

Hibualamo Philosophy: An Effort to Build Reconciliation in North Halmahera

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Abstract: The constantly top-down conflict reconciliation brings the people to their position as an object without the ability to build reconciliation awareness deriving from the potential social capital of the people themselves. This paper intends to explain the social capital-based reconciliation of the people in North Halmahera, North Maluku Province. The fact in the field shows that the collective post-conflict reconciliation in North Halmahera has not been performed maximally due to the failure of people's reconciliation resulting in the occurrence of disharmony. This study uses the qualitative approach particularly case study method, with data collecting technique uses in-depth interview and observation. The result of this study finds that the social capital-based post-conflict reconciliation of the people in North Halmahera uses the potential Hibualamo philosophy, which contains the values of life in the form of: (1). Odora namely preserving affection by growing the desire of each inhabitant to associate and to develop cooperation among community groups (2). Odiari namely the importance of upholding the truth value and promoting honesty and implanting loyalty as a form of anyone's dedication to people's interest. (3). Oadili namely the principle of equity in social life.

1 INTRODUCTION

Christian – Moslem relationship in North Halmahera is a relationship that has a complex background to be understood as a reality merely limited to a formal relationship among religious followers. In fact, such relationship is built in two important bonds, namely, first, kinship in direct line of descent, and second, the solidarity of the members of a single tribe and the same village.

In Halmahera up to 1979, there had been a significant increase in the number of Christians. Two things caused this increase according to Haire, namely, first, the mission continuously implemented by the church and second, the influence of the New Order government's political policy requiring the people to follow one of the official religions acknowledged by the government. Haire sees that the Halmahera people's choice to follow the Christianity religion was caused more by the rejection of the Halmahera people towards the domination of the Muslim North Maluku regional government.

The increasing number of Christians in North Halmahera (Halut) and the issuance of Joint Decree

(SKB) raised particular suspicion of the Muslims towards all actions of the Christians including those in the daily community life. This suspicion has affected the attitude of the Muslims in Halut who has started to keep their distance from the Christians. Even the habit to visit relatives celebrating their religious feast days has slowly disappeared.

According to L. P. Duan, in older generations, visiting one another in religious feast days is not only for expressing felicitation, but more than that, in such occasion parents will introduce their children to the relatives they are visiting. In such process, shall occur the inheritance of family values with the effort of knowing one another as part of the family overpassing spiritual bond. Unfortunately, this no longer happens.

In situation and condition like this, reconciliation is required. In the Halmahera context, when Christianity and Islam religions, directly and indirectly, are considered involved in a riot, cultural values shall be once again routed out and searched for as means for implementing reconciliation process (Crim, 1984). The cultural values consistently held as the prevailing philosophy of the Halmahera people in general and North Halmahera

people, in particular, are those of the Hibualmo philosophy.

A question that can be raised in this script is “how far can the Hibualamo philosophy bind the unity and togetherness of the Halmahera people following the riot? Are the values of the Hibualamo philosophy still meaningful for the reconciliation process in Halmahera now and in the future?”

2 HIBUALAMO PEOPLE

Among the island cluster of the North Maluku Province amounting to approximately 352 small and large islands, Halmahera is a big island. This island cluster is located on the equator and at 125/129 degree East Longitude and 3 degrees North Latitude to 3 degrees South Latitudem (Poerwidagdo, 2003).

It is told that the Halmahera people still originated from only kin as everyone originates from a single ancestor who lived or stayed in Gura village. This village is situated on an island located in the middle of the Lina Lake. This Lina Lake is located in the hinterland, on the Rau mountainside and located right in the center of the Northern Halmahera. By referring to regional borders, the Lina Lake is located in the South West of Tobelo; in the south of Galela; in the Southeast of Loloda; and in the west of Ibu region; whereas there was Jailolo region on the North and Kao region on the West.

As told from generation to generation, the inhabitants of this Lina Lake area consisted of four clans namely, Hoano (clan) Gura, Hoano Lina, Hoano Huboto and Huano Momulati. Hoano Gura was a clan inhabiting the Gura Island located in the middle of the Lina Lake. These Gura Island and Clan became the Traditional hub and the Spiritual hub so that Kimalaha (government leader) and O Gomatere (Spiritual leader) or referred to also as Ogomanga Yohakai (traditional ceremony leader) also lived in the Gura island. Hoano Huboto did not live permanently; instead, they were spread far from the Lake and live in hinterland forests as hunters. Whereas Hoano Momulati lived around the Tuguis creek, a river flowing from the Lina Lake to the Kao gulf. Hoano Momulati played a significant role as the mediator of the ‘inner’ civilization and the civilization coming from the ‘outside’ including concerning trading (Hibualamo, 2002).

When this tobelohoka community was increasing in number, they started spreading and inhabiting scattered regions in the Halmahera Island. There are six prominent tribes all of which originated from the tobelohoka community, namely:

1. Tobelo tribe (now majority inhabitants of Tobelo region).
2. Tobaru tribe (now inhabitants of Loloda, Sahu and Ibu regions).
3. Towilako tribe (now inhabitants of Kao region).
4. Tugutil tribe (more survived in forest hinterland. They are now called as an isolated tribe by the modern people).
5. Galela tribe (now inhabitants of Galela region)
6. Sahu tribe (now inhabitants of Sahu and Jailolo regions).

Even though inhabitation regions of the clans as mentioned earlier are spread, they all named themselves as O Tobelohoka, tobelo community or Tobelo tribe. Their language was also not the Halmahera language, but the Tobeloho language and all of them acknowledge the O Hibualamo in the Lina Lake as the great shed of all their wongemi Tingidu (Dilikini or ancestor spirits). Periodically and at particular times when facing problems, they gathered at the Hibualamo to perform higarō or traditional deliberation. When this tobelohoka community was increasing in number, they started spreading and inhabiting scattered regions in the Halmahera Island (Mangunwijaya, 1987). Before the Islam and Christianity religions entered Halmahera, the people there had followed a system of religious believe having faith that the ancestor spirits were the guardians of life. These spirits were believed originating from strong people or figures that had been dead to become guardians and helpers to those alive. This system of religious belief can be categorized as animism belief, as they worship numerous spirits. However, in this belief was also known the existence of the highest spirit named as O Gikiri Moi. In about 1250s, there was a change to the designation of the highest power; from O Gikiri Moi into O Jou Latala, meaning God the Almighty. This change was also affected by the Islam religion.

3 THE FALL OF THE HIBUALAMAO PEOPLE

Speaking of the current existence of the Halmahera people, they cannot be separated from the riot incident surging the Halmahera and its surroundings some time ago. If people wanted to find the root of the social conflict and social violence (Banawiratma, 2000). Existing in Maluku, social conflict and social violence are two different things, as explained by

prior: "social conflict in any community since a long time ago till now is very normal, common and even necessary. Without conflict, politics shall become repressive; without conflict, some conglomerates shall be free to own State economic network; without conflict, any religious institutions shall have the tendency to become feudal reactions; without conflict, the language and culture of the controlling community become the only benchmark for the civilized community (cultural hegemony), whereas the identity of the outskirts community shall be eliminated (cultural oppression). Without conflict, the young generation shall not be able to survive the cocoon of the old generation. For the sake of economic advancement and political freedom, for the sake of identity expansion and human dignity enforcement, we need social conflict." Whereas social violence is, anything enforcing other parties and injuring other parties' status as well as freedom. That is violence.

Violence harasses an individual or group human rights. Violence is control and subjugation over any person or the North. We usually refer directly to government decision namely Government Regulation No. 42 the year 1999 regarding the establishment of Malifut district. The Malifut District intended to be expanded comprised the people originating from the Makian ethnic group that used to live in 16 villages in the Makian Island. Due to the incidence of the explosion of the Kie Besi Makian Mountain in 1975, the people of the Makian Island were moved to a new place. They were then resided in a region now known as Malifut, near the Bobaneigo isthmus, the most southern part of North Halmahera. With the issuance of Government Regulation No. 42 the year 1999, they did not get a positive response from the five villages in the Kao district located in Malifut. Feeling unsupported by the five Kao villages, there was a small conflict raised by the Makian Malifut inhabitants towards the two Kao villages, namely: Sosol and Wangeotak villages.

From this small conflict (social conflict), the first chapter of social violence took place on August 18, 1999, between the Makian ethnic group and the Kao ethnic group. In the social violence of a group of people towards the desire of another party; violence underestimates the dignity of both the victim and the oppressor; thereby, violence violates the order of the creations as determined by God. The more dominant nuance of the conflict taking place in Halmahera was social violence.

It appeared that the first chapter of conflict had not been appropriately settled by the government,

resulting in the outbreak of the second chapter of a far greater social conflict on October 24, 1999; resulting in the collapse of the 16 Makian ethnic villages in Malifut and all the related inhabitants must be evacuated to Ternate. After that in Ternate, the Makian ethnic group then undertook preliminary action by seeking for and damaging only the houses belonging to the Kao people. However, in its development, it turned out that not only the Kao people were searched for, but all the Christians. The incidence of raids towards the Christians was initiated with the murder of the Risakotta priest in Tidore on November 3, 1999. Then on November 4, 1999, the Christians in Ternate became the target of the rage of the Makian people. The Christians in Tidore and Ternate were therefore evacuated to Bitung and Manado. From Ternate, conflicts and violence continued to Halmahera and its surroundings.

According to Tamrin Tomagola (Kompas, 2000). The conflict taking place in Kao-Malifut rooted from three issues, namely: first, land issue. This was related to natural resources because the land included in the Malifut area, mainly the Gosowong village contains a gold mine, the Sosol, and Wangeotak village were burnt; due to their near and even joint location with the Malifut villages. It appeared that the first chapter of conflict had not been appropriately settled by the government, resulting in the outbreak of the second chapter of a far greater social conflict on October 24, 1999; resulting in the collapse of the 16 Makian ethnic villages in Malifut and all the related inhabitants must be evacuated to Ternate. After that in Ternate, the Makian ethnic group then undertook preliminary action by seeking for and damaging only the houses belonging to the Kao people. However, in its development, it turned out that not only the Kao people were searched for, but all the Christians. The incidence of raids towards the Christians was initiated with the murder of the Risakotta priest in Tidore on November 3, 1999. Then on November 4, 1999, the Christians in Ternate became the target of the rage of the Makian people. The Christians in Tidore and Ternate were therefore evacuated to Bitung and Manado. From Ternate, conflicts and violence continued to Halmahera and its surroundings.

The Kao-Malifut conflict was a conflict resulting from the usurpation of area or land between the Makian and the Kao ethnic groups. However, now, the conflict has developed and has undergone metamorphosis into a religious conflict, as in such conflict, religious symbols are used to justify the act

of violence. As a result thereof, the conflict is now managed by PT. Nusa Halmahera Mineral. Second, the leadership succession at the provincial level, approaching the governor election. Third, related to the religious issue, the act of violence has taken many victims. Based on the data from Kompas, the extremely fierce horizontal conflict has resulted in 2,364 fatalities, 1,769 severe and minor injuries, as well as 2,315 inhabitants running and lost in forests; in addition, thereto, more than ten thousand houses and public facilities were burnt to ashes. Not to mention the loss of properties and assets as well as the degraded social and humanity values that are difficult to measure and calculate mathematically.

Whether these existing data are correct or not, the purpose of quoting these current figures is to show that the result of conflict and act of violence is costly as many shall become victims. Family relationship and kinship as well as friendship as included in the Hibualamo philosophy have now fallen apart and destroyed. As the result thereof, the future existence of plural communities and all forms of cooperation, tolerance, democracy and potential to live in peaceful co-existence are threatened to face destruction and extinction. The occurrence of an incidence of conflict or act of violence has only left the trace of sufferings and various inner wounds as the result of prolonged stress and trauma, even though the conflict and act of violence now no longer "exist."

4 REBUILDING HIBUALAMO

4.1 Role of Traditional Institutions

The plurality of the Halmahera people with various tribes, ethnic groups, religions, and cultures is the wealth of productive people when pluralism is considered collective consciousness. However, it may become "fertile land" for the growth of the seeds of hostility when the ones emerging amidst the people are hatred and conceit from one to another (Qodir, 2003). The loss of the sense of unity and togetherness or in other words the absence of collective consciousness on the plurality, due to the culture unification performed by the new order power. So that as can be predicted, this nation becomes a small-minded nation having no productive-creative initiatives in building a civil society as a social structure reflecting the occurrence of equity, freedom, and independence. In other words, this nation fails to become a civilized and cultured nation. This culture unification is even

strengthened with the resettlement planning commonly taking place in Maluku in general, where there are villages with dominant or even majority Christian inhabitants. The same is the case with the Muslims. As the result thereof, when conflict occurs, the used-to-be plural or diverse community has now been destroyed and divided entirely into two religion-based exclusive parts, namely: the Christian community and the Muslim community (Triyono, 2001). The occurrence of segregation because the traditional institutions initially becoming bond for the community in Halmahera due to the similarities of cultural roots and ancestors have now been gradually losing their position. During the new order governance, these institutions had been marginalized, whereas traditional institutions possessed local wisdom and capability in dealing without various issues. Traditional institutions had lost their tusks as the power to bind the people as members of a community, while religious institutions had also been much penetrated by other interests so as able to contribute in creating the social gap.

4.2 Hibualamo Philosophy

War among brothers has snapped the people of Maluku, particularly North Maluku (Halmahera) to rise from adversity and negligence for disastrous war and death, misery, hatred as well as stupidity. The people of North Maluku once again were reminded that we are all brothers (*torang samua basudara*). Therefore, what is a war for if it shall then bring severe and fatal consequences towards the future generation? The generation of our children and grandchildren eventually has to bear a hefty historical burden, namely being stricken by stupidity, poverty, as well as misery and underdevelopment (Kompas, 2002). To survive this problem, various measures to encourage transition and transformation of conflict towards peaceful cooperation and co-existence shall become an urgent principal need. Departing from this consciousness, on April 19, 2001, at the Hibualamo Court was held a gathering of the Hibualamo customary community to generate an agreement to stop the conflict and act of violence. This peaceful gathering at the Hibualamo court was not held by accident; instead, it had ancestral and historical cultural meaning and value. Hibualamo originates from the syllable Hibua, having the definition of 'home' and Lamo, having the meaning of 'large'. Thus, Hibualamo means a large home. People said the Hibualamo located in the middle of the Lina Lake was the great

shed of all Delikini or ancestral spirits. Hibualamo was also a place of the traditional ceremonies led by spiritual leaders (O Gumanga Yohakai). It has symbolic meaning that they, both Christians and Muslims originate from the same tribe, have the same traditions and values, and dwell in the same big home. The Hibualamo philosophy also contains Odora (preserving affection among men); O diari (the importance of upholding the value of truth); and O adili (the application of the equity principle in social life). The peaceful gathering was intentionally held at the Hibualamo court not only to confirm their togetherness ever since the era of their ancestors but also as bond and protection in anticipating subsequent social development. Thereby, social gap or segregation emerging between the two large religious communities in Halmahera can be slowly minimized, and the role of the Hibualamo tradition can be rebuilt. This is expected able to become one spiritual unity in building community defense in eliminating any potential conflict. The diminishing spirits of solidarity, togetherness, and peacefulness are now starting to grow in Halmahera. Everyone, people are talking about how living in peace is much more fun, compared to living in war and controversy resulting in murders, assassination, and deep hatred.

5 THE PRESENT AND FUTURE IMPLEMENTATION OF “HIBUALAMO”

If during all this time or previously (at the time of riot), we regard fellowmen as “the others” who are different from us, or as “enemies”, it is about time that the old paradigm must be changed. And this is the moment for us to share spiritual experiences in building a shared life in humanity in our pilgrimage journey towards everlasting life. As a traditional institution, Hibualamo can be used as a forum for dialogue and sharing on diverse life experiences. Whereas as a philosophy of life, the value and symbolic meaning of Hibualamo can build deep spirituality of the Creator, namely: Jou Madutu, Jou Maduhutu, Juo La ta ala: God the Almighty and build the spiritual values of humanity by striving for and upholding the truth, equity, and mutual assistance, as well as by appreciating differences in shared life now and in the future. In the context of Halmahera following the riot, leaving behind suffering, misery, stress, and trauma, the Hibualamo philosophy can become extremely valuable and meaningful social capital in maintaining and continuing the ongoing reconciliation. Why is the

Hibualamo philosophy the one raised? Answering this question, there are a number of reasons that can be taken into consideration, namely: first, the Hibualamo philosophy is commonly known by the inhabitants of Halmahera and its surroundings. Second, Hibualamo is a symbol of unifier that is consistently preserved and that survives till now. Third, the value and meaning contained therein are filled with goodness and benevolence as well as the wisdom that is not contradictory to universal humanity values and even have profound spiritual meaning. These reasons encourage the author to raise and appreciate this Hibualamo philosophy..

6 ROLE OF HIBUA LAMO IN TOBELO’S KINSHIP SYSTEM

Based on an observation conducted by the researcher, it was found that Tobelo society is a society that has a various social, economic, tradition, religious and cultural backgrounds and it always has a different view or understanding. Such differences do not become an obstacle for Tobelo society to preserve the culture existing in their life.

Hibua Lamo is a culture that holds together the differences of tribe and religion in Tobelo. Hibua Lamo acts as a medium that provides peace in Tobelo. Tobelo society lives by the norms contained in that culture. It is a common knowledge that human is an individual and social being. As an individual being, human always tries fulfilling their private interests. As a social being, human also tries making a social relationship with other humans in order to fulfill their life desire. That particular concept shows that human cannot develop perfectly without making social interaction with other humans.

According to (an interview with Jesayah Banari on April 16, 2013), Hibua Lamo is a culture that glues all ethnicities and religions existing in Tobelo society. Hibua Lamo has existed since the birth of Tobelo society. Hibua Lamo or “big house” becomes a symbol or ideology in Tobelo society’s myth after the Talaga Lina era. The concept of Hibua Lamo socially and culturally has important values, namely: 1. Hibua Lamo acts as a spiritual value for Tobelo society. It can be seen from the symbolization of the place of ancestors’ origin from Talaga Lake. Hibua Lamo or big house is a place of Tobelo creator that must be sacred or becomes a spirit that must be held and preserved by the current Tobelo people. 2. Hibua Lamo that acts as a social value is a symbol of a place that conducts discussion or *higaro* including a place that holds a ceremony. With this social value, Hibua Lamo becomes a social

device that has function to glue and unite the diversity existing in the social structure of Tobelo society, for example, in an implementation of Babari Custom (mutual cooperation). 3. Hibua Lamo that acts as a Material value is a physical building that becomes the social and cultural identity of Tobelo society.

Such values act as the standard of every person live under the roof of Hibua Lamo custom. According to an informant, the involvement of people in implementing Hibua Lamo culture is depicted by a way of mutual cooperation, which is also known as Babari custom. The implementation of Hibua Lamo culture is in the form of marriage ceremony and big ceremony of Hibua Lamo, which functions to commemorate the agreement of peace declaration between Muslim and Christian communities on April 19, 2001. All elements of Tobelo society are involved in that event by wearing the traditional clothes of every tribe that exists in Tobelo. The procedures of the implementation is:

Each tribe prepares a typical dance of such tribe (an interview with Yowan Pilendatu on April 16, 2013). Eril Y. Leba (an interview on April 17, 2013) stated that when we talk about a contribution of Hibua Lamo culture in society, then we talk about the role of Hibua Lamo culture. A Custom Institution of Hibua Lamo is a local wisdom of all custom people of North Halmahera that really hold the value and have an important role in the implementation of regional autonomy. The role played by the Custom Institution of Hibua Lamo is not merely about the custom role or custom matters, but also a role that involves other sections such as government or politic, economic, culture and safety. Hibua Lamo culture plays an important role in the society since Hibua Lamo is a key of peace of Tobelo society.

Meanwhile, according to Muhamad Boba (an interview on April 17, 2013), people of North Halmahera in general and Muslim and Christian community in Tobelo Sub-district in particular are bound by the validity of Hibua Lamo kinship and how important that cultural tradition in uniting all existing elements of society and playing a role in binding the ethnic unity of Tobelo society in crossing the line of their religions for a very long time until the occurrence of horizontal conflict at the end of 1999 and the early 2000. Tobelo is a place where the civilization of local tribes are started from and under the roof/custom institution of "HIBUA LAMO", which acts as a community of custom society that really holds kinship values with a slogan "*ngone o ria dodoto*", which means "we are all family".

Hibua Lamo is a place of meeting of various tribes existing in North Halmahera. Therefore,

Hibua Lamo is called as the roof of custom/custom institution and it becomes a local wisdom of Tobelo society. (An interview with Jarot on April 16, 2013), there are four kinds of custom homes of Hibua Lamo culture with different philosophical meanings. Black represents solidarity, red represents fighting spirit of Canga, yellow represents intelligence, grandeur and wealth, and white represents holiness of the society of 10 Hoana, which currently lives in the Tobelo area. According to Jaina Arahman (an interview on April 17, 2013), the spirit of Hibua Lamo currently has the spirit of togetherness and diversity under the roof of Bhinneka (diversity). It is because the spirit of archipelago country existing in Tobelo has been long implemented in the Hibua Lamo custom home. The concept of cultural preservation with the government is depicted in the emblem of North Halmahera that has been used to date. The emblem of Hibua Lamo placed in the regional logo is a symbol of unifier. The function of Hibua Lamo is as a symbol of peace reconciliation in Halmahera land, which was in a horizontal conflict 12 years ago. By the symbol, Tobelo people declared to never do riots anymore and will live side by side.

Hibua Lamo custom home is familiar for custom event. However, now, it has become a reconciliation place in Halmahera land. Therefore, this culture needs to be maintained and preserved. The root of the horizontal conflict in Tobelo Sub-district is from an economic factor where a social jealousy occurs as the cause of a competition of economic actor from Muslim and Christian community and an elite play of politic prior to a successive election of Regional Head. The conflict occurred due to tribe, race and religion (SARA) matters. According to Dani Titian (an interview on April 18, 2013), the impact of the conflict is the occurrence of social discrepancy between Muslim and Christian community in Tobelo. It can be clearly seen on any events of a certain community. Before the horizontal conflict occurred, both communities visited each other's event. But, then, a shift in interaction pattern occurred whether among individuals, groups, or societies. Visiting each other's event in an important day done by both communities can no longer be seen, if any, it is only limited to a close family. Social interaction pattern, which only occurred for relatives or family can be seen in a family celebration (marriage and funeral). Because of such conflict, a shift of values of Hibua Lamo culture occurred. Tobelo society did no longer put forward the custom, but they put their respective religion above it.

According to Rizky Djafar (an interview on April 18, 2013), at that time, there were some efforts attempted to be done in order to overcome the shifting of Hibua Lamo culture. Religious leaders

and customary figures of both communities in Tobelo tried to arbitrate them by campaigning peace, but they failed. Both groups later had to be separated for a while by evacuation. They lived like they are enemies by distrusting each other. Exactly on April 19, 2001, the people of Tobelo society and around it swore to leave the dark period and made a promise to stop the riot. With cultural belief as the glue of all beliefs, they held a ceremony of peace declaration. The meeting in that declaration was informed and they made the culture to be used as the peace medium, which subsequently went well and they are in peace until now. Furthermore, according to Ajun (an interview on April 18, 2013), the role of the government towards Hibua Lamo culture comes from self-customary institution and regional government.

An inequality or problem related to the implementation of regional autonomy never occurs anymore because the strategic positions are held by the political elites in the area, for example, the custom leader of North Halmahera is held by the Regent of North Halmahera, Jiko Makolano, and the secretary of custom institution of Hibua Lamo is held by a member of Regional People's Representative Assembly (DPRD) of Halut District. In regard to custom and conflict, Tobelo society also gives a simple analogy, "in every meetings, if there is a conflict, a solution should be made and it must be done customarily." Hibua Lamo culture is a medium that provides peace for Tobelo society, which must be maintained and preserved.

From various information above, it can be concluded that the main source of the conflict in North Halmahera in 1999 is a struggle of religious territorial. However, the religious matter is like disguised well under various issues, such as the policy issue of Malifut Sub-district establishment, the governor election issue, the natural resources struggle issue, and the election issue of provincial capital. Many more issues develop so that it becomes the analysis diagnosis to understand the root of the cause of such conflict. However, the struggle of religious territory is the primary issue and it becomes the final target from such movement. The eagerness to make North Halmahera as a base of movement has been built thousands of years ago where both religions (Islam – Christian) compete each other to build a hegemony in that land. Such phenomena becomes a historical heritage in which the society is always in negative attitude, always in high emotion, and differs from one another by religious background. In relation to this factor, a harmony of both religions is not created. Such disharmony later becomes the root of the conflict of religions.

From the research result and discussion above, the writer assumes that the culture of Hibua Lamo in Tobelo gives many impacts to the people in Tobelo. The social reality of Tobelo society is to live side by side between different tribes and religions, especially Islam and Christian religions. Both religions offer a big change for the social life of the society, especially in putting the basis of the religious belief that they believe in. It brings a different attitude in seeing the reality of life in this world based on their theological doctrine. Nevertheless, both religions teach people to respect each other with a hope that it can result in human welfare.

In order to reach such goal, they conduct the politics of spreading area of religious influence that raises conflict. In the reality of daily life, a social behavior is not always in line with the theological doctrine. It can even be rejected since the religion is only placed symbolically. It can occur because the values of such doctrine are not seen holistically but only partially. A serious violation of human rights in Tobelo is not because of a wrong religious doctrine but it is because of a wrongdoing of a small number of people that possesses a power to take advantages of religion in order to gain power legitimation. Such conflict causes an estrangement between both religions existing in Tobelo and value shifting of Hibua Lamo culture in Tobelo. The efforts made in order to overcome such value shifting done by religious figures and public figures of both communities who attempted to make peace.

Eventually, in Ramadan 2001, they made peace. A peace declaration was done customarily. All weapons such as spear, machete, and bomb were put in the middle of a field. Then, a scared event was conducted. They traded their machetes then ate betel nuts by putting the betel nuts at the end of their machetes. After eating the betel nuts, they apologized each other. All the weapons were watered with coconut oil and poured with sugar (coconut oil is a symbol of calmness and purity, and the sugar as a symbol a peace). Above those sugar and coconut oil, they swore. If right after this, there was somebody who planned to make a war, that person would be the first victim. That particular day, on April 19, 2001, was the day of peace. It is worth to be recognized that custom has a sacred dimension that can unite people. Since then, a cultural home of Hibua Lamo is made as a monumental place. Hibua Lamo is place for discussion, settling all strives in one joint table, and eating and drinking in togetherness.

6 CONCLUSION

From the research discussion regarding Hibua Lamo above, the writer provides conclusions as follows: In North Halmahera, there is a custom institution known as Hibua Lamo (big house), which functions as a roof for all customary societies who live in the sub-districts and villages in North Halmahera District. This custom institution implements its task, function, right and authority in the implementation of regional autonomy in North Halmahera District in general and Tobelo Sub-district in particular. This culture is a medium that glues all ethnicities and religions existing in Tobelo. The custom institution of Hibua Lamo is a local wisdom for all customary societies in North Halmahera that really hold the cultural values and have an important role in implementing the regional autonomy. The role held by the custom institution of Hibua Lamo is not only the role of custom or matters regarding custom, but also matters regarding other sections such as section of government/politics, economic, social, culture and safety. The role of the custom institution of Hibua Lamo is to do a reconciliation for two parties that are in conflict and get involved in every meeting held by the regional government.

The Hibualamo philosophy offered here as a social model in the context of building better Halmahera community still needs to be reviewed and criticized more deeply and seriously, as this is only a preliminary effort which is off course difficult. However, if this effort is accepted as an element in building "local wisdom" in Halmahera, this shall become an asset to the cultural development of Halmahera in the future. We hope that the Hibualamo philosophy can address the needs under the Halmahera context, at least to become bond for the real togetherness and solidarity among men and nature as well as the environment where we live and stay.

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