

Identity politics and digitalization in Negeri Tulehu, Central Maluku Regency

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Abstract

Research on Identity Politics and Digitalization in *Negeri Tulehu*, Central Maluku Regency, to find out and explain whether the rapid development of digitalization today affects the political identity of the people of *Negeri Tulehu* as an indigenous community. Using qualitative research methods with the determination of appropriate vital informants, it is illustrated that digitalization has developed and is used by the people of *Negeri Tulehu*, but their identity as indigenous people is maintained. In the reality of interactions that occur in the Tulehu community, social changes occur. However, these social changes do not significantly affect the style and way of life of the community as a whole because they continue to build harmonious social relationships based on local cultural and customary ideals in order to strengthen social ties of kinship both at the level of the children of the *Negeri* and other people who live and are in the social life environment of the Tulehu community. Identity politics practiced in the *Negeri Tulehu* community is beneficial to *Negeri Tulehu* and the wider community.

Keywords: Identity Politics; Digitalization; Social Interaction; Social Change

1. Introduction

The emergence of identity politics in the 1970s in the United *Negeris* was when the initiators of identity politics theory argued that it was the practice of extortion that built the consciousness of the extorted group, especially black people and other communities who felt marginalized by the wheels of capitalism in favor of capital owners who were generally controlled by certain groups (Nicholson, 2010; Noury & Roland, 2020). Identity politics practiced in Indonesia refers more to ethnicity, religion, ideology, and local interests represented in general, which political elites use for political purposes. In the 2017 DKI Jakarta gubernatorial election, it is evident that identity politics based on religion was used very clearly (Arjon, 2018; Fautanu et al., 2020).

Currently, identity politics is proliferating, indicated by the Internet and smartphones that quickly spread the news so that it can be known quickly by the public and various parties (Westerlund, 2019; Dwivedi et al., 2021). The development of technology and information, which has now reached stage 2 related to the Industrial Revolution 4.0, has made social changes amid society in viewing and reading various issues and discourses of identity politics (Kapoor et al., 2018). Various cases that occur anywhere in the world are illustrated through the fast access to internet networks and smartphones that are in the hands of each individual (Abbas et al., 2019). The era of the Industrial Revolution 4.0 has had an impact on significant transformations in human life, characterized by technological breakthroughs in the fields of robotics, artificial intelligence, nanotechnology, quantum computing, biotechnology, Internet of Things (IoT), 3D printing, crewless/autonomous vehicles (Gonçalves et al., 2021). In addition, what is quite spectacular is the Cyber-Physical System (CPS), a combination of technologies that blur the boundaries between the physical, digital, and biological fields. Advanced communication and connectivity technology is one crucial distinguishing between the Industrial Revolution 4.0 and the other three industrial revolutions (Raja et al., 2023). Various forms of issues and discourses of identity politics are depicted amid society, not only about minority issues, gender, feminism, race, and

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ethnicity but also about the ideology and perspective of people's lives about the origins of their lives in a social environment where they are (Volpp, 2001).

In Maluku, the most extensive homogeneous social environment in people's social life is the *negeri* (traditional village) (Kristiansen et al., 2023). For the Malukan people, *negeri* is a customary community with a social order formed or built based on customary values and norms (Drestanta, 2023). The pattern of relationships and relations built in the social order of the *negeri* divides roles based on the status of each person or group of people. From a sociological perspective, *negeri* manifests a community grouping pattern with its origin history, structured socially, politically, and legally within certain territorial boundaries. Because of this, the citizens of the *Negeri* have a strong community sentiment (*senasib, sepeasaan, sepenanggungan* - same fate, same feeling, same responsibility) and attachment to the land (earth-bound sense) (Deni & Saing, 2019). *Negeri*, which is commonly found in parts of Maluku Province, usually has custom as the basis for the operation of various institutional devices, especially government and socio-cultural institutions at the local level. (Titaley & Watloly, 2021). Thus, the customs that have been practiced for generations then develop and manifest as living law and become one of the sources of law that is very important for social order and order in the *negeri*. In this context, the *Negeri* appears to have independence (independent and autonomous, also called having original autonomy) in regulating relations within each *negeri* and relations between countries (Ndulo, 2011).

Tulehu District, which is one of the districts on Ambon Island but is included in the Central Maluku Regency Government, has also experienced changes in line with political developments at the national level (Ridwan Tuny et al., 2016). Soemardjan and Breazeale (1993), in their research on the enactment of Law No. 5/1979 on Village Administration, argue that there have been significant changes in the order of customary communities in Indonesia; in fact, many customary institutions are not functioning correctly. Today, with the enactment of Law No. 6/2014 on Villages, Regional Regulation of Central Maluku Regency No. 01/2006 on *Negeri*, Regional Regulation of Central Maluku Regency No. 3/2006 on Procedures for Nomination, Election and Inauguration of the Head of the *Negeri* Government. It should provide space to revitalize the existence of the *negeri* fundamentally. The upheaval that occurred in *Negeri* Tulehu, related to the election of the King, showed the existence of identity politics that occurred, where the upheaval illustrated the ideology of the community as a customary law unit community, which still maintains their existence as indigenous people who live and reside in customary lands (Ridwan et al., 2020).

Referring to the conditions in *Negeri* Tulehu with the upheaval of identity politics and the current development of digitalization, this research wants to portray the social conditions of the community in *Negeri* Tulehu regarding identity politics and digitalization in *Negeri* Tulehu with 2 (two) problems analyzed are: (1). How was the pattern of identity politics in society before the rapid development of digitalization? (2). How is the pattern of identity politics in society after the development of digitalization? For this reason, the purpose of this research is to know, understand, and explain the process of political identity and the development of digitalization that occurs in *Negeri* Tulehu and its implications for the community's social life. The benefits of this research are the acquisition of information and an actual picture of social processes, especially about identity politics in community life in *Negeri* Tulehu. Also, research outputs are included in this article so that it can be read and known by the general public, especially scientists, for the deepening and developing sociological theories.

2. Literature Study

Social structure is formed through recurring patterns of social interaction that connect individuals and groups within society. Rather than being a static entity, social structure is continuously reproduced through social relationships that become institutionalized over time (Sewell, 1992). This perspective emphasizes that intensive interaction among individuals, between individuals and groups, and among groups constitutes the foundation for developing organized and sustainable social structures. From the perspective of symbolic interactionism, society exists because individuals continuously engage in meaningful interactions that produce shared understandings and collective realities. Through repeated face-to-face interactions, individuals negotiate identities, roles, and social meanings, which subsequently shape patterns of social organization (Fine, 1993). Consequently, social interaction serves not only as a mechanism for maintaining social order but also as the primary process through which individuals construct and reproduce social reality.

The continuity of social interaction fosters mutual trust, shared norms, and reciprocal relationships that strengthen community cohesion. These characteristics are closely associated with the concept of social capital. Coleman (1988) argues that social capital is embedded in social relationships and functions as a productive resource that enables individuals and groups to achieve collective goals more effectively. Likewise, Putnam (2009) defines social capital as the features of social organization, including trust, norms, and social networks, that facilitate coordination and cooperation for mutual benefit. Empirical studies have further demonstrated that social capital enhances collective

action, improves institutional performance, and strengthens community resilience (Pretty & Ward, 2001). Within local communities, intensive and sustained social interaction contributes significantly to the development of bonding social capital, characterized by strong interpersonal ties, solidarity, and mutual support among members of relatively homogeneous groups (Poortinga, 2012). Strong bonding social capital reinforces collective identity, strengthens social cohesion, and facilitates coordinated collective action. As a result, communities possessing abundant social capital are generally better equipped to mobilize collective resources, resolve conflicts, and adapt to social, economic, and environmental challenges.

Rural communities are generally characterized by dense interpersonal relationships, frequent face-to-face interactions, and strong communal values that foster high levels of social cohesion. Such communities typically exhibit close-knit social networks where repeated interactions strengthen trust, reciprocity, and collective identity. Contemporary rural sociology argues that social cohesion emerges not only from geographical proximity but also from continuous social interactions that create shared norms and reinforce community resilience (Forrest et al., 2001). From the perspective of symbolic interactionism, social reality is continuously constructed through everyday interactions in which individuals interpret meanings, negotiate identities, and coordinate their actions with others. Rather than responding mechanically to external structures, individuals actively create social order through shared symbols and mutual interpretation (Fine, 1993). Consequently, sustained interpersonal interaction contributes to the formation of stable social relationships and strengthens collective identity within local communities. These recurring interactions facilitate the accumulation of social capital, which is widely recognized as an important determinant of community development and collective action. Social capital refers to the resources embedded within social relationships, including trust, reciprocity, social networks, and shared norms that enable individuals to cooperate for mutual benefit (Coleman, 1988). Recent studies further demonstrate that communities possessing stronger social capital are more capable of mobilizing collective resources, improving institutional performance, and adapting to social and environmental challenges (Poortinga, 2012; Aldrich & Meyer, 2014).

Within rural communities, repeated social interaction primarily strengthens bonding social capital, characterized by strong emotional ties, solidarity, mutual support, and a shared sense of belonging among relatively homogeneous community members. Bonding social capital reinforces social cohesion and enhances collective capacity for cooperation, particularly in communities that rely heavily on traditional institutions and customary governance (Kyne & Aldrich, 2019). Identity formation also plays a central role in shaping community relationships. According to the social construction perspective, identities are continuously produced and reproduced through social interaction and institutional practices. Individuals interpret themselves and others within socially constructed realities, thereby influencing attitudes, behaviors, and patterns of cooperation or conflict (Janet, 2018). When social interaction is intensive and inclusive, mutual understanding is strengthened, reducing social distance and encouraging peaceful coexistence. Conversely, weak interaction may generate stereotypes, misunderstanding, and social fragmentation.

These theoretical perspectives are highly relevant to indigenous communities in Maluku, where customary institutions (*negeri*), kinship systems, and traditional alliances such as *pela* and *gandong* constitute long-standing mechanisms for maintaining social cohesion and resolving conflicts. Empirical studies have shown that these indigenous institutions strengthen bonding and bridging social capital by fostering trust, reciprocity, and collective responsibility among different communities (Titaley, 2018). However, social cohesion may deteriorate when ethnic and religious identities become politicized. Research on communal violence demonstrates that identity-based political mobilization often transforms previously cooperative social relations into intergroup conflict by reinforcing exclusionary narratives and weakening intercommunity trust (Thelma et al., 2024). The Maluku conflict of 1999 illustrates how religious and ethnic identities were manipulated for political purposes, resulting in prolonged violence, large-scale displacement, destruction of community institutions, and long-lasting social fragmentation (Goss, 2000). The persistence of these social consequences highlights the importance of rebuilding social interaction and strengthening social capital through indigenous institutions to enhance community resilience and sustainable peace.

3. Research Methods

The research conducted is descriptive, using a qualitative approach. This approach has obtained an in-depth understanding and explanation of identity politics in the dynamics of social change as an implication of digital development and the use of social media, smartphones, and the Internet among communities in *Negeri Tulehu*. With the same approach, it has obtained a comprehensive and in-depth picture of the implications of the dynamics of community life. The research location was deliberately determined to be in *Negeri Tulehu* in Central Maluku Regency to explore the influence of digital variables on community behavior regarding the use of social media and the Internet on the actions of identity politics in the community. For this reason, in order to access relevant, valid, and reliable data, key informants are determined purposively according to the research context, with the aim that the data obtained is data derived from

competent sources, which include the *negeri* government, educational leaders, religious leaders, community leaders, youth leaders, traditional leaders from the *negeri* senior and randomly selected community members. Field data collection was conducted through in-depth interviews conducted with key informants with the help of a pre-prepared interview guide, while observations were made of several social situations as planned in the observation guide. Observations were made in both formal and informal encounters in communities and families. Data validation will also be carried out in the field data collection process using the triangulation method to check or compare data (Campbell et al., 2020). Of the four types of triangulation methods (source triangulation, method triangulation, investigator triangulation, and theory triangulation) proposed by Carter et al. (2014), the process of testing data validity uses source triangulation where researchers will compare and recheck the degree of trust in data through different times and critical informants, likewise with investigator triangulation where researchers will utilize the knowledge or views of other experts to ensure the quality of the data obtained. The data obtained in this study were tested with document triangulation to ensure the validity and reliability of the data obtained compared to data from previous studies at the exact location. Based on the opinion of Miles & Huberman (1994), the qualitative data analysis process never occurs through three streams of activities that co-occur: data reduction, data presentation, conclusion drawing, or verification.

4. Results and Discussion

4.1. General Description of The People of Negeri Tulehu

The word 'Tulehu' comes from the term *Tui Rehui*, which contains 2 (two) meanings (1). *Turu Rehu-rehu* means 'gradual descent from the top (mountain) to the bottom.' (2). *Tui Reui* means 'under the flock of *Tui* birds which means 'the land under the flock of *Tui* birds'. *Negeri* Tulehu is also called 'Aman Barakate, ' meaning the Land of Blessings. In the beginning, the people of *Negeri* Tulehu first traveled from Seram Island and arrived on Ambon Island. When they arrived on Ambon Island, they lived in groups in places called Aman Osar, Aman Waer, Aman Latu Ey, Aman Harua, Aman Riha, and Aman Elak, which occupied the slopes of Mount Salamony and between the slopes of Mount Salahutu and Mount Huwe, and believed in animism. In the XIV century AD, when the entry of Islamic missionaries to the Leihitu Peninsula resulted in the community consciously embracing Islam, at the end of 1400 AD, all community groups were united in one government in Aman Tawari (Old Negeri) and Aman Harua, then during the reign of Upu Latu Omar (1620 - 1660) everything was lowered to the current Tulehu *Negeri*, with very rapid community development. This is supported by the placement of *Negeri* Tulehu as the capital of Salahutu Sub-district, Central Maluku Regency, located 25 km North of Ambon City. The position of *Negeri* Tulehu is geographically very strategic because it is a port/transit area for the people of West Seram Regency (SBB), Central Maluku Regency, and East Seram Regency (SBT) from and to the Provincial Capital (Ambon).

The government of *Negeri* Tulehu is led by a King from a straight lineage of heirs to the King's throne (Rumatau Wakan/Ohorella) with the title "Upu Latu Hau Sua Kumbang" which means a wise King who spreads coolness, prosperity, and justice for the people. In carrying out his duties, the King (head of the *negeri* government) is assisted by a secretary and head of affairs, as well as 12 (twelve) village heads and youth heads in each village. In addition to the King and his assistants, there is the Badan Saniri *Negeri* (BSN), an independent customary institution that functions with the King to determine *Negeri* regulations, accommodate and channel the community's aspirations, and hold the King accountable. The composition of BSN consists of 10 Soa (19 Rumatauw / mata rumah) and intellectual figures from each rumatauw as follows: (1). Soa Wakan consists of rumatauw Ohorella and Wakan (2). Soa Ei consists of rumatauw Nahumarury Nahumata, Nahumarury Loalutu and Nahumarury Lotupessy (aman Upui/Landlord) (3). Soa Asel consists of the rumatauw Umarella Tanalisa and Umarella Seiheu (aman Upui:/Landlord) (4). Soa Lou consists of the rumatauw Tawainella and Hunusalela (5). Soa Lain is rumatauw Tuasalamony (6). Soa Mony is the rumatauw of Kotahatuhaha (7). Soa Lating consists of rumatauw Lestahu Perdana Jamilu, Lestahu Tawainlatu. Lestahu Hatib Bati, rumatauw Lekasalaisa, rumatauw Pary and Sarlata (8). Soa Tuny is the rumatauw Tuasamu (9). Soa Teri is the rumatauw Tehupelasury. (aman Upui/landlord) (10). Soa Resy is rumatauw Tehuhatuella (Aman Upui/landlord). The 10 Soa are organized into a unified Teun *Negeri*, namely "Teun Haturessy," which means a whole, strong, and resilient unit. The people of Tulehu have a solid emotional connection with *Negeri* Tengah Tengah, Tial, Waai and Suli, gathered in one clump of Uli Solemata (Ubun-bun). There are 9 (nine) springs, including *Air Panas*, which is a hot spring tourist attraction on Ambon Island, containing sulfur that can cure rheumatism, scabies, impotence, and more.

Negeri Tulehu has an area of 14.45 Km², which is divided into 14 (fourteen) hamlets, namely Air Panas Hamlet, Pahlawan Hamlet, Kampung Baru Hamlet, Kampung Tengah Hamlet, Kampung Lama Hamlet, Mamokeng Hamlet, Karamat Hamlet, Sarimadu Hamlet, Hurmala 1 Hamlet, Hurnala II Hamlet, Mango Tree Hamlet, Hurun I Hamlet, Hurun II Hamlet, and Rupaitu Hamlet, with its boundaries: a. North is bordered by *Negeri* Suli. b. South is bordered by Haruku Island Strait. c. West is bordered by *Negeri* Waai. d. East is bordered by *Negeri* Tengah. The east is bordered by *Negeri* Tengah-tengah.

The population of *Negeri Tulehu* recorded at the end of 2022 amounted to 28,761 people, consisting of a male population of 14,222 people and a female population of 14,539 people, with a total of 7,999 households (KK). Of the total population of *Negeri Tulehu*, there are two categories: the community of customary law holders 70% and the immigrant community 30%. They live in peace because of the sufficient level of education, with harmonious social relations due to *Negeri Tulehu*'s position as a transit *Negeri* for people from various regions, which affects the increase in community income. The majority of the population of *Negeri Tulehu* is Muslim, approximately 99%, while 1% are Protestant Christians who are not natives.

4.2. Identity Politics and Digitalization In *Negeri Tulehu*

In the history of the people in *Negeri Tulehu*, their existence is inseparable from the kinship of brothers and sisters who have blood relations with one another and are on their way separated to find a settlement area for their lives. Regarding lineage, *Negeri Tulehu* has genealogical ties or blood relations with several countries on Ambon Island, Seram Island, Saparua Island, Haruku Island, and Nusalaut Island. The blood relationship is usually referred to as Gandong, which is a blood relationship between one another, and they were conceived and born in the same womb of the mother who gave birth.

The history of the Tulehu community shows that they came from 1 (one) family consisting of 7 (seven) brothers from Seram Island to find a place to live. On the way, the 7 (seven) brothers had to separate into 7 (seven) alliances which developed into 7 (seven) countries, namely *Negeri Sila* on Nusalaut Island, *Negeri Tulehu* on Ambon Island, *Negeri Hulaliu* on Haruku Island, *Negeri Paperu* on Saparua Island, *Negeri Laimu* on Seram Island, *Negeri Tial* and *Negeri Asilulu* on Ambon Island, which are abbreviated as SILATUPATI. In the civilization of the people in Tulehu, there is an illustration of community grouping since Seram Island, which continues to be carried as a community identity until the community settles in *Negeri Tulehu*. The grouping is known as the Patasiwa group and the Patalima group, which are groups formed from Seram Island with territorial areas occupied by each group. Coley (1961:118-122) explains that the word Pata comes from the original language, as does the word equivalent to Uli, and both mean group or part. Siwa means nine, and lima also means five. Therefore, Patasiwa or Ulisiwa means a group of nine, while Patalima or Ulilima is a group of five, and every village in Central Maluku belongs to one of the groups.

There is a Patalima or Ulilima group illustrated by the position of the Baileu in *Negeri Tulehu* which is built on the ground philosophically describing the relationship between man and nature. Baileu is also a customary identity owned by the Maluku community because if other communities will generally recognize the community as a *negeri* that is customary, then, of course,, Baileu is one of the symbols of strengthening the community's identity as an indigenous people, and customary *negeri*. In a customary *negeri*, of course, a customary order guides the community's life. In *Negeri Tulehu*, the structure of the *negeri* government is a customary government structure that is firmly held to this day. The structure of the *negeri* government in *Negeri Tulehu* is a customary government structure that has been held firmly since ancient times.

The line of government leadership in *Negeri Tulehu* is based on patrilineal or paternal lineage. It is the lineage of the Ohorela clan until now for those who occupy certain positions in the *Negeri*. Although there have been many changes, hereditary factors are still the main factor in determining candidates to occupy specific or essential positions in the *Negeri* government. The traditional paradigm still firmly held by the people in *Negeri Tulehu* regarding the existence of the *Negeri* government shows the treatment of social actions of the community to preserve existing cultural values. It becomes part of the community's understanding from one generation to the next. Causadias (2020) states that community habits and institutions are legitimized or supported by long-established habits or traditions as a frame of reference, accepted without problems. The perspective of the Tulehu community is a perspective that generally applies in Maluku societies, which is a customary identity that continues to be maintained as cultural wisdom values that remain alive in the social reality of society even though it continues to change in the dynamics of social development of society which has led to the development of increasingly massive digitalization.

Social dynamics in the digital realm are proliferating worldwide, including in Maluku-Ambon and especially in Tulehu, and indeed impact the socio-cultural order of community life. Digital development with the presence of smartphones and massive internet networks requires the Tulehu community to adapt to the development of digitalization. At the current stage of development, *the fourth industrial revolution* (RI 4.0), Schwab (in Li Luh Anggela, 2023) said:

Of the many diverse and fascinating challenges we face today, the most intense and meaningful is understanding and shaping the new technology revolution, which entails nothing less than a transformation of humankind. We are at the beginning of a revolution fundamentally changing how we live, work, and relate to one another. In its scale, scope, and complexity, I consider the fourth industrial revolution unlike anything humankind has experienced before.

In Schwab's view above, RI 4.0, which significantly transforms human life, is characterized by technological breakthroughs in robotics, *artificial intelligence*, nanotechnology, quantum computing, biotechnology, Internet of Things (IoT), 3D printing, and *autonomous vehicles*. In addition, what is quite spectacular is the *Cyber-Physical System (CPS)*, a combination of technologies that blur the boundaries between the physical, digital, and biological fields. One of the important things that distinguish RI 4.0 from the other three industrial revolutions is that it lies in the increasingly advanced communication and connectivity technology (Alaloul et al., 2020; Castelo-Branco et al., 2022).

In *Negeri Tulehu*, when digital development with smartphones and internet networks is adequate for massively use as part of community social life activities, it only partially affects the existing cultural and customary order. The presence of smartphones and the Internet for the Tulehu community positively impacts openness or literacy to information that comes. The community can quickly discover the development of existing information and the temporary socio-cultural developments.

Digital development through an adequate internet network allows people to access various things for their social activity needs anytime. One of the advantages of the presence of the Internet in people's lives is that the Internet can be used as a quick solution to build communication with others when the conditions require fast communication. In addition, the existence of the Internet allows the Tulehu *Negeri* government to be able to report various matters related to activities in the *negeri* office quickly to the local government on Seram Island-Masohi, without having to cross using speed or fast boats to get to Masohi-Seram Island. Digital development has an excellent and beneficial impact on community activities in *Negeri Tulehu*. However, at a certain level in the socio-cultural life of a community that is still thick with applicable customs, the pattern and lifestyle of the community only significantly change, especially for the people in *Negeri Tulehu*. One of them is about providing information to community members. When there are *negeri* decisions that must be conveyed to the community, it is still through the hamlet head to convey the information to the community. The mosque TOA speaker is still used to convey information to the community. However, digital media such as WhatsApp has become a medium of communication and information that the community can quickly receive. However, these media do not necessarily replace the mosque TOA speaker media to convey information to the community. To this day, the social relations of the Tulehu community in the dynamics of social life are still colored by the reality of life that is subject to and obedient to the social order and customs attached to the social life of the community. Daily social interactions are still at the level of direct *face to face* relationships. In the reality of Tulehu community life, the social relations built remain in the existing social conditions and become a culture of community interaction by continuing to interact directly.

In general, the habits of the Tulehu community in interacting are still visiting relatives or friends and chatting with one another. This habit is inseparable from how the Tulehu community builds social relations with one another. Apart from visiting each other to foster social relations, customary and cultural rules regarding solidarity between people are also built through traditional rituals and customs acculturated with religion. One form of cultural and religious acculturation carried out until now by the Tulehu community is *Paseka-Nanyang*, which is the process of cleaning ancestral relics, and the momentum or end of the activity is to commemorate the Maulid of the Prophet Muhammad SAW, which is usually carried out by one of the clans and families in a polite manner going to meet community members and giving verbal invitations to other communities in Tulehu.

The culture and habits of the Tulehu community in fostering social relations in the community's social life are also carried out by *Nahusanamang* customs before the wedding. In this *Nahusanamang* event, families whose children are getting married usually go and invite community members to be able to attend the event. The invitation to this event is not only conveyed to the original Tulehu community members but also to relatives of immigrant communities who can and can attend the event so that the momentum of this event is a form of building social relations among fellow communities who live together in the same territory or region. One of the traditional leaders of *Negeri Tulehu* explained that:

Nahusanamang custom (custom before marriage) is when you want to get married; then we do a negeri gathering on Friday morning. Before Friday morning, usually Thursday afternoon, we have already visited to invite that there is an invitation from families who will hold a celebration. We said we would drink hot water at home tomorrow, and people will understand what it means. Tomorrow morning, everyone will come to fulfill the invitation. They will donate as they will. Some people give a cake plate worth IDR 1 million or IDR100 thousand, depending on people's capability. There are various kinds of cakes, and then when money has been given, and the name is recorded, the cake will be delivered to the family whose name has been recorded. The bride will later keep the recorded book as documentation of who came to their wedding. From the event results, some get up to 100 million or more, and the smallest is 30 million. This activity is still maintained to this day.

From a sociological perspective, the *Paseka-managing* and *Nahusanamang* traditional events show robust social solidarity and collectivity among the people in Tulehu. Emotional bonds in shared social life in the *Negeri* are built through shared social actions. Schiermer (2014) states that mechanical solidarity is based on a shared collective consciousness that refers to the totality of shared beliefs and sentiments common to the citizens of the same society. It is a solidarity that depends on individuals with the exact nature and adheres to the same beliefs and normative patterns. A sense of solidarity and living in need of each other creates strong bonds of solidarity within the Tulehu community, giving birth to solid social relationships among fellow communities, ultimately strengthening Bonding Social Capital. Despite having solid bonds between fellow communities, the Tulehu community is also a community that is open to other communities from outside Tulehu. This is evidenced by the location or area of *Negeri* Tulehu, which is a transit center between islands where people will openly cross from one island to another. Fast boat docks and speed boats that serve passengers daily from Ambon Island to Seram Island, Nusalaut Island, Saparua Island, Haruku Island, and vice versa, make the Tulehu community very open to people who are not only in *Negeri* Tulehu.

In the social dynamics of the development of the Tulehu community, openness to continue interacting with people outside the Tulehu *Negeri* remains an inseparable part of the Tulehu community. However, in the socio-cultural actions of the community in Tulehu, it can be seen that the community still upholds existing cultural values, especially regarding the *Negeri* government. Until now, government positions in *Negeri* Tulehu still use customary rules passed down from the ancestors or parents of the Tulehu community long ago. Government positions in *Negeri* Tulehu, for the community, must remain at the level of the lineage with the right to occupy the position in *Negeri* Tulehu. This is done to maintain the stability of the community's social life related to cultural values and customs that apply in the Tulehu community.

Based on the knowledge of the community and the culture of the Tulehu community, those who have the right to become kings in the Land of Tulehu are those who come from Mata Rumah Wakan with the Ohorela clan. The community has still used this knowledge and cultural tradition until now. For the people in Tulehu, obeying the rules issued by the Regional Government through existing regulations is their obligation as citizens. However, inheriting cultural values in determining leadership in *Negeri* Tulehu through the bloodline cannot be negotiated. Therefore, when the King changes in *Negeri* Tulehu, a ritual or traditional meeting is held through the senior *Negeri*, a manifestation of community representation in Tulehu, to determine the next King through deliberation and consensus. The social upheaval that occurred some time ago during the proposal and ratification of the name of the King of Tulehu by the Regional Government is a social upheaval that occurred not because of differences in community opinion. However, the social upheaval was caused by the lack of consensus among the descendants of Mata Rumah Wakan, especially specifically in the Ohorela clan. The difference of opinion and the absence of consensus from the Ohorela clan resulted in the reporting process between one another to the realm of law. Apart from that, the community upheaval when blocking the road in the Tulehu area is a form of community voice to the Regional Government for the existing determination process, which should still be carried out for the benefit of the Tulehu community in general and not bring along the interests of groups or individuals which result in the general interests of the community being neglected.

The social reality and dynamics that occur in *Negeri* Tulehu illustrate more the ideology of the self-identity of the Tulehu community, which is, in fact, an indigenous people and still upholds the existing customary traditions, so that when there is no consensus in the process of representing the King of the Ohorela clan, the condition of the existence of the community in Tulehu does not necessarily divide itself to support one of the Ohorela clan lineages that are in dispute with each other. This community resilience illustrates the community's knowledge about their existence in *Negeri* Tulehu, who understand the customary order in *Negeri* Tulehu so the community can place itself when a dispute occurs. Finally, the community does not involve themselves in the clan's affairs or process of disputes. Cakici & Ruppe's (2020) response results from the subjectivation. When an event occurs, individuals who see or experience it will record it, try to interpret it and respond to it according to their knowledge, experience, values, and norms. In the context of inter-institutional relations and the stability of social relations within a community, interest and intimacy are two critical variables that affect anonymity. In Berger and Lukman's view, it can be illustrated if the people in Tulehu have the knowledge, norms, and customary and cultural values that they have held for generations so that, in the end, the community can sort out the conditions that occur and make decisions based on the general interests of the Tulehu community by not bringing themselves to be involved in the clan issue. This is what makes anonymity in the two variables called Berger's interest and intimacy in the Tulehu community increase, and causes controlled social stability in the Tulehu community.

The results of research conducted by Waileruny (2010) prove that based on traditional values held firmly by the people of *Negeri* Tulehu, some people appear bravely to raise their voices for peace and take action for peace efforts amid the Maluku conflict, which is still burning with the accusation that the Maluku conflict is an inter-religious conflict, especially between Muslims and Christians. Peace efforts made include eating patita together (Muslims and Christians), playing soccer together between young people of Islam and Christianity, and the community leaders of Tulehu who

continue to strive for the people of *Negeri Waai* (who are Christians) to return from refuge as a result of the conflict to the *Negeri* and build *Negeri Waai*, from various existing destructions. That way, the political identity owned by the people of Tulehu *Negeri* is not only for the people of Tulehu *Negeri* but also for the people of Maluku in general.

5. Conclusion

Based on the findings of field results in *Negeri Tulehu*, the social reality of community life is very much bound by customary and cultural values, which are manifestations of identity as Tulehu people. Custom-based social ties and respect for traditional values in Tulehu strengthen *Bonding Social Capital* in community life. The development of digitalization that penetrates the *Negeri* of Tulehu does not necessarily change the pattern and order of values and norms that already exist in community life, which always builds solidarity between fellow communities through existing customary activities and has become a hereditary tradition that is still maintained. With various current regulations, the hustle and bustle of the political constellation of positions in *Negeri Tulehu* still needs to change the community's perspective to shift its social reality to a new realm. However, resilience in identity politics by strengthening ideology amid society through the existing customary order by formulating leadership positions in *Negeri Tulehu* based on lineage is a community self-integrity to remain consistent and use the customary-cultural order as a filter and self-manifestation as a Tulehu person. Identity politics owned by the people of *Negeri Tulehu* has a positive impact on the internal Tulehu community and the general public.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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