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Original Research Articles

Philosophy of Life "Limuk Limor Kweunun Kweamam" in Maintaining Kinship Relationships in Lawawang Village (Masela Island District)

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Abstract: This study aims to examine the philosophy of life "Limuk Limor Kweunun Kweamam" as a guide to the kinship values of the Lawawang Village community, Pulau Masela District. This philosophy represents the principles of togetherness, solidarity, and social responsibility in everyday life. This study uses a qualitative approach with ethnographic methods to explore in-depth understanding from traditional leaders, communities, and local cultural actors through in-depth interviews and participatory observations. The findings show that "Limuk Limor Kweunun Kweamam" is not just a symbolic expression, but rather a social framework that regulates relations between families, joint decision-making, and resolution of internal conflicts. This philosophy is passed down from generation to generation through customary practices and oral narratives and is still relevant in maintaining social harmony amidst the challenges of modernization.

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Keywords: philosophy of life, kinship, Limuk Limor Kweunun Kweamam, Lawawang village, local wisdom

INTRODUCTION

The lives of indigenous peoples in Indonesia are rich in philosophical values rooted in local wisdom. Local wisdom is not only a marker of cultural identity but also serves as a value system that regulates social behavior and human relations in society. One form of local wisdom is a philosophy of life that is inherited from generation to generation and becomes a guideline in maintaining social harmony. In different regions, these philosophies play an important role in strengthening solidarity and preventing social conflict. Previous studies have underlined the importance of the role of local values in maintaining the social order of society. For example, a study by Sutrisno (2020) on the philosophy of life of the Tolaki community in Southeast Sulawesi shows that local values can form a cohesive social system and function as an effective social control mechanism. Similarly, research by Nggilu and Rahmawati (2021) shows that the local wisdom of indigenous peoples can strengthen kinship networks and support cultural sustainability. However, many local philosophies are not well documented and have not been scientifically studied in the social context of contemporary society, especially those originating from remote areas such as the Maluku Islands.



One of the life philosophies that is not widely known and researched is "Limuk Limor Kweunun Kweamam", which lives and develops in the community of Lawawang Village, Masela Island District, Southwest Maluku Regency. This phrase has a deep meaning that reflects the principles of togetherness, social responsibility, and respect for kinship relations. In practice, this philosophy is not only lived personally, but also applied in various aspects of social life, ranging from resolving family conflicts to the implementation of traditional rituals and gotong royong activities.

Etymologically, "Limuk Limor Kweunun Kweamam" comes from a local language that can literally be translated as "if one moves, the other follows; if one feels, the other obeys". This phrase reflects the principle of high collective solidarity, in which individual interests are always considered within the framework of common interests. This principle is in line with Talcott Parsons' view of the importance of value systems in maintaining social balance and order. In the structural theory of functionalism, Parsons emphasizes that society survives because of the existence of a value consensus that is carried out through social institutions (Parsons, 1951). In the context of Lawawan Village, the philosophy of "Limuk Limor Kweunun Kweamam" can be understood as part of the value system that supports the social structure of the community.

In the social reality of the Lawawan community, this philosophy is the foundation in building and maintaining kinship relationships. Not only in the context of the nuclear family, but also in broader relationships such as *pela-gandong*, *soa* relationships, and other customary social structures. In the midst of modernization and value shifts, this philosophy has survived and become an important tool in maintaining the cultural identity and social integrity of the local community.

Unfortunately, despite having high social values, the philosophy of "Limuk Limor Kweunun Kweamam" has not been widely researched academically, especially from a sociological perspective. This suggests that there are research gaps that need to be filled, especially to understand how local values can function as a social mechanism in nurturing kinship relationships and preventing social disintegration at the local level.

Therefore, this article aims to explore the meaning and implementation of the philosophy of life "Limuk Limor Kweunun Kweamam" in the context of the kinship relations of the people of Lawawang Village. This study uses a descriptive qualitative approach based on the structural theory of functionalism from Talcott Parsons to analyze how this philosophy contributes to maintaining social order and strengthening relationships between individuals and groups in society. By delving deeply into these local values, it is hoped that this research can contribute to the academic literature on local wisdom and social relations in indigenous peoples in Indonesia.

METHODS

This research uses a qualitative approach with a descriptive method, which aims to deeply understand the meaning and implementation of the philosophy of life "Limuk Limor Kweunun Kweamam" in the context of kinship relations of the people of Lawawang Village. This approach was chosen because it is suitable for exploring cultural values and social practices that are contextual and cannot be quantitatively measured. The design of this research is a field study, where the researcher directly observes and interacts with the people of Lawawang Village to obtain empirical data on the implementation of this philosophy of life in daily life. The research focuses on social interactions, customary practices, and community narratives related to kinship relationships. The research was carried out in Lawawang Village, Masela Island District, Southwest Maluku Regency. The research informants were selected purposively, namely based on certain criteria such as traditional leaders, heads of families, village youth, and women who are actively involved in social and customary activities. The total number of informants interviewed was 10 people. Data is collected through three main techniques: (1) In-depth interview: conducted in a semi-structured manner to explore the informant's understanding,

experience, and perception of the meaning and application of the philosophy of "Limuk Limor Kweunun Kweamam"; (2) Participatory observation: the researcher is directly involved in several indigenous and social activities of the community to observe the practice of this philosophy in a real context; (3) Documentation study: carried out by examining village documents, customary archives, and relevant records as supporting data. The research began with a preliminary study to recognize the cultural and social context of the community. Next, the researcher conducted social mapping to identify key informants. Interviews and observations were conducted for three weeks in stages. All data is recorded, transcribed, and coded for analysis. Data were analyzed using thematic analysis, namely by identifying patterns, themes, and categories that emerged from the results of interviews and observations. The data obtained are associated with concepts in Talcott Parsons' structural theory of functionalism to explain the social function of the philosophy being studied. The validity of the data was tested by triangulating sources and methods and confirming the results with several informants (member checks). With this method, it is hoped that the results of the research will be able to provide a complete and in-depth picture of how the life philosophy of "Limuk Limor Kweunun Kweamam" plays a role in maintaining kinship relations and social order of the people of Lawawang Village.

RESULTS & DISCUSSION

Field research conducted in Lawawang Village produced a number of key findings that illustrate the implementation of the "Limuk Limor Kweunun Kweamam" life philosophy in the social life of the community, especially in the context of kinship relationships. Data was obtained through in-depth interviews, participatory observations, and documentation, then analyzed thematically and validated through triangulation of sources and methods.

Philosophical Meaning as Collective Consciousness

Most of the informants interpreted "Limuk Limor Kweunun Kweamam" as a life principle that demands care between members of the community. This philosophy is firmly embedded in the collective mind and manifested in real actions, especially when dealing with important events such as birth, death, the construction of houses, or the implementation of traditional rituals. *"If there is a family grieving, everyone comes to help. Not only come, but also prepare food, clean the house, everyone participates"* (Interview with traditional leaders).

Implementation in Social and Customary Activities

In direct observation of the traditional ceremony of the appointment of the head of soa, it is clear how this philosophy has become a guideline for collective behavior. The community works together selflessly, without formal command, reflecting a high level of social awareness. Gotong Royong activities such as burning stones and eating patita show the real practice of this philosophy.

The Role of Philosophy in Preventing and Resolving Conflict

This philosophy also acts as a conflict resolution mechanism. When there are disputes between community members, traditional leaders will remind the value of "Limuk Limor Kweunun Kweamam" to restore collective awareness of the importance of solidarity and social balance.

SOCIAL CONTEXT	FORM OF IMPLEMENTATION
Death	Mutual Cooperation in the Management of Corpses and Consumption
Wedding	Personnel and Logistics Assistance by Relatives and Neighbors
Internal Conflict	Mediation by Traditional Elders with Philosophical References
Traditional Activities	Collective Work Without Material Rewards

Figure 1. Social Relations Patterns Based on the Philosophy of "Limuk Limor Kweunun Kweamam".

Discussion

The results of this study show that the philosophy of "Limuk Limor Kweunun Kweamam" is not just a symbolic expression, but a value system that is internalized in the daily life of the people of Lawawang Village. In the context of Talcott Parsons' structural theory of functionalism, this philosophy functions as part of a collective value system that maintains social balance. This value forms a cohesive interaction pattern and minimizes the potential for social disintegration through internal community mechanisms. The consistent implementation of these values in various social and customary activities reflects value integration, which according to Parsons is the main prerequisite for social order. In this context, the philosophy of "Limuk Limor Kweunun Kweamam" plays a role as pattern maintenance that is, a value system that maintains the sustainability of the social structure from generation to generation. This research also shows that in communities that still hold fast to customs, such as in Lawawang Village, local values remain relevant even when faced with modernization challenges. In fact, this philosophy becomes a cultural fortress that maintains collective identity and strengthens social cohesion.

From a scientific perspective, this research expands the understanding of how local wisdom can function as an effective social mechanism in managing social relations, especially in relatively remote indigenous communities. It contributes to the study of cultural sociology and enriches the literature on the role of local values in sustainable social development. Practically, these findings can be used as a reference in the formulation of local cultural preservation policies and the development of community empowerment models based on local values. Cross-generational and cross-gender involvement in maintaining this philosophy also shows the importance of community-based informal education in maintaining social harmony.

CONCLUSION

The life philosophy of "Limuk Limor Kweunun Kweamam" is a local value system of the people of Lawawang Village which functions as a social mechanism in maintaining kinship relationships and maintaining social balance. This philosophy is not just a symbolic expression, but a value that is internalized and implemented through collective action in various social and customary contexts. Through Parsons' structural approach to functionalism, this philosophy has proven to be instrumental in maintaining social order, integrating values between individuals and groups, and strengthening social solidarity across generations and genders. This research answers the main question of how local values can survive and function in contemporary societies, especially in the context of indigenous peoples facing the current of modernization. The results show that local values such as Limuk Limor Kweunun Kweamam remain relevant and even become foundations in the face of social and cultural challenges. Opportunities for further research are wide open, especially in exploring comparisons of similar values in other indigenous peoples in Maluku or Eastern Indonesia in general, as well as an in-depth study of the role of the younger

generation in continuing the inheritance of local values in the midst of social transformation and digitalization.

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