

White Sago *Beta* from Maluku (Digging From the Exact Philosophy of a Kind of Sago Tree)

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ABSTRACT

This study aims to obtain in-depth information regarding the public's view of *beta* white sago from Maluku; digging from the exact philosophy of macang sago tree. This type of research is qualitative. In collecting data, the researcher collected in-depth and comprehensive information to obtain an overview of the phenomena that occur in the lives of local people in Maluku about the white sago *beta* perisis macang sago tree. The data was obtained through two sources, namely; documentation and informants. Data collection techniques were carried out through in-depth interviews. The data is then analyzed using interactive analysis techniques intended to see the process, the application of local community behavior with the philosophy of Perisis of the Sago Tree Kind. The results of this study show the views and judgments of the community that white sago humans are just like the macang sago palms that are dirty on the outside but clean on the inside. The philosophy of the sago tree is very populist, that sago as the staple food of the Ambonese can be economically managed and produced so that it can improve the economic welfare of the local community.

Keywords: *Beta*, sago, white.

INTRODUCTION

Indonesia is an archipelago country consisting of small and large islands stretching from Sabang to Merauke. The diversity of islands and religions, ethnicities, languages, cultures and customs is a form of the structure of the social system of local communities spread throughout the Indonesian archipelago. Diversity and differences between religions, languages, ethnicities and others will lead to dialectics and social conflicts between communities (Ahsan et al., 2019; Bawono, 2019; Niswaty et al., 2021; Samad et al., 2018; Windiani, 2017). However, the existence of Pancasila as the basis of the State with the motto Bhineka Tunggal Ika, different but still one, will become the glue and binder in uniting all elements of the nation. The Doctrine of the Bhinika Tunggal Ika State contains a deep philosophical meaning on how to maintain and care for unity and oneness will govern the nation's journey so that it is orderly, civilized and dignified (Agus, 2016). Maluku is a province in the eastern part of Indonesia. The people heterogeneously live in a community bound by the values and norms of religion, socio-culture and local customs, such as the culture of *pela gandong*, *lavulngabal*, *hamaren masohi* and others. Solidarity, fraternal life, peace, mutual assistance, compassion, has become a stronger social capital (trust) and has become the basis for solving dialectics and social conflicts in society. Meanwhile, when Maluku was hit by social conflict on January 19, 1999, then proceeded within a few years, resulting in death and human suffering, destruction of property, murder, arson, forced conversions and various other bad consequences which are seen as conflicts that have a scale of destruction, crimes and violations of human rights human beings

are very high and become a dark and very bad historical record in the course of human civilization in Maluku.

Initially, before the social conflict occurred in Maluku, there was already a negative stigma in the thinking of some people and political figures in the State of Indonesia, who by actors playing their paragon built the issue of separatism to the public that the *beta* (human) of white sago from Maluku or the children of the Maluku country were separatists who want to separate from the Unitary State of the Republic of Indonesia. The issue of separatism was developed again sharper and deeper when there was a social conflict in Maluku so that it really received serious attention from the central government, especially the Indonesian National Armed Forces and the Republic of Indonesia Police to immediately take rare preventive actions, take security and legal measures against children. the son of the Moluccan country who wants to deviate from the Unitary State of the Republic of Indonesia. As a result of the development of issues that are not really as stated above, politically, all people, both individuals (personal) community groups, religious organizations and other political parties, will develop a negative stigma towards the children of the Maluku country. With the development of the issue of separatism, it raises doubts about the central government's trust in the children of Maluku to develop and develop like citizens who come from other regions in Indonesia. This social phenomenon disrupts the psychological character of the community and is truly felt by the children of the Maluku people to this day. Compare the September 30, 1965 movement which was rumored to certain national figures and other general public so that they were ostracized and not even allowed to work as civil servants and the Indonesian National Armed Forces-Police of the Republic of Indonesia and even they were proven to be involved in being arrested and imprisoned.

In general, the perspective of all members of society is always different from one another. The Moluccans themselves judge themselves according to their perspective as Ambonese based on their cultural characteristics, of course it is different from people from Java, Kalimantan, Ace, Papua, Sulawesi and so on who are outside Maluku. When social conflicts are politically directed towards religious conflicts, a negative assessment and view is born from some people outside Maluku saying that the Ambonese or the children of the Maluku country are ugly human beings, violent, murderous, vengeful, hateful, jealous, with violent characters. , unethical, and immoral. The views above are not only in the minds of people who are outside Maluku, but also born and raised in Maluku. The question is how such a social phenomenon occurs. Was it due to environmental factors where the local community was contaminated with conflict situations, or because the conflict that occurred in Maluku was a project for the interests of political elites at the central and regional levels. The negative stigma developed and published to the public by actors is a way to discredit and even corner and turn off the *beta* character as a white sago man from Maluku so that he does not progress and develop. The negative impact of this heretical issue has had a major influence on the development of the social and political environment of Maluku country children, namely that until now there has not been a white sago man from Ambon-Maluku gaining public trust from the central government to occupy a political position at the central level.

During the reign of President J. Habibie to Joko Widodo, it was necessary to have a member of the Moluccas who occupied one of the ministerial positions. Even if it's only limited to deputy ministers and ambassadors, that's only candy that parents give to children so they

don't cry. Political stigma played by actors by building public opinion is a form of character assassination for *beta* as a child of the Maluku country. Don't should assess *beta* as white sago people from Maluku from one point of view, because *beta* Maluku people are not much different in character from other humans who come from Java, Kalimantan, Sulawesi, Papua and other areas in Indonesia. This means that it needs to be acknowledged and emphasized that without Maluku there would be no Indonesia. Maluku is Indonesia and Indonesia is Maluku. The important thing to watch out for is that you shouldn't develop rumors too early that are not true from your point of view, that all Ambonese-Maluku are ugly, as explained above. Because building a view or thought or assessing the *beta* of Maluku people, don't just look at their skin, or from one point of view, but enter and greet the *beta* (human) of white sago with all the scientific fields of his life so that he can know his soul and character. An important issue that needs to be solved is how to change the perspective of citizens in judging other people? and how to build social political awareness that is more civilized and dignified in society?.

Referring to one of the ancient philosophies of the Moluccas, it says that "Moluccans are the same as a sago tree". If you look at the sago tree physically, the trunk is round and large measuring approximately 185-190 cm, 200 m high, the skin is black, hard, rough and thorny. The branches or petals are large in diameter, the leaves are wide and long, when the wind blows the sound sounds loud and clear. Maluku human analogues such as the sago tree are meant not to be too early or quick to judge and look at the Ambonese-Maluku people, all of whom have bad characters, violent, murderous humans, jealous, unethical, civilized and moral, but dive deeply into the Maluku people, because the essence sago that is pure white like snow shows the soul and character of the Ambonese, his heart is soft, clean, honest, has high love, a loving soul, polite, civilized, friendly, patient, loyal, considers everyone as his brother. Such a cultural philosophy contains high social values and norms because it is cared for so that it becomes a characteristic and uniqueness of the identity and identity of the *beta* as a white sago human from Ambon-Maluku.

References to the philosophy of sago salempeng in broken two contain a central meaning to the social bonds of brotherly and sister relations living side by side, helping each other and not discriminating against each other. Sago is one of the staple foods of the Maluku people, apart from rice, sweet potatoes, nuts and others. The economic collectivity of local communities in Maluku is laboring, farming and the work of concocting Sago trees (sago punch) to be produced as the staple food of the Moluccas or Ambonese is a form of the socio-cultural concept of the local community, even the staple food of sago can also improve the economic welfare of the community, when sago food is properly managed it becomes sago cakes, noodles, sago porn, and so on so that it can be produced into local food and even across countries. The philosophy of the sago tree will be able to help shape character and give birth to mentality, cultural character attitudes, sides of life (*welanschanuung*) and world views which can be developed through the content of philosophical values. By handling and critically interpreting value phenomena from binding symbolic natural elements, characterizing self-profiles or people's mentality is actualized in social life as a cultural manifestation. Calling a way of life determines one's outlook on life, and conversely when a outlook on life is created a way of life is also determined by outlook on life, resulting in social interaction between the two elements of culture. In the philosophy of the Ambonese, whoever has a different ethnicity, culture, religion and language, they are still our brothers and sisters.

Whereas what is called a brother is not only involving certain people or members of the community who come from one genealogy (one blood or ancestry) or because of family clans (marga), residing in the same territory or area, but it is emphasized that every (individu) person or humans with different characters and views, ethnicity, religion, language, culture and customs were created by God to occupy the same land or earth, are brothers in one family. Based on ontological social phenomena, this article is entitled: “White Sago *Beta* from Maluku” (Digging From the Persistent Philosophy of Macang Sago Trees). The social reality (ontology) that occurs and is felt by the children of Maluku country deserves to be raised into an article to be read, understood and understood and published so that it can add to the repertoire of thinking of readers and scientists who have expertise in the fields of sociology and anthropology.

METHODS

This type of research is qualitative. In collecting the data, the researcher collected data or information in an in-depth and thorough manner to obtain an overview of the phenomena that occur in the lives of local people in Ambon City, Maluku, about the white sago human *beta* from Maluku. The data was obtained through two data sources, namely; documentation and informants. Data collection techniques were carried out through in-depth interviews (Sugiyono, 2019). The data is then analyzed using interactive analysis techniques intended to see the process, application of behavior or actions of local people with the philosophy of Perisis Kinds of Sago Trees. The research location is located on Ambon Island, Maluku Province. The informants in this study were 15 people selected by purposive random sampling. The type of research data required is primary data in the form of discursive practices obtained directly from the field through interviews with informants and secondary data in the form of non-discursive practices obtained from literature studies of books, research results of other people or other sources of scientific information relevant to research problem. Digging From the Exact Philosophy of Macang Sago Tree; White Sago Human *Beta* from Maluku is the title of this article. The stages of data collection and analysis follow a cyclical flow, are interactive, and take place continuously until complete, so that the data becomes saturated. The concept includes data reduction, data display, and conclusion: drawing/verifying (Maleong Laksy, 2013; Muhadjir, 1998).

RESULTS AND DISCUSSION

Interesting findings from the research results say that the issue of separatism of the Republic of South Maluku, which has been frequently developed by actors, has been heard for a long time. The issue of separatism is directed at the Ambonese or Moluccas who want to separate themselves from the Unitary State of the Republic of Indonesia and try to establish a new state. When there was a social conflict on March 19, 1999 which was then directed to a religious conflict. In line with the conflict, the issue of separatism was increasingly being played by actors, causing negative views and sentiment towards the children of the Maluku people. Interview on May 10, 2021 with Mr. Pulus Hatalabessy said that in the eyes of other people who are outside Maluku and the natives of Maluku themselves, they are always judged as bad, ugly, murderers, abusers, attacking each other, burning, destroying, plundering, jealous, having a rough character, uncivilized, emotional, mixed with revenge and hatred colored the entire life of

the children of the Maluku country at that time and so on in the name of religion. Mr. Paulus was one of the victims of the conflict in the city of Ambon. The house and food leaders were looted and burned by the mob. However, it should be realized that not everyone in the city of Ambon and outside Maluku has a new assessment like that conveyed by Mr. Paulus, it should be a bad evaluation of the Maluku people because they really experienced and felt firsthand the severity of the conflict. Hatalabessy's view above was also confirmed by Mr. Abu Sangaji, a street vendor at the mardika traditional market, Ambon city. Interview on May 10, 2021 with Mr. Pulus Hatalabessy said that in the eyes of other people who are outside Maluku and the natives of Maluku themselves, they are always judged as bad, ugly, murderers, persecution, attacking each other, burning, destroying, looting, jealous, Rude character, uncivilized, emotional, mixed with grudges and hatred colored the entire life of the children of the Maluku country at that time and so on in the name of religion. Mr. Paulus was one of the victims of the conflict in the city of Ambon. The house and food leaders were looted and burned by the mob. However, it should be realized that not everyone in the city of Ambon and outside Maluku has a new evaluation like that conveyed by Mr. Paulus, it should be a bad evaluation of the Maluku people because they really experienced and felt first hand the severity of the conflict. Hatalabessy's view above was also confirmed by Mr. Abu Sangaji, a street vendor at the mardika traditional market, Ambon city. Mr. Sangaji said that I really felt firsthand the conflict incident that resulted in my wife and child dying and the business of my basic food leader being burnt.

Interview with vegetable traders, Mrs. Maimuna and Mr. Abubakar, from Bao-Bao on 12 May 2021 at the Mardika Ambon traditional market. According to them, it needs to be acknowledged and realized that there are people in Ambon who behave badly, such as having high temperament, overflowing anger, being rude, vengeful and even being able to say that they are killers and so on. Bad behavior as described above also applies to other regions in Indonesia. However, it should also be realized that not all of the children of the Maluku people have the same bad character as mentioned above. There are Moluccans who have good morals and character and are polite, friendly and very down-to-earth with everyone. We also do not agree with the negative statements or views developed by a few people outside Maluku or native people living in Maluku who are too quick to judge that all Ambonese-Maluku are bad and bad according to their personal way of thinking. Interview on May 13, 2021 Mr. Abdulla, Mutia's mother, a fish seller at the Arumbae market, said that a feeling of hatred for the Maluku-Ambon people arose because they were truly victims of conflict because their husbands and children died, houses were burnt, clothing figures and gold were looted and burned. Mrs. Warsida and Mr. Lazaman, a clothing trader, had the same thoughts or views as Mrs. Maimuna and Mr. Abubakar above. Issues of hatred, revenge and hatred developed all this time directed at the Moluccans are all untrue.

Interview with Mas Hery and Aseb on May 14 2021, the meatball seller from Java Island migrated with his family and lived long enough in Mardika Ambon City when the conflict broke out and returned to Java when he met in his neighborhood and even with his friends said that Moluccans are people who like to do acts of violence, revenge, murder and so forth. Hery and Asep denied that all the negative thoughts developed through oral stories, or heard through electronic and print media so far about the Ambonese are not true. They rejected this idea because while living in Ambon City there were never any acts of fighting, violence,

murder that we as newcomers in Ambon City experienced and experienced. Mas Yanto, a buying businessman in Ambon City, confirmed the thoughts of Mas Hery and Aseb. The negative issues developed by the actors are all untrue. They say this reason is because while we were living in Ambon City, we worked to build a business. We met and interacted with the residents of the local community. We were always friendly and unpretentious. We were not disturbed or threatened by anyone.

Interviews on 16 May 2021 with several people living in Maluku, Ambon City, Mr. Frans Tomatala and Marines Matatula. According to both of them, conflict events are very miserable to society, and for individuals who are directly concerned about the conflict, they will make a special assessment of any individuals and groups who are directly involved in the conflict, are people who have moral breakdown. And the Moluccas have long wandered to live in Makassar, South Sulawesi. Interview on 16 May 2021 Mr. Wempi Siwalete and Hermanus Kainama. Mr. Kainama and Siwalete said that the Moluccan people are like lions who are sleeping, when disturbed they react. The acknowledgment that the Moluccans have evil, vengeful and often violent behavior, but the crimes they have are judged to be balanced with the kindness they do, gentleness, and compassion for everyone is a reflection of the soul and character of the nation's children. Moluccas who live side by side as brothers and sisters. The ideas developed by actors to discriminate the Moluccan people are not in accordance with the actual facts. Siwalete confirmed this thought and called the intellectual actor a political provocateur who deceived the public and wanted to destroy the unity and brotherhood of pelagandong local children in Maluku.

Mr. John Soumeru and Marines Matatula also conveyed the same thing in an interview on May 18, 2021, saying that, not all Ambonese, children of the Maluku country, are rebels, killers, vengeful and so on, as the issue was developed by actors to the public, Soumeru and Matatula emphasized that the negative issue that is being developed is political provocation because it has an interest. The Moluccas are not arbitrary in carrying out acts of violence so that all people are basically considered bad, have a violent character, and are vengeful. There is an old and obsolete philosophy, but until now it is still a way of life among the people of Maluku, Like the Sago Tree; Dirty on the Outside But Clean on the Inside. According to Mr. Soumeru, actually don't judge and look at the Moluccan people too early from their rough, dirty, black and scary skin, but enter and dive into the Ambon-Maluku people so they can know their souls and characters like the essence of sago which is pure white like snow, that they are people kind, friendly, honest and open, gentle and compassionate with everyone. The basis or measuring instrument for judging other people never existed. Sometimes judging other people from a personal point of view without having a strong basis or measuring instrument as a form of normative assessment. Traditional community work in Maluku is farming, but there is also a main job is tifar mayang and gathering sago trees. Sago is one of the staple foods of the Maluku people (breakfast food). Productivity of sago food if managed properly will be able to help improve the economic welfare of the community members. Sago is a productive food for the Moluccan people apart from eating rice, cassava, corn and beans.

DISCUSSION

French philosophy frame macang sago palm

The local Ambonese community has a way of life (philosophy) that has been adopted by socio-cultural life. This view of life becomes a role model when socializing with other people, within the scope of the country's community or outside the scope of the community. This view of life can become a populist outlook, the result of universal similarities that exist in the cultural and social life of the Ambonese. This expression is the result of observing the quality of life of the Ambonese community today, both by migrants and Ambonese who still adhere to the customs and culture of the Sago Tree philosophy which legitimizes this view. Sago trees, although they grow in areas with a lot of water content and are swampy, where the soil is not hard, they do not collapse (collapse) easily. The sago tree stands tall and towers high into the sky and its leaves make a loud sound when the wind blows. Sago saplings thrive around the main (mother) tree and will fight over to become the main tree and will become full sago trees which will be cut down and processed. According to (Cooley, 1987) the work of concocting sago trees (sago o'clock) to produce the staple food of the Ambonese community is one form of uniform cultural, social and economic activity. The ingredient of sago (as the staple food of the Ambonese) also gives birth to a mentality, cultural attitude, side of life (welanschanuung) and world view which can be developed through its philosophical value content.

By handling and critically interpreting value phenomena from binding symbolic natural elements, characterizing the self-profile or mentality of society, which is actualized in social life as a manifestation of its culture. View of life or philosophy "Ambon Parsis Macang Sago Tree, Tarbae Outside But Clean Inside" means that from the outside the sago tree when viewed the tree trunk is big and round, tall, standing straight, black, scary, ugly, bad, ulcers, dirty, spiny, rough skin. But if one dives deeper into the contents of the sago tree, it is white like snow, meaning that the hearts and minds of the Ambonese are white, clean, sincere, honest, loyal, like the essence of sago (Ambon sago mantah, the work of concocting sago trees) is a manifestation of Ambonese attachment to natural culture and cosmology. The philosophy of the sago tree is very populist, that sago is the staple food of the Ambonese Maluku people which also gave birth to philosophies such as, "live the basudara people *Ale* feel it *Beta* feel it, Cut it in the Kuku Rasa in the Flesh, Sago Salepeng in Split Two", meaning the life of the basudara brothers and sisters or family or kinship life, must give or share, appreciate and respect, love and cherish in joy and sorrow. This philosophy is closely related to the pela gandong culture and this is always held by the Ambonese or Maluku people where their feet stand. According to meaning the life of brothers and sisters or family life or kinship, must give or share, appreciate and respect, love and care in joy and sorrow. This philosophy is closely related to the pela gandong culture and this is always held by the Ambonese or Maluku people where their feet stand. According to meaning the life of brothers and sisters or family life or kinship, must give or share, appreciate and respect, love and care in joy and sorrow. This philosophy is closely related to the pela gandong culture and this is always held by the Ambonese or Maluku people where their feet stand. According to (Soerjanto, 1993) that mentioning a way of life determines one's outlook on life, and vice versa when a outlook on life is created a way of life is also determined by a view of life, resulting in an interaction between the two cultural elements.

On the other hand, the philosophy of the Ambonese is characterized by physical characteristics of black skin, curly hair, a face without a smile, a high-pitched voice, assertive in market Malay dialogue, making it seen as people with rough, hard and scary characters. . The

character of the Ambonese is shaped by the environment of the islands surrounded by the ocean where some people live in coastal areas by wrestling with strong sea waves, on land with high and steep rock mountains, hunting and gardening. Which was further strengthened by the courage of the Ambonese to fight as soldiers of the Dutch company during the confrontation between the South Maluku Republic and the Indonesian state. Violence, and firmness, high temperament, In addition to honesty, it can also be seen in the stories of missionaries, where church teachers or pastors, and ustad do dawa to spread religious teachings in remote areas of Indonesia without fear. Same thing (John, 2005) The philosophy of the sago tree is a socio-cultural framework for the diversity of the Maluku people which is still reflected in the diversity of local social and cultural unity and unity. The philosophy that is the focus of writing this article was born when the Ambonese began to come into contact with the outside world (Luhulima, 1971) argues that the trade process during the colonial period to independence in the history of the encounters of Ambonese as native or local residents (establish) with migrants (outsiders) or Ambonese who migrated out was a fertile ground for the growth of this philosophy.

The problem that emerges now is that this philosophy is increasingly disappearing from the repertoire of Ambonese social life. Even the philosophy of the Ambonese *Persisi Macang Sago Tree*. *Tarbae* on the outside but (but) clean on the inside, is now represented negatively, where the word *tarbae* (ugly or dirty) on the outside but clean on the inside seems to have disappeared or been omitted. It remains only to say that the Ambonese *parsis* (exactly) sago palms are assumed to be negative in connotations of dirty, arrogant behavior, bad thoughts, always blaming others and considering themselves the most righteous, belittling others and considering themselves superior or powerful, not giving opportunities to relatives or others to develop (however, having *katang* (crab) culture is not nailed or supported but nails dropped). This means scrambling to find a position when those above it fall and so on. This is a reality (ontology) of the quality or character of life of the Ambonese people who are currently jealous (envious or envious) of the progress of the immigrant community.

Regarding social reality, in my opinion, firstly, during the colonial era politically it was prohibited to use local languages in communicating, and people were taught to use Dutch as a legal language to interact in society. Efforts to eliminate the regional language is one of the colonial political strategies to disintegrate the unity and unity of the Maluku nation's children, and can make it easier to know the secrets being discussed so that the regional language loses its role and even almost disappears in the cultural life of the Ambonese *Sarani* (Christian) compared to *Salam* (Islam) is still preserved. There is an assumption that the disappearance of language from part of the life of the Ambonese is caused by the preaching of the gospel which considers the regional language (land) to be part of negative customs (syncretism) and must be eliminated. Second, social institutions such as customs (*sanirinegara*) were reduced and even lost their role in the colonial era as the glue of people's lives. Customary institutions are used as a tool for colonization and political capitalism. During the New Order era, government regulation No. 5 1979 in structuring the government system from the central level to the regions where the names of customary countries were replaced with villages or sub-districts Customary institutions are used as a tool for colonization and political capitalism. During the New Order era, government regulation No. 5 1979 in structuring the government system from the central level to the regions where the names of customary countries were replaced with villages or sub-

districts Customary institutions are used as a tool for colonization and political capitalism. During the New Order era, government regulation No. 5 1979 in structuring the government system from the central level to the regions where the names of customary countries were replaced with villages or sub-districts (Huliselan, 2001). Third, the role of religious institutions is too (more concerned with elements) religious, dogmatic and narrow in theological understanding so that it ignores cultural and human customary values intertwined in their social life. Fourth, sago, the staple food of the Ambonese, is starting to disappear, replaced by rice cultivation, various instant factory-made foods and fast food. Even sago seems to be starting to become an exclusive food with high selling prices, but it is not mass-produced but as a home industry adding family priests.

The existence of populist white sago humans

According to (Watloly, 2005) that the existence of white humans in Ambon Maluku, which in certain stories, is analogous to white sago *beta*, presupposes a unique human species, namely white humans. Sociologically-anthropologically white man has the meaning of a sago human with deep character and existential maturity as a noble, honest, tough, open, superior and transparent human being. White Sago Man is a type of human being with a pure heart, noble, noble, clean, firm, honest, sincere, (not hypocritical), sincere, open, trustworthy, wise, and blameless in the eyes of himself, others, and the world. White man is not a picture of an innocent human figure. He is precisely the image of a human being who struggles in faith and inner firmness for his humanitarian duties, not in evil, dirty, and hypocritical ways, but with a clean, honest, and openly admit mistakes, take responsibility for actions and all the consequences, do not hide behind crime, (hypocrisy) and always do self-criticism in order to renew oneself in the maturity of a unique identity existence.

(Watloly, 2005) emphasized that a white man is not a vengeful, traitorous, and hypocritical human being because he is so transparent, both towards himself, others, and his environment. As a human figure, the sago man himself always struggles to clean himself from the dirt of crime, pollution from civilization, and porfan temptations that want to destroy his life. Therefore, he is able to show his human figure who has an ethic of self-development, thinks clearly, is progressive, constructive, inspiring, impressive, and innovative. For him, *beta* white sago, a child from Maluku, understands and recognizes himself as a sago man from a new generation who is clean-hearted, noble and noble, who colored the passage of time with culture (customs and living traditions) just like macang sago trees as a civilized country child. History shows that the generation of Ambonese people in Maluku who are described as sago people (white people) have become an elective and trusted generation, who painted golden ink on the historical pages of Indonesia's struggle for independence in the past. The identity of the sago man as a white man now feels lost and has turned into a blurry-faced human full of hypocrisy, slander and an identity crisis. Instead, it takes a spirit of self-renewal to keep looking for the missing link in the identity structure of the white sago human who loves himself and the world around him.

According to (Pessireron, 2011) that the existence of white sago *beta* must be explored in the various cultural heritages and outlooks on life of the people who are rich and diverse. This, for example, can be explored in the culture of Pela-Gandong, Masohi, Lavulngabal, Duan Lolat, Kalwedo, song lyrics, Kapatah and traditional Pasawari, all of which

aim to show or describe the existence of monodual-monopluralist white human existence codes with their multidimensional nature. typical. Insight into the philosophy of white man culture that is immersed in various cultures of the country's children, in itself, wants to emphasize the existence of white sago people who have self-identity, individual competence, and socio-cultural that are progressive. The description of the white sago identity also embodies a self-image that in essence and original respects pluralism and diversity, full of true brotherhood spirit which is characterized by mutual understanding, mutual understanding, and building togetherness.

The effort to understand the white sago man presupposes a unique approach based on the categories of truth embedded in the cultural intellectual order (thought platform) or the way of thinking of the Maluku culture. This way of thinking presupposes a dialectical philosophy, not dualism-dichotomous with a paradigm of thinking of conflict or monism (with the absolute ego) that suppresses (shackles) the plurality of people's life choices. Scientific (scientific) categories in the context of examining the mysteries of the white man must be based on a critical and in-depth understanding (*verstehen*), not just an intellectual description for the fulfillment of a development policy that wants to exploit and repress the configuration of human life in the name of progress. Studies in the context of addressing the mystery and choosing a human identity from the White Sago man can be a cultural goal that needs to be remembered and preserved.

Honest, open and multidisciplinary studies are needed to be carried out in order to find the missing link in the identity of white sago people, due to conflict distortions and development practices that are full of repressive-manipulative power. According to the author, an important part in the development of social life in Ambon is to make the widest possible use of regional autonomy indiscriminately by relying on socio-cultural roots and customs. Take advantage of all available facilities and opportunities, including the human resources in Ambon, whoever they are, class, ethnicity, or religion, by looking at professionalism, expertise, knowledge, honesty, and willpower and full dedication. So that the philosophy of the Parsis Ambonese, Macang, Sago Trees, Tarbae on the Outside, But Bersi in the Dalag, is true in life. But Bersi in Dalag, is real in life, and everyone in Ambon is proud to say I (*beta*) am a white sago man from Ambon Maluku.

CONCLUSION

The local Ambonese community has a way of life (philosophy) adopted from socio-cultural life. This view of life becomes a role model when socializing with other people, within the scope of the country's community or outside the scope of the community. This view of life can become a populist view, due to the universal similarities that exist in the cultural and social life of the Ambonese. By handling and critically interpreting value phenomena from binding symbolic natural elements, characterizing the self-profile or mentality of society, which is actualized in social life as a manifestation of its culture. The view of life or philosophy of the Parsis Ambonese Kinds of Sago Trees, Tarbae Outside But Clean in Dalag means from the inside of the sago tree, if you look at it, the tree trunk is big and round, tall, standing straight, black, scary, ugly, bad, ulcers, dirty, thorny, rough skin, big petals and long leaves. But if one dives deeper into the contents of the sago tree, it is white like snow, it means that the existence of white sago humans in Ambon, Maluku, which in certain stories, is analogous to the Sago

people, presupposes a unique human species, namely the white sago people. Sociologically white man has a philosophical meaning as a sago man with deep character and maturity of existence as a noble, honest, tough, open, superior and transparent human being. The white Sago man is a type of human being with a pure heart, noble, noble, clean, firm, honest, sincere, (not hypocritical), sincere, open, trustworthy, wise, and blameless in the eyes of himself, others, and the world. For example, the essence of sago (the Ambonese sago mantah, the work of concocting sago trees) is a manifestation of the attachment of the Ambonese to the socio-cultural nature and its cosmology.

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