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Post-Conflict Prejudice in North Maluku in 1999-2000

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Abstract

An adverse Conflict occurred in North Maluku, Indonesia on 1999 to 2000 led to a massive loss ranging from damage to infrastructure, loss of property, to the impact of phycology on the people of North Maluku, Indonesia. The aim of this research is to identify the depiction of prejudice resulted from the conflict in North Maluku on 1999 to 2000. The research applied a descriptive qualitative method using interview and observation as the data collection techniques. The Data obtained were further being analyzed and reduced into a core description. The next step was categorizing and defining while doing the coding of the theme from the reduced data. The depiction emerging from the 1999 to 2000 conflict experienced by the participant in North Maluku, Indonesia is the prejudice in form of negative attitudes including negative assessment/negative assumption and negative emotion/negative feeling upon Islamic religious group. The negative impacts of post-conflict period are signed by the rise of negative-self-schemas or stereotype as well as negative information to strengthen the negative prejudice.

1. Introduction

The adverse conflict derived from ethnical, religious, racial, and inter-group problems (SARA) in North Maluku had its first explosion in Talaga Village, The district of Ibu West Halmahera, on the mid of June, 1999. The rampage furthermore occurred two times on October 1999, in an area called Malifut and continuously expanded to Tidore Island, Ternate, North Halmahera, and Sula Island. The conflict occurred from August 1999 to June 2000 (Nanere, dkk, 2000) [10]. According to the data obtained by *Pos Keadilan Peduli Ummat Ternate* (2000) the rampage caused the death of 1.841 people, 1.501 people were seriously injured, 4.224 houses were destructed followed by the damage of 69 mosques, 43 churches, 43 education facilities, 11 public offices, 68 stores, 141 vehicles, and last but not least 82.225 refugees.

A conflict does not only result in casualties and material losses but also impact various aspects of community's life. In the research of Poso Conflict conducted by Algani (2006), the result revealed that the conflict had a very detrimental impact on people's live, including but not limited to socio-cultural, economic, and political aspects. The conflict also has a big impact on people's psychology. Mawarpury's (2018) [7] research of analyzing the coping and post-traumatic growth in the people of Aceh who were directly exposed to conflict over a long period of time, showed that the conflict resulting in psychological trauma for the local community. In another research, Normalia dkk. (2016) [11] revealed that there was a strong influence on adolescent psychology as the result of society's social condition during post-conflict era. Meanwhile Laha dkk (2021) [6] showed that post-conflict Poso era gave negative rumination about the past (conflict) and obstructed the reconciliation process.

The conflict could be derived from several factors such as political factor, economical factor, social factor, as well as cultural and religious differences factor. However, particular conflict might be derived from the aspect of prejudice this is in line with the result of the research conducted by Harmaini (2019) [4] whereas prejudice is considered as one of the triggers that provokes an ethnical conflict. The existence of ethnical prejudice potentially triggers a bigger conflict.

Wawan (2017) [17], reveals that the prejudice that arises in a group or an ethnic is one of the triggers that provoke a group-to-group conflict or an ethnic-to-ethnic conflicts. Alfandi (2013) argues that an internal conflict of Islamic group is triggered by the lack of understanding between Islamic groups and the existence of social prejudice within the community.

From the researches it can be concluded that social conflict is potentially derived from political factor, social factor, religious factor, cultural factor, and prejudice. The conflict in North Maluku was triggered by several factors. In the study conducted by Safi (2017) [15] the communal conflict in Maluku and North Maluku on 1999-2000 were triggered by religious and ethnical

differences as well as local political upheaval. The above explanations and researches become the guidance and foundation for the researcher to further analyze the aspect of prejudice found within the people of North Maluku who were directly exposed to the 1999-2000 conflict. The formulation of the problem in this research is to figure out the depiction of post-conflict prejudice resulted from the 1999-2000 conflict in North Maluku. The purpose of the study is to find out the post-conflict prejudice resulted from the 1999-2000 conflict in North Maluku.

2. Literature Review
2.1 Conflict
1. Definition of Conflict

According to The Great Indonesian Dictionary (KBBI) conflict means quarrels, disagreement, contradiction, and violence. Chandra and Laurer in Sudarnoto (2015) say that in etymology, the word conflict is derived from the Latin term *"con"* that means together and *"fligere"* that means clash and collision. Pruitt and Rubin (2004) [13] define conflict as a perceived divergence of interest, perception, purpose, and or believe, that the party's current aspirations cannot be achieved simultaneously. To be concluded, conflict is a perceived divergence of purpose, ideas, desire, interest, and believe between an individual and another individual or between a group and another group that cause the seizure of power involving debate, dispute, and discord.

2. Sources of Conflict

According to Simon Fisher (2000) there are six theories explaining the sources of conflict (in Rosana, 2015) [14]: a) Theory of public relation indicates that conflict is caused by continuous wave in social relations where suspicion takes place. b) Theory of conflict negotiation believes that the conflict is resulted by social inequality and the divergence of perception about the conflict among the conflicted group. c)Theory of social need explains that conflict is caused by the nonfulfillment of social needs which are physical need, mental need, and social relation need. d) Theory of identity assumes that conflict is resulted by a threatened identity. e) Theory of Intercultural misunderstandings. This theory assumes that conflict is derived of language and cultural divergence as well as the way of communicating between a cultural group and another cultural group. f) Theory of conflict transformation. The theory claims that social injustice and social inequality construct social, cultural, and economical problem. As a result, the social conflict is not in nature, it is provoked by the fundamental sources of conflict.

3. Causes of Conflict

Pruitt and Rubin (2004) [13] categorize four factors causing the conflict: (1) Level of aspiration determinant. The awaken of aspiration that every group has a strong reason to believe in their abilities to own a valuable object, potentially leads to conflict. (2) Determinant of perception about other parties' aspiration means it takes high aspirations of both parties to receive a valuable object. (3) The absence of alternatives that are mutually acceptable is a number three factor that triggers the conflict. (4) Stability as a conflict suppressor. There is no such a system that is completely stable and conflict free.

Conflict is not something new, it has been a part of society's live, and the causes are rooted in the society's live itself.

Conflict can occur due to the changes in social values, differences in interests, divergence of culture, religion, and political overview as well as divergence of purpose and rise of competition in gaining the limited resources.

4. Types of Conflict

A *nonrealistic* conflict proposed by Coser in Wirawan (2010) is defined as a conflict that has nothing to do with the conflict's substance. The conflict results from hatred and prejudice and has no other objective than to defeat, destroy, or injure the targeted object. Usually, it is caused by the divergence and the issues of religious, ethnic, race, and nation. A *destructive conflict* according to Wirawan (2010) is a conflict that has no other objectives than to defeat the targeted group, rigid, nonflexible, and long-drawn in nature due to the absence of control and the act of avoiding the conflict's real issue.

Social conflict occurs due to several factors. *First,* society is constructed of social groups with variety of characters. *Second* the poverty. *Third,* the phenomena of migration. *Fourth,* inclusive well-being and character. This social group lives separately and have a strong urge to dominate the political, economy, and social fields. This inclusive group could potentially arise prejudice, suspicion, jealousy, prototype, and stigma from another group (Wirawan, 2010).

5. Impacts of Conflict

Pruitt and Rubin (2004) [13] describe two impacts of conflict which are positives impacts and negative impacts. The positive impacts of a conflict are (first) it serves as a media for social change, (Second) it can be used as an instrument for reconciliation of hopes and interests, and *(third)* it can strengthen a group bonding. On the other hand, the negative impact of a conflict are conflict can destroy the society. The destructive conflict can cause dagames and losses of the conflicted groups.

2.2 Prejudice
1. Definition of Prejudice

Prejudice is a negative attitude toward a particular group member or a group. The attitude is only directed to the member of the group. Shortly, if an individual has a prejudice toward a particular social group, the individual tends to have a negative evaluation or negative attitude towards the individual for being a part of the targeted group. (Baron & Byrne, 2003) [2]. Wyer and Srull in (Baron and Byrne 2003) [2] propose two implications of prejudice defined as special type of attitudes. The first one is *a scheme* as a cognitive analytical construct to organize, interpret, and to obtain information. According to Blascovich in Baron and Byrne (2003) [2] information related to the prejudice will be attentively processed compared to the non-prejudice information. *The second* aspect to discuss according to, Bodenhausen dkk in (Baron and Byrne 2003) [2] is the position of prejudice as an attitude involving negative feeling or negative emotion to the targeted individual or targeted group in an implicit way.

Furthermore, it can be concluded that prejudice is a negative assessment and a negative attitude from individual to individual, individual to group, group to individual or group to group. It comes along with a negative attitude toward the target in form of avoidance, demolishment, and discrimination.

2. Sources of Prejudice
According to Baron and Byrne (2003) [2] there are five sources of prejudice further explained as follows:
a. Direct conflict between groups (Competition as a source of prejudice).
The theory of realistic conflict argues that prejudice is derived from competition between groups that occurs directly to obtain the valuable and limited resources.

b. First stage experience (The role of social learning)
The notion *social learning* discloses the fact that children obtain information and behavior from various social groups in their social environment. Generally, people will follow the norm and the rule of the group where they belong.
Following the norm and the rule of the group results in the growth and expression of prejudice toward targeted group or individual

c. Social Categorization (The impact of We versus They and an error attribution)
Generally, people divide social life into two: we and they. The terms used are *in group* where they will perceive other individual as part of their own group, and *out group* as a separated group. The differences are based on several dimensions such as ethnic, race, religion, sex, age, background, and income.

d. Cognitive Source of Prejudice (Explicit and implicit Stereotype)
Some prejudices are rooted in *social cognition,* which are the way we think about other, the way we obtain, save, and combine the information about them, in order to frame a conclusion or a social assessment. Serving as a keyword of prejudice, *stereotype* is defined as a cognitive analytical construct consisting of knowledge and believe about a particular social group as well the social group's particular behavior. Another mechanism in prejudice is the case of fake relationship and *out group homogeneity.*
In social psychology, this refers to an overestimate negative behavioral assessment in a small group as an illusory correlation, by involving the relationships of variables that do not actually exist. Linville ddk. In Baron and Byrne (2003) [2] explains that the *illusion of outgroup homogeneity* has a tendency to perceive people from particular social group to be equal or homogeneous by nature. On the other hand, the opposite is defined as *in group differentiation,* a tendency to perceive a bigger scope of diversity of the group's member or to be heterogeneous compared to the other group.
Prejudice in a group or individual does not exist by nature. As what has been discussed above, it is a long-term process constructed of the sources of prejudice such as a direct conflict between groups and a process of social learning. Social categorization in social environment of the society contribute to the formulation of prejudice. Moreover, the cognitive source in prejudice such as explicit and implicit stereotype plays a role in the construction of prejudice. Finally, the two other mechanisms of prejudice defined as fake relationship and out group homogeneity are mainly the source of prejudice itself.

3. Factors of Prejudice
The researcher finds there are two factors that cause prejudice. First, for some people, having a prejudice is believed as something important that can improve their self-image. (Steel dkk, in Baron & Byrne, 2003) [2]. *Second* according to Baron and Byrne, (2003) [2] prejudice can save cognitive effort. When the stereotype is formed, there is no need of a long-term, cautious, systematic, analytical thinking, for the stereotype formed eases the process of assessment.

4. Aspects of Prejudice
Sears proposes three aspects of prejudice (1985) in Hapsyah (2019) [3] as follows: a). Cognitive aspect is an attitude related to the cognitive process. This aspect is built of the individual's journey of experience and belief on particular group. b). Affective aspect is a manifestation of feelings such as sympathy, fear, revenge, and empathy which are directed toward a certain subject. This aspect leads to emotionality on a certain subject. c). Conative aspect which is depicted in the form of tendency to positively or negatively behave.

5. Post-Conflict Prejudice in North Maluku
The adverse conflict in North Maluku is derived from ethnical, religious, racial, and inter-group problems (SARA). The conflict between Islamic Religious Groups and Christian Religious Groups in North Halmahera, North Maluku occurred from 1999 to 2000. The incident contributes to a changing and has a significant impact on the life of People in Halmahera. Based on the research conducted by Jaffar (2015) [5] social interaction experiences a massive change after the horizontal conflict between Islamic Group and Christian Group in Tobelo, North Halmahera. The most obvious thing of post-conflict depiction is the gap in a social relationship that indirectly withholds both parties not to join nor to visit the other group during the big day celebration such as Christmas, New Year, and Eid Mubarak. It also happens in social events such as wedding, funeral, and many more. The conflict in North Halmahera reconstructs people's perception and ways of assessment on the conflicted groups. Religious groups that are experiencing the conflict, limit each other's movement and interaction with the other group.

3. Research Method
The research used a qualitative method. According to Sugiono (2018) [16], a qualitative method is a method used to analyze a scientific object. Qualitative descriptive research is research to describe the existing phenomena, including natural phenomena and man-made phenomena. The phenomena can be a form, activity, characteristic, change, relationship, similarity, and differences between one phenomenon to another phenomena (Sugiyono 2018) [16]. The data collection technique used was interview and observation.
The data obtained from interview and observation was analyzed further. Moleong (2010) [8] explains the data analysis proses as follows: reading the data, analyzing the data, reducing the data by data abstraction in order to get into the core description, process, and to maintain the questions into the track. The next step was arranging it in units by categorizing. The categories are defined during the coding.

4. Result and Discussion
The analysis results in the following themes: Main Causes

of Conflict, Post-conflict prejudice, and post-conflict, a negative impact that derives scheme or *stereotype* and negative information.

a. Main Causes of Conflicts

The adverse conflict in North Maluku is derived from ethnical, religious, racial, and inter-group problems (SARA). The conflict between Islamic Religious Groups and Christian Religious Groups in North Halmahera, North Maluku occurred from 1999 to 2000. This research reveals the main causes of factors that trigger the conflicts: a). The spread of scam letters on behalf of Christian Religious Group b). The negative feeling of Islamic Religious Group toward Christian Religious Group c). The massive spread of the conflict from Ambon-Maluku to North Maluku, Ternate, Tidore, and Halmahera. Furthermore, political problem becomes one of the main causes.

Nanere (2000) [10] argues that the conflict in North Maluku, more specifically Halmahera is derived from two main causes which are manipulation and outspreading of scam letters issued by certain parties, on behalf of the head of *Gereja Protestan Maluku* adressed into the head of *Gereja Masehi Injili Halmahera* containing a map of attack strategy by Gereja Protestant Maluku in Ternate.

b. Conflict

The conflict between Islamic Religious Group and Christian Religious Group occurs in almost all area of North Maluku. The environment became unconducive and unsafe for public. The research shows that: a). The conflict occurred in Ternate and Tidore was a massacre of Chistian Religious Group as the minority meanwhile the Islamic Religious Group is the majority around that period. b). The massacre in a conflict creates the inconducive and unsafe environment for the Christian Religious Group. Environmental damage and tormented moments endanger the conflicted people or groups c). The dangerous setting arises the negative feelings of the participant such as anxiety, fear, anxious, anger and revenge.

It has something to do with nonrealistic conflict proposed by Coser in (Wirawan, 2010) stating the conflict has no correlation with the main causes. The conflict is simply derived from hatred and prejudice that lead to attack on the targeted group.

c. Post-Conflict Prejudice

The conflict experienced by the participant alters the participant's perception into negative attitudes in assessing the Islamis Religious Group. The negative attitudes appear in the form of negative assessment and negative feeling of participant. The study reveals that: a). The conflict makes the participant having negative assessment towards Islamic Religious Group. The negative assessment appears in the form of belief that Islamic Religious Group is a radical and fanatical group refusing to live in peace but radically executing the massacre of Christian Religious Group b). The rise of participant's negative feeling in form of fear, anxiety, and anxious while staying in the majority of Islamic Religious Group and in the area where the conflict taking place.

Prejudice is a negative attitude toward certain individuals or certain groups. Prejudice tends to give a negative evaluation or negative assessment to the targeted object. One of the main sources of prejudice is the direct conflict between groups. A continuous conflict between groups who are

competing for the resources could possibly lead to negative assessment. (Baron & Byrne, 2003) [2].

d. Negative Impacts of Post-Conflict

Post-Conflict gives negative impacts and massive losses of house and vehicle to the participant. Post-Conflict triggers the negative scheme or stereotype towards Islamic Religious Group. This research shows that being exposed to conflict influences the participant's social information towards the Islamic Religious Group. The participant's negative scheme and stereotype appear in the form of distrust towards the Islamic Religious Group, restriction movement and interaction with the Islamic Religious Group, and the negative assessment towards the Islamic Religious Group.

The negative assessment in the aspect of prejudice is often being supported by the negative belief namely stereotype. *Stereotype* is a generalized notion towards certain groups. According to Wyer and Srull in Baron and Byrne (2003) [2] the scheme is a cognitive analytical construct gaining through experience that influences the new social information process.

e. Negative Information

Social information that leads into negative things experienced by the participants in their social environment related to the conflict experienced. The social information contains sensitive issues with certain religious group. The research proves that the post-conflict social issues in Kao-Malifut consist of the Islamic Group's act of attacking the house, the release of a video that offends the Christian Religious Group, and the case of land dispute. Those post-conflict events increase the participant prejudice towards the Islamic Religious Group.

5. Conclusion

The depiction of prejudice appears on the post-conflict experienced by the participant in North Maluku from 1999 to 2000 results in the arise of prejudice, containing of negative attitudes and negative assessments of participant toward the Islamic Religious Group. The Islamic Religious Group is seen as a fanatical and radical group. The negative impact of the post-conflict is the negative scheme and the stereotype toward the Islamic Religious Group in the form of negative belief toward the Islamic Religious Group. The negative information in the participant's environment strengthens the participant's negative prejudice.

6. Suggestion

The researcher expects the participants to be open up about themselves and to start over the interaction with members of the Islamic Religious Group, join the community events involving both groups. Furthermore, the future researcher is expected to conduct research on both groups, Islamic Religious Group and Christian Religious Group to figure out the perspective of both parties.

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