

Social Behavior of Village Communities in eastern Seram District and Maluku district is currently studying legal psychology

DR. Ismail Rumadan

Lecturer in the Faculty of Sharia and Islamic Economics,
Ambon State Islamic Institute in Indonesia
E-mail; rumadanismail@gmail.com

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Abstract; Communities in Maluku specifically East Seram District and Central Maluku Regency have different perceptions of inter-village fights, particularly Tehoru and Teluti Sub-Districts, distinguishing between village and fights between youth or groups, whereas for people in East Seram District especially in Werinama Sub-district and siwalalat does not distinguish between fighting between villages and youth, what is distinguished is fighting between villages involving the community in general and causing casualties and property. For the people in the sub-districts of Werinama and Siwalalat Sub-District, when a fight occurs between community groups, it includes a fight between villages, by not requiring casualties or property, the driving factor for fighting between villages for several reasons; misunderstanding / understanding, misinformation, maintaining the identity of youth and the country. In general, fights occur at moments of the crowd, for example during a jog party, visits to tourist attractions, soccer matches. Victims in inter-village fights are generally victims of the community and property, and the process of resolution, sometimes through traditional leaders, community leaders also through law enforcement agencies in this case involving inter-police police between the districts, up to the court.

Keywords: psychology law in a fight between people

I. INTRODUCTION

Social behavior is behavior that is specifically directed at others. according to Max Weber, behavior influences social action in society which then causes problems. Weber recognized the problems in society as an interpretation. As for the degree to which a behavior is rational (according to the measure of logic or science or according to scientific logic standards), then this can be understood directly. Other references state that social behavior is a function of people and their situation. What is meant here is that every human being will act differently in a wrong situation, each person's behavior reflects a collection of unique traits that are brought into a certain atmosphere, that is, behavior that is shown to someone else.

The Maluku people, especially in Central Maluku Regency and East Seram Regency, who come from the "Alifuru" tribe are from "Nunu Saku", with three clans, namely the white Shiva pata clan, which has good literacy, the black Shiva pata clan which has intellectual property. good, five-point clan accentuates "high emotional". Of these three clans, both bio-culturally and at the same time are culturally spread to the islands of Maluku and beyond. This spread with one character of island fanaticism, from island fanaticism to village fanaticism. So that makes the people in Central Maluku Regency and East Seram District psychologically influence them with a "Complec priority priority," which considers the community and its village to be superior to other villages. consequently looking at others inferior. Besides that, the attitude of "steriotype, which is generalization made by individuals by looking at others based on the strength of the group. there is always prejudice based on previous experience. This attitude has always been carried over until now, eventually becoming a character of society that is difficult to remove. So that in dealing with a problem is always accompanied by physical contact or a fight.

Psychology affects almost all aspects of our lives. With the increasingly complex problems in society, the development of psychology has an important role in solving human problems. Psychologists pay attention to various problems that are very diverse. Some are general problems, and some are special problems. Based on this condition, how can you prevent mental illness like this? and what efforts can be made to eradicate this racial prejudice. The condition of the family and the community how that contributes to the emergence of mental disorders aggressive actions and fights which are viewed in terms of legal psychology are things that must be addressed and resolved. Fighting in Maluku, especially in Central Maluku Regency and East Seram Regency, is predicted that in the past fights that occurred from time to time are inseparable from the historical past of villages in the two Regencies, fights have always occurred since from the Dutch Colonial era until now, whether the fight occurred since the formation of the villages, where there was a struggle over a settlement area with violence and war between community groups in the past, so it is said the fight in the villages of the Maluku region has been formed since ancient times, until now connoted and predicted until now there has been a fight.

Behavior in the past is often one of the strongest predictors of future behavior. One is a fight between villages. If it is said fighting is a soul impulse by realizing a fight between villages, because the fight itself is a quarrel of words, or a dispute of words that is accompanied by a physical fight, therefore the relationship between a soul's impulse and physical action manifests as a fight between villages, constituting a cohesiveness between the two forces namely the power of psychology and physical strength. With these two strengths, it can be said that a fight is a reflection of the encouragement of the soul and physical fighting. So it can't be said that fighting is only a physical fight. the fight is inseparable from the psychological influence of the people in Central Maluku and the East Seram community, because psychologically each village maintains the identity of its village, and not only the identity of the village, but the identity of the clan, and that is of concern to the king or the village head. So if there is a fight between the villages, the King and Saniri resolve quickly.

II. RESEARCH METHODS

The research method used can be adjusted so that the existing study objects are scientifically and complementary, to find out the cause of the fighting between villages in Maluku, and how the process of settlement through legal channels in the court and how the authorities in this case village officials play a role in providing motivation and prevention of communities fighting (conflicts) between villages.

1. Research Type, this type of research is juridical psychology research, which describes systematically, factually and accurately the villages in Maluku in Central Maluku and East Seram Districts. , regarding the nature and characteristics of the community, involved in the study between the Village, and certain factors that cause fights between villages, which in

psychological terms the law can be young to know the collective behavior, encouragement of morality and mentality of the community which is always quickly influenced in its involvement in a fight.

2. Research Object, The object of this research is a fight between villages in Maluku, especially in Central Maluku Regency and East Seram Regency. as well as the legal consequences that arise, considering that Maluku has just finished from the conflict of syara, takes a long time and takes a large number of victims, psychologically influences the personal attitude of the community so that it is difficult to forget, and until now there has been a fight between villages who was involved in the fight yesterday.
3. Research Location; The location of this research is in Maluku, especially in the villages in Central Maluku and East Seram districts.
4. Population and sample; 1) Population in this study is that people in sub-districts and villages who often fight, for example in Central Maluku Regency, consist of; Tehoru sub-district, Teluti sub-district, East Seram District, consisting of Werinama sub-district and Siwalalat sub-district. 2) samples, taken randomly from each village that always fights.
5. Types and sources of data, in each study must have a clear source of data to perfect a study. For this reason, this research uses two types of data as follows: 1) Primary Data, this type of data is found in the field when conducting research through in-depth interviews with people involved in fights, and community leaders. 2) Secondary data, this type of data will be obtained through books, magazines and other reading sources that are relevant to this research.
6. Data Collection Techniques, data collection techniques are carried out seriously because researchers are also the main instrument in data collection using techniques; 1) direct observation, 2) in-depth interviews, 3) literature / documents. This research data was collected from key informants, namely the community involved in the fight and community leaders. Conducted by 1) Direct observation is carried out by looking directly at the day-to-day activities of the informants, so that they clearly know the background of the informant in order to determine the weight of the information conveyed. 2) In-depth interviews are conducted with informants using research instruments in the form of interview guidelines, so that they are more organized and systematic. 3) documentation is done by collecting data in the form of writings, data in the form of archives, writings, relating to research. After the data is collected, it is categorized in a certain pattern so that it can be presented in accordance with the proposed research formulation. The next step connects the results of the categorization with related theories and conclusions are drawn.
7. Data analysis techniques, data analysis techniques are used to analyze research data with an interactive analysis model, which is analysis aimed at three components as follows: 1) Data Reduction (data reduction). 2). Data Presentation. 3). Withdrawal Conclusions and Verification of Data.

III. RESULTS AND DISCUSSION

1. Community Fighting

Fights have the meaning of quarrels or quarrels and energy fights, hence, fights accompanied by words and energy fights. The forms of fighting are:

1. The form of natural conflict that is produced by individuals or groups, because they are involved in having different attitudes, beliefs, values or needs.
2. Conflict or conflict because there are differences in the needs, values and motivations of the actors involved in them.
3. Conflict between two or more parties (individuals or groups) who have, or feel they have, certain goals but are encompassing ideas, feelings, or actions that are not in line.

Fighting in a collective sense is sometimes defined as a condition, sometimes as a process, sometimes as an event. The fight as a behavior that is an action system has a conflict when the system has two interests or two goals that are not the same. The way to define it as a process is a struggle for values and goals for status, power and resources, where the goal of a rival or opponent is to offer, hurt and eliminate the rival. When viewed from this description illustrates that it is community psychology that determines the occurrence of a fight or does not depend on the interests of each person and group that has different interests. So fighting is common between individuals and can be between groups. Psychologically use power to describe behavior, both open and closed behavior, which is offensive or defensive, accompanied by the use of force in others. These fights can cause the following four violence:

1. Open violence, i.e. violence that can be seen, such as fighting
2. Hidden violence or not done directly, such as threatening behavior
3. Aggressive violence, i.e. violence done not for protection but to get something
4. Defensic violence, is violence carried out as an act of self-protection from aggressive or defensic violence can be open or closed

Of the four types of violence, associated with fighting between villages in Maluku classified as open violence, and can also be closed violence, it could have been before the fight was preceded by threats against community members between one village and another village, which psychologically influential or emotionally provoked to carry out attacks or defamation openly. The fight was first known to the descendants of the Prophet Adam As, Namely between Qabil and Abel, in the Qur'an the fifth letter (al Maidah) was explained that Qabil when both offered sacrifices in the form of sheep and crops, then received from one of them both (habil) and what he did not receive (qabil), then kabil said to habil I will kill you, habil also said that Allah only accepts the sacrifice of those who fear Allah. In other narrations when habil and qabil were to be intermarried with their siblings, habil with his third brother, and Qabil with his fourth brother, qabil objected to marry his fourth sister, then there was an affair between Qabil and Abel. From the description above shows that the fight is a special crime from individuals or groups of people who are unconsciously involved in committing crimes that can sacrifice others, in the form of destruction, persecution, theft, murder. Finally, it is certain that a fight is a crime that violates criminal law.

During the Laskar Andi Saleh, Permesta, DI / TII, many people in South Sulawesi experienced the shock of social life because of the many actions in the community, which disturbed the stability in the community. In history, there is a war between one kingdom and another, for example the kingdom of Gowa and the kingdom of Bone, the kingdom of Ternate with the kingdom of Tidore and others. The fight that was put forward with historical history and maintained the identity of each country and self, made the people more courageous and stimulated the formation of the perception that each country had a power that could not be defeated by other countries; from this kind of perception, it could be continued fighting between countries down hereditary with the patterning of self-defense mechanisms and the country that is expressed through feelings, attitudes and social behavior between countries, eventually become a characteristic of society. In West Kalimantan experienced the first two violent acts of fighting in early 1977, in West Kalimantan between the Dayak and the Malays, in 2000 madurese and the southwest. How the Dayaks and Malays fought and fought over two decades.

Fighting in the city of Ambon began as a result of a fight between Pemuda Batu Merah and Pemuda Mardika, namely Jacob Lauhery and Nursalim which eventually spread into a bloody Ambon conflict on January 19, 1999. But before that there was a fight between residents of the Wailette hamlet on December 13, 1998, the fight in Air Bak 27 December 1998, the fight in Batu Gantung

Waringin 5 January 1999. So the fight in Ambon had already taken place in several places and several areas that became a habit or character of the community, even not only that, inter-state fights in Maluku almost every year occurred between one country with another country, both fellow Muslims, or fellow Christians, or between Muslim lands and Christian lands.

Fighting does occur in every process of human relations, and relationships between people can occur anywhere and anytime, from the level of interpersonal, intergroup, intercommunity, to between nations. Thus the frequency of fighting situations always occur from a small scale to a broad scale in a society between various parties, which is driven by various factors differences in ethnic, race, religion, economy, customs, culture, all of which grow because of differences in values, beliefs and beliefs, as well as attitudes towards issues. For example, local communities may often deal with issues such as fees for children's education, lack of facilities in agriculture and animal husbandry, while urban communities are dealing with eviction issues, justice and human rights, lack of public facilities or facilities. Perhaps in organizations, fights occur because of differences in the value orientation of duties and functions between leaders and subordinates, between men and women, between ethnic groups and races, such issues are indeed a contributing factor to fights that occur in these various levels.

2. The meaning of law in shaping behavior

The law can direct people towards renewing behavior that suits their needs to be able to face various challenges, now and in the future. In terms of legal culture, namely how people perceive the law, the law is generally perceived as a normative order in the life of the state functions to regulate the lives of citizens by setting limits on what must be done and what should not be done aiming to protect every citizen by referring to basic values such as humanity and justice established by an authority whose legitimacy is recognized by all citizens. Thus it can be said that from the standpoint of community behavior, the law has two functions, namely: strengthening the existing patterns of community behavior and wanting to be maintained and / or changing existing patterns of community behavior towards new behaviors that are aspired.

The public perception of the law and the reality it feels in accepting legal treatment is an important element in developing legal behavior. If the community truly perceives that the law protects their interests and in its implementation is carried out by an authority whose legitimacy is recognized by citizens, then the process of stabilization or behavior change carried out through a legal approach will be carried out regularly and planned. Legal certainty and guaranteed implementation are the basis for the community in developing normative behavior that is needed for the safety and comfort of a life together. Public trust in law enforcement officials and the process of law enforcement is an important element in developing behavior that cares about the law, which appears in the form of acts that understand the rules, implement the rules, and are willing to bear the consequences due to violations of the law they do. Feelings of being treated fairly are also important for compliance with rules in social life according to applicable law. On the other hand, legal treatment which is felt to be impartial will encourage the emergence of behavior that tends to deny, which can appear in the form of "avoidance" or even against the law ("peaceful" or bribery fines).

Every member of the community is expected to be able to independently understand the meaning and purpose of enforcing the law, so that in its implementation it does not require oversight. Thus the number of officers needed for supervision in implementing the law can be more efficient. One characteristic of independence is the ability to choose right from wrong based on norms or rules that apply in one place in a certain period of time. A person's readiness to be independent in distinguishing between right and wrong based on the norms he believes in and used as a guide for behavior requires a gradual process. According to Lawrence Kohlberg there are three main stages a person goes through to be able to be fair and develop attitudes and actions based on moral considerations, namely: 1) Pre-conventional Morality. At this stage the basis upon which to act and behave is the praise and punishment given by the environment. Behavior threatened with punishment will not be carried out again. Conversely, actions that bring praise or gifts will tend to be repeated. 2) Conventional Morality. At this stage the behavior is more adapted to the norms adopted in certain social environments. Attitudes and behaviors are directed so that they can be classified as the actions of a good member or community member. 3) Post conventional Morality. At this stage moral principles are used in a broad sense, not just in black and white and do not refer to narrow limits that apply only to certain circles of society. Community behavior is divided into three groups, which are influenced by the process of development. The level of personal maturity is crucial to the morality that underlies his behavior.

3. Social Conflict and community psychology

All conflicts in Indonesia after 1998, fights in Maluku were the most terrible, fights in Kalimantan involved relatively small ethnic groups, but these fights dragged on religious communities in which almost every Indonesian was a part of it, which was also a religious war, this one fight involved the largest city in Eastern Indonesia, the death toll reached at least 2000 people, and displaced nearly a quarter million people, as well as the eruption of the fight, the fight in Ambon in 1999 made Ambon the most shocking stage of violence. and has been seen in Indonesia since the anti-communist massacre of 1965/66. If disasters elsewhere came and went in the worst years after the New Order, in 1999, Ambon continued to appear in newspaper headlines for more than five years. Ambon is a city that has been compartmentalized both physically and mentally. More than six years after the fight broke out, the truth remained held by the two communities who were unable to listen to the experience of others to reach a shared understanding. The 2002 peace agreement included a truth-seeking effort, after the National Independent investigating team submitted its final report to the President in April 2003.

The Poso region has experienced tense relations between religious communities (Muslims and Christians). The incident in 1992 occurred because Rusli Labolo (a former Muslim, who was the son of the Poso Regent, Soewandi who also beat Muslims) was considered inciting Islam, by calling Muhammad not a Muslim prophet, not a prophet, especially a messenger. This event received resistance and retribution from Muslim youth. The following are the four types of simple fights;

1. Personal versus self fighting is a fight that occurs because what is thought or expected does not correspond to reality
2. Personal versus personal fights are fights between personal originating from differences in the character of each personal
3. Personal versus community conflict is a fight that occurs between individuals and the community that originates from differences in one's group or community beliefs or legal differences
4. Personal versus natural fights are fights that occur between personal existence and natural pressure.

Fighting between villages is a form of crime that can harm others, both in terms of visual and psychological aspects, from a psychological point of view fighting is a behavior and character of the community that is innate or a habit that is difficult to avoid by the community, because fights are often triggered by things that encourage a person's emotions to arouse the feelings of everyone to fight against anyone who harms himself or the community. This attitude triggered the birth of hostile characters among community groups in the village. The behavior of the community is part of community psychology. When related to legal psychology, our thinking will focus on human behavior related to law. This focus will clearly require an initial understanding of basic philosophy and methods in the behavioral sciences and many findings based on research, then applied to a legal process. The reviewer will increasingly find that there is a serious need for psychological research that is well designed and implemented well, and which addresses most legal assumptions about human behavior. In connection with the study of legal psychology, it is clear that more psychological theories are needed that cover and explain developing data. Obtained from psychological research. So fights between villages that start from each individual, group to involve many communities in one village where the community has different

characters and behaviors from one another, giving rise to many kinds and models of how to learn the behavior and know each person with their own character. So that psychology as one of the sciences that studies human behavior has an important role in studying how human models are easily provoked or provoked to fight between villages.

Fights between villages that are only triggered by conflicts or misunderstanding problems in the community which is psychologically a character of the community that is always rooted in the attitude of wanting to fight between villages, because in him driven by the desire to fight or defend himself while defending his village when threatened or get pressure or resistance from other villages. The influence of psychology is quite strong on the mental attitude and behavior of each person even though each one is different from one another, but in certain positions the behavior of a group of people or certain community members can be patterned because of the same loss or sacrifice. So that if there are other groups, the victims' parties, as stated above, are easily provoked and rise up to fight or oppose and even commit the crime of fighting they want together.

Fighting is seen from the psychology of law, because psychology must look in terms of morality needs to be studied that the morality problem of a person's actions is not always in the normal level, but sometimes also in an abnormal level, a person in certain conditions can change his mind from normal to not normal, meaning that sometimes a person commits a crime in a state of being aware that the act is wrong, but in certain circumstances the emergence of a particular crime by not realizing the consequences of the action and being able to state that the action is true.

4. Village Community Fights

Fighting between villages is a community behavior that often arises between villages in Maluku, including in Central Maluku district and East Seram district (SBT). Fighting between villages is a community behavior that is hard to leave, because fighting between villages includes a strong psychological influence from the souls of the perpetrators of the fight, and it is characterized by small conflicts between them which always carry over into fighting between villages. According to the Village Head of Werinama, (Endang Lesyain) that the driving factor was that the fighting between the village and the community was quickly involved in a fight between the villages because of revenge. This revenge stems from individual conflicts, sometimes school children at school and sometimes Youth (teenagers), during football matches or jogging parties. These things are usually the root of the problem that triggers a fight between the villages. Starting with individuals and youth groups and school children. These groups are generally a trigger to be encouraged by the community to fight between villages. For example in 2011 there was a fight between werinama village and bemo village.

Psychological aspects, this attitude is a revenge for the hidden past events and waiting for the right moment they do with a spirit of revenge, finally there was a fight between the youth and spread the community as a fight between the villages. Indeed the psychological aspect has always been the main aspect in a person to do something tangible. If it is associated with his penantantanto Santoso that psychological fights use the power to describe the behavior, both open and closed behavior, which is offensive or defensive which is accompanied by use power in others. From the aspect of legal psychology, this kind of behavior is the wrong behavior according to the law, because the revenge factor can give birth to crime by fighting between villages. According to the Werinama village secretary, Usman Elsunan, the factors that led to a fight between the villages due to misunderstanding between the two groups, for example there was a werinama youth group and a Bemo village youth group, there had been a fight because of misunderstanding. The results of this interview show that the werinama and Bemo communities have a complacent priority attitude, where each village is more likely to maintain the country's identity with the power of groups that are incorporated in youth and the community who at the same time defend their country's identity.

The psychological aspect, is a very strong factor, which emerges suddenly because of a sense of friendship that goes beyond the limits of patience so as to cause marriage between youth and involving the community. From the aspect of legal psychology, the behavior described above by the village secretary informant is wrong behavior according to the law, because the power of youth should be used to form ukhuwah soldaritas in creating a more peaceful and peaceful atmosphere in society, but this is the opposite, used to do things things that are against the law.

According to Former Head of Youth Werinama, Patti Waraiya, that the factors that encourage fights between villages were because, misunderstandings and misunderstandings came from incorrect information so that the people involved did not know the root of the problem, for example there was a fight between werinama village and bemo village, village. werinama and Attiahu Village, werinama village with Hatu Mete village. this all happened because of misunderstanding. If related to the opinion of G. orge, that fights that use historical and state labels, usually last a long time, and people increasingly dare to fight. This opinion is connected with the reality in the village werinama always feel victorious in each fight with other villages because they feel the village is large, the population is large, so they quickly get involved in a fight between the villages. From the psychological aspect, the werinama community felt that we were a big village when they lost to small villages, moreover the werinama village was the capital of the sub-district, besides the large number of population, the village area was also large, this factor from the youth felt proud and did not hesitate to fight the village whoever wants to fight against werinama village. From the aspect of legal psychology, this kind of behavior is a behavior that is wrong according to the law. Because often fights with other villages, both within the werinama sub-district and other sub-districts and other districts. For example werinama had a fight with Tehua village, Tehoru village, both villages are the Central Maluku Kabupaten region.

According to the Head of Youth Werinama, Mustafa Wala, Factors that encourage young people to get involved in fights between the villages because of the youth togetherness in facing threats from other village youths and that is self-esteem that must be maintained, as well as maintaining werinama village from threats from other villages is a fixed price and not take a step back if there is a threat from another village. He further stated that, if there was information that the werinama community received threats or beatings from other villages, the youth who responded first, if youth said they had to fight and respond to their actions, the community was ready to help the youth. this action was a strong psychological influence because the werinama villagers felt that their village was greater than other villages, because the area was large and the population was large and it seemed that their ancestors' past at war with other villages always had victory. And the history of the past is always told from generation to generation until now still held by the community.

Such statements are an encouragement from their souls to maintain the self-esteem of werinama people and youth identity, this is because of the strong psychological influence in youths and werinama village communities. Which is seen from the aspect of legal psychology is wrong. When associated with the opinion that a fight is a form of natural conflict that is produced by individuals or groups, because they see have different attitudes, beliefs, values or needs. When linked with Santoso's opinion, that the fight occurred because psychologically using the power to describe the behavior, both open and closed behavior, which has the character to attack or survive accompanied by using force on others. Likewise Golbang's opinion, that a fight as a behavior that is an action system has a conflict when the system has two interests or two goals that are not the same, seen from this description illustrates that community psychology determines a fight or not depending on the interests of each person and group that have different interests.

Associated with the results of interviews with the head of werinama youth Mustafa Wala above, it shows that there are similarities in the opinion of the Golbang with the reality that exists in the village of werinama, as stated by the head of youth, where if there are matters relating to the interests of the youth and the village of werinama, they have united to face it or fight because it has

different interests, where they feel that if there are villagers werinama get threats or beatings from other villages, then the young people who first make a defense by involving the wider community. Santoso argues that psychological fights use power to describe behavior, both open and closed behavior, which is offensive or defensive, accompanied by the use of force in others. This shows, there are similarities in the statement as stated by the head of werinama youth, Mustafa Wala, that werinama youth fight on the basis of encouragement from their souls to fight with the spirit of togetherness of werinama youths who use physical force to attack the bemo village openly and do the attack by using the power of youths fought with the village of bemo to damage the residential population. The attack triggered open violence, namely fighting between citizens, as well as hidden violence (latent conflict), as Santoso argued that the fight could commit four violence, namely open violence, hidden violence, aggressive violence and defensive violence.

According to Alo Liliweri that: A fight is a conflict or dispute because there are differences in kebthan, values and motivations of the actors involved in it. A fight is a relationship of conflict between two or more parties (individuals or groups) who have, or feel they have, certain suggestions but are overwhelmed by thoughts, feelings, or actions that are not in line. If it is related to the statement of the young werinama above, it shows that there is a relationship between the statement and the description of the fight voiced by Alo Liliwery above, that the fight can occur because there are unequal interests, or natural disputes generated by individuals and groups. According to one of the Werinama youths, Adam Wala, stated that the factor that encouraged the fighting between the villages was the attitude of concern seeing friends who were beaten by teenagers from other villages, finally we werinama youth agreed to take revenge. This has happened with bemo village youth. From this statement when connected with the opinion, Alo.Liliwery, that the fight is a form of natural conflict that is generated by individuals or groups, because they are involved in having different attitudes, beliefs, values or needs. From this opinion when viewed from the statement of Adam Wala above, it shows the similarity because the beginning of a fight occurs is from an individual and then involves a group, which occurs in the youth werinama said adam wala, like that, they are involved in a fight because of the solidarity of friends who are victims, finally they are involved in providing assistance or jointly resisting by engaging in relationships between young people and creating community involvement.

When connected with Golbong's opinion, that a fight is a behavior that is an action system has a conflict when the system has two interests or two goals that are not the same. From this opinion it is connected with the results of interviews with Adam Wala, where they are involved in fights because there is a different system, namely their involvement in fights because of friendship or defending friends. This means having two different interests where the opponent may not because of defending friends but because mistakes made by someone, while those who defend not because of seeing the object of the problem, but seeing only friends who are victims, this means that the opinions of the Golbang and attitudes that occur in the werinama youth have an element of similarity. According to Azwar, a werinama youth leader, stated that the factors that encourage fights between villages started from the youth, and those who pushed quickly became involved in fights because they felt that the youth solidarity was quick to respond to the problems that occurred between werinama village and other villages. between Bemo and Werinama villages in 2011. When associated with the opinion of Alo Liliweri fighting is a form of natural conflict generated by individuals or groups here we solidarity of youth groups is very strong in werinama village, soldaritas was carried to the community in general, it can be proven that there was a fight between the villages and the community was quickly involved in it because of solidarity in maintaining the country's identity.

According to Gabral, the leader of the werinama youth, a factor that led to a fight between the villages due to friendship in friendship, where friends who were victims had to get help from us, so we also gave help by way of retaliation, hitting other youths who hit our youth. fights between youths and spreads into fights between villages If related to Santoso's opinion that fights psychologically use power to describe behavior, both open and closed behavior, which is offensive or defensive which is accompanied by the use of force on others. From this opinion, if related to the above statement, it shows the similarity between the santoso opinion and the reality in the werinama community, where the power of youth or adolescents is made as a defender of youth and the village. And the defense arises when the werinama youth or werinama village is threatened by another village. The same thing was stated by Kamri Ahmad, that there was oppressive violence, or open fighting. As what was done by the werinama youth against the bemo village was a form of oppressive violence, where the werinama youth entered the bemo village to fight in the form of a fight between the villages, so that with the fight several houses of the bemo villagers were damaged.

According to Yusuf Tanamal, a werinama youth, that the factor that caused a fight between the villages was due to a strong sense of friendship, so that if a friend who could be beaten from another village, then we also tried to retaliate. Therefore our self-esteem is from youth and at the same time the self-respect of the werinama country. From this statement, it shows that the nature of the complexity of youth complex is higher which maintains the identity of youth and the village of werinama, so that with the strength of the youth they can fight between one village and another. From this statement when it is related to the opinion of Alo Leleweri, that a fight is a form of natural conflict that is produced by individuals or groups, or a fight is a relationship between two or more conflicts (individuals or groups). This opinion, if related to the fact conveyed by the youth figure Yusuf Tanamal, shows there is an element of similarity, where friendship becomes a force that can bring youth or adolescents to retaliate against people committing crimes against their friends. This has never happened between werinama village youth and village youth bemo. When related to George's opinion, that fighting with the use of historical literature and maintaining the identity of each village and self, makes people more courageous and stimulates the formation of the concept that each country cannot be defeated by other countries.

This opinion when connected with Yusuf Tanamal's statement above has a very strong correlation, because by using the power of youth and maintaining youth identity as well as their village identity werinama involved in a fight between the villages. When related to Van Klinken's opinion, that in West Kalimantan there was a conflict between the Dayaks and Madurese in 1977, which also brought many victims. In Werinama got into a fight between werinama village with Bemo village, werinama village with Hatu Mete village as well as Hatu Mete village other villages. When related to Trijono's opinion in 2001, the Ambon fight was bloody as a result of the youths of Mardika Yacup Lauhei and Nursalim, which developed into a bloody Ambon conflict in 1999 and claimed considerable lives and property. Fighting between werinama youth and Bemo youth was also supplied by the youth and finally a fight broke out between werinama village and bemo village .. although there were no fatalities, but several residents' houses were also affected due to damage by werinama youth. From the interviews and opinions of the experts above, when viewed from the aspect of a legal psychologist, it is a wrong behavior according to law, because young people easily enter the village area of bemo doing fights and destroying residents' settlements. From the social aspect, the relationship between the villagers of werinama and bemo villages was severed. Viewed from the aspect of legal psychology is wrong according to the law.

According to the Talib Waraya Community Leader (Victim), the factors that encourage the community to get involved in a fight between the villages quickly, because the conflict so far has not been resolved legally, but only resolved as a family, so it seems to the community that fighting is okay will be solved later by the Village Head between the two villages. It is this impression that the community feels that they can commit crimes of any kind between one citizen and another, or one village with another village must be settled amicably. According to him, if every case of a fight between villages is resolved through legal procedures, then the frequency of fighting between the villages may be less, but as long as each fight occurs between villagers and other villagers, and continues to be resolved as a family, then fighting between villages continues to recur time after time, he stated that for example the werinama village, there were many conflicts with other villages and often traveled several times, because no perpetrators were subject to legal sanctions.

According to him, he had filed a case of beating his younger brother by a group of young men and he was submitted to the police and proceeded to the court and the perpetrators were given a 1 year 6 month sanction, eventually the community was afraid that every fight between the villages would be brought to court, so according to him and the impact of the sanctions the perpetrators who beat his brother became a lesson for the community not to repeat fighting between villages. And finally, according to him, for approximately 2 years there were no cases of fighting between villages. This shows that if the law is enforced then the community will feel reluctant to fight between villages, but if the law is not enforced then the people dare to fight between villages because for them there is no deterrent effect for perpetrators of crime especially fights between villages. From this statement when viewed from the aspect of legal psychology, the public has dared to fight because it has never been punished according to applicable law, but only given customary sanctions, so that people do not hesitate to fight between villages, but from this statement there are psychological factors that influencing them, namely the community is afraid of legal sanctions carried out by the state namely prison, it is seen from the statement of Talip Waraya above, where he once filed a group of youth in werinama police and arrived at the court and finally the perpetrators were subject to the law of 1.6 months, becoming a lesson and psychological impression that if you do a fight and brought to the police station and get to the court must be punished. the influence of psychology is the basis for people not to fight between villages.

According to Community Leaders, Abdullah Tif Rumadan, that the factors that encourage people to get involved in fights between villages quickly are because, since the formation of these villages, there were already fights between community groups, so that after the formation of the villages these characteristics are now carried over and if there is conflict in the community quickly contacted to fight between villages, because they have been accustomed to from the beginning besides that every village feels superior to other villages, and each village wants to win and does not want to lose from other villages. The results of this interview when connected with George's opinion that the fight using the historical Ijarah and defending themselves and their respective countries, made people more courageous and stimulated the formation of the perception that each village had a power that could not be defeated by other villages. fights can be continued between the villages for generations with self-defense mechanisms and the village being expressed through social feelings, attitudes and behaviors between villages eventually becoming the character of the community. This opinion when connected with the results of interviews with Abdullatif Rumadan, shows the many similarities between George's opinion and information from the informant earlier, where the werinama villagers think a lot in memory of the past how the greatness of their ancestors when seizing the werinama village from other forces, this means that the werinama community did a lot of fighting between the villages because they remembered the success of their ancestors in the past. And that was a story from generation to generation and until now it has always been the basis that the village must not lose to other villages, because our ancestors used to never lose if there is a fight between the villages.

From this statement when viewed from the aspect of legal psychology, it shows that the psychological aspect is enough to influence the community in being motivated to fight between villages, because in the community it has been impressed that psychologically embedded attitudes maintain the identity of their village from their ancestors, where in the past they fought between different community groups and have not got a permanent village as it is now, and at that time they did with a fight between the groups finally carried away until now, if there is a small conflict or individual conflict between the werinama youth with other youth always end in a fight between youth and involving the wider community. From this attitude when viewed from the aspect of legal psychology it is wrong according to the law, because in the fight there must be victims, whether fatalities, persecution and victims of settlement, and all of that is contrary to the legal aspects.

Besides that psychologically, werinama people, feel that their villages are bigger and the number of people is more, then they feel that other villages are small if they want to fight with werinama people, this trait has been carried out until now. This is a form of encouragement from their soul then psychologically carried by society until now. So if the problem involving the village is always intrusive to fight between villages. According to him that the werinama people after the werinama village was formed, there was a division of tasks of the clans, there were clans who had the task of being village chiefs, there were clans who had the task of being priests, there were clans who had the task of being preachers, there were clans who were to be the Landlords. , there are clans that carry the flag of war, there are clans that are given the title of Heroes, if a fight between their village is in front, there are clans who are given the title of Kapitan and there are clans as the Head of Soa, there are clans as Landlords. That is why of these clans clamping if the problems relating to the problems above are the task of the clan, so that if there are other clans that interfere, usually there is an internal conflict of residents in the village werinama, this is also a psychological motivating factor the community is quickly involved in a fight between the villages. This shows that the werinama community still has the power of the group that was formed since the werinama state was formed, and it is maintained until now. And when people fight with other villages, they usually see how the clan reacts with the task for that. When choosing from the psychological aspect of werinama society, it was still carried away by the past conditions which always relied on forces in accordance with the division of clans that had been divided by their ancestors to inhabit this werinama skarang village. When viewed from the aspect of legal psychology it is an act that is indeed encouraged because of the strong psychological influence by defending themselves and their country. If stolen from the behavior of legal psychology is a wrong behavior, because it always accentuates violence on the other side with complex stereotypes, that is, relying on the power of groups to fight with other villages.

According to the Village Official of Tehoru, Farid Samalehu, stated that: usually those who fight are youth with youth or groups with groups that happen to be from different villages. So it's not a fight between village and village. this statement shows that in this village differentiates fights between youth groups and fights between villages. Continue to say that there are fights between youth or adolescents because of alcohol consumption, and many occur at the time of the crowd, for example, marriage parties, soccer matches and visits to places tour of the dam kawanua. this statement when connected with Santoso's opinion, that psychological fights use power to describe behavior, both open and closed behavior, which is offensive or defensive which is accompanied by the use of force in people. This opinion when viewed from the interview above, shows that in Tehoru and Haya Villages there are also frequent fights between youths, using youth as psychologically motivating fights between youths. And with the youth's strength it gives an illustration that villages in Tehoru sub-district is also often involved in youth fights between villages. The informant stated above that there was a fight between the two groups of young people, generally they were drunk.

From the aspect of legal psychology, the fighting behavior between Tehoru youth and Haya youth shows the wrong behavior according to the law, because so far according to information from the informant above that there has never been a fight between Tehoru and Haya villages, but what happened was the youth of Haya village and Tehoru village youth. Attributed to the opinion, A. Juwaila, that fights arise from individuals or groups who have different interests, or different goals, or different beliefs, are related to Kapardist opinions, that people's attitudes in dealing with the problem differ- different, sometimes hating the attitude of certain people, because of certain circumstances, so that the attitude of different people in dealing with a problem and a different situation.

When reported with Brian et kutler's opinion, one of the studies of legal psychology is the psychology of criminal behavior, and the risk of violence, in terms of violent behavior, young people are more involved in fights, both because of conflicts between two or more, this means that youth psychology in Tehoru and Teluti sub-districts were quickly affected by fighting between youths, and another informant stated that the moment when there was a crowd, and it was marked by a wedding party, a football match and a visit to a tourist site namely the Kawanua Dam. When viewed from the aspect of legal psychology was behavior which is wrong according to law. The same statement was also conveyed by the head of youth Tihori (Jalil Hayoto) that, fights often occur because there is a

crowd, and the trigger for minimizing alcoholic drinks, sometimes also because of reckless carrying a motorbike through other villages, and thank God so far there has been no fight. between villages there are only fights between youth or youth groups.

This statement shows that Tehoru youths have an attitude of supremacy and complexity, where they rely on groups from within themselves to spontaneously fight between youths in Tehoru and Haya villages. When Santoso also stated, that the fight occurred because psychologically using force that describes behavior, both open and closed behavior, which has the character to attack or survive accompanied by using force on others. When related to Miechael's opinion that, for whatever reason, for Negative offenses, because free will has moral responsibility, it is the choices that shape character to eliminate moral character. This shows that the people in Tehoru sub-district were quickly motivated to fight because there was free will that had no moral responsibility, and that meant a psychologically very strong motivating factor. From interviews with several informants from the Tehoru sub-district above it can be ascertained that the understanding of the community in Tehoru and Haya villages, that the village is safe because there is no questioning between villages, but what happens is a fight between youth groups from haya and Tehoru villages. From this informant's statement that in their village there were no large-scale fights, but sometimes there were minor conflicts, but that was only temporary and was usually from youths of both sides. From this statement shows that the community's understanding of fighting between villages is that there must be involvement of residents of one village, and in the fight there must be loss of life and property, then the fight between the youth is not a fight between villages that are not dangerous to the level, nor do they enter category of big fight and does not endanger the general public.

According to the Head of the Village of Laimu (Abdullah Kumkello), that the Laimu community is progressing and there is no fighting between the villages, because the community has a lot of education and almost all educational institutions ranging from elementary to secondary level are already in Laimu and now it is the capital of Teluti District and also many have been highly educated so there are not many problems that harm society. But sometimes there is a minor conflict of a group of youth but not in the name of the village. From the interview with the head of Laimu Village, it was shown that the people in Teluti sub-district rarely fight between villages, because many have been educated, ranging from elementary education to tertiary institutions, according to the village head, these factors make people not involved in fights between village. Besides that, according to him, the community is now busy with trading business from village to village smoothly because cross-border transportation is already good, so people are busy looking for money, so thoughts of fighting are not appearing in their minds. But on the one hand he stated that there were often fights between the youths of Laimu village and other villages, but it did not involve the community, and if after all there was a conflict between youths, usually resolved by themselves between Laimu village and other villages who were fighting with the children laimu youths, and to date nothing has been resolved in the Tehoru Sector Police.

According to the Laimu village secretary, with the belief that the community was less involved in fighting between villages, only youth groups often fought. When connected with the opinion of Charles Piecer, with the method of tenacity, that people hold fast to their beliefs about other people, because he knows that they are right and good. These beliefs are always held, even when confronted with conflicting evidence, he still does not accept. From this opinion, if related to the statement above, where community leaders are convinced that the community will not fight between villages, and there are only fighting between teenagers or young people. This belief has been held by them and believes that their village will not fight between the villages in the future. This shows that they are confident in their current situation, and even though at one time they might be involved in a fight but they still sure that the community is good and right. This kind of conviction seems to have been stuck in the minds of the community and youth leaders in this village, this happens because so far they have always believed that the community is good and not affected by circumstances that could get them involved in a fight between village.

According to M.Samad Kumkelo, that between Laimu village and Wolu village in 2008 there was a fight between the village, namely Laimu village and Wolu village, but the form of fighting was only a crossroad action so that the laimu people could not pass into Tehoru sub-district and Central Maluku Regency. . From the aspect of legal psychology, the people of Laimu and Wolu, in behaving in a fighting attitude only by blocking the road that cannot be passed by the Laimu people to the capital city of Tehoru district and Masohi city, the capital of Central Maluku Regency, this attitude can be said to be a good attitude because there is no physical contact can sacrifice the community in terms of settlement or loss of life. According to the head of Wolu Village, Abdullah Halau, said that "We are in wolu, there are quite a lot of people, but in our village, criminal acts rarely occur, even compared to neighboring villages such as the new Teluti village, or laimu village, the communication of the community is good. There was a fight between Wolu village and Teluti village only in 2017, but it did not cause casualties. Further it was said that wolu youth had fought with young Teluti villagers, but there were no fatalities, only injuries but were quickly resolved in the Tehoru sector police, this shows that in Teluti sub-district fights often occur, but the volume was insignificant, and shows that the community has advanced and has a high awareness, because the fight did not bring benefits, there are only losses in the form of physical casualties or property. From a psychological point of view, the youths of wolu village seem to be less influenced by factors that encourage them to get involved in a fight. From interviews with informants in Tehoru and Teluti subdistricts, it shows that their perception of inter-village fights, if fights occur on a large scale and result in casualties and property, they admit that frequent fights between young people, and fights are group fights not a fight between villages.

5. Subjective interpretation of law

Various things that are unfavorable in the development of law-conscious community behavior, as part of national and state life, are still exacerbated by two things that are very influential in shaping behavior: a culture of feudalism and paternalism that opens up many opportunities for those in power at various social levels to make their own rules or carry out subjective interpretations of existing laws and regulations, so that the same rules can be interpreted differently by different officials, in different regions or in different periods of time. There is a cultural tendency to avoid open conflict and find a way of compromise that causes people to often run into alternative conflict resolution procedures outside the court, even though this form of alternative settlement is strongly influenced by the power or status of the parties involved in the process. This naturally reduces the authority of law enforcers such as judges, lawyers, police, and so on and decreases public confidence in the justice system and the law enforcement system itself. What is the meaning of reality seen from the learning approach in the context of forming behavior according to instrumental and observational learning mechanisms?. The fact that there are often rules that conflict or are inconsistent with each other will cause confusion, both at the level of the implementer and those who are subject to these regulations. Whereas to be able to occur the process of forming behavior in accordance with that recommended by certain regulations, the first requirement that must be met is that the people involved in it must understand clearly, what is meant by these regulations. As a consequence, conditions where there is confusion are clearly not situations that allow for the formation of behavior in accordance with the rules. The existence of the application of the law differently, depending on the status and power of people who participated in the settlement process as well as on the status and power of individuals who are subject to the law, causing the consequences of the law/regulation can not be done consistently without exception. If these conditions are not met, then the formation of the behavior intended by the law will not occur. The fact that people who have power often gets reinforced consistently will make it a model for holders of power at a lower level. As a result, more and more owners of power at lower levels emulate the behavior patterns of higher leaders. However, unfortunately this example is less common in terms of obeying the law without exceptions and more often in terms of obtaining different and favorable

treatment, according to their position or power. This seems to explain the increasing practices of corruption, collusion, conflict and nepotism among the authorities at various levels in our country. In other words, written law which contains instructions or notices regarding expected behavior and sanctions which are consequently ineffective because it cannot be implemented consistently and generally applies without exception.

On the other hand, the things that want to be prevented by law, namely the existence of different treatments for people with different statuses, actually become increasingly thriving among the holders of power. This is because they observe a lot of examples from higher authorities, which shows that "disobeying the law consistently and without exception" actually gives positive consequences (reinforcement) on them. In such conditions it would be very difficult to hope that consistent enforcement of the law without exception will be upheld. However, no less important to contemplate is the consequences that might occur if such conditions continue. In this case there are a number of things that might happen: Those who feel disadvantaged will try to fight for improvements through the ways that are possible by law. These alternatives are increasingly likely to be chosen if the situation and conditions allow and enough members of the community have knowledge and are willing to act assertively to seek change (have high self-efficacy). If the situation and conditions do not allow the alternative above or the alternative has been tried but it does not produce results there will be feelings of frustration. With a certain stimulus as a trigger, this frustration can easily turn into aggressive behavior. Observations of past experience show that in power-oriented cultural patterns, people of low status usually seek protection in collectivity (Lev, 1991). Bandura (1986) found more or less the same thing, that is if enough people have high self-efficacy, then they tend to protest and collective efforts to change the situation.

Such an attitude can give birth to new social structures in society that can influence legal policies for the resolution of any problems or criminal actions or fights between citizens that are happening in the community, both traditional and modern society, when faced with a problem or social conflict. If related to community hostility in Central Maluku and East Seram districts, it is our concern that social life in the two regions requires a strong commitment from all communities to overcome these conflicts and collaborate collectively between law enforcers with components community components from these two regions. With this action it is possible to create harmonious social relations in the midst of society and achieve legal order or legal observance from the community.

IV. Conclusions

1. Fights that occur in the Eastern District of Seram generally originate from individual conflicts then involve the community, and the dominant ones in the fight are adolescents, or youth, then school children and community involvement, the volumes of fights in East Seraten District are higher, and it was marked by repeated fights between villages in werinama and other villages within the werinama sub-district and outside the werinama sub-district and even in the Central Maluku regency, factors that encouraged rapid involvement in fights, including, because of revenge, wrong information, misunderstanding, maintaining self-identity and the country, while the victims in the fight are generally victims of settlement, there are no fatalities. the solution is through the village and the werinama police station. Whereas two cases went to court, namely the persecution and the house burning case.
2. In Central Maluku Regency, specifically Tehoru and Teluti Sub-districts, fights that occurred were generally youth groups, as well as other groups, while inter-village fights were very lacking, for example, there was an incident between Laimu and Wolu villages in 2008, but it was only by blocking actions the highway so that it cannot cross the Laimu community to Tehoru or to Masohi, the capital of Central Maluku Regency, the driving factor of the youth fights was due to a wedding party, foot ball competition and a visit to the tourist site of the Kawanua Dam. the visit to the dam of kawanua was almost terminated forever, and there were fights between young people, the settlement was usually through villages, and sometimes the Tihotu police station by peaceful means.
3. From the aspect of legal psychology it can be said that the fight was not only a physical fight, but a dispute of words that was manifested by physical action, in these two districts there were differences in community attitudes in fighting between villages, in the eastern seram district specifically in Werinama sub-district and Siwa fly sub-district, the volume is rather high compared to Central Maluku district, especially in Tehoru sub-district and Teluti sub-district, but in Tehoru sub-district and Teluti sub-district based on interviews with several key informants that the cause of youth in these two sub-districts was involved in a fight, because it was affected by intoxication. While youth psychology in werinama and siwalalat sub-districts was involved in inter-village fights because it maintained youth identity and village good name. Based on data from the werinama sub-district police sector, the cases handled were approximately ten cases, two of which were proceeded to the East Seram Resort police and followed up to the district court and the perpetrators were sentenced to one year and six months imprisonment. This shows that the psychology of youth in Werinama sub-district tends to fight more between villages because it maintains the identity of the youth and the identity of their village.

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