Transformational Model:
Pela Communicative Action and Systemic Action

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Abstract
This study refers to how the *Pela* concept within the Maluku. This study relates to how the *Pela* concept within the Maluku community has a broad influence on the rationalization of the life-world. Modernity, liberalism, and the currents of globalization that fuel technical progress can jeopardize the rationalization of our life-world, which is essential for the integrity and solidarity of society, but neglect of technological progress should not be a proposition. Therefore, researchers, with the help of the dialectic of Habermas and Hardiman's thoughts with their

post-secular thoughts, found a motive to examine how Indonesian multiculturalism has the potential to rationalize the development of society. Using the perspective of Jurgen Habermas and Hardiman based on post-secular theory, the purpose of this study helped researchers study the forms of deliberation from the Pela system. Qualitative research is the research method used. The critical paradigm is the chosen solution. This study combines Pela concepts associated with Habermas and Hardiman's post-secular thinking and uses Habermas' critical hermeneutic theory. The results of this study show the decision-making process. In this context, the researchers found the *Pela* concept as the initial capital of the Maluku people to support technical progress without neglecting the roots of solidarity. This research can be a reference for further researchers in sociology, ethnology, and even human resource management.

[Penelitian ini mengacu pada bagaimana konsep *Pela* dalam lingkup masyarakat Maluku memiliki pengaruh luas bagi rasionalisasi dunia-kehidupan. Modernitas, liberalisme serta arus globalisasi yang memicu kemajuan teknis dapat membahayakan rasionalisasi dunia-kehidupan kita yang penting bagi integritas dan solidaritas masyarakat, namun pengabaian pada kemajuan teknis tidak boleh menjadi suatu proposisi. Oleh sebab itu peneliti dengan bantuan dialektika pemikiran Habermas dan Hardiman dengan pemikirannya terkait post-sekular menemukan motif untuk mengkaji bagaimana multikulturalisme Indonesia potensial dalam rasionalisasi perkembangan masyarakat. Tujuan penelitian ini yang menggunakan perspektif Jurgen Habermas dan Hardiman dengan berpijak pada teori pasca-sekular membantu peneliti dalam mengkaji bentuk-bentuk deliberasi dari sistem *Pela*. Penelitian kualitatif yakni metode penelitian yang digunakan. Paradigma kritis adalah solusi yang dipilih. Penelitian ini berupaya untuk menggabungkan konsep-konsep *Pela* yang dikaitkan dengan pemikiran Habermas dan Hardiman terkait pasca-sekular, serta menggunakan teori hermeneutik kritis Habermas. Hasil penelitian ini menujukkan proses pengambilan keputusan yang Dalam konteks ini, peneliti menemukan konsep *Pela* sebagai modal awal masyarakat Maluku untuk menunjang kemajuan teknis serta tanpa mengesampingkan akar-akar solidaritasnya. Penelitian ini dapat menjadi acuan bagi peneliti selanjutnya dalam bidang sosiologi, etnologi dan bahkan manajemen sumber daya manusia.]

Keywords: *Pela; Maluku;* transformational; post-secular

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Introduction

According to Habermas, the rationalization of the development of society includes two essential human *praxis*, namely, the praxis of work and the praxis of communication. The rationalization in the two praxis also presupposes the interests, knowledge, actions, and their respective orientations.[1] The interest and knowledge of technical control over our nature refer to a rational-purposeful action system. In contrast, the moral-practical interest and knowledge of our everyday interactions refer to a plan of communicative action. Studies of findings and various forms of discussion of human manipulation of nature are assisted by methodological tools such as analytical, empirical sciences for researchers in related cognitive interests. By contrast, conferences, studies, and various forms of interpreting the symbolic meaning of interaction structures are assisted by scientific methodological tools -- historical-hermeneutical science.[2]

In rationalizing the development of society, Habermas argues that inequality in one dimension will have a significant impact on system stability, which means that action will reverse direction towards a social crisis. Therefore, to maintain the system's strength, it is necessary to have a dimension beyond the two sizes (the technical control dimension over nature and the moral-practical dimension of daily interactions). This dimension is the dimension of power as the system's maintainer, which stabilizes the spikes, is made possible by handling the moral-practical extent that takes precedence.

However, since Weber, rationalization has been interpreted as the release or the pluralization of ways of life from religious determinism and the development of modern thought; presupposes new problems for the moral-practical dimension in the structure of everyday life interactions. So it becomes a challenge for Indonesia, which is related to community solidarity based on culture, multiculturalism.

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[1] F. Budi Hardiman, *Kritik Ideologi - Menyingkap Kepentingan Pengetahuan Bersama Jurgen Habermas* (Yogyakarta: Buku baik, 2004).
[2] F. Budi Hardiman, *Menuju Masyarakat Komunikatif: Ilmu, Masyarakat, Politik dan Postmodernisme Menurut Juergen Habermas* (Kanisius, 2008).

Indonesia is a nation-state territory for hundreds of cultures still alive and growing. Furthermore, we know for ourselves that the basis of our *Negri*, besides the constitution, namely Pancasila, affirms the existence and essence of pluralism.[3]

We can say that modernism, secularism, and pluralism of ways of life independent of religious and cultural determinism are a big challenge for a multicultural *Negri* complex with ethno-religious networks in our society that, on the one hand, wants the ethnic meanings to continue to exist. On the other hand, these religions are required to remain in the current of modernity, which continues to go hand in hand with globalization, which presupposes the loss of the charm of the world (*entzauberung der welt*).[4] As in the Habermasian conception, this dilemma can potentially bring Indonesia into a social crisis if it is mishandled.

It continues with the ideas of Jurgen Habermas himself that the social integration of modern society takes place in the life-world. It was previously more dominant than the system (which in modern society tends to subsystems of the modern state and capitalist market). The system in modern society often colonize*s Lebenswelt*. It means that Habermas wants to say that the life-world (in German: *Lebenswelt*) is the root of community solidarity because it is also the background of people's understanding. Therefore Habermas also says that the integration of modern systems that maintain rational boundaries between the system and *Lebenswelt* presupposes a rationalization of *Lebenswelt*.

Then how is it possible that the *Lebenswelt* of a multicultural society with a diverse ethno-religious worldview base?; which is, on the one hand, our Pancasila as a shared worldview, enables the communicative praxis of ethno-religious multiculturalism with a large number of groups; but on the other hand, how human can respond to the

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[3] Moh Sholeh, "Pesantren dan Kontruksi Realitas Sosial." *Aspirasi: Jurnal Masalah-Masalah Sosial* 7, no.1 (2016): 105–11. http://jurnal.dpr.go.id/index.php/aspirasi/article/view/1283.

[4] F. Budi Hardiman, *Demokrasi dan Sentimentalitas: Dari "Bangsa Setan-Setan", Radikalisme Agama Sampai Post-Sekularisme* (Yogyakarta: Kanisius, 2018).

other side. A worldview based on culturalism can achieve deliberation results as a rationalization of the development of society?

Habermas, in October 2001, submitted his thesis post-secular as a critique of the failure of secularism which cornered religion or particular group culturalism deep into the private sphere of each. It is in line with the theory or conception of justice from the perspective of liberalism, which views humans as pale goods. Habermas then conveys Post-secular society as: "The situation in which secular reason and a religious consciousness that has become reflexive engage in a relationship."

The point is that an epistemic attitude is needed and manifested in citizens' willingness to learn from each other, between those who have a religion and who are not religious. In this post-secular thesis, Habermas also shows that secularism also has theological roots of Christian faith in the pre-secular or pre-modern era. Therefore, apart from concluding that religiosity and secularism have never achieved the absolute truth they aspire to, Habermas also conveys that secular ideas and the sacraments have harmony regarding justice, freedom, or humanity.[5] As for looking at each other's tragedies, such as the oppressions which have historically painted history, this inevitably presupposes a reflection on the internal logic of each party.[6]

Post-secular that was born from the failure of the secular thesis in the West is shown by the growing development of scholarly studies and praxis of everyday life in society. Indonesia itself has not experienced secularism and or even the return of the public role of religion. The cause of this is that religion has never been expelled or even kicked out of the public.[7] On the other hand, religion has excellent

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[5] Habermas, J. Knowledge and Human Interest. Boston: Beacon Press, 1972.

[6] Umar Sholahudin, "Membedah Teori Kritis Mazhab Frankfurt," *Jurnal of Urban Sociology* 3, no.2 (2020): 71–89, https://journal.uwks.ac.id/index.php/sosiologi/article/view/1246.

[7] Mohammad Fuad Al Amin Mohammad Rosyidi, "Konsep Toleransi ḍalam Islam ḍan Implementasinya di Masyarakat Indonesia," *Jurnal Madaniyah* 9, no. 2 (2019):

potential for its public role in Indonesia. Pancasila as a worldview *(weltanschauung)* with us makes this possible. Therefore, Hardiman concludes that Indonesia, with a particular life-world background based on ethno-religious and Pancasila as a common worldview, has become post-secular without secularism.

A lengthy discussion about the big picture of the community development rationalization and the need to be epistemic is between the secular or sacred ratios. It can be a driving force for researchers to see the capital of a culture or culture in Indonesia, a prerequisite for a comprehensive post-secular society.

Each Indonesian culture or society has its different socio-cultural *Lebenswelt*. Therefore, we can find normative provisions that are different and unique in each culture in the territory of the growth and development of the cultural community.[8] The researcher chose the Maluku people who have the concept of togetherness in their diversity that forms a spirit for mutual understanding. Maluku is unique and distinctive because, first, Maluku is a particular group of people in our nation-state, Indonesia. There are also various groups with worldviews that have diverse worldviews.[9] For example, villages A, B, and C have an Islamic religious base with their respective worldviews. By contrast, villages D, E, and F have a Christian religious base with their respective worldviews.[10] To overcome this, the Maluku people have a concept of togetherness in diversity, allowing an epistemic attitude for each party, namely *Pela*. The *Pela* concept enables the Maluku people to live

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277–96. https://journal.stitpemalang.ac.id/index.php/madaniyah/article/download/129/113/.

[8] Suvia Nisa, "Toleransi Masyarakat Beda Agama," *Repository Universitas Airlangga* (2019): 1-22, https://repository.unair.ac.id/87540/1/_JURNAL_SUVIA%20NISA_071511433090.pdf.

[9] Lestari, Dewi Tika, and Yohanes Parihala, "Merawat Damai Antar Umat Beragama Melalui Memori Kolektif dan Identitas Kultural Masyarakat Maluku," *Hanifiya: Jurnal Studi Agama-Agama* 3, no. 1 (2020): 43–54, https://doi.org/10.15575/hanifiya.v3i1.8697.

[10] Osbert Montana, Riris Loisa, and Lusia Savitri Setyo Utami, "Masyarakat dan Kearifan Budaya Lokal (Bentuk Pela Masyarakat di Negeri Batu Merah Kota Ambon Pasca Rekonsiliasi)," *Koneksi* 2, no. 2 (2019): 507-514, https://doi.org/10.24912/kn.v2i2.3930.

together regarding a common worldview.

Maluku Province in 1999-2002 was marked by the tragedy of inter-ethnic-religious conflicts, especially people with Islamic and Christian bases, which ended with the *Malino II* agreement to resolve existing disputes. Efforts to resolve this inter-ethnic conflict have also made a considerable contribution to the existence of *Pela*.[11] Regardless of what media or mechanism attempts to deal with conflicts, *Pela* considers local wisdom an absolute and necessary initial capital. In addition, the normative validity of *Pela* also creates unique social networks between groups that are *Pela* and other social groups that Pela does not bind. Suppose we reduce the post-secular assessment to the Maluku community networks. In that case, it can be categorized as a social group outside *Pela*, a secular group in the context of actors whom Pela does not bind in their unfounded actions, which are the same as those with *Pela*.

Communicative action, pedestal systemic action related to history and conception of *Pela*. The particular worldview of the Maluku people to find the urgency of its relevance for today (post-secular society). The researcher will discuss the perspective of Habermas and Hardiman as construction in discussing how the potentials showed for the relations of social groups that apply to *Pela*. Social groups that are not bound by *Pela* (who do not use *Pela*, who are not native to Maluku) and the government as modern administration technology and its implementation impacts on the praxis of everyday life. Finally, after finding out how Habermas and Hardiman's construction relates to its relationship with *Pela* and the need for law as an axis by using a transformational justice model, it allows rationalization of potential *Lebenswelt* conditions.[12]

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[11] Muhammad Farid, "Dialog dan Toleransi Beragama di Kota Ambon: Perspektif Bekas Pejuang Muslim Ambon," *International Journal of Islamic Thought* 9, no. 1 (2016): 44-50, http://www.ukm.my/ijit/wp-content/uploads/2016/06/IJIT-Vol-9-June-2016_5_44-50.pdf.

[12] J. Habermas, *Teori Tindakan Komunikatif I: Rasio dan Rasionalitas Masyarakat* (Bantul: Kreasi Wacana, 2019).

Based on the study in the introduction, we determine the focus of the research, namely *Pela*. It is a fundamental consensus that the Maluku people can become the ethno-religious roots for transformational leadership on a broader scale to achieve Lebenswelt's rationalization.[13]

Methods

Research and efforts to find the Habermas and Hardiman concepts are needed to see the implementation of the *Pela* concept. This study uses a deconstruction perspective to construct Habermas and Hardiman's thoughts on the *Pela* concept. This view emphasizes integrating concepts, namely the integration of Habermas' rationality three forms. In particular, this study takes the idea of Habermas and puts it into practice for *Pela*. In non-positivistic research, social theories using symbolic structures such as ethno-religious and metaphor are used as analytical tools.

This article uses a qualitative approach based on the deconstruction paradigm using content analysis. The primary data used in this study came partly from interviews with several parties related to *Pela* and data obtained through literature and inspirational data from researchers. Secondary data were obtained from books, journals, and trusted internet websites that discussed the thoughts of Jurgen Habermas and Hardiman. Content analysis is a technique of drawing inferences from text (or other meaningful material) to the context in which it is used. Content analysis has a four-stage process applied to any form of data (written text from any source).

First, the decontextualization (identifying and familiarizing the data) of this paper uses the words of Jurgen Habermas and Hardiman in several sources such as books and journals. Second, recontextualization (comparing with the original data, matching data based on journals, and other secondary data). The third is categorization (identifying homogeneous topic groups about Jurgen Habermas and Hardiman

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[13] Heru Nugroho, "Demokrasi dan Demokratisasi: Sebuah Kerangka Konseptual Untuk Memahami Dinamika Sosial-Politik di Indonesia," *JPS: Jurnal Pemikiran Sosiologi* 1, no. 1 (2012): 1, https://doi.org/10.22146/jps.v1i1.23419.

related to cultural adat. Finally, compilation, drawing realistic conclusions about Jurgen Habermas's thoughts in the practice of epistemic attitudes in the post-secular era in society with the *Pela* concept to find potential schemes of existence and the essence of religion in modern society.

Results
Pela's Concept as The Basic Consensus of Communicative Action in *Lebenswelt*

Pela is an interaction or relationship between one or two or three countries in Maluku due to past events experienced by the people of that *Negri*. With this historical basis, it becomes the basic consensus between nations. According to a descendant from *Negri Hitu Lama*, who has *Pela* ties to the *Galala* State, Muhammad Hamid Pelu, this cultural and historical-based *Pela* tolerance departs from mutual assistance between countries that culminate in binding brotherhood between countries with mutual oaths. Between both, he mentioned that the event behind the ties of brotherhood between his *Negri*, namely *Negri Hitu Lama* and *Negri Galala*, was a competition event when the *Hitu Lama* helped the *Galala* people by building a boat which eventually won the *Galala* people first place. In the race, *Pela* functions and plays a role in the continuity of an Ambonese community unit, transcending religious, Islamic, and Christian boundaries. *Pela* binds Muslims and Christians together economically through reciprocal relationships and is also the ritual center of ethnic religion.[14]

Then according to a descendant from *Wakasihu Negri*, Rohmat Tuhelelu, who has *Pela* ties to the Hatu *Negri*, explained that their historical basis came from past events or tragedies. These, namely wars between countries, finally found a point of peace from both parties, who then drank their blood as a customary oath to bond. *Pela* in *Wakasihu* society and *Negri Hatu* are *Pela Dara*. Not only that, but Wakasihu *Negri* also has *Pela* Arumbai. This *Pela* was formed historically; the ancestors first met people from other countries and then became familiar

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[14] Interviewed by Researcher, December 18, 2020.

when talking on the ship, which made this sense of familiarity an initiation to raise the other became *Pela's* brother.[15]

The traditional oath that started *Pela* will always become a basic consensus and even a shared worldview *(weltanschauung)* for the people of countries bound by the *Pela* oath. The relationship between the *Negri Batu Merah* and the *Negri* of *Paso* formed a basic consensus in a traditional commitment. Bakri explained one of the contents of the *sumpa adat* between the state of Batu Merah (which has an Islamic worldview) and the state of Paso (which has a Christian worldview), which until now has been applied in people's lives, namely:

> "Demi Allah yang menguasai jagat raya ini, kami bersumpah mulai saat ini, kami mengangkat orang-orang Batu Merah sebagai Pela kakak kandong e dan berlanjut sampai generasi penerus kami dan bila batu karang ini terbalik seperti semula,maka barulah putus hubungan kami".[16]

The importance of traditional oaths for *Pela* countries implies that the community can build a life in harmony with cultural values and the rule of law applicable in the *Negri*.[17] Bureaucratization, rationalization, modernity, secularization, current administration are mandatory studies to be explored. Because briefly in the tradition of thought that reflects the dynamics of the times from pre-modern to modernity itself presupposes what Weber calls the disenchantment of the world. The world has lost its charm due to the increasing plurality of ways of life detached from ethno-religious determinism. Therefore, after knowing how important the traditional oath or *Pela* is, we need to examine how the potential for re-enchantment of the world of modern
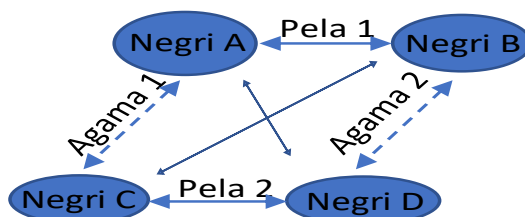
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[15] Interviewed by Researcher, December 26, 2020.
[16] Yakob Godlif Malatuny and Samuel Patra Ritiauw, "Eksistensi Pela Gandong Sebagai Civic Culture," *Social Science Education Journal* 5, no. 2 (2018): 35–46, https://doi.org/10.15408/sd.v5i2.10554.
[17] Ibid., 35–46.

society is made possible by the post-secularism insight of the Maluku people.[18]

After looking at the *Pela* concept between an Islamic State and a Christian State, which is so binding on its people, we can see that the relations between *Pela*-bound countries for socio-cultural and historical reasons allow wider networks of relations with broader reasons. For example, *Negri* A, which has *Pela* 1 ties with *Negri* B, can be referred to as *Pela* tolerance with cultural and historical motives. Furthermore, the relations between *Negri* A and B can allow for a relationship with a broader motive when *Negri* A on a religious basis 1. It is bound by *Pela* 1 with *Negri* B on a religious basis; two (2) allow for a more expansive relationship with *Negri* C and *Negri* D. They have a relationship over *Pela* bond. It is known that *Negri* C, which has the same religious base as *Negri* A, will allow a sense of brotherhood between *Negri* B and *Negri* C with the motive of religious tolerance based on *Pela*. On the other hand, *Negri* D, which has a religious base two and *Negri* B, will also be treated as brothers by *Negri* A, which has *Pela* 1 ties with *Negri* B. Finally, because of the *Pela* 2 bond between Countries C and D,

[18] Sammy Piris and Sonny Tilaar, "Graha Wisata Adat Pela Gandong di Maluku (Simbiosis Mutualisme)," *Jurnal Arsitektur DASENG* 2, no. 3 (2013): 79–88, https://ejournal.unsrat.ac.id/index.php/daseng/article/view/3626.

Countries A, B, C, and D can have social symmetry in prioritizing communicative praxis.[19]

The explanation of those paragraphs can be strengthened by the argument of Muhammad Hamid Pelu, which explains it in the past. There was a process of binding brotherhood in oaths with dripping and drinking blood which became the historical and normative basis for social life in the *Hitu Lama* and *Galala* communities. Muhammad Hamid Pelu's argument has something in common with Benjamin Pays, *Pela's* brother from Galala State, and this is *Pela's* tolerance for cultural and historical motives. For both of them, *Pela* binds *Pela-based brotherhood* from the two *Pela*-bound countries and joins in tying wider brotherhood for indigenous Maluku community groups or people who are not native to Maluku outside of *Pela* bonds, with the motive of tolerance for *Pela* based communities. *Negri Hitu Lama* can influence *Negri Galala* to act for community tolerance based on *Pela* towards other Islamic state communities. The people of *Negri Galala* know that their *Pela*, namely *Negri* Hitu *Lama*, is also based on Islam; more contextually, this tolerance can be referred to as tolerance (*Pela*-based religion).

The statement of Haikal Hentihu further strengthened this argument, a part of a social group that is not bound by *Pela* between the people of *Negri Passo* and *Negri Batu Merah*. He said that when there were activities by the two countries that *Pela* secured, social groups who were not bound; *Pela* were invited to participate. Present to enliven the action, this is *Pela*-based religious tolerance or *Pela*-based community tolerance.[20]

Even for Saleh Komi, a descendant of *Negri Larike* who currently resides in *Negri Batu Merah*, he said that when there were activities between *Negri Batu Merah* and *Negri Passo*, migrants were

[19] Lestari, Dewi Tika, and Yohanes Parihala, "Merawat Damai Antar Umat Beragama Melalui Memori Kolektif dan Identitas Kultural Masyarakat Maluku," *Hanifiya: Jurnal Studi Agama-Agama* 3, no. 1 (2020): 43–54, https://doi.org/10.15575/ hanifiya. v3i1.8697.

[20] Robert Souhaly, "Sasi Adat: Kajian Terhadap Pelaksanaan Sasi Adat dan Implikasinya," *KENOSIS: Jurnal Kajian Teologi* 2, no. 2 (2016): 192–205, https://doi. org/10.37196/kenosis.v2i2.41.

invited to be the organizers of these activities. Furthermore, a young man of *Negri Wakasihu* descent, Rohmat Tuhelelu, who has *Pela* with *Hatu Negri*, said that those bound by *Pela Dara* ties are *Negri Wakasihu* and another *Negri*. There was an incident that an immigrant who was not a native of *Wakasihu* was recognized as part of *Wakasihu* and was allowed to participate in *Pela* traditional activities.

The Discussion section continues the discussion or higher relations of *Pela tolerance with cultural and historical motifs* and *Pela-based religious tolerance* or *Pela-based community tolerance* made possible by current administrative roles with systemic action.

Discussion

Habermas and Hardiman: Pela as Rationalization Towards a Post-Secular Society

Habermas introduced the concept of a two-level society, namely between the *Lebenswelt* he developed from the ideas of Edmund Husserl and a system consisting of various subsystems. *Lebenswelt* is the life-world in which our daily communicative practice takes place. It is a horizon with boundaries and can shift according to where the observer stands. It can be discussed as a horizon that limits the universe of conversation and articulates the conversion process's situation. *Lebenswelt* could also potentially enable consensus from discussions between speakers and listeners.[21] On a reflective level, our socio-cultural *Lebenswelt* becomes a repository for understanding. In short, *Lebenswelt* is a place where primitive/traditional/modern societies meet to maintain social solidarity with their communicative practices.[22]

Then the system in modern society looks more dominant in the state in the power subsystem and the market in the money subsystem,

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[21] Jo Priastana, "Teori Tindakan Komunikasi Jurgen Habermas Sebagai Titik Pijak Dialog Antar Agama," (M.A. thesis, Universitas Indonesia, 1998), 1-150, https://opac.perpusnas.go.id/DetailOpac.aspx?id=184614.

[22] Ritiauw, Yakob Godlif Malatuny, and Samuel Patra. "Eksistensi Pela Gandong Sebagai Civic Culture," *Social Science Education Journal* 5, no. 2 (2018): 35–46, https://doi.org/10.15408/sd.v5i2.10554.

and these two things are also responsible for the colonization of *Lebenswelt*. However, the law is indeed considered a system of action and a transformer or axis between the system and the *Lebenswelt*. However, it is necessary to take appropriate actions from the power to maintain the system in order to realize the rationalization of *Lebenswelt* by assuming the law as the legitimacy of actions.[23]
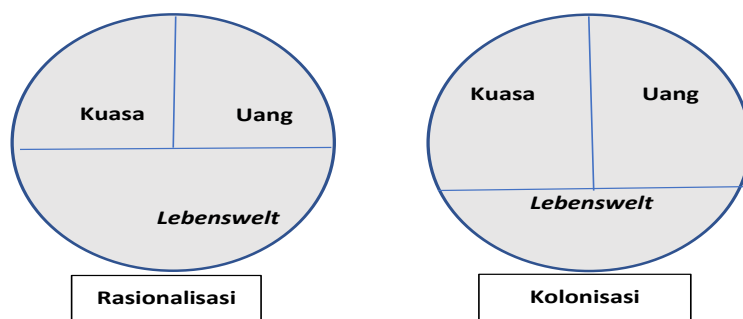
Situationally basic social actions in *Lebenswelt* are communicative actions that allow the reproduction of symbols and social solidarity in them. In short, communicative actions are actions that orient intersubjective mutual understanding or, in Habermasian language, are referred to as actions to reach consensus.[24] While the system, in which the subsystems in modern society are realized in the form of a capitalist market and the modern state performs systemic actions with the language of the social action model, namely teleological action; rational-purposeful action as well as strategic action.[25] Agree with

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[23]J. Habermas, *Teori Tindakan Komunikatif II : Kritik Atas Rasio Fungsionalis* (Bantul: Kreasi Wacana, 2019).

[24] Yeremias Jena, "Toleransi Antarumat Beragama di Indonesia dari Perspektif Etika Kepedulian," *Jurnal Sosial Humaniora* 12, no. 2 (2019): 129, https://doi.org/10.12962/j24433527.v12i2.5941.

[25] Andhika Rahmat Saputra, R. Iqbal Robbie, and M. Fitrah Ashary Bangun, "Modification of Jurgen Habermas Thought in Business Management Practices: An

Muhammad Hamid, Pelu's statement that the *Pela* concept based on human brotherhood can be a model for the multicultural constellation of nation-states.

Habermas repeatedly stated that if rationalization of *Lebenswelt* is desired, it is mandatory to anchor the system to *Lebenswelt* massively, or otherwise colonization of *Lebenswelt* will occur. This then becomes a challenge for people whose *lebenswelt* social groups are diverse in their cultural roots. In this case, according to the Ministry of Religious Affairs office in Maluku province, the Maluku people, which has 11 regencies or cities 1,945,092 residents, embrace Islam, Catholic, Protestant, Hinduism, and Buddhism various ethno-religious particular views on the world, respectively.[26] How can we presuppose the social integration of these various worldviews with a welfare perspective by the administration born of the results of deliberation in *Lebenswelt?*

Habermas is not like other western thinkers who choose the concept of liberalism or communitarianism. However, he tends to take a dialectical attitude in responding to the potential return of the public role of religion. Therefore, he talks about the post-secular society, which he mentions as a return to the role of the religious public with an epistemic situation between believers and secular citizens. Then he said at least three points need to be considered from the return of the public role of this religion: 1) relations between various religious groups; 2) relations between religious groups and secular groups; and 3) relations between countries and various social groups. From Habermas's description, it was used as a reference to see that the Indonesian people were interrupted by Hardiman on the social reality of the Indonesian people. Hardiman stated that religion does not have to return to Indonesia because it never goes away.[27]

Empirical Study at Mondragon Corp.," *Jurnal Aplikasi Bisnis dan Manajemen (JABM)* 7, no. 2 (2021): 284–94, https://doi.org/10.17358/jabm.7.2.284.

[26] Data 2019, Kantor Kemenag Maluku. *Presentase Pemeluk Agama Menurut Kabupaten/Kota di Provinsi Maluku.*

[27] Yadi Supriadi, "Relasi Ruang Publik dan Pers Menurut Habermas," *KJ: Kajian Jurnalisme* 1, no. 1 (2017): 1–20, https://doi.org/10.24198/kj.v1i1.12228.

Then he added that there are many things related to religion in Indonesia, so secularism actually sounds unusual and should even be avoided. Meanwhile, post-secular possibilities will be warmly accepted if and only if post-secularism is interpreted as a process of learning from each other in diversity with the assumption of Pancasila as a national insight that supports the process of dialogue between various social groups. This dialectical perspective of Habermas and Hardiman does not make us get rid of one and take the other. Nevertheless, both are still useful for social research. With Habermas' assumption regarding three points that need to be considered and Hardiman's perspective on religion or culturalism that has never left Indonesia, to see the phenomenon of the Maluku people, 3 points need attention: 1. relationships between indigenous people of Maluku who have *Pela* ties with other indigenous people of Maluku in their practice of life, 2. Relations between indigenous people of Maluku who apply the *Pela* concept and community groups in Maluku who do not apply the concept of *Pela*, 3. Relations between the government and various social groups.

The point that mentions social groups in Maluku that do not apply the *Pela* is a disposition towards secular groups in point 2 in Jurgen Habermas' post-secular society concept. This disposition is based on Hardiman's rebuttal, which states that religion or culture has never gone away. Even institutionally, this ethnic religion is already too strong in Indonesia. Even the particular sacraments are contained in the particular *Lebenswelt* in the national view, meaning that here the disposition of point 2 of community groups in Maluku, those who do not apply the *Pela* concept occupy secular groups (point 2 of Habermas's version) because social groups that do not apply and are bound b. The *Pela* concept has a worldview that does not have the same determinism of cultural values as groups that have *Pela*—added that some of the social groups that do not apply this *Pela* are also filled by people who are not native to Maluku. They live in Maluku with a successful orientation for economic reasons, which in this categorization are mainly represented through the professional category as traders or workers in the company. The following table shows the relationships listed in the points previously presented and shows the impacts or

aspects of each relationship from a social, economic, and even political perspective.

No	Relation	Social, Economy, Politic
1.	The relationship between the Maluku people who have *Pela*	- *Pela* tolerance based on historical-cultural reasons - Enhancing each other's development - Allows wider relationships
2.	Maluku people who have *Pela* with social groups that do not have *Pela*	- *Pela* based religious tolerance - Enhancing each other's broader development with social and economic work - Allows a broader range of relationships
3.	Government with various social groups	- Rationalization of modern law and public policy and market

|		mechanisms by enabling epistemic attitudes of various social groups without abandoning the overall comprehensive doctrine of a social group - Politics also has an epistemic basis between a *Pela* and a cosmopolitan society

Table: Interview Result (2020)

The previous discussion mentioned how the concept of *Pela* tolerance with cultural and historical motives and religious tolerance based on *Pela* plus the fact that relations between groups are not bound by *Pela* but are based on a religious basis. Then in the discussion, it is described concretely in the table that the concept of *Pela* and the relations and impacts that follow it have contributed to the rationality of the social structure of modern Maluku society, which has *weltanschauung* or diverse world views.[28]

It is known that in order to maintain inter-religious harmony, religious institutions are also asked to cooperate with the Ambon city

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[28] Ben Agger, *Teori Sosial Kritis : Kritik, Penerapan dan Implikasinya* (Yogyakarta: Kreasi Wacana, 2003).

government in particular and Maluku in general.[29] Religious activities and the construction of worship facilities make the government's role necessary in institutionalizing the relations of various social groups to participate in regional development jointly. The role of the government in regional development, together with social groups that have *Pela* and *non-Pela*, becomes essential for development from an economic, social, technological, and even political perspective. It is also assisted by socio-cultural institutions other than *Pela* in Maluku, such as *Masohi* and *Sasi*.[30]
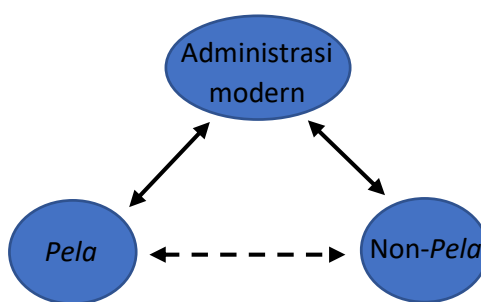
Relationships that are pretty complex and extensive with the primary motive of *Pela* have urgency and good utility for the community. Another impact of avoiding potential conflicts, *Pela* also allows the development of technical and practical progress, natural resources, or human resources, in short in various aspects of people's

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[29] Montana, Osbert, Riris Loisa, and Lusia Savitri Setyo Utami, "Masyarakat dan Kearifan Budaya Lokal (Bentuk Pela Masyarakat di Negeri Batu Merah Kota Ambon Pasca Rekonsiliasi)," *Koneksi* 2, no. 2 (2019): 507-514, https://doi.org/10.24912/kn.v2i2.3930.

[30] Lestari, Dewi Tika, and Yohanes Parihala, "Merawat Damai Antar Umat Beragama Melalui Memori Kolektif dan Identitas Kultural Masyarakat Maluku," *Hanifiya: Jurnal Studi Agama-Agama* 3, no. 1 (2020): 43–54, https://doi.org/10.15575/hanifiya.v3i1.8697.

lives.[31] The attitude of tolerance, social work, and even between *Pela* build houses of worship for *Pela's brother*, help *Pela's* brothers when there is a problem, and *Pela's* brotherhood always looks after each other when in overseas lands outside Maluku.[32] This strong bond, as described earlier, will be broader and higher when it has religious or social reasons and will be broader and higher with current administrative roles in enabling solidarity between *Pela* and non-*Pela* groups (indigenous peoples groups). Maluku which is not bound by *Pela* and non-native Maluku community groups).[33]

Even the hope of Muhammad Hamid Pelu as a descendant of *Negri* Hitu Lama conveys his desire to make *Pela* a national model in building ties between diverse cultures in Indonesia because of him in the global constellation. There has been the practice of the concept of twin cities. between cities in each different *Negri* to be able to enhance cultural and economic progress mutually, for Muhammad Hamid Pelu, if the concept of twin cities is Indonesia's relations with its externals, then the *Pela* concept can be a pilot model that is applied internally to Indonesia, between islands, provinces or cities that have diverse cultures and resources, considering the enormous diversity of Indonesia.[34]

The hope of Muhammad Hamid Pelu can be made possible by the emergence of community organizations and *OKP* that try to introduce brotherly relations in this bond outside Maluku such as the *M1R* community organization as an implementation of spreading the spirit of *Pela* through institutionalized instruments on a national scale, for example and has a vision to to realize Maluku youths of one sense,

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[31] Lestari, Dewi Tika, and Yohanes Parihala, "Merawat Damai Antar Umat Beragama Melalui Memori Kolektif dan Identitas Kultural Masyarakat Maluku," *Hanifiya: Jurnal Studi Agama-Agama* 3, no. 1 (2020): 43–54, https://doi.org/10.15575/hanifiya. v3i1.8697.

[32] Hakis Hakis, "Komunikasi Antar Umat Beragama di Kota Ambon," *Jurnal Komunikasi Islam* 5, no. 1 (2015): 98–113, http://jki.uinsby.ac.id/index.php/jki/article /view/73.

[33] Muhammad Farid, "Dialog dan Toleransi Beragama di Kota Ambon: Perspektif Bekas Pejuang Muslim Ambon," *International Journal of Islamic Thought* 9, no. 1 (2016): 44-50, http://www.ukm.my/ijit/wp-content/uploads/2016/06/IJIT-Vol-9-June-2016_5_44-50.pdf.

[34] Interviewed by Researcher, March 03, 2021.

tough, independent, skilled in character and quality to maintain the integrity of the unitary state of the Republic of Indonesia as well as maintain, strengthen the ties of brotherhood among young people, *salam Sarane* based on *Pela Gandong* and with the mission of developing noble character and character, strengthening the ties of brotherhood among youth, greetings means by holding regular meetings, holding Youth activities in the community, as well as participating in helping to serve the community through youth education and training in the community, preserving the artistic and cultural values of the community, also helping in maintain the cleanliness and beauty of the environment, improve performance in both the arts and sports and others. This organization is already widespread outside Maluku, such as; in Bekasi, South Tangerang, Tangerang, North Jakarta, Central Jakarta, Depok, East Jakarta, West Jakarta, Bogor, Bekasi, Jayapura, Timika, and several other regions.[35]

As for student or youth organizations outside Maluku, which bring together students who are not native to Maluku, but who were born in Maluku or have lived in Maluku, these elements are also integrated into the spirit of each individual *Pela*.[36] As stated by a student of the geological engineering faculty at Padjadjaran University, Khilal Khoiri Polanunu who is also a descendant of the *Wakasihu Negri*, which has *Pela* with the *Hatu Negri*, said that he is currently together as well as general chairman of the Maluku regional organization in Bandung called Salawaku Unpad with the basis of *Pela's* spirit for service to the Republic of Indonesia.[37] In this organization, several members of the organization are not even native to Maluku but have been or are currently living in Maluku. In line with this, the argument of Virel

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[35] Dharapos.com, "M1R Salam Sarane Kampanyekan Hidup Damai dan Bagi-Bagi Masker," last modified October 26, 2020, https://www.dharapos.com/2020/10/m1r-salam-sarane-kampanyekan-hidup.html.

[36] Jozef Hehanussa, "Pela dan Gandong: Sebuah Model untuk Kehidupan Bersama dalam Konteks Pluralisme Agama di Maluku," *Gema Teologi* 33, no. 1 (2009): 1-15, https://journal-theo.ukdw.ac.id/index.php/gema/article/view/40.

[37] Interviewed by Researcher, February 14, 2021.

Dzikrullah Dwi Ananta as a student of the University of Muhammadiyah Malang also said that he was also involved in the activities of his regional organization even though he did not have a Fam *(marga)*. However, he still lived in the city of Ambon. It is enough proof that the spirit of *Pela* itself has a universal purpose on a humanitarian basis.[38]

Transformational Model

Previously, it was briefly mentioned regarding Hardiman's refutation of post-secular Habermas and other western thinkers who presuppose reinforcing the public role of religion. Hardiman argues that in Indonesia, religion does not get a meaning that is literally in line with the views of post-secularist thinkers in the West because religion in Indonesia has a strong institutional role, which means Hardiman asserts that religion and even culture have never been expelled or lost their public role in society.[39] Indonesia because since the transition process from pre-modern to the modern era with the phenomenon of globalization, it does not mean that Indonesia is ideologically positioned towards secularism like western countries. However, he still agrees with Habermas in his conception of the 'epistemic attitude', which means the attitude to learn from each other from religion and secular products in a political view of humanity and civility.[40]

Referring to the context of the discussion, namely the Maluku people with their *Pela* concept, this transformational justice model follows the existing proceduralism in Maluku. It is just that this model tries to absorb the abstraction of *Pela's* concept by assuming it lifts it to higher ground. This model is absorbed from Derrida's deconstructivist thought and Jurgen Habermas's dialectical discourse theory. This model

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[38] Interviewed by Researcher, March 08, 2021.

[39] Yunus Rahawarin, "Kerjasama Antar Umat Beragama: Studi Rekonsiliasi Konflik Agama di Maluku dan Tual," *Kalam* 7, no. 1 (2013): 95, https://doi.org/10.24042/klm.v7i1.451.

[40] F. Budi Hardiman, *Demokrasi Deliberatif: Menimbang 'Negara Hukum' dan 'Ruang 'Publik' dalam Teori Diskursus Jürgen Habermas* (Yogyakarta: Kanisius, 2009).

presupposes that the pre-political ethno-religious view of justice can and must be transformed.[41]

From the perspective of discourse theory, the pre-political view with the assumption of justice is transformed towards social symmetry. However, from the deconstructivism perspective, the pre-political view with the assumption of justice leads to social asymmetry. Pre-political with its assumption of justice leads to social dimension (discourse theory), which means equality of citizens in public communication to make public decisions (justice as social equality). Then justice also Hardiman used a deconstructivist view said that "justice is a concern and an unlimited responsibility to listen to others in their differences."[42]

That is justice as absolute inequality. So transformational justice is an attempt to meet the demands of equality and an appropriate attitude to pluralism for ways of life in contemporary society. This model does not block ethno-religious pre-political views but instead takes this view as the starting point for public communication. This model also views that each or every ethnic or religion in its different (deconstructivism) has an equal status regarding communication rights in democracy (discourse theory), by prioritizing communication rights over the rights of absolutist collectivist identities, will create conditions where the differences are in the equality of rights in communication to debate, criticize and even defend their pre-political views on justice, even though the particular group is exclusive.

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[41] F. Budi Hardiman, *Seni Memahami Hermeneutik dari Schleiermacher Sampai Derrida* (Yogyakarta: Kanisius, 2015).

[42] F. Budi Hardiman, *Demokrasi dan Sentimentalitas: Dari "Bangsa Setan-Setan", Radikalisme Agama Sampai Post-Sekularisme*.
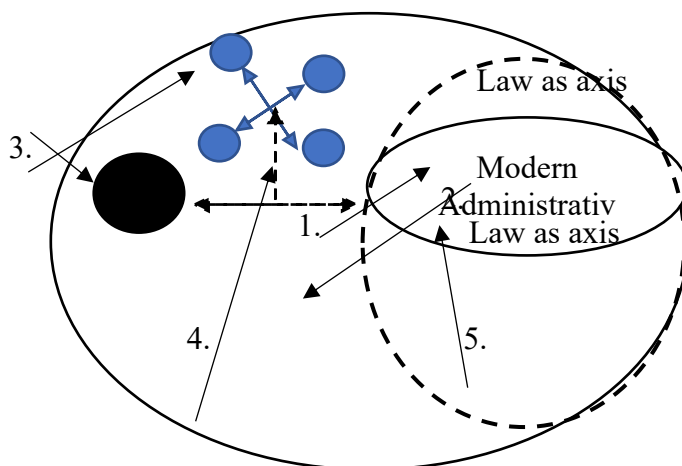
Information :
1) The results of the deliberation of the communicative actions of the participants from their respective *Lebenswelt* to the system
2) Modern administrative systemic action (Rational-Aimed Action and Strategic Action) from the system to *Lebenswelt*
3) Various social groups with particular socio-cultural *Lebenswelt* horizons as well as social asymmetry: different
4) The relationship between social groups enabled by *Pela*, religion, and law as potential social symmetry: communicative practice
5) Law as seat belt, transformer, and shaft for *Lebenswelt* exchange and system

As we have seen, the basic consensus is the *Pela* oath to people who apply the *Pela* concept by assuming social equality or symmetry based on the normative validity of different countries in the different pre-political views of justice by countries that apply the *Pela* concept.[43] The principles of equality between countries that are made possible by

[43] Roubrenda N. Ralahallo, "Kultur Damai Berbasis Tradisi Pela dalam Perspektif Psikologi Sosial," *Jurnal Psikologi* 36, no. 2 (2009): 177–88, https://doi.org/10.22146 /jpsi.7894.

the existence of customary oaths over the two countries also presuppose that communicative praxis is prioritized over partial collective rights. Moving on from the limited basic consensus among parties bound by customary oaths, the previous discussion has also examined how these ties impact on other social groups. It was found that there were impacts such as the potential rationalization of social, legal, and even economic structures rooted in *Pela* and their relations with the government and other social groups, the post-secular potentials in the internal logic of the Moluccan society being increasingly evident in this regard.[44]

However, the role of the government itself is also very possible to create an epistemic situation for the people of Maluku. Then from what has been explored shows that the role of government as a subsystem of the system in modern society is also linear in this regard. This argument is affirmed by the statement that government with systemic action that refers to a system of action (law) allows various social groups to act epistemic in epistemic situations. Even with the previous tragedy, the government's role was also considered good when bringing together two community groups in Malino for the Malino II agreement with the basic premise of the spirit of *Pela*.[45]

Referring to Habermas's thesis related to the role of law as the axis between *Lebenswelt* and the system, in Maluku society, among its various social groups with the current administration, modern law presupposes as a system of action for the realization of the harmony of rational systemic actions aimed at communicative actions of various social groups. It is made possible by the institutionalization of this socio-cultural life-world phenomenon by looking at the introduction to local wisdom as stated in article 1 paragraph 30 of Law no. 32 of 2009, which states that local wisdom is noble values that apply in the life of the

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[44] Yuli Setyowati, "Tindakan Komunikatif Masyarakat 'Kampung Preman' dalam Proses Pemberdayaan," *Jurnal ASPIKOM* 3, no. 1 (2016): 16, https://doi.org/10.24329/aspikom.v3i1.96.

[45] Anju Nofarof Hasudungan and Lianda Dewi Sartika, "Model Pendidikan Perdamaian Berbasis Kearifan Lokal Pela Gandong Pada Pembelajaran IPS Pasca Rekonsiliasi Konflik Ambon," *Indonesian Journal of Social Science Education (IJSSE)* 2, no.1 (2020): 20-32, https://doi.org/10.29300/ijsse.v2i1.2658.

community to, among other things, protect and manage the environment sustainably. The same article also explains the existence and essence of community and ecosystem relations bound by specific noble values.[46]

In the concept of deliberative democracy by Hardiman, Habermas asserts that the system must be firmly anchored to the *Lebenswelt*. It means that a modern administrative system must be assumed to have a local wisdom style. The practice of noble values can be limited to certain territories and moments.[47] Because with the potential for noble values from *adat* which basically contains universal values, it can be seen from the practice of noble values in areas other than Maluku, which is shown in the research of the *Bunaken* community and the Balinese people successfully managing the environment and its ecosystem with their local wisdom. The *Pecalang* in Bali did not end there being successful in securing the PDIP congress, the *Madurese* community resolved the *carok* incident with the involvement of *kiai* and *tengka* squirrels in a culture of deliberation to resolve problems. Moreover, even the people of *Keboromo* use their local wisdom to solve the corruption problem in their village. Communities in *Bantaeng*, *Pinrang*, and *Gowa* use their local wisdom to help the police deal with crimes in their area. Furthermore, in line with this, researchers related to *Pela* also claim that *Pela* has power over noble values to lead to peace and even progress.[48]

Law which is part of a cultural product, cannot be assumed as a building of regulatory norms solely made by the state because the law as a system of action also shows its functionality as a social control system to create social order and maintain order in ordinary life. We can

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[46] Anwar Nuris, "Tindakan Komunikatif : Sekilas Tentang Pemikiran Juergen Habermas," *Al-Balagh: Jurnal Dakwah dan Komunikasi* 1, no. 1 (2016): 39, https://doi.org/10.22515/balagh.v1i1.45.

[47] AbidinWakano, "Nilai-Nilai Pendidikan Multikultural dalam Kearifan Lokal Masyarakat Maluku," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 4, no. 2 (2019): 26, https://doi.org/10.33477/alt.v4i2.1006.

[48] Anju Nofarof Hasudungan and Lianda Dewi Sartika, "Model Pendidikan Perdamaian Berbasis Kearifan Lokal Pela Gandong Pada Pembelajaran IPS Pasca Rekonsiliasi Konflik Ambon," *Indonesian Journal of Social Science Education (IJSSE)* 2, no.1 (2020): 20-32, https://doi.org/10.29300/ijsse.v2i1.2658.

see this characteristic in our *Negri*, which is characterized by autonomy, with the implementation of regional autonomy, which impacts the rise of noble values for the potential of regional development and the political and legal aspects. This kind of awareness is also said to impact national development. Therefore, the cultural frame must be filled with legal objectives.[49] Multiculturalism must be present in the system's mind when making development policies to understand the wishes of the community and, at the same time, direct legal development to a better goal. This form of communicative action becomes legitimacy for systemic action in its rational-purposeful action, deliberative democracy.[50]

Chapter IV, related to the mechanism of traditional or social institutions according to Law no. 7 of 2012 concerning the handling of social conflicts, is regulated in Article 41, about community involvement with traditional or social institutions to take part in conflict resolution.[51] Then in the Maluku Provincial Regulation No. 16 of 2019 concerning the arrangement of customary villages allows the cultural framework as legal objectives which have the scope in article 3, namely: a) the establishment of a traditional village; b) customary village administration; c) customary village authority; d) procedures for the implementation of customary village authority; e) guidance and supervision; and f) funding.

With authority stated in Article 10, namely: a) governance arrangements and implementation based on the original structure; b) regulation and management of *ulayat* or customary territory; c) preservation of the socio-cultural values of the traditional village; d) settlement of customary disputes based on customary law applicable in traditional villages in areas that are in line with human rights principles

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[49] Arif Setiawan, "Konsep Ruang Publik Menurut Jürgen Habermas," *Repository UIN Sunan Kalijaga* (2015): 1-80, http://digilib.uin-suka.ac.id/id/eprint/19211/2/08510001_bab-i_iv-atau-v_daftar-pustaka.pdf.

[50] M. Pusey, *Habermas: Dasar dan Konteks Pemikirannya* (Yogyakarta: Resist Book, 2011).

[51] UU No. 7 Tahun 2012, *Undang-Undang Tentang Penanganan Konflik Sosial.*

by prioritizing settlement by deliberation; e) holding a peace session for the customary village court following the provisions of the legislation; f) maintenance of peace and order in the traditional village community based on customary law applicable in the traditional village, and g) development of customary law life in accordance with the socio-cultural conditions of the village community.[52]

Then in article 13: (1) the Governor conducts guidance and supervision of the implementation of traditional village government. (2) The guidance and supervision referred to in paragraph (1) includes: a. preparation of district or city regulations governing villages; b. regencies or municipalities in the context of providing village fund allocations; c. increasing the capacity of village heads and village officials, village consultative bodies, and community institutions; d. village government management; e. acceleration of village development through financial assistance, mentoring assistance, and technical assistance; f. provide technical guidance in certain fields that the district or city government cannot provide; g. carry out an inventory of provincial authorities carried out by the village; h. stipulation of the draft district/city regional revenue and expenditure budget in village financing; i. village area arrangement; j. assist the government in determining the customary law community unit as a village; and k. stipulation of regency or municipal bum village arrangements and inter-village cooperation institutions. (3) The regional government may delegate the guidance and supervision to the regional apparatus. (4) The Regional government shall empower the community with assistance in planning, implementing, and monitoring the development of villages and rural areas. (5) The authority for supervision and guidance, as referred to in paragraph (1) is carried out based on the laws and regulations.

The stipulation of the *Negri* in article 3, namely the *Negri* that is within the city of Ambon is a customary law community formed by history and origins, local customary law that existed before the formation of the Republic of Indonesia and recognized in the

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[52] Perda Provinsi Maluku No. 16 Tahun 2019, *Peraturan Daerah Tentang Penataan Desa Adat.*

government system of the Republic of Indonesia. Even though they experienced ups and downs due to past government policies, Ambonese community activities still reflected the values and norms of indigenous people with the following characteristics: 1. They have traditional institutions (*Saniri, Soa,* and so on); 2. Have a domestic forest area; 3. Has traditional symbols (*Baileo* and so on); 4. Have a magical religious relationship with the environment and interactions between individuals and groups; 5. Having certain traditional ceremonies or rites; 6. Have a native language that can be used in traditional ceremonies or particular gatherings; 7. Have native descendants who have controlled the *petuanan* area for generations; and 8. Have rules that can regulate the relationship between individuals and groups and the surrounding environment. The state's determination in Ambon city in the Ambon City Regional Regulation is an effort that needs to be appreciated because it must be understood as an effort to protect and respect the customs and cultural value systems owned by the Ambon city, indigenous people.[53]

We can see how modern law and administration recognize the existence and potentials of traditional institutions or social institutions. Moreover, in this context, what is still used or still trusted by the people of Maluku today is *Pela*.[54] As a social system, the Maluku culture people contain the spirit and fundamental values of living together. Therefore, regional autonomy and laws focused on the cultural frame and the roles of local values in national development allow deliberation of the particular worldview between those who have *Pela* and those who are not, rationalizing *Lebenswelt*.[55]

The fact that the system of action or law is focused on the cultural frame articulates the rational boundaries between *Lebenswelt*

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[53] Peraturan Daerah Kota Ambon No. 8 Tahun 2017, *Peraturan Daerah Tentang Negri.*

[54] I.H. Wenno and Wilma Akihary, "Kebutuhan Model Budaya Pela Gandong Berbasis Pembangunan di Provinsi Maluku," *LiNGUA: Jurnal Ilmu Bahasa dan Sastra* 5, no. 2 (2010): 128-33, https://doi.org/10.18860/ling.v5i2.626.

[55] F. Budi Hardiman, *Melampaui Positivisme dan Modernitas* (Yogyakarta: Kanisius, 2003).

and the system, which also means rationalization of *Lebenswelt* and prioritizing communicative praxis over an individual, collective rights as we have seen that the birth of Hardiman's transformational justice model aims as an ideal model for post-secular phenomena in Indonesia, which is being globalized without eliminating or blocking the various particular worldviews in it. The phenomenon in Maluku society is in line with Hardiman's model, where post-secular phenomena are defined as a solid sacramental ratio and complex networks of which can communicate for the orientation of mutual understanding. *Pela* enables increasingly rational work relationships, communication relationships, and power relations.[56]

Conclusion

From the phenomena raised in this study, we depart from the thoughts of Habermas and Hardiman regarding the potential post-secular society in Indonesia. Habermas and Hardiman have differences in socio-historical aspects related to ethno-religious, which have long been rooted in one territory with the phenomenon of ethno-religious returning to other territories. The efforts of Hardiman tend to be careful with liberalism because it avoids hypocritical actions by the principle of neutrality. Therefore, he offers a transformational model as political justice that departs from the communicative actions of participants with various worldviews.

Indonesia is a multicultural *Negri* which even institutionally, religion or ethnicity has a decisive public role and the brunt of globalization on the other side. Maluku society as a different worldview in Indonesian multiculturalism also has diverse worldviews in its internal logic. Therefore, by borrowing the views of Habermas and Hardiman by transforming them into; the relationship between groups of people who are united by a sacred oath *(Pela)*, the relationship between community groups who do not apply this concept, and the relationship between the government and various social groups, we finally find these relations confirming the internal logic of the people in

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[56] F. Budi Hardiman, *Demokrasi Deliberatif: Menimbang 'Negara Hukum' dan 'Ruang 'Publik' Dalam Teori Diskursus Jürgen Habermas*.

Indonesia. Maluku has excellent potential towards post-secularity on a national or global scale. These are the facts of how civilization in Maluku is moving towards rationalization of its development, showing that *Lebenswelt* can maintain community solidarity to participate in communicative practices between subjects. Modern law and administration can maintain their rational boundaries.

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