

THE RELATIONSHIP BETWEEN COMPLIANCE WITH CULTURAL LEADERS AND COMMUNITY HATE ADONARA, EAST NUSA TENGGARA AGAINST OTHER TRIBE

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ABSTRACT

Adonara is one of the villages in the province of East Nusa Tenggara which is closely tied to customs, as well as obedience to tribal leaders. In Adonara village, conflicts often occur due to land disputes and social jealousy between the two tribes, namely the Lewobunga and Lewonara tribes. Theoretically, conflicts between groups can generate negative emotions, namely anger, resentment, and hatred. One of the factors that is thought to be related to hatred is obedience to someone who holds authority, in this case, the chief of the tribe, even though the order given is not in accordance with the norms in society. The research objective was to determine the relationship between obedience to cultural leaders and the hatred of the people of Adonara, East Nusa Tenggara towards other tribes. The sampling technique used purposive sampling technique. The research subjects were 200 people of Adonara, East Nusa Tenggara who were at least 18 years old, their father came from Adonara, the research subjects were in Malang and in various Adonara regional organizations in Sukun, Malang. Data were collected using the Submissiveness To Organizational Authority Scale (SOAS) and The Triangular Hate Scale (THS). Pearson's product moment correlation test shows that there is a very significant positive relationship between adherence to cultural leaders and hatred, which means that the higher the adherence to cultural leaders, the higher the hatred.

Keywords: Compliance, Cultural Leaders, Hatred, Adonara.

PRELIMINARY

Adonara Village is part of the East Flores Regency, East Nusa Tenggara. In general, the Adonara people firmly adhere to their traditions and customs. They are very obedient and obedient to customary traditions, so that the social institutions inherited from their ancestors from time immemorial are still maintained and are in effect today. Two villages on the coast of East Adonara were led and controlled by 3 kings, namely Raja Terong, Raja Adonara who lives in Sagu, and Raja Larantuka. These three kings have Kapitan Pulo Pegawe Lema (tribal chiefs) in their respective villages. Under Kapitan Pulo Pegawe Lema, there is Ana Koda (a kind of shaman, whose role is to perform traditional rituals), under Ana Koda there is the War Commander (the executor of traditional rituals on the battlefield).

In the village of Adonara, in each tribe there is a chief. Apart from tribal chiefs, there are also groups of people who play a role in the customary government system, namely the aristocracy or in Lamaholot language called Ata Kebelen. The tribal chief plays a role in traditional ceremonies, imposes customary sanctions, and other matters of a more spiritual nature. Meanwhile, the Ata Kebelen usually hold the reins of government power (such as the hamlet head, village head, village head or sub-district head). There is a good relationship between the two of them and they do not overstep each other's authority. In the life of the Adonara tribe,

there is a tradition that is adhered to by the Adonara people, namely the tradition of sparring war, which is a tradition of resolving ulayat disputes which is believed to prove historical truth. If there is a victim on the battlefield, it is believed that they have a mistake by custom. The Adonara people have various types of culture that can shape the nature and character of the local community as well as a means of creating unity and integrity (Kompas.com, 20 November 2012).

Cultural conflicts often occur in East Nusa Tenggara Province, where in general the socio-cultural conflicts in NTT are land disputes, which cause great hatred between ethnic groups or community groups. One of the phenomena of hatred that occurs among cultural tribes is the story of the fight between the Lewonara and Lewobunga tribes on Adonara Island, East Flores Regency, NTT which still adorns the front pages of a number of local print media published in Kupang, the capital of East Nusa Tenggara Province. The story of the fighting between two tribes in the area of East Adonara Subdistrict originated from the claim of ownership of the customary land which has been occupied by residents of the Lewobunga tribe. The Lewonara tribe continues to claim that the land occupied by the Lewobunga tribe to build settlements and farming belongs to them. This claim was not accepted by the Lewobunga tribe. How to prove the truth of land ownership rights, namely the way to find the truth is through bloodshed (Kompas.com 20 November 2012).

Conflict and also enmity between people and between groups are basic negative emotions, besides that there are several other negative emotions such as anger, slander, disgust towards other people or groups, and one of them is hatred, all of which can be generated as a reaction to events that occur. unpleasant, namely when the actions of others are considered negative, intentional, immoral or evil (Rozin, 2013). In general, hatred has been defined as an emotional attitude (Ekman, 1992) or a form of anger and a motive to devalue others (Frijda, 1987). Resentment develops when people mistreat, humiliate or do something that is deliberate and becomes an obstacle to other people's goals.

According to Ray & Van (2014) there are three theoretical approaches that explain the spread of hatred, the first relates mainly to socioeconomic status, the second relates to cultural identity, and the third focuses on the general attributes of society. According to Sternberg (2005) hatred consists of three components, namely 1) intimacy (which is related to rejection and disgust), 2) passion as a result of threats expressed in anger and fear and 3) devaluation.

One of the causes of hatred is obedience to dreaming. Compliance is related to obedience to authorities and rules. Compliance with the rules was first published by Milgram in 1963, one of several well-known psychological experiments in the 20th century. From the results of his research it was found that obedience arises because of the desire of the executor of the command to conform, and is also based on the need to be what he expects. environment and the reactions that arise in responding to the demands of the existing social environment (Milgram, 1963). In Migram's research, it is concluded that strong leadership can encourage people to lose their morals and intellect (Reicher, Haslam, & Rath, 2008).

Compliance usually relates to leaders, where in a group members must respect and listen to the leader (Matulesy, A & Agung, 2014). Leadership broadly includes the process of influencing in determining organizational goals, motivating follower behavior to achieve goals, influencing to improve the group and its culture. According to Rivai (2003) Leadership is an activity to influence, organize, move, direct or influence other people or subordinates to carry out something in order to achieve goals. In this case, the Adonara people are very upholding the

traditions and customs. They are very obedient and obedient to traditional traditions, so that the social institutions inherited from their ancestors from time immemorial are still maintained and are in effect today and the cultural leaders of the Adonara people are the customary chiefs or tribal chiefs who are the most respected people by their indigenous communities and are considered to be able to resolve disputes Adat because they understand the customary law (Kompas.com, 20 November 2012). Based on the results of interviews with several Adonara people, in carrying out a sparring war, there must be approval from the customary leader. When the customary leader has issued the order to wage war, the members immediately carry out, because the customary leader has full power. And some of them said that in Adonara they were very much tied to very high customs so that some activities or events carried out there were customary and some diseases could also be healed with traditional events.

On this occasion, the researcher wanted to research about "The Relationship Between Compliance with Cultural Leaders and Hatred of the Adonara Community, East Nusa Tenggara Against Other Tribe".

METHOD

This study uses a quantitative correlation approach, namely research that examines whether there is a relationship between the variable (X) and the variable (Y) that will be examined. The population in this study is the indigenous people of Adonara. After determining the population of this study, the research sample was determined using purposive sampling technique, with a sample of 200 people. The purposive sampling technique is a sampling method that is carefully selected so that it is relevant to the structure of the study, where the sampling of people selected by the observer according to specific characteristics and certain characteristics (Indria, 2014), so that the sample in this study is the indigenous people of Adonara. who is at least 18 years old, his father comes from Adonara, the research subject is in Malang and is in various Adonara regional organizations in Sukun, Malang.

The tool used to measure compliance (Obedience) to cultural leaders is the SOAS (Submissiveness To Organizational Authority Scale) scale from Altemeyer, (1981). There are three indicators of the aspect of obedience to cultural leaders, among others "(1) Authoritarian filing focuses on the extent to which a person carries out the will of authority. (2) Authoritarian aggression refers to an individual's judgment about the level of hostility and punishment that can be received for violating. (3) Conventionalism involves individual loyalty to social norms and conventions. Meanwhile, the tool used to measure hatred is The Triangular Hate Scale (THS), with three indicators, namely disgust, anger and devaluation. This is a Likert scale. A multimethodal trait analysis revealed relatively good construct validity (Weis, 2005). This scale was published in "The Nature of Hate" by Robert J. Sternberg and Karin Sternberg in 2008. It does not require special training to manage the scale, and it is considered safe.

From the results of the validity and reliability test, a measure of compliance with cultural leaders and hatred. From the scale of compliance with cultural leaders of 10 items it is stated that all items are valid and can be used for research with total item correlations ranging from 0.576-0.789 and having a reliability of 0.890, likewise the hate scale of 20 items stated that all items are valid and can be used for research with correlation Total items ranged from 0.451-0.807 and had a reliability of 0.936. Validity uses expert judgment.

DISCUSSION

From the research conducted, it is known that there is a very significant positive relationship of adherence to cultural leaders with hatred ($r = 0.194$; $p < 0.05$, $p = 0.006$). This shows that the higher the adherence to cultural leaders, the higher the hatred, conversely, the lower the obedience to cultural leaders, the lower the hatred. The results of this study are reinforced by the factor of compliance with cultural leaders, namely according to Kamal (2005) states that causing compliance is by increasing pressure on individuals to display desired behavior through rewards, punishments, and threats. With rewards and punishments, members of the community will always obey orders and carry out their duties as well as possible so that they are avoided. In addition, according to Sternberg & Sternberg (2008), factors that influence hatred include social pressure to act, emotional reasoning, fear of disobeying strong orders from others and false beliefs instilled by leaders.

When a person or group obeys a leader's orders they lose their perspective and follow orders without thinking this can lead to conflict and become resentful. The root of crime or hatred is not only thoughts of cruelty, resentment, jealousy, but rather blind obedience to the systems and rules governed by someone who holds full authority, which is not accompanied by a critical or reflective attitude (Seyla, 2000). Great leadership makes someone lose their morale and intellectuality (Reicher et al., 2008).

Based on the results of the different tests of compliance and hatred between women there is no difference, but based on the mean or mean, male obedience and hatred is higher than women by 25.35 this shows that the adonara society between women and men has obedience and hatred is different because in traditional events men put forward more than women and in terms of conflict or war men play an important role and go directly to the field. This is related to toeri from Naulu (2002) which states that the concept of power in patriarchal culture is a male expression of the 'determinant'. So that each man reflects this power to other societies, father to children, husband to wife, older brother to younger siblings, and the highest king to his people. So that in every conflict men are put forward.

Tend to be moderate with a presentation of 58.5% but have a high tendency to hate with a presentation of 70%. Based on the age range difference test, the hatred variable did not have a difference based on the age range, while the adherence variable had a difference based on age. This subject is mostly adolescents around 18-22 years. In adonara society, adolescents only follow what has been passed on by their parents when obeying the chief, their children will also follow it. So in this case the parents obey the tribe directly, while the adolescents or their children indirectly. This is supported by Dror's (2016) research that adolescents and children learn to love and hate from their parents, by doing things like this, they will find a safe place in society. Teach love for the country and hatred for enemies by increasing vigilance and determination to face the enemy. In addition, the lowest subjects based on the mean in terms of obedience and hatred are those aged 28-32 years, this is because these subjects have been unlucky for a long time and rarely return to Adonara.

CONCLUSION

The results of the study show that the hypothesis is accepted, which means that obedience to cultural leaders has a positive relationship with hatred, which means that the higher the obedience to the cultural leader, the higher the hatred.

SUGGESTION

With this research, it provides knowledge and information for the general public about how to comply with tribal leaders with hatred in the Adonara community, NTT. This research can also be useful for subjects to be able to emulate cultural leaders who can direct and lead well and also as leaders can be role models for their communities and can resolve existing conflicts. The concrete implication of this research is for the police to conduct socialization related to laws in Indonesia, both to tribal leaders and the community that fighting or killing in Indonesia is prohibited, in addition to schools and education to provide socialization through school learning about conflict resolution programs without violence among adolescents. This research can also be used by further researchers to examine the concept of culture that exists in society and can develop existing measurement tools and compare the obedience to direct and indirect leaders.

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