The Function of Saniri as a Means of Controlling Village Development

Elsina Titaley[1,*], Abubakar Muhammad Nur[2], Christwyn Ruusniel Alfons[1]

[1]Department of Sociology, Faculty of Social and Political Sciences, University of Pattimura, Jl. Ir. M. Putuhena, Kec. Teluk Ambon, Kota Ambon, 97233, Maluku, Indonesia
[2]Department of Sociology, Faculty of Social and Political Sciences, University of Muhammadiyah North Maluku, Jl. KH. Ahmad Dahlan No. 100, Sasa, Kec. Ternate Sel, Kota Ternate, 97712, Maluku Utara, Indonesia
[*]Correspondence e-mail: titaleyelsina2017@gmail.com

ABSTRACT

The saniri institution is a traditional governance body in Maluku, particularly in Central Maluku, responsible for formulating village (negeri) programs, drafting regulations, electing the village head (raja), and overseeing the negeri government's implementation of development initiatives. Despite its long-standing role and adherence by indigenous communities, concerns have emerged regarding its effectiveness in governance oversight. This study examines the implementation of the saniri's control function in overseeing development projects in Lumoli Negeri, West Seram Regency. Employing qualitative research methods, findings reveal that the community, as represented by key informants, expresses dissatisfaction with the saniri's supervisory role. Many perceive that development efforts have failed to meet expectations due to the saniri's lack of oversight, resulting in underutilized infrastructure and facilities. This study seeks to identify the underlying factors that hinder the saniri's ability to perform its control function and explore strategies to strengthen its governance role. Enhancing the saniri institution's effectiveness is crucial to ensuring that village development initiatives are successfully implemented and fully utilized by the community.

Keywords: overseeing function, saniri, rural development, negeri

INTRODUCTION

Structured customary institutions with their functions in indigenous peoples result from socio-cultural construction in that society. Therefore, in-depth cultural values become guidelines, direction, and spirit for that community. Sociological studies of structures and their functions, in general, should use sociological theories, namely functional, structural theories, and theories of culture (Nurhadi et al., 2022). Structural-functionalism is an early form of systems thinking that emerged in the 1800s out of the works of French and British sociological philosophers Comte, Spencer and Durkheim who explored and developed the application of the biological metaphor to understand society (Potts et al., 2016). Their work was particularly focused on explaining order and stability of social systems, emphasizing concepts of systemic needs, interdependency and socialization (Izadi et al., 2020). In the early 1900s, British anthropologists Radcliffe-Brown (1935) and Malinowski (1922) further developed and applied the sociological construct of structural-functionalism in anthropology as a means of framing ethnography and overcoming the limitations of diachronic approaches to understanding change (Okafor, 2021). During this time period, similar to theorists in structural-functionalism, theorists at the Chicago School of sociology were also suggesting that social life cannot be understood without first understanding the interactions of actors within temporal and spatial contexts (Staubmann, 2021).

In addition, social phenomena can be treated as dynamically interdependent variables. In other words, each group or institution fulfills a particular function and survives because it is functional. Functional analysis studies the structural elements of a social system to show how they contribute to the integration or disintegration of the system in reverse by fulfilling or failing to fulfill some need or set of needs of the system and to show how this contribution impacts the existence of the elements in the system. Thus, system-maintaining consequences are related to established norm patterns of functional specificity, affective neutrality, and group orientation and performance. In contrast, system-disrupting consequences are related to the opposite of established patterns. This perspective shows society as a system of organized networks of cooperating groups that operate in an orderly fashion according to a set of rules and values shared by most members. In other words, structural functionalists see society as an interrelated system in which each group plays a role, and each practice helps the system to operate (Archibong & Antia, 2014). The experts agree that the primary source of their thoughts comes from the opinion of Comte (the father of sociology). His main opinion is that sociology studies social strata (structure) and dynamics (processes/functions). Structures and functions later become structural-functional. Therefore, in analyzing the results of this study using a structural, functional theory approach, the researcher adheres directly to the opinion of Comte. Furthermore, Ritzer describes that the characteristics of structural functionalism theory are (1) seeing society as moving in a state of balance, (2) each element or every institution providing significant support towards stability, and (3) members of society are informally bound by norms, values, and general morality (Garner, 2019).

This research focused on the structures with their functions in indigenous peoples and looked at these communities' cultural values. These cultural values consist of conceptions that live in most people's minds about things they consider valuable in life (Kaihlanen et al., 2019). Therefore, a cultural value system usually serves as the highest guideline for human behaviour (Ponizovskiy et al., 2019). Systems of human behavior at a more concrete level, such as special rules, laws, and norms, are all also guided by the system of cultural values (Singgalen et al., 2023). As part of the customs and ideals of culture, the cultural-value system seems not to relate to the individuals who are members of the community concerned. Since childhood, cultural values have infused individuals with cultural values in their society, so these conceptions have long been rooted in their souls (Gupta et al., 2023). That is why these cultural values are difficult to replace with other cultural values in a short time. The study formulation's essence is cultural value as a value that is the basis and, simultaneously, creates a spirit or impetus as an expression of the soul manifested in reality. Social culture is a culture that provides its members with various ways of living that are meaningful in all human activities, including social life, education, religion, entertainment, economics, and so on, which includes the public and private sectors (Katrini, 2018). Social culture is to emphasize that it contains shared memories and values and shared institutions and practices (Zarzycki et al., 2023).

A more tangible context is the brotherhood in Maluku society, which needs to be well preserved. Maluku society has given birth to various customary relationships whose sacredness is preserved based on their customs, which are known as the Orang *Basudara* community. The description of *Hidop Orang Basudara*, which is the original nature of the Maluku people, and *Beras Salam-Sarane*, which is the way

of life of Muslims (*Salam*) and Christians (*Sarane*) in Maluku who are the link of *Orang Basudara*, despite differences that show the existence of wisdom and insight, which is not only accepted and preserved, but lived as a virtue in the history of culture and civilization of Maluku children throughout the centuries and generations. It concludes that Orang Basudara culture is the multicultural essence of Maluku that needs to be developed to establish brotherhood, friendship, and cooperation as a dignified way of life in reaching out together for the sake of humanity (Acim & Salenussa, 2019). It is seen in customary institutions that can carry out their functions well. With that approach, the study of traditional institutions and their functions in indigenous peoples is only a tiny part of the study of the culture of these communities. Each institution and its function have a relationship in a system. Traditional institutions with their functions and tasks, including those of customary government, have made indigenous peoples remain in the social order (Verbrugge et al., 2022). It made them survive through various social dynamics (including conflicts, economic problems, and so on) for hundreds or even thousands of years, even though there is no country with rules that regulate and have coercive power. After the country's presence with its various rules, it should provide strong legitimacy for traditional institutions, especially senior institutions, in carrying out the control function on development tasks carried out by the *negeri* government (Titaley, 2018; Titaley & Watloly, 2021).

In the Indian context, they explore the complex relationship between structural functionalism and inequality in education. This study lies in its potential to offer a thorough knowledge of how structural functionalism can clarify the complicated dynamics of the Indian education system. This approach not only explains how societal expectations, cultural norms, and values affect the functioning of education but also points to possible government interventions that could mitigate current inequities. The conditions in India are such that education suffers from many inequalities. Policymakers and stakeholders can work towards creating a more inclusive and equitable educational environment by being aware of the functions and dysfunctions of education. The Indian education system contributes greatly to social integration by fostering a sense of identity and togetherness among different communities by teaching cultural norms, practices, and values (Jyoti Sharma, 2023). In Indonesia, especially Maluku, namely *Negeri* Lumoly, the community feels disappointed with the control function carried out by the state government. In Maluku, the Village/*Negeri* is headed by a Raja (Head of State Government), and the Saniri *Negeri* Board assists the Raja. Based on the Regional Regulation of Central Maluku Regency No. 04 of 2006 concerning Guidelines for Structuring the Saniri *Negeri* Agency, it is stated that: "Saniri *Negeri* is an institution or body that is the embodiment of democracy in the implementation of the *Negeri* Government, functions as a legislative body that together with the Head of the *Negeri* Government (Raja) forms state regulations, supervises the implementation of the duties of the Head of the *Negeri* Government and is a body that assists the Head of the *Negeri* Government in leading the country, according to the duties and authorities it has". In this problem, the community thinks that development is not as expected because the Saniri system does not use its control function, and the community does not even utilize the facilities that have been built. The low attendance rate of Saniri *Negeri* Board members in every meeting has led to the preparation of unresponsive *Negeri* work programs in accordance with the wishes and aspirations of the community. The weak supervision of local revenue sources in the *Negeri* and the lack of concern from members of the *Saniri Negeri* in preserving and maintaining customs, such as the role of the Saniri *Negeri* Board (Tuasamu, 2018).

Development should be a business or a series of planned growth and change efforts carried out consciously towards modernity. To improve the welfare of the community in various aspects, including the development of rural communities, the government has done their best, even providing more excellent space to the village to design the structure of the community. Therefore, autonomy makes the Village Government more flexible in designing and determining development programs that will be implemented according to the needs of the village community. Meanwhile, from the community side, the increasingly transparent management of the village government and the shorter bureaucratic chain are critical since they directly or indirectly give positive effects on the course of village development. With this opportunity, the village government not only takes advantage of DD and ADD but is given the authority to manage village potential so that villages with abundant natural and social potential can accelerate the acceleration of improving community welfare. Even though the regulations are reasonable, in reality, there are many cases found in various areas in Maluku, namely the existence of legal problems to the Court, which befell the village government administrative apparatus. In addition, it results from inappropriate use of funds, which also impacts the village community's uneasy living atmosphere. Conflicts often occur because of the pros and cons between fellow citizens. The government

has conducted various ways to control the implementation of village development with the support of the rules. However, they seem ineffective because village government administrators, as funds (budget) users, are still looking for opportunities to gain personal or group benefits (Corputty et al., 2023).

The existence of a saniri institution that carries out the control function is beneficial because it is a form of local wisdom of indigenous peoples that has been maintained since the community upheld their ancestors. As a traditional institution, the community trusts and obeys the institution in all its functions, including controlling the development of the *negeri*. On the contrary, as members of the saniri, they have a moral and spiritual burden to carry out their work correctly and thoughtfully. Also, it has a legal burden because the existence of a *negeri* saniri institution has obtained its legality through existing regulations. The problems in the community are related to the administration of the *negeri* government, proving that the *negeri* saniri has not effectively carried out its functions to the fullest. This research was conducted to find a new alternative to maximize the effectiveness of the control function by the *negeri* saniri system on the tasks of national development. None of these writings specifically discussed increasing the effectiveness of the control function on development, which resulted in no abuse, people living in a peaceful atmosphere, and increased community welfare. Therefore, this research is considered new and very important. The problem of this research is how to improve the function of *negeri* saniri control on development in Lumoli *Negeri*, West Seram District, and West Seram Regency. This research's urgency was to find the cause of the absence or lack of control functions as well as to find new alternatives for the proper implementation of the control functions by *negeri* saniri for development in the *negeri*. Control is a supervisory action accompanied by corrective actions (Bhusan et al., 2022). Furthermore, Ressler et al., (2021) reveal that the higher the level of awareness of one of the community institutions, such as churches, schools, and local organizations, the less likely it is for it to commit deviations. Data for 2020 places Indonesia as the third most corrupt country in Asia through monitoring the Global Corruption Index Monitoring Agency, Transparency International. The first position is occupied by India, followed by Cambodia (Media Merdeka.Com: Thursday, November 26, 2020, Times Indonesia Jakarta, December 1, 2020). It can be evidence that control over the implementation of development is not carried out correctly.

Prior to the presence of the country, all *negeri* (villages) in Maluku, on average, especially in Central Maluku, were familiar with the saniri institution, as a legislative body at the *negeri* level, in addition to other customary institutions regarding the *negeri* saniri customary institutions, there have been many scientific writings related to them (Suharno & Milwan, 2020; Laturette et al., 2021; Hammar et al., 2022). These writings only normatively reveal state saniri institutions and their duties. None of these writings specifically discuss increasing the effectiveness of the control function by the state government in controlling development, so that abuse does not occur, which results in the people of the country being overwhelmed by a dissociative social atmosphere. On the other hand, if the function of controlling development in the country can be carried out correctly by the country's saniri, then the lives of the people in the country will be in an associative social condition which will result in the people in the country living in a peaceful atmosphere and increasing social welfare. Therefore, this research is considered new and very important. The problem of this research is how to improve the function of Saniri state control over development in the country. The urgency of this research is to find the causes of the absence or lack of a control function and to look for new alternatives for implementing the control function by state officials for development in the country.

METHODS

This study employs qualitative research methods to explore social dynamics in Lumoli Negeri, West Seram Regency. By engaging directly with the community, the researcher gains firsthand insights into their experiences, perspectives, and interactions. According to Sugiyono (2012:32), qualitative research examines phenomena holistically, considering not only research variables but also the broader social environment, including places, actors, and activities that interact in synergy.

The study was conducted in Lumoli Negeri, with key informants selected based on their knowledge and role in the Saniri institution and local governance. These informants included members of the Saniri, community leaders, the Head of Negeri Saniri, local government officials, traditional elders, and some residents familiar with customary law and governance. Their insights were crucial in identifying factors that hinder the Saniri from effectively overseeing village development and in exploring potential solutions to enhance its governance role.

Data collection methods included interviews, observations, and document analysis. Interviews were conducted openly using a snowball sampling technique, beginning with general community members and progressing to key stakeholders. This approach ensured a comprehensive understanding of the research topic. Informants provided detailed responses aligned with pre-prepared interview guidelines.

To maintain focus, the research scope was clearly defined, ensuring that interviews and data collection remained relevant to the study's objectives. As emphasized by Usman & Akbar (2008), establishing a clear research focus helps determine which factors fall within the study's scope and which do not, enhancing the accuracy and relevance of findings. Accordingly, the following table presents the focuses of this study, their respected indicators, and methods for data collection.

Table 1. Research Indicators

Focuses	Indicators	Methods of collecting data

Saniri Institute; process of formation and function.	1. The process for the establishment of a saniri institution:
	  a. Whether through meetings or other means. Who invited and who chaired the meeting.
	  b. Which elements were invited, and did all of them have the right to vote and be elected?
	  c. How was the selection process?
	  d. What terms/criteria were used to be selected?
	2. The function of national saniri:
	  a. What is the function of *negeri* saniri?
	  b. Are there any provisions governing this function, or has it been practiced from generation to generation?
		Interview, observation and documentation

The public's response to the control function by the *negeri* saniri system on development.	1. The involvement of *negeri* saniri in controlling the determination of development plans. 2. The involvement of *negeri* saniri in controlling the implementation of development. 3. The attitude of the community towards the control function by the *negeri* saniri	Interview, observation and documentation

The indicators referred to have been used as test tools or research measuring tools according to the research problems being carried out.

To maintain the integrity of the research, data validation follows the criteria outlined by Whittemore et al. (2001). Credibility is ensured by verifying multiple sources to establish confidence in the findings. Transferability is considered by assessing the extent to which the results can be applied to other settings. Dependability is achieved through systematic and consistent research procedures, while confirmability emphasizes the objectivity and accuracy of the collected data. These validation techniques strengthen the trustworthiness of the study's conclusions.

The study relies on various data sources to gain a comprehensive understanding of the subject matter. According to Lofland, as cited by Moleong (2014), qualitative research primarily derives its data from words and actions, with additional materials such as documents and records serving as supplementary sources. Key data sources include individuals directly involved in governance and community affairs, observed activities that provide context to verbal information, locations where governance-related events take place, and archival documents that serve as historical records of decision-making and policy implementation.

Data collection is conducted through multiple techniques, including in-depth interviews, structured and unstructured, guided by predetermined themes while allowing flexibility for emerging insights. Observations, both structured and participatory, contribute to a more nuanced understanding of the dynamics within the community. Additionally, documentation analysis helps triangulate information obtained from interviews and observations, further enhancing the depth of the study.

The data analysis process is carried out systematically, beginning with familiarization through reading and reviewing materials, followed by transcription and organization of interviews and field notes.

Coding is then applied to identify recurring themes and patterns, facilitating the exploration of relationships between different categories. The study integrates theoretical perspectives to interpret the findings and validate them against existing knowledge. Ultimately, conclusions are drawn, and a comprehensive report is compiled, incorporating direct excerpts from interviews where relevant to support key arguments. Following the framework proposed by Rahman (2016), this approach ensures that data are methodically examined, leading to meaningful and reliable interpretations of the Saniri institution's governance role.

The data analysis technique in this study used an interactive model of data analysis according to Miles & Huberman, which is shown in Figure 1.
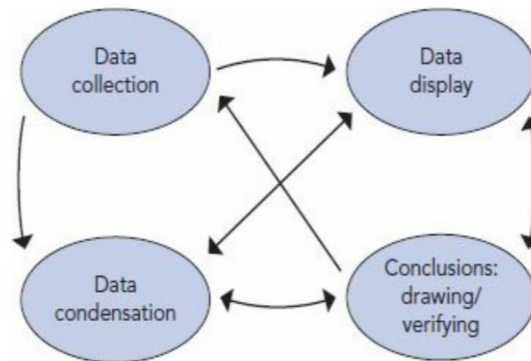

Figure 1. Interactive Model

RESULTS AND DISCUSSION

Historical Context, Legislation, Structure, and Roles

Saniri *negeri* is one of the social capitals of indigenous peoples. It buffers indigenous peoples for generations to survive before the country and its regulation exist. However, this institution began to be reactivated after the issue of the Maluku Provincial Regulation Number 14 of 2005 concerning the Re-determination of the *Negeri* as a unit of Indigenous Law Communities within the Maluku Province Government Area, Central Maluku Regency Regional Regulation Number 04 of 2006 concerning Guidelines for Structuring the *Negeri* Saniri institution and the existence of Law Number 6 of 2014 concerning Villages which has opened up space for the revival of traditional institutions. Some people also consider that the Saniri Board formed so far is not purely through a customary mechanism but is an appointment of the closest people to the father of the King (Head of the *Negeri* Government). Members of the Saniri *Negeri* Board are also considered inconsistent with any regulations or policies that have been produced. As a result, many *Negeri* Regulations are ineffective. The existence of distrust between members of one another causes the implementation of the function of the Saniri *Negeri* Board not to run optimally (Acim & Salenussa, 2019).

In the Regional Regulation of Central Maluku Regency Number 04 of 2006, it is determined that "*Negeri* Saniri is an institution or body that is the embodiment of democracy in the administration of the *Negeri* Government. It functions as a legislative body in the *negeri* whose functions include controlling/supervising the implementation of the duties of the Head of the *Negeri* Government. The control function from the program planning process to its implementation must be carried out correctly so that there is no abuse in every development activity. As a result, the community lives in a peaceful atmosphere and increases the welfare of the community.

Efendi (1987) explains that during the Dutch East Indies era, the government structure of the *negeri* was strengthened by the Landraad Amboina Decree No. 14 of 1919. It was stated that the *Negeri* Government is regent en de soas's head. Furthermore, in the landaard Amboina No. 30 of 1919, it was stated that the bestuur negorij is regent en de Chiefs of Soa, which means that the government of the *negeri* was carried out by the King and the Heads of Soa. That means that Ziwar Efendi was oriented toward the *negeri* government. It carried out executive functions, even though the *negeri* government had several functions, including the legislative function carried out by the *negeri* saniri. Until now, no research had determined when the name saniri began to be known in Maluku, why the name saniri was used, and why some *negeri* (traditional villages) in the Maluku region use the name saniri. However, historical

narratives discovered that saniri was a legislative body in the Nunusaku Kingdom. That means this institution has existed since ancient times. However, there are differences in the forms and functions of saniri. In certain countries, as stated by Aponno (2010, 2011), four saniri institutions were practiced in the *Negeri* of Porto Saparua Sub-District, Central Maluku Regency, namely (1). Saniri Raja, consists of the king and soa heads in the *negeri* who are tasked with assisting the king at any time every month. Each soa head that functions every month is called a lunar soa head (2). *Negeri* Saniri, the Saniri institution carries out legislative duties, (3). Complete Saniri is an amalgamation of King's Saniri and *Negeri*'s Saniri, and (4). Big Saniri is a gathering involving all male and female citizens who have grown up in the *negeri* for an important decision. Regarding essential decisions in the Great Saniri meeting, it is also practiced in Hukurila *Negeri*, South Leitimur District, Ambon City. It is specifically for the 'implementation of the vanishing dati village contract,' which is ongoing and carried out every December 29 of the current year.

In contrast to the *Negeri* of Porto, in the *Negeri* of Lumoli, which is the focus of this research, only the Saniri *Negeri* and the Saniri Besar (great) are known. In general, the selection of members of the saniri is carried out by the local community, men and women who have grown up, through the Soa institution. At the Soa meeting, a Soa leader, called the Soa Head, is elected, and the Soa representatives will sit on the Saniri Institution. The number of representatives of each soa on the saniri institution has been determined by *negeri* regulations, whether in written form in countries that already have written *negeri* regulations or unwritten regulations in countries that do not yet have written *negeri* regulations but have been maintained and implemented from generation to generation. After obtaining *negeri* saniri members from each Soa, fellow *negeri* saniri members conducted a meeting to elect the head of *negeri* saniri. It consists of the head of *negeri* saniri, vice chairman of *negeri* saniri, and secretary of *negeri* saniri.

Supposedly, the duties of the *negeri* saniri institution are (1). Drafting *negeri* regulations include: (a). The *Negeri* Regulation concerning the Eye of the House of Command with a specified mechanism for selecting or determining the king. The method of the candidate for the king is determined by the eye of the house of command. Suppose it turns out that there are several candidates for the king from several eyes of the command house. There is no compromise in the eyes of the command house about who is the sole candidate. In that case, the *negeri* saniri shall elect the king directly by the people in a large saniri meeting. The *negeri*'s saniri determines the person with the most votes to become king.

After the Village Law's enactment, the Regency Governments carried out ratifying the prospective king to become king. (b). *Negeri* regulations concerning traditional institutions in the *negeri* with their functions. There are many traditional institutions in customary *negeri*, namely, saniri institutions, king institutions, hena institutions, soa institutions, kewang institutions, landlords, and marinyo. If these institutions are regulated in *negeri* regulations against them with all the rights and obligations attached to them and carried out properly, comfort, justice, and peace in society will be guaranteed. Moreover, fellow indigenous people will compete with each other to do the best for themselves and their communities. (c). *Negeri* Regulation on Cultural Values of Indigenous Peoples. In an indigenous community, there are cultural values in it, including the culture of pela, gandong, sasi, masohi, badati, pasawari, maano, and others such as badaya matawana, batagor culture, paying property, masu asking, and elopement. Suppose these cultural values are regulated in *negeri* regulations. In that case, it is inevitable that these cultural values will survive and will not disappear despite the intervention of so many new values. (d). *Negeri* Regulations concerning *Negeri* Petuanan and the Rights and Obligations of *Negeri* Children.

Currently, there are many incidents of conflict between fellow people within the *negeri* and between *negeri*, as a result of the rights of petuanan between *negeri* and between fellow people, which there is no certainty. These conflicts have caused many casualties, property, and value. In order to prevent these conflicts from continuing, one way out is to draw up *negeri* regulations regarding this matter. (e). *Negeri* Regulation on *Negeri* Revenue (*Negeri* Treasury). A *negeri* regulation should be made to create comfort and peace in the *negeri* to prevent the misuse of *negeri* revenues. (2). Selecting/assigning/processing the king, (3). Determine the work program the king must carry out (4). Controlling and holding the king accountable in carrying out the duties of the government of the *negeri*, including, in this case, the tasks of developing the *negeri*.

Community Responses to Saniri Oversight Role in Development

The implementation of development in Lumoli *Negeri* should be as planned in the *Negeri* Annual Development Plan (RKP), which is implemented in the Village Revenue and Expenditure Budget

(APB). For this reason, the implementation of development in 2020 must be based on the 2020 RKP and implementation in the 2020 Village Budget, as well as an analysis of the suitability of the 2019 Lumoli Village RKP, proposed to the West Seram Regency regional government through the District and Regency level Musrenbang with the realization of Regency development activities who entered the village in 2020. Several problems (strategic issues) were found in implementing the 2018 Lumoli Village RKP, including:

a. Health Improvement. In order to achieve this goal, the development of the Health Sector in Lumoli Village from year to year is directed at improving and developing various health facilities and infrastructure, both in quantity and quality, following the development needs. For this reason, the government of Lumoli Village strives for toddlers and the elderly in the village to continually improve their nutrition through the provision of nutritious supplementary food carried out by the Posyandu (Integrated Service Post) in the village and community empowerment in environmental health as well as improving health facilities and infrastructure.

b. Education Improvement. Preparing human resources in development is an essential issue in Lumoli village today. In order to support the quality of education, the educational problem in Lumoli Village received significant attention, namely the fulfillment of Early Childhood Education (PAUD) infrastructure facilities. Also, land for the construction of the SMP (Junior High School) is planning to acquire.

c. Infrastructure Improvement. Improvement of infrastructure facilities has always been significant in the development or progress of the *negeri* (village) because it can affect economic, social, and other progress. Activities carried out include (a). Construction of Village Fence for locations that have not been built; (b). Completing the village hall is a follow-up work that must be completed; (c). Construction of unfinished livable houses; (d). Construction of a football field as a sport for developing village youth talents; (e). Continuation of unfinished sidewalk construction; (f). Construction of a warehouse for storing farmers' crops.

d. Poverty Reduction. The *Negeri* Government seeks to play a role in reducing poverty, especially in Lumoli village in the field of empowerment in the agricultural and plantation sectors, especially the development of walnuts and rambutan plants which have good prospects for improving the community's economy (Titaley, 2015).

The head of the Saniri explained that in implementing its functions, the Saniri institution always coordinates with the *negeri* government so that all development processes can be carried out properly without causing problems that can hinder the development. However, implementing the saniri function in monitoring development in the Lumoli *negeri* still received negative responses from some community members. Some residents consider that saniri cannot carry out its functions properly. It is because various forms of development are incompatible with what some community members want but are not corrected or disputed by the *negeri*'s saniri. For example, the construction of a fence in the yard of a resident's house, which is located in front of the main road, is considered inappropriate, and the construction of toilet facilities which seem to be a waste of budget because residents no longer use them. The construction of a toilet is considered by residents a futile act because, in the end, it can no longer be used properly. The existence of the toilet building at this time has also suffered damage to the door and looks unkempt. The condition of the toilet has also become a place for storing junk belonging to residents, which ultimately adds to the dirty impression of the building.

The residents' disappointment with the function of the saniri was caused by the construction of the *negeri* fence, which they saw and deemed inappropriate. The wood fence constructions in the yard have been damaged, and the residential area is less beautiful to look. Most of the fences have been destroyed or even broken. This condition is a concern for residents because the construction of the fence in the yard of the house uses funds from village funds which should be appropriately managed. Making the fence is meant only to waste money. The key informants, namely residents of the community who were randomly selected, explained that all these problems might occur as a result of the weakness of the *negeri* saniri institution in carrying out its control function, even though the members of the community are citizens who pass by every day and every time, so there is no reason that they are not knowing. Saniri should be seriously involved in controlling the program planning process until its implementation so that the government does not arbitrarily build it according to their wishes, even though the results cannot be utilized. When he questioned the community's complaints to the members of the saniri, it was explained that 'the situation experienced by this *negeri*'s saniri institution has been around for a long time. On average, all members of the Saniri are not based on the selection mechanism of the soa. The

negeri government appoints them according to their will. Therefore, what is done by the *negeri* saniri is not at the will of the citizens, but at the will of the *negeri* government. Those who become members of the *negeri* saniri because they are appointed will not really correct the *negeri* government, even though they know that the *negeri* government has made a mistake. These things resulted in the implementation of the control not working. They then resulted in a rather negative assessment of the community towards the saniri institutions and the *negeri* government. This circumstance causes people to seem less enthusiastic about being involved in the joint work carried out by the *negeri* government. Furthermore, it was conveyed by a key informant that 'the name of *negeri* saniri has begun to be reactivated after a very long time of not functioning because the government does not acknowledge *negeri* saniri and customary law bodies that apply in customary law communities. Therefore, there are still many things that must be addressed. However, the state apparatus also focuses on another aspect, namely the potential development of the waterfall tourism sector, which is often associated with its role as one of the strengths of the source of income contribution to regional income. In this context, tourism development should refer to the development of sustainable tourism in *Negeri* Lumoli, which has good tourism and culture. One form of sustainable tourism is Ecotourism. The tourism process is carried out by protecting and minimizing environmental impacts, maximizing benefits for residents, and maximizing tourist satisfaction (Titaley, 2023). There is no room for the implementation of local indigenous culture. To enable the saniri institution to function properly, the community hopes that customary institutions will be strengthened. Then, the process of ownership of saniri members must use customary mechanisms.

Through the research, the answer is to put forward by the community, namely the enactment of Law Number 5 of 1979 concerning Village Government, for a long time, so that people have almost forgotten their cultural values. What was conveyed by this key informant can be justified in a theoretical approach, namely that with the enactment of this law there has been a legal unification throughout Indonesia, in which Javanese cultural values are applied by force, and there is no room for the implementation of local indigenous culture. For saniri institutions to function, the community hopes that traditional institutions must be strengthened and then the process of ownership of saniri members must use traditional mechanisms.

CONCLUSION

The *negeri* saniri is a structural institution of indigenous peoples in Maluku due to cultural construction, which had persisted along with the survival of the *negeri* through various community dynamics before the country's formation until now. However, there was no certainty when the saniri institution existed and why it came to the *negeri* saniri institution. These are spread, carried out, and maintained among indigenous peoples in Maluku as social capital that must be maintained. After the country's formation, the saniri institution's role should be strengthened. However, in its long journey, the saniri institution experienced a weakening, even *apparent death*, due to country coercion by way of legal unification regarding village government, through the enactment of Law Number 5 of 1979, concerning Governance Village. It lasted for more than 30 years until 2014 with the enactment of the new Village Law. The weakening of the village government structure also applies to the weakening of the *Negeri's* saniri function, which controls the village government in carrying out development.

A study conducted in Lumoli *Negeri* found that the control function of the *negeri* saniri did not work. It was because the process of its formation was not under the mechanism determined by the local community's customary law which has become a cultural value. The appointment of members of the saniri based on the government's will of the *negeri* has weakened its legitimacy and was not appreciated by society. In this way, community development activities that are not following the plan or with the community's wishes have led to a negative assessment from the community because of the actual conditions they found firsthand. In addition to internal factors, there are also external factors, namely the "forced" implementation of Law Number 5 of 1979 concerning Village Government, resulting in people forgetting the cultural values which should be their life guidelines in the *negeri* (village). The public hopes that the *negeri* saniri institution must be reorganized starting from the election process carried out by the soa-soa to the implementation of tasks. It must be seen as a very positive community suggestion to restore the *negeri* saniri institution as a customary structured institution to be respected by indigenous peoples because of its value (spirit). Those who occupy *negeri* saniri institutions feel obliged to be responsible because of the cultural values they carry. On the contrary; the community must respect and uphold the duties of the *negeri's* saniri.

BIBLIOGRAPHY

Acim, S. R., & Salenussa, B. J. M. (2019). Reviewing Maluku's local culture through multicultural education approaches. asia proceedings of social sciences. *Asia Proceedings of Social Sciences*, *4*(2), 99–101.

Archibong, E. P., & Antia, C. I. (2014). Structural – functionalism: its relevance to medical profession. *International Journal of Education and Research*, *2*(5), 349–356.

Bhusan, S., Hazarika, A., & Gopal, N. (2022). Time to simplify banking supervision—an evidence-based study on PCA Framework in India. *Journal of Risk and Financial Management*, *15*(6), 1–20. https://doi.org/10.3390/jrfm15060271

Corputty, P., Pasalbessy, J. D., Hattu, J., & Salamor, Y. B. (2023). Criminal sentence disparity of village funds abuse in Maluku. *Sasi*, *29*(1), 184. https://doi.org/10.47268/sasi.v29i1.1155

Garner, R. T. (2019). Structural Functional Theory. *The Blackwell Encyclopedia of Sociology*, 1–4. https://doi.org/10.1002/9781405165518.wbeoss289.pub2

Gupta, M., Dennehy, D., Parra, C. M., Mäntymäki, M., & Dwivedi, Y. K. (2023). Fake news believability: The effects of political beliefs and espoused cultural values. *Information and Management*, *60*(2), 1–12. https://doi.org/10.1016/j.im.2022.103745

Hammar, R. K. R., Renjaan, H., Balubun, W. H., Silubun, S., Rahawarin, Y. F., & Rahayan, E. (2022). Catching up a local wisdom of the kei traditional law community spatial arrangements in The Kei Islands, Southeast Maluku. *South East Asia Journal of Contemporary Business, Economics and Law*, *26*(1), 182–189.

Izadi, A., Mohammadi, M., Nasekhian, S., & Memar, S. (2020). Structural functionalism, social sustainability and the historic environment: a role for theory in urban regeneration. *Historic Environment: Policy and Practice*, *11*(2–3), 158–180. https://doi.org/10.1080/17567505.2020.1723248

Jyoti Sharma. (2023). Structural functionalism and educational inequalities in India: A comprehensive analysis. *World Journal of Advanced Research and Reviews*, *19*(2), 747–750. https://doi.org/10.30574/wjarr.2023.19.2.1646

Kaihlanen, A. M., Hietapakka, L., & Heponiemi, T. (2019). Increasing cultural awareness: Qualitative study of nurses' perceptions about cultural competence training. *BMC Nursing*, *18*(1), 1–9. https://doi.org/10.1186/s12912-019-0363-x

Katrini, E. (2018). Sharing culture: On definitions, values, and emergence. *Sociological Review*, *66*(2), 425–446. https://doi.org/10.1177/0038026118758550

Laturette, A. I., Latupono, B., & Akyuwen, R. J. (2021). The role of customary institutions in deciding the distribution of covid-19 to the Lehitu Indigenous people of Maluku regency. *Journal of Legal, Ethical and Regulatory Issues*, *24*(Special Issue 1), 1–11.

Nurhadi, I., Sumarti, T., Hadi Dharmawan, A., & S Damanhuri, D. (2022). Cultural commodification and ethical transition of tourism development: a case in osing community, Indonesia. *Sodality: Jurnal Sosiologi Pedesaan*, *10*(1), 24–43. https://doi.org/10.22500/10202238564

Okafor, S. O. (2021). Functional efficiency and the elements of the political system: an evaluation of Nigerian political structure and restructuring agenda. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, *15*(1), 63–91. https://doi.org/10.24815/jsu.v15i1.21988

Ponizovskiy, V., Grigoryan, L., Kühnen, U., & Boehnke, K. (2019). Social construction of the value-behavior relation. *Frontiers in Psychology*, *10*(APR), 1–12.

https://doi.org/10.3389/fpsyg.2019.00934

Potts, R., Vella, K., Dale, A., & Sipe, N. (2016). Exploring the usefulness of structural–functional approaches to analyse governance of planning systems. *Planning Theory*, *15*(2), 162–189. https://doi.org/10.1177/1473095214553519

Rahman, M. S. (2016). The advantages and disadvantages of using qualitative and quantitative approaches and methods in language "testing and assessment" research: a literature review. *Journal of Education and Learning*, *6*(1), 102. https://doi.org/10.5539/jel.v6n1p102

Ressler, R. W., Paxton, P., Velasco, K., Pivnick, L., Weiss, I., & Eichstaedt, J. C. (2021). Nonprofits: A Public policy tool for the promotion of community subjective well-being. *Journal of Public Administration Research and Theory*, *31*(4), 822–838. https://doi.org/10.1093/jopart/muab010

Shakouri, N. (2014). Qualitative research: Incredulity toward metanarrativeness. *Journal of Education and Human Development*, *3*(2), 671–680. http://jehdnet.com/journals/jehd/Vol_3_No_2_June_2014/40.pdf

Singgalen, Y. A., Nugroho, A. Y. A., Suharsono, & Nantingkaseh, A. H. (2023). Regional tourism development in pringsewu regency: perspective on community-based tourism and sustainable livelihood. *Sodality: Jurnal Sosiologi Pedesaan*, *11*(2), 130–142. https://doi.org/10.22500/11202341256

Staubmann, H. (2021). C. Wright mills' the sociological imagination and the construction of talcott parsons as a conservative grand theorist. *American Sociologist*, *52*(1), 178–193. https://doi.org/10.1007/s12108-020-09463-z

Suharno, S., & Milwan, M. (2020). Saniri resilience in the dynamics of monocultural policy. *... Journal of Psychosocial Rehabilitation*, *24*(09), 2650–2663. http://staffnew.uny.ac.id/upload/132255131/lainlain/Scopus_Saniri Resilience in the Dynamics of Monocultural Policy %7B25-5-2020%7D.pdf

Titaley, E. (2015). Utilizing Sago to Reduce Poverty. *OALib*, *02*(01), 1–6. https://doi.org/10.4236/oalib.1101236

Titaley, E. (2018). Pela dan gandong culture as basic of a network formation for poverty alleviation in the village. *Advances in Social Sciences Research Journal*, *5*(3), 14–22. https://doi.org/10.14738/assrj.53.4247

Titaley, E. (2023). Sustainable Ecotourism Development In *Negeri* Lumoli , Maluku-Indonesia : Sociology Studies. *Khazanah Sosial*, *5*(1), 53–64. https://doi.org/10.15575/ks.v5i1

Titaley, E., & Watloly, A. (2021). the Cultural Values of the Island'S Indigenous People. *Sosiohumaniora*, *23*(3), 313–321. https://doi.org/10.24198/sosiohumaniora.v23i3.28235

Tuasamu, F. D. (2018). Kedudukan Dan Fungsi Badan Saniri *Negeri* (Badan Permusyawaratan Desa) Di Kecamatan Salahutu, Kabupaten Maluku Tengah. *Jurnal Caraka Prabu*, *1*(01), 37–57. https://doi.org/10.36859/jcp.v1i01.51

Verbrugge, L. N. H., Bjarnason, G., Fagerholm, N., Magnussen, E., Mortensen, L., Olsen, E., Plieninger, T., Raymond, C. M., & Olafsson, A. S. (2022). Navigating overgrazing and cultural values through narratives and participatory mapping: a socio-cultural analysis of sheep grazing in the Faroe Islands. *Ecosystems and People*, *18*(1), 289–302. https://doi.org/10.1080/26395916.2022.2067242

Whittemore, R., Chase, S. K., & Mandle, C. L. (2001). Validity in qualitative research. *Qualitative Health Research*, *11*(4), 522–537. https://doi.org/10.1177/104973201129119299

Zarzycki, M., Morrison, V., Bei, E., & Seddon, D. (2023). Cultural and societal motivations for being informal caregivers: a qualitative systematic review and meta-synthesis. *Health Psychology Review*, *17*(2), 247–276. https://doi.org/10.1080/17437199.2022.2032259