INTERNATIONAL JOURNAL OF SOCIAL SCIENCE, EDUCATIONAL, ECONOMICS, AGRICULTURE RESEARCH AND TECHNOLOGY (IJSET) | ISSN (E): 2827-766X
Website: https://ijset.org/ | Volume 5 No. 12 (2026)

PENTAHELIX COLLABORATION BASED ON LOCAL WISDOM IN PREVENTING AND HANDLING VIOLENCE AGAINST WOMEN AND CHILDREN IN MALUKU

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Received: 05/11/2026 | **Revised:**10/11/2026 | **Accepted:**19/11/2026 | **Published:** 27/11/2026

Abstract

Violence against women and children in Maluku is persistent and largely under-reported, while services are concentrated in Ambon and thinly spread across an archipelagic province. This study formulates a pentahelix collaboration model grounded in local wisdom for preventing and handling such violence. A qualitative design based on document and literature analysis was used, covering regulations, official statistics, public reports, and published empirical studies on Maluku customary institutions; the data were analyzed thematically. The findings show that 413 cases were recorded in 2024 and 378 in 2025, 46.3% of which were in Ambon City, and that some cases treated in health facilities never reached the authorities. Collaboration remains government-centred; academia, business, and media are involved incidentally. Local wisdom (hidop orang basudara , pela gandong , masohi , saniri Negeri , and Larvul Ngabal) provides social capital for early detection, referral, and recovery, yet customary settlement tends to prioritize family harmony over victims' rights. The proposed model positions customary and religious institutions as the community gateway to formal services, bound by the Sexual Violence Crime Law, which prohibits out-of-court settlement. The study recommends state-level regulations, a shared referral protocol, and integrated data.

Keywords: children, local wisdom, Maluku, pentahelix collaboration, violence against women

INTRODUCTION

Violence against women and children is a human rights violation whose impacts go beyond physical injury: it damages mental health, interrupts education, undermines economic independence, and is passed down across generations. The 2024 National Survey of Women's Life Experiences indicates that one in four Indonesian women aged 15–64 has experienced physical and/or sexual violence, while the 2024 National Survey of Children and Adolescents' Life Experiences recorded that 50.78% of children aged 13–17 have experienced at least one form of violence in their lifetime (Ministry of Women's Empowerment and Child Protection [Kemen PPPA], 2024). These prevalence rates far exceed the number of cases recorded in the service system, so the main problem is not only the high incidence, but also the wide gap between incidents and reporting.

In Maluku Province, this gap is further widened by geographic conditions. The Maluku Province Women's Empowerment and Child Protection Agency (DP3A) recorded 167 cases of violence against women and 246 cases of violence against children in 2024, with 151 children being victims of sexual violence (Azis, 2025; Tribun Maluku, 2025). Throughout 2025, 378 cases were recorded, 175 of which were in Ambon City, and by August 2026, the IPAS Indonesia Foundation reported 396 cases, including cases handled only in health facilities (Remetwa, 2026). The concentration of figures in the provincial capital is more accurately interpreted as a reflection of access to services rather than the actual distribution of incidents. Maluku Provincial Regulation Number 2 of 2012 itself acknowledged from the outset that the archipelagic nature of the province hinders the protection of women and children who are victims of violence.

The national legal framework is actually adequate. Law No. 23 of 2004 concerning the Elimination of Domestic Violence, Law No. 35 of 2014 concerning Child Protection, and Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence (UU TPKS) require the state to prevent, address, protect, and rehabilitate victims in an

integrated manner. However, implementation in island regions relies on regional apparatuses, whose numbers, budgets, and reach are limited. The government cannot work alone; response requires the involvement of academics, the business world, communities, and the media, a concept known in governance studies as pentahelix collaboration.

Maluku possesses a resource rarely considered in the design of protection policies: local wisdom. The Orang Basudara (brotherly) philosophy of life , the Pela Gandong (family bond) , the Masohi tradition , the Saniri Negeri institution , and the Larvul Ngabal customary law in the Kei Islands have proven to be social unifiers and a means of conflict resolution (Bartels, 1977; Bakri, 2015; Ismail et al., 2022). On the other hand, several studies have shown that resolving cases of violence through customary and familial mechanisms often sacrifices the interests of victims (Sulaiman et al., 2023; Wadjo, 2023; Wadjo & Noya, 2023). Local wisdom is thus a double-edged sword: it can provide a pathway to protection, but it can also become a space for impunity.

Pentahelix studies in Indonesia have generally focused on tourism, micro-enterprises, disasters, and health issues, and have only recently been applied to the protection of women and children, particularly in urban areas of Java. Few studies have explicitly considered traditional institutions as actors in such collaborations, especially in the context of an island province. Based on this gap, this article aims to (1) map the conditions of violence against women and children and their governance in Maluku, (2) analyze the role of the five elements of the pentahelix and their gaps, (3) identify relevant local wisdom values and institutions and their limitations, and (4) formulate a local wisdom-based pentahelix collaboration model for preventing and addressing violence against women and children in Maluku.

LITERATURE REVIEW

Collaborative Governance and the Pentahelix Model

Ansell and Gash (2008) define collaborative governance as an arrangement where public institutions directly engage nongovernmental stakeholders in formal, consensus-oriented, and deliberative collective decision-making . Its success depends on initial conditions, institutional design, facilitative leadership, and collaborative processes that build trust and commitment. Emerson et al. (2012) expand on this framework by emphasizing three mutually reinforcing dynamics: principled engagement, shared motivation, and the capacity to act together.

The helix model stems from Etzkowitz and Leydesdorff's (2000) triple helix , which connects universities, industry, and government. Carayannis and Campbell (2009) added media and culture-based publics as a fourth helix, while Lindmark et al. (2009) used the term penta helix for collaborations that also involve civil society. In Indonesian policy practice, the penta helix is understood as the synergy between government, academia, the business world, communities, and the media. Its application to social issues shows a recurring pattern: the government serves as the focal point of coordination, while other elements act as service providers, resource providers, and information disseminators (Faizin et al., 2026). Dinasty et al. (2025) applied this model to the protection of girls from sexual violence. This pattern implies that the quality of collaboration is determined more by the clarity of role allocation than by the number of actors involved.

Violence against Women and Children in an Ecological Framework

Heise (1998) explains violence against women through an ecological framework that integrates individual, relational, community, and societal factors. This framework is crucial for collaborative design because it demonstrates that interventions at one level, such as law enforcement, are insufficient without changing norms at the community level. In Maluku, the community level is characterized by a culture of shame and the perception that violence is a family matter. Tuasela and Ruimassa (2023) found that young women silenced violence out of shame and considered it an expression of loyalty. Findings like these illustrate why strengthening formal services needs to go hand in hand with cultural work led by actors trusted by the community.

Maluku Local Wisdom as Social Capital

Pela and gandong are bonds of brotherhood between nations that transcend religious boundaries and embody the obligation to help each other (Bartels, 1977). This bond played a crucial role in post-conflict reconciliation between the 1999–2002 conflict; Ismail et al. (2022) noted no conflict between Muslim and Christian nations bound by pela gandong , and Bakri (2015) demonstrated how this bond fostered a spirit of reconciliation. These values have also been transferred to the educational sphere through pela gandong -based peace education in schools (Hasudungan et al., 2020), demonstrating that local wisdom can be translated into structured programs.

At the state level, customary institutions carry out dispute resolution functions in a hierarchical manner. In Haruku, domestic violence cases are handled by the head of the village , through the village saniri , and up to the

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chief saniri , led by the king (Nahuway et al., n.d.), while in Waai, customary institutions resolve various social conflicts through a pela gandong -based mechanism (Bakarbessy, 2025). In the Kei Islands, Larvul Ngabal customary law embodies norms of respect for women and classifies violations of morality in stages (Sulaiman et al., 2023). Gaspersz and Souisa (2021) add that congregations in island regions develop church practices that are based on the island context, thus providing religious institutions with the potential to become social networks that reach small islands.

However, legal literature reveals a different perspective. In Tutuwaru Village, Southwest Maluku, victims of domestic violence chose customary justice because they considered the risk to their families if their husbands were imprisoned, with sanctions including fines in the form of livestock, gold, or liquor (Wadjo & Noya, 2023). In Kei, resolving sexual harassment with customary objects is considered to have little deterrent effect (Sulaiman et al., 2023), and Wadjo (2023) cautions that the application of customary criminal law in juvenile cases often neglects the child's psychological recovery. The concept of restorative justice does emphasize relationship restoration (Braithwaite, 2002), but in unequal power relations, relationship restoration can easily shift into pressure for victims to reconcile.

This review reveals three gaps. First, pentahelix studies on the protection of women and children have not yet addressed the island context. Second, studies of Maluku's local wisdom have focused on communal conflict and have not yet been closely linked to gender-based violence. Third, studies of customary law highlight the weaknesses of customary resolution without offering institutional designs that link it to formal services. This article seeks to bridge these three gaps.

METHOD

This study used a qualitative approach with a document analysis and literature review design (Bowen, 2009; Snyder, 2019). This design was chosen because the research objective was to formulate a conceptual model from available evidence, not to directly measure victims' experiences. Data sources consisted of four groups: (1) national and regional laws and regulations on the protection of women and children; (2) official data and statements from the Maluku Province DP3A and service data published by local government partners in 2024–2026; (3) documents on cooperation between the Maluku Provincial Government and non-governmental organizations; and (4) journal articles and scientific works on collaborative governance, the pentahelix, gender-based violence, and Maluku's customary institutions published in 1977–2026.

The search was conducted in November 2026 through national journal portals, university repositories, regulatory databases, and news agencies with keywords violence against women and children, Maluku, pentahelix, collaboration, customary institutions, pela gandong , saniri negeri , and Larvul Ngabal . Documents were selected if they contained data or findings that could be traced to their primary sources and were relevant to at least one research objective. The analysis followed the stages of data condensation, data presentation, and conclusion drawing (Miles et al., 2014) with thematic coding (Braun & Clarke, 2006) using three initial categories, namely the role of pentahelix actors, local wisdom values and institutions, and points of intersection and tension between the two.

Validity was ensured through source triangulation, comparing government data, partner agency data, and previous research findings. This study has limitations: case data comes from different recording systems, making it not fully comparable across years, and the study did not collect primary data from victims, advocates, or traditional leaders. The resulting model is therefore conceptual and needs to be tested through field research.

RESULTS AND DISCUSSION

Overview of Violence against Women and Children in Maluku

Table 1 summarizes published case data from 2024–2026. Three patterns are discernible. First, children constitute the largest group of victims, and sexual violence dominates child cases: 151 of 246 reports in 2024, or 61.4%. Among adult women, the most frequently reported forms were physical violence, domestic violence, and psychological violence (Azis, 2025).

Table 1. Cases of violence against women and children recorded in Maluku Province, 2024–2026

Period	Number of cases	Details	Source
2024	413	167 women; 246 children (151 victims of sexual violence)	DP3A Maluku Province (Azis, 2025)
January–September 1, 2025	228	109 women; 119 children	PPA Symphony (Azis, 2025)
2025 (one year)	378	Ambon City 175; West Seram 40; Buru 32	2025 reporting system (Remetwa, 2026)
January–August 2026	396	Including cases that are only handled by health facilities	IPAS Indonesia Foundation (Remetwa, 2026)

Note: sources and scope of recording differ so figures between periods are not fully comparable.

Second, the distribution of cases is highly unequal. Of the 378 cases in 2025, 175, or 46.3%, were recorded in Ambon City, while Southeast Maluku and the Aru Islands Regencies recorded only four and two cases, respectively (Remetwa, 2026). Such low figures are difficult to interpret as a sign of the region's safety. A more plausible interpretation is that reporting follows the availability of services: the farther away from service units, police, and advocates, the less likely a case is to be recorded. The Head of the Maluku Province DP3A himself acknowledged that many residents are still unaware of the reporting channels (Azis, 2025).

Third, some cases stop mid-service flow. Masohi Regional General Hospital handled 12 cases, all involving children, but none were reported to the authorities, and similar findings emerged at several community health centers (Remetwa, 2026). This means victims reached one service point but were not referred to the next. Maluku's problem, therefore, is not simply a lack of services, but rather a disconnect between services, and this is where collaborative work lies.

The Role of Pentahelix Actors and the Collaboration Gap

Government elements serve as the focal point of collaboration. The Regional Women's and Children's Protection Agency (DP3A) and the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) provide complaint, assistance, and referral services, operate the PPA Symphony, and train village officials, community health center staff, social workers, and community organizations as the frontline reporting channels (Azis, 2025). The weakness lies in reach. In island provinces, the cost of bringing assistance, medical examinations, and safe houses to small islands is very high, so government services tend to be reactive and centralized.

The community element has shown the most significant progress. Through a cooperation agreement signed on September 3, 2025, the Maluku Province DP3A and the IPAS Indonesia Foundation implemented the Able and Empowered Women to be Free from Violence (ARUMBAE) Program. Within a year, 24 officers from 11 districts/cities were trained to handle victims in health facilities, and a service flow was developed with four entry points: health facilities, UPTD PPA, community-based services, and the police (Remetwa, 2026; IPAS Indonesia Foundation & DP3A Maluku Province, 2025). What was not visible in this flow was the status of traditional and religious institutions, even though in many countries these two institutions are the first to hear cases.

Three other elements remain incidental. Universities are present through community service and customary law research, but they are not yet consistently connected to the data and evaluation needs of local governments. The business sector is largely absent from the documents reviewed, either as a funder, provider of safe workplaces, or partner in the economic recovery of survivors. The media plays a role in disseminating case information and reporting channels, but has not yet been positioned as a literacy partner bound by guidelines for reporting from a victim perspective. Table 2 summarizes this mapping.

Table 2. Mapping of the roles of pentahelix actors, gaps, and strengthening based on local wisdom

Actor	Role in progress	Gap	Local wisdom-based strengthening
Government	Regulation, UPTD PPA services, PPA Symphony, frontline training	Centralized services; referrals from health facilities are disconnected	State regulations regarding protection; the king and saniri of the country as the official reference node
Academics	Customary law research, community service	Not yet connected to regional data and evaluation needs	Joint action research with the country; local content curriculum based on the lives of brothers and sisters
Business world	Not identified in documents	There is no funding scheme and economic reintegration	Masohi as a framework for supporting survivor businesses; safe workplace policies
Community	Mentoring, officer training, community-based services	Customary and religious institutions have not yet entered the referral process	Head of society , religious figures, and women's organizations as entry points; social recovery across the country pela gandong
Media	Case reporting and reporting channels	There are no common guidelines; the risks of revealing victims' identities	Campaigns with local languages and symbols; marinyo and community radio for small islands

Read within the framework of Ansell and Gash (2008), collaboration in Maluku already has supportive initial conditions, namely a legal basis, a cooperation agreement, and a stakeholder forum. What remains weak is the institutional design: there are no rules of the game that define who refers to whom, for how long, and with what data. In the words of Emerson et al. (2012), shared motivation has been established, but the capacity to act collectively is not yet evenly distributed at the national level.

Local Wisdom: Capital and Its Limits

Maluku's local wisdom provides three types of capital for the protection of women and children. The first is values. The principle of "Hidop orang basudara" (brotherhood) and the expression "ale rasa beta rasa" (brotherhood) emphasize that the suffering of one person is the suffering of all. This value can be used to counter the notion that domestic violence is a shame that must be covered up: precisely because of "basudara ," the community is obligated to protect those who are harmed. The norm of respect for women in Larvul Ngabal provides a similar foundation for the Kei community (Sulaiman et al., 2023).

The second asset is institutional. A hierarchical structure, from the head of the village to the king and saniri (Nahuway et al., tt), reaches every household in the customary village and holds a legitimacy that external officials lack. Together with congregational councils, mosque administrators, and women's organizations, this structure provides an early detection system that is readily available without the expense of establishing a new one. The third asset is networking. Pela gandong ties connect countries across islands and religions (Bartels, 1977; Ismail et al., 2022), allowing them to be leveraged for joint campaigns and to help survivors recover in a safe environment when their home country no longer supports them. The masohi tradition provides a pattern of mutual cooperation that can be directed toward economic support for survivors.

However, local wisdom also has clear limits. Customary resolutions tend to be oriented toward restoring family and national harmony, while prioritizing the victim's best interests. Victims in Tutuwaru chose customary law not because they perceived it as fair, but because they feared the fate of their families if the perpetrators were imprisoned (Wadjo & Noya, 2023). Customary fines in sexual harassment cases in Kei have no deterrent effect (Sulaiman et al., 2023), and customary resolutions in child cases can neglect psychological recovery (Wadjo, 2023). Customary institutions are also generally male-dominated, so the voices of women and children are not always represented.

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This boundary is now reinforced by positive law. Article 23 of the TPKS Law states that cases of sexual violence cannot be resolved outside the judicial process, except in cases involving child perpetrators. Consequently, local wisdom cannot be positioned as a substitute for the legal process in sexual violence cases. Its place lies in prevention, early detection, referral, temporary protection, and social recovery and reintegration. This differentiation of functions is key to the proposed model: custom is not abandoned, but rather directed toward a role that strengthens victims' rights.

Pentahelix Collaboration Model Based on Local Wisdom

Based on the findings above, a model was formulated as in Figure 1. This model places the victim and his/her family as the center, the five elements of the pentahelix as the perpetrators, local wisdom as the foundation that binds the five, and the TPKS Law as the normative boundary.

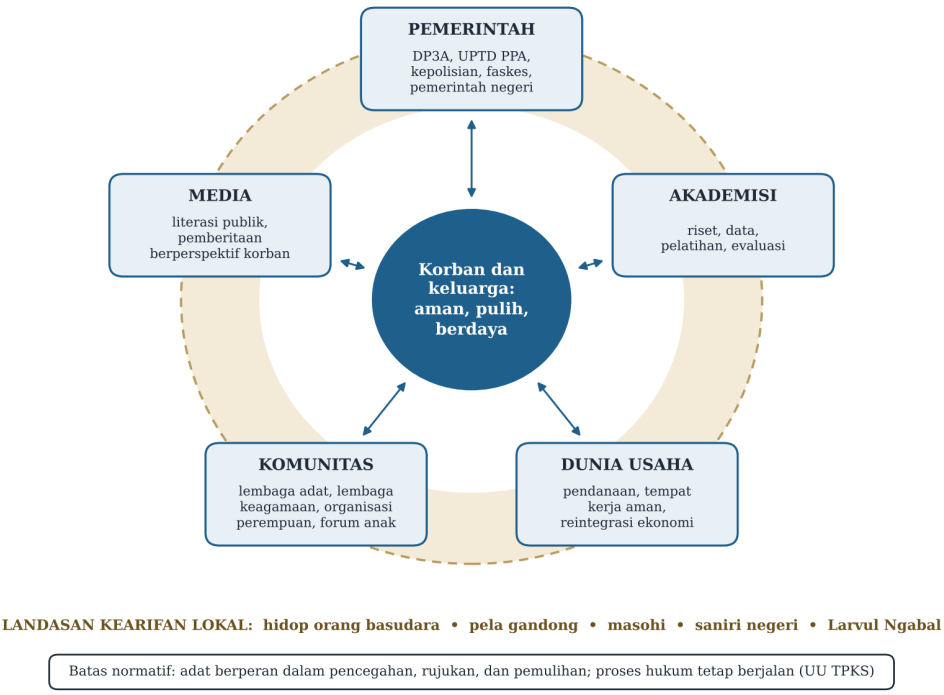

Figure 1. Pentahelix collaboration model based on local wisdom in preventing and handling violence against women and children in Maluku

The model operates in three domains. In the prevention domain, the national government establishes state regulations on the protection of women and children; traditional and religious institutions convey anti-violence messages in traditional forums, worship, and family education; universities develop local content teaching materials based on the life of the brotherhood (Hidop Orang Basudara) , drawing on the experience of peace education based on Pela Gandong (Hasudungan et al., 2020); traditional media and communication channels, such as Marinyo , disseminate information through reporting channels to small islands; and businesses implement safe workplace policies.

In the realm of handling, the model adds a fifth door to the four doors already developed, namely the traditional and religious doors. Soa heads , members of the saniri negeri , priests, imams, and women's organization administrators are trained as first responders to complaints with one primary obligation: to ensure the safety of victims and to forward cases to the UPTD PPA, health facilities, or the police within an agreed timeframe, rather than to reconcile the parties. Health facilities, which have traditionally been the point of contact, are bound by mandatory referral protocols. Universities support through psychological counseling and legal assistance, while the media is bound by guidelines for protecting victims' identities.

In the realm of recovery, local wisdom plays a significant role. After the legal process has been completed, customary institutions can implement social reparations that affirm the victim's innocence and full acceptance as a citizen. Pela gandong networks can provide a temporary safe environment, and masohi patterns , along with the

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business community, support survivors' economic independence. In this way, restorative justice is positioned as a complement, not a substitute, for criminal justice (Braithwaite, 2002).

The model requires four institutional prerequisites. First, a hierarchical legal basis in the form of an update to Maluku Provincial Regulation No. 2 of 2012 to align with the TPKS Law and include the role of customary institutions, followed by state regulations. Second, a pentahelix coordination forum at the provincial and district/city levels with a permanent secretariat at the DP3A. Third, a joint referral protocol and a single case database that brings together records from the PPA Symphony, health facilities, police, and service institutions. Fourth, women's representation in customary structures that handle complaints. Without the fourth prerequisite, customary involvement risks repeating biases already criticized in the literature. Theoretically, this model expands the pentahelix by demonstrating that community elements in indigenous communities are not a single category: customary institutions possess normative authority that distinguishes them from civil society organizations, and therefore their roles must be regulated specifically.

CONCLUSION

Violence against women and children in Maluku is characterized by a predominance of child victims, high rates of sexual violence, centralized registration in Ambon City, and a disconnect between service referrals. Collaborative response efforts have been ongoing, but remain focused on the government and partner institutions. Academics, the business community, and the media are only incidentally involved, and traditional and religious institutions are not yet included in the service delivery process. Maluku's local wisdom provides the values, institutions, and networks for protection, but customary solutions tend to prioritize harmony over victims' rights and, for sexual violence, cannot replace the judicial process.

The formulated pentahelix collaboration model, based on local wisdom, positions traditional and religious institutions as the community's gateway to formal services, with a primary role in prevention, early detection, referral, and social recovery. Its implementation requires updates to regional and state regulations, permanent coordination forums, referral protocols, a single case database, and women's representation within customary structures. Further research should test this model through field studies in customary lands across different island groups, involving survivors, advocates, and customary leaders as primary data sources.

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