media which is often called "cyberspace", as a new media, is able to provide a wider transformation, both practical and theoretical, to how public space occurs in virtual space. Internet characteristics as a medium, the users who access, and the information distributed in a virtual (public) space must be a concern. In seeing the characters from the virtual public space, the positive and negative aspects must be considered.

Physical public space is necessary as a meeting space for Ambonese people to rebuild brotherhood into an important matter. The problem is certainly not just a public space that can be used as a meeting place, but it is a public space rooted in local wisdom that is an important value and supported by the people of Ambon.

II. METHODOLOGY

This study used a qualitative descriptive approach. Data collection was carried out by interviews with resource persons, observation and literature search. The data were cross-analyzed and made into a space concept, and then they were tested into existing public spaces.

III. RESULT AND DISCUSSION

A. Sociological Characteristics of Ambonese Society

Ambonese society is pluralistic in ethnicity, clan, or religion. They tend to gather primordially. The phrase "*Ambon Manise*" reflects the totality of community life aspects in Ambon City, both physically and socio-culturally. Physically, "*Ambon Manise*" means the clean, orderly, safe and comfortable nature and environment of Ambon City; and socially and culturally, it reflects the existence of a harmonious interaction between the citizens and groups in the society as commonly reflected in the relation patterns of *pela* and *gandong*. Basically, Ambonese have open, tolerant and appreciative culture against pluralism and respect collective life in the spirit of *Orang Basudara* [1]. The plurality and nature of social relations of the Ambonese community have several characters, such as the characters of migrant community, open and diverse society, and the port community who loves sea and beach.

B. The Characters of Migrant Community

Since the beginning of its establishment, Ambon City has a character as a migrant city community with multiple identities and multicultural society because Ambon is a port city causing many migrants to come to Ambon, such as Dutch, Portuguese, Arabic, Chinese, Spanish, Javanese, Timorese, Sulawesi, Toraja, Madura, and so on. With the multi ethnic diversity, Ambonese people build their identity and self-concept together as the citizens of Ambon city in a dual identity affiliation, crossing and completing each other (Ambon community has several characters).

C. Open and Diverse Characters of the Community

Basically, the original character of Ambonese society is a society that is open to differences. This character is then manifested in inter-race and inter-ethnic relations which eventually form the cultural identity of "*Katong Samua Orang Basudara*". "*Katong Samua Orang Basudara*" is a strong social capital for them to receive a plurality. Watloly et al explained that *Katong Samua Orang Basudara* is guided by a social ratio of the Maluku or the Ambonese people which later becomes collective wisdom of the Moluccan civilized people [2]

D. The Character of the Port City Society that Loves Beach and Sea

As a port city community, the anthropological character of Ambon city is always close to the beach and sea. This character is also influenced by the local perspective of the

native Ambonese, as well as other Maluku island communities. Despite living in high mountains and hills, they always have bays or ports as the entrance and exit of their respective countries. They have a complete sea and land zoning system, without separating the sea from land. There is a unity of understanding that is always present in the Ambonese perspective that the sea or beach is their yards.

E. Segregation, Integration and Life of Orang Basudara

1. Segregation

Basically, the people of Ambon have been integrated since the beginning. There are *salam* (Islam) and *Sarane* (Christian) settlements, and there are several regions or countries inhabited by people from certain ethnic groups. They live in harmony together in the frame of the philosophy of *Katong Samua Basudara*. This segregation of settlements has strengthened in times of conflict and post-conflict. They grouped based on religious groups that were more triggered to look for security. The choice of segregated residential locations is a safe solution in the aftermath of the post-conflict, given the safety factor that has not recovered normally. This condition strongly influences the settlement arrangement of post-conflict Ambon residents which are exclusive and segregated according to the origins of regions or ethnics and religions. This was confirmed by the results of Watloly's research on Ambon City of Migrants in Building the Life of *Orang Basudara* explaining that the factors of migration and relocation of refugee victims during the post-conflict period became the biggest contributor to population growth and segregation in Ambon City today. They live segregated based on their religions because of the security factor and conflict trauma which highly influence their psyche [4]. They prefer to live or stay in an "exclusive area" inhabited by religious people so that the city of Ambon at that time was like a segregated plurality area [5].

2. Integration and Life of Orang Basudara

Basically, the people of Ambon City, from the beginning of its formation, have been a "common society" that is open to pluralism and a friendly society towards immigrants. This reality is inseparable from a foundation or cultural foundation of the Maluku people, namely the culture of *Orang Basudara* which is always open to diversity and difference. They are used to (formed) with an attitude of mutual openness to accept and acknowledge differences and to build cooperation across differences for mutual interests (*demi Katong samua*). The term *Katong* contains an Ambonese self-concept as a whole without discriminating between one another in terms of the religion adopted. *Katong* as a reality describes "feeling of being part of" which underlies Ambon's cultural identity.

One of the characteristics of the Ambonese that is quite prominent is the nature of being open and happy to gather (*sanang bakumpul rame-rame*). The preferred gathering area focuses on some places, such as a beachfront, field or large yard (*kintal*). The meeting room is used for collective activities, such as bathing, swimming, exercising, taking turns telling funny and fictional stories (throwing mob), having fun (*kewel*), and singing together. Such conditions are very possible for the establishment of friendship relations (*baku tamang*) across ethnic, regional, language

and religion. Beachfront, field or large yard (*kintal*) are always used as social arenas or spaces to achieve satisfaction, pleasure or hobbies.

Living peacefully is a rule (*atoran*) of the life of *orang basudara*. According to Watloly [6], *Atoran* means traditional values used as sacred norms that give sacred standard or standard of living. Guided by the Maluku people, like the Ambonese, it is not only understood as a technical rule but as a custom with a positive relationship for those who run or have negative consequences for those who do not carry it out. *Atoran* is to uphold the dignity of *Orang Basudara* as a civilized and dignified indigenous people who love peace.

3. Space Cosmology

According to Watloly [7], there are two local concepts of Maluku people in the city of Ambon; *Katong samua orang Basudara* and *Hidop, orang basudara*. *Katong samua Orang Basudara* and *Hidop orang basudara* show two main things that are the root of strong fundamental thinking to build peace in the customary of "Cosmology" of Maluku people. *Katong samua Orang basudara* contains the concept of social integration which links all elements of plurality and difference, while *Hidop orang basudara* is a *modus operandi*, *habitus* (character), original character, and the holy life ethics of *Orang Basudara*.

Orang Basudara's local wisdom becomes a life view that is quite strong and deeply rooted in the people of Ambon city. This condition also influences Space Cosmology for Ambonese in particular and the Maluku society more broadly. The gathering room or what is often referred to as the *gathering of people in basudara* becomes an important thing in the layout of the Ambon community. Tampa people gather together to become a public space for the people of Ambon.

The attachment of the Ambonese community to the sea and the coast also influences their space cosmology. Traditionally, Ambonese people consider the beach to be their yard. The beach is part of *tampa bakumpul orang basudara*, and the mountain is their home. This concept makes an important part of *orang basudara*.

4. Public Spaces in the Space Concept (Philosophy) of Tampa Bakumpul Orang Basudara

According to Kurniawan [8], the notion of public space is a place of social life for citizens to interact with each other through democratic principles for the common good. Public space is a plural space. Public space is a place for people to interact in their social life, and without interacting there is no common life. Public space is an arena for the community to participate in deliberation (on the issues of political / policy legitimacy). Public space is an ideal picture of democracy in which there is a value of justice, diversity, freedom, and solidarity [9]. For this reason, public space must have meaning (meaningful) for the community [10].

Public space in terms of local wisdom and people's daily lives can be seen that the philosophy (concept) of public space that is close to the original character of the Ambonese is to build public space as a space (*tampa*) of *Bakumpul Orang Basudara*. The space of *Bakumpul Orang Basudara* provides a strong cosmological inspiration so that they will understand and accept a public space as the home of the

cosmos of *Orang Basudara*. The public space with the philosophy of *Bakumpul Orang Basudara* will make them view the objects of public space subjectively as the house and yard of *Katong Orang Basudara* so that the building of the consolidation of *Orang Basudara* is strong and firm in every public space.

Public space management with the philosophy of *Tampa Bakumpul Orang Basudara* will make them involved in the management and utilization of public space effectively and efficiently. Thus, the presence of public space in the city of Ambon becomes relevant as a primary need to dynamize and motivate the lives of *Orang Basudara* more constructively. The social crowd, which tends to be a social problem in the city of Ambon, will be easily handled.

On the other hand, the development and management of public spaces with the philosophy of *Tampa Bakumpul Orang Basudara* will give a strong sense of ethics and morals to it. Thus, it will give a strong cultural atmosphere that leads people to always be ethical, appropriate, or reasonable in *Atoran hidop Orang Basudara*. They will always feel obliged to be orderly and regularly undergo an activity in the middle of public space. Thus, the public space will not be misused to become a place of uncivilized practice and behavior and can be introduced into an Ambon city land mark.

IV. CONCLUSION

The Ambon City Community, especially the youth of post-conflict Ambon city need public spaces to build meeting processes and to consolidate *Hidop Orang Basudara*. Organized public spaces with sea, beach and cape charms will give a powerful psychological effect to restore the freshness of the existence of *Orang Basudara's* in cosmic space and their original attitude as a sea-loving society with its beautiful beaches.

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