

Interactions Of Galiau Traditional Alliances In Socio-Trancendental Conflicts: The Formation Of The Alor Government (A Trancendental Study of the Alor Ethnic Group)

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ABSTRACT

The existence of Alor as a Regency is inseparable from the political history of tribal kingdoms associated with the Galiau Watang Lema (GWL) traditional alliance in the coastal Alor and Pantar areas. This research analyzed the political journey of the GWL traditional alliance up to the formation of Alor Regency in East Nusa Tenggara Province, Indonesia. This research used Dahrendorf's conflict theory especially in the transcendental perspective which sees society's change processes that are in conflict and that as social beings one of the conflict solver was transcendental mind, humans have roles in the events of social disintegration and change without any internal controls. This research was a qualitative type. The data used were secondary data and data from in-depth interviews. Results showed that the Alor social conflicts of was a blend of local political elites, interests of the Ternate Sultanate, interests of Portuguese and Dutch colonials, and nationalist movements and multi trancendency views.

Keywords: *alliance, conflict, socio-politics, Alor, Indonesia*

INTRODUCTION

From the sociological perspective, teamwork, competition, and conflicts are crucial a part of the social process that occurs through interaction. Social interactions affect the goodness of an interaction.(Suryanto 2015) Such social-transcendental processes can impact the process of creating alliances to reach goals that bring benefit to its members. In the socio-trancendental process, alliances are an interest of power to associate and control the socio-trancendental circle for the sake of its members (Nambo and Puluhuluwa 2005).They also protect their members from outside threats.(Kartono 2009)

Before the formation of the Alor Regency, the Alorese people consisted of tribal kingdoms with legal boundaries written in a customary agreement. The Alorese traditional alliances are community allies of tribal kingdoms bound in a legal customary area in coastal Alor Pantar Islands (Gomang 1993).These alliances experienced changes in the forms of cooperation, competition, and conflict. In the end, such events led to the establishment of Alor as a Regency. This legal customary accompanied by several trancendency thought.(Le Roux 1929)

Historically, before the formation of the Alor Regency administrative regional governments of Alor and Pantar Islands were under the control of tribal kingdoms with limited areas. Apart from smaller islands, Alor Regency has two large islands, namely Alor Island (formerly Malua) and Pantar Island (formerly Galiau). These two large islands were governed by two ancient customary kingdoms, namely Abui Kingdom and Munaseli Kingdom respectively (The Information and Communication Service of Alor Regency 2022)The formation of the Alor Regency started with social conflicts between these kingdoms, leading to the victory of the Munaseli Kingdom and the death of the Abui king. Then, in a conflict between Munaseli Kingdom and Pandai Kingdom, the former lost and its king was murdered. This was written by Empu Prapanca in Negara Kertagama book in 1367 and Pigafetta's notes in 1522 which explained the Galiau Watang Lema (GWL) or the alliance of five coastal kingdoms in the Alor-Pantar area(Utomo, Taneo, and Letuna 2021). These conflict usually had different transcendental views.

The Galiau Watang Lema alliance (the GWL alliance) had a strategic position in developing the Alorese civilization. This alliance's resistance against Portuguese and Dutch colonial governments also influenced the Lisabon agreement on the colonial area division between the Portuguese and Dutch in 1859 (Sumarja and I Wayan Sudarma 2019). The

involvement of Bunga Bali Alor (BBA) Kingdom, represented by King Panggo Ama Baololong in the Lisabon agreement made the BBA Kingdom the Dutch colonial partner in the economic, transcendental, social, and political sectors to gain control over the kingdom alliances in Alor-Pantar (Galiau) and Alor (Malua). Before the arrival of these colonials, the kingdom alliances existed though their ties were not as strong because every kingdom had their own thought.(Gomang 1993)

The BBA Kingdom has a great role in the GWL alliance, making it an alliance symbol of local religious thought of tribal kingdoms in the Alor-Pantar area (Andaya 2010). This was because tribal kingdoms in Alor Island (Malua), such as the Kolana, Batulolong, Mataru, and Pureman Kingdoms often conflicted with the Dutch colonial government's territorial expansion projects accompanied with priest.(Hägerdal 2010) Meanwhile, in coastal Alor-Pantar (Galiau), the Dutch government kept on intervening, therefore weakening the strategic steps of GWL alliance kings(Gomang and Barnes 2007)

The Dutch colonial's *divide et impera* (divide and conquer) strategy destroyed the alliance in these islands. The Dutch used the BBA Kingdom to control the Alor-Pantar area. It also changed this kingdom's king and changed its name to Alor Kingdom. One of the *divide et impera* was one of the transcendent thought was the dutch was the son of god to spread the virtous. The Dutch government had a great role in shifting the power of the Tulimau Dynasty in Great Alor to the Nampira Dynasty in Dulolong.(Patji 2009)

This was an interesting phenomenon to analyze, seeing that Alor was historically a kingdom's name in the South-West Alor district, founded by the Maupelang Dynasty. Then, it socio-trancendentally developed and officially became the Level-II Regional Government of Alor Regency. This research aims to socio analyze the journey of Alor into the Alor Regency and the interaction of the GWL alliance in the Alor customary government. This theme aims to see the research problem, namely the interaction of traditional alliances in the Alor Regency regional government in East Nusa Tenggara Province, Indonesia. This research provides a theoretical contribution to the socio-transcendental role of the GWL alliance in the Alor customary government from the socio-trancendental perspective. It also explains the socio-trancendental conflicts that contribute to the development of the Alorese people's civilization in the Alor Regency (Sulistyono 2021).

RESULTS & DISCUSSION

The Socio-Historical Name of Bunga Bali Alor as a Kingdom in the Alor Customary Government

There were four phases in the customary government dynasty of the Bunga Bali Alor Kingdom, namely the Bunga Bara dynasty in Manggali Bang Mate-Hulnani, Maupelang (Pelang Serang) and Tulimau Wolang (Puse Rebong) dynasties in Ulimonong Bang Mate, Great Alor, and Nampira (Pelang Serang) dynasty in Dulolong.

According to an oral tradition, the Bunga Bali kingdom was a small kingdom established by Maupelang in Ulimonong after the Karabau Kotong conflict in the 13th century. Before this kingdom was established, this area was named the Great Kampong (Bang Mate) in Manggali, Hulnani Village. (Widiyatmika 2007). This kingdom belief was a local religion thought.

According to Ahmad Karim in an interview with the authors at April 15th, 2021, an Alorese customary leader of Bunga Bali-Apukulung, *“The central area of the first Alorese tribal kingdom was in the mountains, named Bang Mate. It was led by Bunga Bara (from the Adang tribe). This kampong was often called Aramba Bang or Kusambi Kampong. This tribal kingdom was led by Bunga Bara with the title Abai Name Mate (tribal king). He had control over 10 kampongs in Adang, 7 kampongs in Uma Pura, and 3 kampongs in Alor.”* He is officially was a local religion priest before ascend the throne.

Maupelang was the central figure of the Alorese tribe in the Alor Regency. According to Rahman Mahmud (a Bunga Bali customary figure) in an interview at May 3rd, 2021, *“Maupelang was believed to be an urban young man from Pantar (Munaseli) Island who migrated to Oa kampong in Alor Island in 1315. He then migrated to Oa Mate and Ulimanong-Bang Matte in 1320, currently called the Great Alor village. People believe he is was a pious and good man to lead the tribes”*

Then, Sarhula (May 7th, 2021) stated in an interview, *“The word Alor originated from the title of Maupelang, showing that he was not a local citizen but was a settler or a sailor from Oa kampong. Maupelang (an urban figure) developed a relationship of brotherhood with Bunga Bara (a local figure), by marrying Lai Muring Bali (grand-daughter of Bunga Bara). Maupelang build the first Alorese house of worship in Bang Mate, called the Pelang Serang house. Maupelang and Bunga Bara had great roles in forming the Alorese customary government (Bunga Bali Alor Kingdom).”*

According to Soeleman Tulimau (a figure of the Bunga Bali tribe) interview at May 16th, 2021, *“Alor was determined as a kingdom (the Bunga Bali Alor Kingdom) after the*

conflict between Bunga Bara and Maupelang. This conflict led to the death of Bunga Bara on Be Lelang beach (at Tanjung Kumbang, Small Alor Village). Bunga Bara had three agreement contents that were answered by Maupelang, who then became the first Bunga Bali Alor ruler with the title 'Great Person' (Abai/Name Mate)."(Gomang and Barnes 2007)

The contents of the agreement were, "*Bury Bunga Bara's head in Ulimonog, mince his body and deliver them to the people to inform of his death and move Kejayaan Bang Mate (The Great Kampong) from Manggali Aramba (Kusampi Hill/Hulnani Village) to Ulimonong (Great Alor Village). According to local belief the Bunga Bara had divine favour, this type divine favour was he is protected and cant die except the head and body buried in different places then Bunga Bara entitled as Abai/Name Mate Maupelang with the first kingdom named 'Pelang Serang'.*"

Thus, the BBA Kingdom was first developed by Maupelang and Bunga Bara after the opening of the Bang Mate residence (The Great Kampong or the Great Alor Village). According to Rodeimer, this kampong was opened after the wedding of Maupelang from Bang Oa with Lai Muring Bali from Bang Aebo Tarang who stayed in Bela Um (Adang language) or Ulimonong (Alor language), currently called the Great Alor Village (Rodemeier 1995)

Karim Karim (an Apukulung Tribal figure) further explained the Alorese oral history in an interview, "*The customary governmental system and transcendental thought developed by Maupelang and Bunga Bara created a dualist leadership in Alor kingdom, impacting the Alorese social system. There were continual polemics in the center of the Alorese, causing conflicts between Maupelang who lived in Ulimonong and Bunga Bara who lived in Manggali (Bang Mate old kampong, 2 kilometers east of the Great Alor Village). Conflicts were also caused by the different thought between the two. This war was locally called Karabou Kotong/Aebo Tarang Ora Bela Um.*"

Bampalola gave Maupelang some Be Lelang weapon (around Tanjung Kumbang, Small Alor village) as a special weapon to defeat Bunga Bara. His strategy was carried out by kidnapping Bunga Bara through Fahemo (an in-law of Bunga Bara), supported by reala troops of Bampalola. The strategy carried out by Maupelang, Bampalola, and Fahemo succeeded in defeating Bunga Bara who was then killed with Be Lelang . Karim Karim (an Apukulung Tribal figure) in discussion with the authors, May 22nd, 2021.

To prevent continual bloodshed, before Bunga Bara was killed, an agreement was made with Maupelang, witnessed by Bampalola, Fahemo, Muring Bali, and Kamuring Bali, as well

as Bampalola, Maupelang, and Bunga Bara troops. The contents of the agreement were, "*In this second, I am willing to have my neck chopped and my flesh cut. My head will be directed to the north and will be buried in Bela Um. Cut all of my body parts and distribute them to my citizens in the mountains and beaches so that they are sure that Bunga Bara is dead. Change the name of my residence, Bang Mate, where my head is buried.*" Bunga Bara's statement was replied by Maupelang, "*In front of you, I state that Bela Um is changed into Aebo Tarang (currently Karabou Kotong, Ulimonong) and the name Bunga Bara is changed into Bunga Bali-Bang Matte*" (Rodemeier 2010)

To follow up on Bunga Bara's will, Maupelang made the Pelang Serang House the central customary government of Bunga Bali Alor with his in-laws, Muring Bali and Kamuring Bali. To strengthen his social position, Maupelang cooperated with Bampalola, Fahemo, and Bunga Bara's descendants. The Bunga Bara descendant had belief the Bunga Bara death was under guidance of God because his duty is over and for this, he needed to be buried in different places between his head and body (Rodemeier 1995)

Maupelang also worked together with Bampalola and Fahemo to obtain three houses for his descendants. Then, Maupelang built three houses at strategic points, namely at: (1) Bang Mate Kampong (Great Alor Village), (2) Bang Tina Kampong (Small Alor Village), and (3) Anbang Kampong (Dulolong Village). This was in line with a customary saying, "*Maupelang Oneng Panje dike, balu levo telo. Balu levo telo pelang serang, uma pelang serang (Good-hearted Maupelang built three houses of worship)*". Then, Maupelang returned to Bang Matte and continued the Bunga Bali government with his two in-laws and descendants (Adhiti 2018).

Maupelang was the second king in the Alor after Bunga Bara. When Maupelang became the BBA king, there was a shift in its kingdom's center from Manggali Bang Mate (Hulnani Village) to Ulimonong (Great Alor Village). During his reign, he turned the Pelang Serang House into the Government House (the King's residence) (A Resi 2021).

The governance system was adapted to the meaning of the Pelang Serang house, i.e., 'the worship house'. In this house, a Bunga Bali room (Lipu) was built for the head of the Bunga Bara and this called the skipper. The Apukulung room was for the Chief Warlord. The Lalang Kisu room was for spiritual figures or advisors. Maupelang embraced local religion with animism belief. He believed in a god named Laha Tala. The people also believed in the Land God named Hanara and the Sea God named Hari. Their prayers were called Amurung (Stones 2008).

To show the existence of the BBA kingdom, King Maupelang built a circular rock pulpit (Dolu) in front of the Pelang Serang house that symbolized the power to extend the kingdom's area. According to customary history, the creation of the Dolu involved troops from Oa (10 kampongs), Pura (7 kampongs), and Alor (3 kampongs). The rock was taken from Omtel (Otvai Village). During Tulimau Wolang (Baololong)'s reign, the Dolu was used to place the heads of people who lost in war, deviated, and were criminals. It was found that 4.444 human heads were buried there (Molbang and Nurcahyo 2016).

The Pelang Serang house civilization was lost during the reign of Kabeka Tobi, Maupelang's grandson. Maupelang married Lai Muring Bali who had a son named Tobi Kamang. From his marriage with Helang Boli, Tobi Kamang had four children, namely Juma Tobi, Kabeka Tobi, Kideng Tobi, and Klurung Tobi. Kabeka Tobi built a cottage next to the Pelang Serang house, as the Pelang Serang house was customarily inherited by Tobi Kamang and Juma Tobi as the first sons. This cottage was the pioneer of the Pusu Rebong house that later became the customary governmental house, substituting the Pelang Serang house. Kabeka Tobi named this cottage the Ojong Umang house and made it the customary governmental house. The Pelang Serang house then functioned as the Alor Customary House. The Ojong Umang house's role as the customary governmental house ended with the arrival of Tulimau Wolang (an urban person from Munaseli). (Nurmi 2020).

Tulimau Wolang was Doti Kari's son-in-law and lived in the Ojong Umang house. He worked as Doti Kari's assistant in leading the BBA customary government. Tulimau Wolang's skills and knowledge slowly shifted the king's leadership in the BBA customary government from the Maupelang Dynasty led by Doti Kari. Tulimau Wolang changed his father-in-law's role and strengthened his position by strengthening the Galiau Watang Lemang alliance (the alliance of five coastal kings/the GWL alliance) with the Pandai, Baranusa, and Balagar Kingdoms in Pantar as well as Kui and Bunga Bali Kingdom in Alor (Patji 2009)

Tulimau Wolang's reign as king in the BBA kingdom created a new dynasty, i.e., the Tulimau Wolang dynasty. Tulimau Wolang's position strengthened with the interaction of the GWL alliance. His title was Mate Bao Lolong (King Baololog), i.e., a great and tall banyan tree that protects and provides coolness. Tulimau Wolang expanded the BBA kingdom, taking a large part of Alor Island, consisting of Alor (3 kampongs), Pura (7 kampongs), and Adang (10 kampongs). Tulimau Wolang obtained great support from these kampongs. From Adang 10 kampongs, Hulnani became the head pillow (Blone Kotong) and from Pura 7 kampongs, Pura

Uma became the foot pillow (Blone Leing). Tulimau Wolang (Baololong) also cooperated with some kingdoms in Abui-Malua great mountain, namely the Kolana, Batulolong, Mataru, and Pureman Kingdoms (Gede 2013)

To strengthen his identity as the BBA king, Tulimau Wolang invited two traditional architects of his kin from Munaseli to renovate the “Ojong Umang” house which was the BBA customary government house. He renamed this house Puse Rebong after the two architects' names, Pusung and Rebong. In front of this house, there was an image of two face-to-face snakes that symbolized Tulimau Wolang's success in having power over two great architects at that time. After that, Tulimau Wolang ordered Pusung to move to Bang Tina (Lekaduli Trice at Small Alor), while Rebong was ordered to stay in Bunga Bali. This was according to the customary saying, “*Pusung Lering Jering Keti Noko, Ula Naga Kotong Haneng Lolong, Latang Haneng Lolong (Pusung was moved away to Bang Tina but the two dragon heads took care of each other and were ready to protect Tulimau Wolang).*” (Gomang 1993)

To prevent conflicts between the Maupelang and the Tulimau Wolang dynasties, Tulimau Wolang made an agreement with the tribes in BBA. This was reflected in the customary saying, “*Uma Pusung Rebong, Jabering Pelang Serang (the Pusung Rebong house was supported by the Pelang Serang house)*”. The Tulimau Wolang (Baololong) dynasty then turned the Pusu Rebong house into the BBA's customary government house from generation to generation. He was succeeded by his descendants: King Balolong I, King Baololong II, King Bakolaha Salasang, King Panggo Baololong, King Kawiha Naha, King Panggo Ama Bailolong, Tulimau II, and King Kawiha Tuli (Gede 2013).

The Nampira Kingdom dynasty was the fourth dynasty that led the Alor Kingdom, succeeding the Tulimau Wolang. The Nampira dynasty originated from the descendants of Saku Bala Duli (urban people from Munaseli) who came to Alor in the 15th century during King Baololong II's reign. Saku Bala Duli married Bui Muna Bela and lived in the Pelang Serang house of Small Alor. He became the Chief of the Tribe (Atabeng). According to an oral narration, Bui Muna Bela was already married to Mansang, a Bunga Bali royalty and had a child named Lahabudi. Bui Muna Bela was believed to have a strong kinship with Maupelang, the first BBA king from the Maupelang kingdom as they both came from Oa. (Dietrich 1984)

But another oral narration stated that Bui Muna Bela was Munaseli's descendent from Oa, as the Small Alor Pelang Serang and the Dulolong Pelang Serang in Munaseli had a similar song, “Kame Bapang Narang e Kame Tifang Take, Bui Muna Bela e Pule Tukang Dike e Jadi Anang Ratu”. Linguistically, the Alor language (Alurung) is similar to the Pandai Baranusa and

Lomblein (Kedang) languages of coastal Munaseli as well as the language of Solor Watang Lema islands (Gede and Hidayah 2012). The Alorese people are ethnic groups that have blood ties in the kinship of Oa ten kampongs, Pura seven kampongs, and Alor three kampongs. The Alorese social system was developed through kinship. From another perspective, they had the "*older sibling, younger sibling, in-law, blood sibling, mountain, beach (Kakari Opung Anang Foto Fatang)*" philosophy. This philosophy was a social value that the people desire as the main foundation of a strong social structure in a civilized society. This was achieved through marriages that are deemed to be highly sacred (Djakariah 2004).

Nampira Bukang was the first Alor king from the Nampira dynasty, son of Bukang Pitu (the vice of the BBA king at that time, King Tulimau II) and grandson of Dopu Nae. His great-grandfather was Naesaku Bala Duli (Atabeng Dulolong), who was the son of Kaing Saku, whose wife was Tabita Basi, a royal from Manutu East Timor. Kaing Saku was the son of Bala Duli from his marriage with Bui Muna Bela who lived in Pelang Serang house in Small Alor(Gomang 1993).

Before becoming king, Nampira Bukang was the vice king of Alor, substituting his father, Bukang Pitu, during King Tulimau II's reign. Then, he became the Alor king, substituting King Kawiha Tuli from the Tulimau Wolang dynasty. The kings that led the Alor kingdom from the Nampira Saku Bala Duli dynasty were: Vice King Bukang Pitu, King Nampira Bukang, King Marjuki Bala Nampira, King Umar Watang Nampira, and King Ahmad Bala Nampira(Soejono 1984).

Thus, the four dynasties that led the Bunga Bali Alor had great kinship through blood and marital ties (Kakari Opung Anang kafini Hola). They were all part of the Alorese ethnic group who lived in South-West Alor District, Alor Regency, East Nusa Tenggara Province, Indonesia.(Rodemeier 1995)

CONCLUSION

Conflicts happen anytime and anywhere through social relations that were processed through long interactions. Elite conflicts happened due to the different authority distributions that systematically determine social conflicts. Conflict also happen with the different thought and even different transcendental mind between different tribes

The BBA kingdom's establishment and development were part of the GWL alliance that was in an area of conflicting interests, belief (animism with animism and animism with

Christianity) and authorities between the Bunga Bara, Maupelang, Tulimau Wolang, and Nampira Saku Bala dynasties. These conflicts often regard the Pelang Serang house as the Highest worship house in the Alorese tribe's position in the Alor Kingdom just prior dutch arrival.

The interaction process that was historically developed frequently mentioned the BBA kingdom in the GWL and Solor Watang Lema alliances. Thus, the Alor Kingdom obtained special attention in the power circle of the Ternate Sultanate (the Islamic transcendency thought) as well as Portuguese and Dutch (Christianity transcendency thought) colonials in ruling over trade in the Flores, Lomblei, Alor, and Timor areas.

The socio-trancendental conflicts that happened in the Alor customary government up to the formation of the Alor regency were under the interests and belief of local people and local authorities authorities with the Ternate Sultanate, the Portuguese and Dutch colonial governments, and the nationalists. In the end, the Alorese people made the Alor area a regency, that is part of the Republic of Indonesia.

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