Application of the Functions and Role of the Three Furnace Stones in Solving Social Problems of Society in the Perspective of Social and Public Administration

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ABSTRACT

In most countries today, ethnic conflict provides the context in which public administration must operate. This study aims to find out how Tiga Batu Furnace functions and plays a role in solving various social problems in the Seram community in Kamrian country in Maluku province. Qualitative descriptive methods are used, with documentation and interviews through informants. Information was selected by purposive random sampling from 18 individuals. This study found that Tiga Batu Furnace is the local wisdom of the community, or local wisdom, which serves to connect and unite all villagers of the Kamarian nation on the home island of Seram, Maluku province. Values, norms, customs, religion, and socio-culture are incorporated in the Three Stone Furnaces as local wisdom to reduce conflicts. These values and standards serve as signs and rules that control a person's behavior and actions in social interactions. In this regard, the Three Stone Furnaces continue to try to find peaceful solutions through discussions and conversations to solve various social problems that exist in society and their environment.

Keywords: Local wisdom of the Three Stone Furnaces, Role Functions, discussion and dialogue, values, and norms.

INTRODUCTION

In most countries today, ethnic conflict provides the context in which public administration must operate (Esman, 1997). In general, conflict theory views society as a social system consisting of mutually beneficial components that seek to conquer each other to achieve greater interests. The perspective of conflict theory on society is not much different from the perspective of functional theory of conflict. For the whole society to function properly, its parts must unite in normal equilibrium, according to the theory of structural functioning. (Burrell & Morgan, 2019, Raho, 2021) For the whole society to function properly, its parts must unite in normal balance. On the other hand, conflict theory argues that these elements fight each other to destroy to achieve the greatest possible advantage.

The conflicts and social conflicts of the Seram community mentioned in this article are not social conflicts that occur locally and sporadically or such as mass community riots in the Maluku Islands (Ambon), North Maluku, Posso, and others, but social conflicts that occur in the region. The result of this research is more focused on conflicts and differences in views/opinions arising from ideas, thoughts, and concepts about the truth of science. This social conflict stems from internal events within the Tiga Batu Furnace social institutions, especially the state government, customary institutions, and church institutions. The case stems from a social cleansing operation carried out by the state government. The government informed the people that the country would be cleaned, but on the day and time of operation, only a handful of people came to work. The same thing was done by the Church when the community/congregation was informed that the Church's lapa and clove garden were being cleaned, so the community flocked out to cooperate. The question is why community members care less about state

government and why congregation members care more about listening to the voice of the Church. Citizens belong to the government and are therefore subject to state authority. Now the members of the church belong to God because the church belongs to the Church. In this regard, Adat disagrees with the statements of the Church and the government. Community members and pilgrim members are all natives and therefore belong to Adat. The joint statement of the three mass organizations about society and congregation gave rise to dialectics; and social conflicts.

The Three-Face Stone conflict is dialectical conflict, which is a complex process that includes conceptual or social conflicts, relationships, and change. In dialectics, creativity, research, and conflict create different methods of thinking or various forms of thinking, and play a more important role (Asry, 2019). The dialectic that exists between the institutions of the Three Furnace Stones is not to constantly challenge conquered opponents. Instead, they talk and talk about how to solve society's problems by generating new ideas conveyed by Hegelianism about theses, argumentations, and synthesis. In addition, it requires recognition and communication of these issues in public administration decision-making procedures. Therefore, conflict visibility is an important condition for balanced conflict resolution. Analysis of forms of public administration suggests, theoretically and empirically, that different patterns favor the visibility of conflict in specific ways, primarily by offering the potential for the development of independent expertise and its integration into deliberative procedures. Combining different forms of organization increases the potential for balanced conflict resolution (Hubo & Krott, 2013).

METHOD

The study is qualitative and uses a prospective case study methodology. Researchers collected data thoroughly and in-depth to get a better understanding of the case that occurred at the Three Stone Furnace institution of the scary community of Kamarian country. Data comes from two sources: documentation and informants. Data were obtained through in-depth interview methods. Next, the data is analyzed through interactive analysis. The purpose of this analysis is to determine how the functions and roles of the Three Stone Furnaces are used to resolve social conflicts. The research was conducted on Seram Island, located in Kamarian country, Maluku Province. The informants in this study were 18 people selected by purposive random sampling.

RESULT AND DISCUSSION

Social Dialectic of the Three Stone Furnace Institute

Marxist social thought is generally called dialectical materialism by its followers. It is called Dialectic because it derives from Hegel's philosophy of Dialectics as a process of change. The dialectic process begins with the Thesis (first position), then comes the Antithesis (second position), and finally the Synthesis (truth), which then becomes the Thesis. The new one continues the process until we finally reach the absolute truth, and in the end, we are faced with a new negation according to the times. The social dialectic that Hegel developed was abstract. According to Hegel, this process exists only in his ideals and thoughts. This was something that Marx later reversed. According to Marx, what is expressed in ideals is nothing but the real world (the material world) reflected and transformed into thought by the human mind. In other words, according to Marx, ideas or ideals are shaped by matter or things. Man must live before he can think. Therefore, it is not ideas or ideals that change history, but rather the way they are produced. (Kambali & Gresik, 2020).

Marx took two elements of Hegel's thought—the idea of conflict between opposites and the two elements can develop continuously, which is the basis of dialectical materialism. While Hegel considered dialectics applicable to the abstract world, Marx said that the laws of dialectics apply to the material world. This view was shared by Engels, who called it materialism. Marx argued that the body itself produces contradictions and contradictions in everything or conditions, and this is called contradiction. The struggle will lead to balance, which is perceived as negative of the object or condition. Marx explained contradictions and conflicts as social conflicts during the development of his thought. (Ritzer & Stepnisky, 2021).

Dialectical Conflict Theory is a conflict theory created by Ralf Dahrendorf. Two classes in this society: the ruling class (dominant) and the powerless class (subjective). This theory argues that most societies are integrated due to the presence of dominant interest groups (Dahrendorf, 2019). Above, social conflicts that occur between social groups indicate the group's desire to control and dominate other groups because they each have the advantages they desire. The concept of science is the basis for achieving human well-being, both individually and collectively. Foucault argues that knowledge and power are inseparable because modern power pervades all aspects of social life, where importance lies in the idea of knowledge and power exercised by man (Foucault 1979). Foucault's power is omnipresent and occurs through the interaction of human knowledge. The power of knowledge interacts with society by maintaining the truth of knowledge, leading to disputes or conflicts.

The people of Kamarian Country on Seram Island may face social conflicts in the social structure of Tiga Batu Furnace, especially state and village governments, customary institutions, and ecclesiastical institutions. At first, people's demands on each other led to social conflicts. For example, state government organizations believe that society belongs to the government, Church organizations believe that congregations or parishioners belong to God, and indigenous organizations believe that they belong to God. The state government and the Church each believed that their claims were true. Although communities and congregations are customary law communities incorporated in customary institutions, the above statement is not true. The dismissal of indigenous members without going through a process of negotiation, discussion, and conversation is another example of internal conflict between the President of the Indigenous Ruler and the Head of Government of Raja Kamran. As the ruling class, the king had internal power over the traditional members he led as a class (subjects). It must be recognized that any conflict will damage society, especially destroying the bonds of fraternity, unity, and unity that exist between them. Above, social conflicts that occur between social groups indicate the group's desire to control and dominate other groups because they each have the advantages they desire. Human interests, both individual and collective, depend on an understanding of knowledge and power.

Although there is a dialectic or social conflict between social institutions in the Three Stone Furnaces, there is one force that truly becomes an instrument of community cohesion and cohesion, namely religious, social, and cultural values and customs that bind together as Basudara people. This can generally be described through the relationship between Ba Batu Tungku, pela gandang between the Salam (Muslim) and Nasarani (Christian) communities, the establishment of relationships between wariwaa, masochist, bada, and many (hunting together and sharing results/fishermen) all of which are local wisdom that becomes glue, binder, and safety valve to maintain social cohesion of the community and minimize social conflicts in the community. These values and standards will be tools to control people's attitudes and actions in interacting between individuals and community groups.

Public administration influences the management of ethnic conflict through (1) criteria used in state bureaucratic recruitment and (2) policies and practices that determine the distribution of governmental benefits and costs among members of competing ethnic communities. The goals achieved by mobilized ethnic communities include domination, secession, integration, power-sharing and minority rights, each of which is implemented through policies and practices approved by the state (Esman, 1999).

Functions and Roles of Three Stone Furnaces Completing Various Social Problems in Society

In society, social institutions known as the "Three Stone Furnaces" are formed because of the existence of people, worshippers, and customs. In other words, if people, customs, and pilgrims existed, then the Three Stone Furnaces were formed. They consist of state government organizations, customs, and churches (religious). This social institution originally emerged from the community and the congregation united. The three institutions are incorporated into one social structure, and the structure also consists of interconnected elements in one system that are responsible for carrying out their functions and roles in society. For example, state government institutions are institutions that have the task, function, and role to provide public services to the residents of Kamarian Land, especially development activities carried out by the state government, both material and immaterial development, all to improve the welfare of the community.

Kamarian Country has many successful government programs. Therefore, maintaining trust in each other between government and society is the key to success. For example, people elect a king or village chief. Responsible for the management of public funds is Mr. Raja and his partner. State governments and communities work together to forge relationships based on trust as a shared asset. This means that any development undertaken by a state government agency will not succeed without involving other agencies, such as government agencies. In society, many various sectors are partners of the state government such as economy, education, religion, socio-culture (customs), and others. The entire area is part of the structure and work system consisting of interconnected parts. Each department is responsible for its work and must not interfere or interfere with the work of others.

This can be illustrated through the Three Stone Furnaces, where there is a social dialectic, for example between the institution of the Church and the institution of State government, as explained in the introduction above. This issue is sometimes raised by actors in the arena, whether from state governments, indigenous parties, or the Church because in essence, they all have interests to be achieved. When social conflict arises, one way to make the most of it (at least) to minimize and weaken social conflict is by the Three Furnace Stones to perform their functions and roles well and provide solutions by being willing to sit at the negotiating table. Let's negotiate, discuss, and dialogue together to find ways to solve these social problems because it refers to Bakhtin's thoughts (Arvinda & Moerdisuroso, 2022) about dialogism or the concept of dialogue. According to Bakhtin, dialogue marks the state of human existence in which a human being maintains relationships with other human beings. Man is said to exist only when man communicates through dialogue, and when dialogue ends, nothing remains human. We can use consensus according to the type of case that can be dissected with the right social analysis knife.

Peter Blau talks about consensus on values and norms in society. Mutual agreement on values and norms is used as a support for community life and as a common thread that connects social interactions. This value helps unite group members in the face of something or an event (e.g. social conflict). Values are considered to be emotions shared at a collective level that unite individuals based on interactive relationships Blau 1964, 1964(RAHO, 2021). Therefore, as much as possible minimize and temporarily

weaken the possibility of social conflicts by using religious values and norms, as well as socio-cultural customs that are commonly used as a buffer tool and social safety valve (social cohesion) within the Company. According to Coser (Diharjo, 2019), this safety valve is not only able to form social institutions but can also be in the form of actions or habits that can reduce tension, because conflicts cannot be resolved.

(Wahyuni, 2022) local wisdom such as Tiga Batu Furnace, pela gandang culture (the meaning of life basudara care and sharing), cut nails, taste meat, taste beer (kamu) taste beta (me), salempeng sago di pata hai) masonic culture, badati culture, and maano. So, to avoid conflicts, try not to interfere in the work and affairs of others. Thus, the working system will function normally without any interruptions or obstacles whatsoever. Thus, social dialectics would not occur in a special society within Ba Stone Kilns itself. This system can be seen from the Three Stone Furnaces where state government institutions, customary institutions, and church institutions have social relations and cooperation that cannot be separated. For example, when there is a replacement of the roof of a church, customary institutions and state authorities also play a role in helping, and vice versa. There are various traditional activities carried out very useful and beneficial for the benefit of the community such as traditional ritual activities of changing the roof of a traditional house (Baeleu), the traditional ritual of inaugurating the King of the country / Kamarian village head.

All social activities, as explained by custom, are considered to save people from ignorance and poverty if examined rationally critically. However, because humans no longer have morals, this causes havoc within human civilization itself (Baum et al., 2019; Charalampopoulos & Matzarakis, 2022; He, 2020; Sidik & Sulistyana, 2021). In other words, the first generation of modern humans experienced a crisis because it lacked moral standards that supported the defense and execution of traditional rituals. Because paganism and our old way of thinking have caused modern traditional ideas that still exist in today's society and become superficial, they must be buried or abandoned. With our logical thinking, several important questions arise. One of them is: Can the social problems of society be solved by carrying out conventional social activities as mentioned above or vice versa? The answer may depend on the way local indigenous peoples see social practices, especially indigenous and cultural, as sacred. However, logically and critically, we use Pasawari's traditional social activities, or prayers, which do not bring benefits but are very detrimental to some people who have strong, strong, and difficult-to-understand ideologies. Although the lives of the Kamarian people are changing to the modern world with advanced and developing technology, they still use traditional ways of thinking.

However, human ways of thinking and behavior cannot be eliminated quickly or easily. To achieve the ultimate goal, Habermas's instrumental rationality was used as a means of control. Because logic and critical thinking are not affected by the methods we use to build the social structure and early network systems of Honda motorcycle engines. Logically, the engine will not be able to run fuel. It is possible that traditional and modern thought both participate in the development, progress, and change of the same system. Some forms of thought remain traditional and others remain modern, and the two are interconnected. In "Social movement action" theory, actions in social interaction must be adapted to role status, or individual functions and roles, if the system is to function. As a result, the role of each component of the system must be adjusted to its function (Amalia, 2023; Niswaty et al., 2019).

This can be seen from the fact that an ecclesiastical organization is a part of a structure that has different functions and roles from other organizations. However, the purpose and function of each component of Batu Ba Bep is one. In other words, goals are important because they will help us achieve long-term success. Church organizations will work with state governments and indigenous peoples'

organizations in this regard. The Church therefore cannot operate independently. The Church, as a socio-religious organization, always involves state governments and traditional organizations in its operations. Not only does the Church appear physically as an organizational edifice, but it also appears as a living friendship-building. As a living body, the Church is called to serve the world. Therefore, the Church does not perform its functions and roles in one direction while carrying out its duties and callings. It means that the Church serves society unconditionally, regardless of social status, rich or poor, ethnicity, religion, culture, or customs. Church and community are each other, and they are both biological bodies of man. Thus, like the theory of systemic social action developed by Parson, the Church is called a system.

The Church has a responsibility to always pray for the government because the government (state) comes from God. For example, the Church builds a bell tower, replaces the roof, porch, and main room upstairs, or holds congregational council meetings. The congregation did all this building work. The state government has always helped the church with funds and fees. State governments, customary institutions, and the Church focus not only on material development but also on the spiritual and moral development of society and humanity. such as giving instructions to church members about the use of illegal drugs such as heroin, marijuana, HIV/TIA, and others. The results of the case study show that Three Stone Furnaces Have Functions and Roles in Solving Various Problems Faced by the Seram Kamarian Community in Maluku Province. First, in a traditional state, the Three Stone Furnaces consist of the state government, customary institutions, and church institutions. First, the Three Stone Furnace is based on the traditional country.

Since its consultant teachers are civil servants working on behalf of the state government, educational institutions are combined with state government organizations. Unlike in other traditional countries, Batu Furnace is where the country's government, schools, and religious institutions gather. This ancient country still follows Digital Government Act 5 of 1979, which incorporated education into the Three Stone Furnaces. Second, Ba Batu Furnace is the local wisdom of the Kamarian community that will help reduce conflicts in the community. Third, the Three Stone Furnace is a dialectical laboratory for teaching peace and a place for teaching moral ethics and communal character. As a result, the Church, as a social and religious institution, is committed to assisting state governments and customary institutions in building the economic and religious development of the people. In the perspective of public administration, inter-ethnic or ethnic-state relations can be regulated through public administration through systematic preferences, processes based on individual markets, or power-sharing arrangements. These alternatives are complicated by differing perceptions of what constitutes justice and interethnic tensions and divisions. Analysis of social conflict in terms of three aspects of the collective action of disputing actors, their main demands, and the chosen form of struggle (Gamallo, 2020)

CONCLUSION

All institutions play an important role in maintaining fraternal relations between government, customs, and churches as well as society itself. These three hearth stones are a symbol of harmony and peace of all social statuses, ideas, concepts, and notions of knowledge possessed by every human being. Where the Trinity of Three Furnace Stones has no more high or low social status. With a concept like that, there is a social balance between them. Therefore, the position of functions and roles must be equalized so that there is truly social balance. So that it does not cause social conflict between the Tiga Batu and Tungku. Therefore, it needs to be supported by the right policy to overcome these problems. Therefore, further research is urgently needed.

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