

Collaborative Governance Based on Local Wisdom for Social Conflict Prevention

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Abstract

Social conflict prevention in culturally diverse regions requires governance approaches that can connect formal institutions with community-based social resources. This study examines collaborative governance based on local wisdom in preventing social conflict in Southeast Maluku. The study uses a qualitative descriptive approach, with data collected through interviews, observations, and documentation involving government officials, customary leaders, religious leaders, community leaders, and youth representatives. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings show that Larvul Ngabal and Ain Ni Ain provide a strong socio-cultural foundation through trust, shared values, social norms, and social cohesion. However, the implementation of collaborative governance remains suboptimal. Formal institutional arrangements exist, but coordination among stakeholders is limited; facilitative leadership remains more reactive than preventive; and community participation in conflict prevention is still limited. Local wisdom is also not yet fully integrated into formal governance mechanisms, resulting in collaboration that tends to intensify after conflict emerges rather than before tensions escalate. The study therefore proposes an enriched collaborative governance model that positions local wisdom as contextual social capital supporting the four dimensions of collaborative governance: starting conditions, institutional design, facilitative leadership, and collaborative process. A limitation of this study is that it focuses on the socio-cultural and institutional context of Southeast Maluku, which may limit the direct transferability of the proposed model to regions with different cultural and governance characteristics. Future research should examine the model in other culturally diverse regions and investigate how local wisdom can be institutionalized within formal conflict-prevention policies while maintaining its community-based character.

Keywords: Collaborative Governance; Local Wisdom; Social Conflict; Social Capital; Conflict Prevention

1. Introduction

Social conflict remains a persistent challenge in multicultural societies, particularly in regions characterized by ethnic, religious, cultural, and customary diversity. In such settings, differences in social identity, access to resources, territorial claims, and interpretations of customary rights can develop into tensions and, when not addressed at an early stage, escalate into open conflict. In Southeast Maluku, these challenges are closely related to the interaction between socio-cultural diversity, customary institutions, and community interests. Previous research has identified socio-cultural differences, territorial disputes, and community identity as among the factors contributing to conflict

in Maluku (Pariella et al., 2023). Recent research also shows that conflicts in Maluku are influenced by socio-cultural issues, including territorial disputes, differences in cultural perspectives, and youth-related problems, while local cultural practices can provide mechanisms for maintaining peace and social stability (Garing et al., 2023).

The complexity of social conflict requires governance arrangements that involve more than government institutions alone. Collaborative governance has consequently received increasing attention as an approach for addressing complex public problems through interaction among government and non-government actors. Ansell and Gash (2008) conceptualize collaborative governance as a process in

which public agencies directly engage non-state stakeholders in collective decision-making. Emerson et al. (2012) further emphasize the importance of principled engagement, shared motivation, and capacity for joint action in collaborative governance. More recent studies indicate that the implementation of collaborative governance depends on the ability of actors to establish shared understanding, institutional coordination, participation, and mechanisms for sustained interaction (Ansell et al., 2020; Bianchi et al., 2021). Thus, collaboration is not simply determined by the number of actors involved, but also by the quality of relationships and institutional arrangements that connect them.

In the Indonesian context, collaborative governance has been applied in various public-sector settings and has increasingly been examined in relation to community participation, institutional capacity, and coordination among actors. Tando et al. (2020) demonstrate the growing application of collaborative governance in Indonesian public services (Didin, 2024), while studies in different local contexts show that collaboration requires sustained interaction between government and community actors. The effectiveness of collaborative governance is also influenced by institutional capacity and the ability of actors to coordinate their resources and responsibilities. These findings suggest that the existence of formal collaborative institutions does not automatically produce effective collaboration. Instead, institutional arrangements need to be supported by meaningful participation, communication, and facilitative leadership.

The importance of participation is particularly relevant to conflict prevention. Ansell et al. (2020) show that trust, mutual interdependence, and incentives are important conditions for inclusion, but active management of participation is also necessary. Similarly, Bianchi et al. (2021)

emphasize that collaborative governance requires mechanisms that support shared understanding and coordinated action across institutional boundaries. Leadership also plays an important role. Kinder et al. (2021) argue that leadership in collaborative governance is not necessarily centralized in a single authority but can emerge through relationships and collective learning among actors. These perspectives are relevant to conflict-prone communities where government institutions, customary leaders, religious leaders, and community representatives possess different forms of authority and legitimacy.

Alongside institutional approaches, local wisdom provides an important social and cultural resource for managing relations within diverse communities. Local wisdom can contain values, norms, and practices that guide social interaction and provide culturally accepted mechanisms for preventing or resolving disputes. Hartoyo (2019) demonstrates that local wisdom can contribute to preventing communal conflict in multicultural communities, while Manik and Suharno (2020) show how customary authority and local wisdom can provide mechanisms for conflict resolution. Jamin (2020) further argues that local wisdom should be empowered and institutionalized not only in conflict resolution but also in conflict prevention and post-conflict recovery. These findings indicate that local wisdom should not be viewed merely as cultural heritage, but also as a potential resource for governance and social conflict prevention.

The role of local wisdom is also evident in post-conflict societies. Rahman et al. (2022) found that local wisdom can strengthen cooperation, solidarity, tolerance, and social integration in a multiethnic community in post-conflict Aceh. Their findings show that local wisdom can strengthen social resilience and contribute to preventing the re-emergence of social tensions. In Maluku, Garing et al.

(2023) similarly found that cultural practices and local forms of knowledge, including *pela* and *gandong*, can contribute to peacebuilding and conflict management. These studies reinforce the importance of understanding conflict prevention through the social and cultural resources already embedded within communities.

Local wisdom is closely related to the concept of social capital because both involve trust, shared norms, social relationships, and networks that facilitate collective action. Hatu et al. (2019) identify local wisdom as a form of social capital within indigenous communities. More recent research also shows that local wisdom can strengthen social capital and collective capacity. Arisanty et al. (2023), for example, demonstrate how local wisdom and social capital can support community-based environmental management, while Haryadi et al. (2024) find that social capital and local wisdom can influence community development and resource management. Hidayat et al. (2024) similarly show that trust, norms, networks, and local cultural values can operate together as social capital within community networks.

Recent studies have also begun to connect local wisdom more explicitly with governance and conflict prevention. Diab et al. (2022) show that accommodating local wisdom can provide culturally appropriate mechanisms for conflict resolution in heterogeneous Indonesian communities. Nindyatmoko et al. (2022), meanwhile, demonstrate how collaborative action can develop in customary land conflicts, although their study focuses on collaboration after conflict has emerged. More recent work has further examined the institutionalization of local wisdom for conflict prevention, including the use of *pawongan* as a local wisdom-based framework for multicultural conflict prevention in Bali. These studies indicate that local wisdom can be incorporated into broader governance arrangements, but the

question of how local wisdom functions as contextual social capital within collaborative governance for preventing social conflict remains insufficiently explored.

This gap is particularly important because previous studies tend to develop along two relatively separate lines. The first examines local wisdom as a mechanism for maintaining social harmony, resolving disputes, or strengthening social integration. The second examines collaborative governance through institutional arrangements, participation, leadership, and coordination. Although both perspectives are relevant to social conflict, limited attention has been given to their integration into a single analytical framework that explains how community-based social capital can strengthen collaborative governance before conflict escalates. The distinction is important because collaboration that is activated only after conflict emerges represents a reactive response, whereas conflict prevention requires continuous communication, early coordination, and participation before tensions become open conflict.

The situation in Southeast Maluku illustrates this gap. *Larvul Ngabal* represents an important customary system that regulates social relations and provides norms for maintaining community order, while *Ain Ni Ain* reflects values of kinship, mutual belonging, and social cohesion. These values can generate trust, shared norms, and collective responsibility within the community. However, the existing study findings indicate that local wisdom has not yet been fully integrated into formal governance mechanisms. At the same time, collaborative arrangements involving government institutions, customary leaders, religious leaders, and community representatives already exist, but coordination tends to become stronger after conflict has emerged and community participation remains limited.

This condition suggests that the problem is not the absence of social or institutional resources, but the limited connection between them. Strong community-based social capital can provide trust and shared values, while formal institutions can provide organizational structures and resources. Facilitative leadership can connect different actors, and collaborative processes can translate these resources into dialogue, participation, coordination, and joint action. The challenge is therefore to create a governance arrangement in which local wisdom is not merely practiced within the community but also provides a contextual foundation for institutional collaboration.

Based on this research gap, this study examines the implementation of collaborative governance based on local wisdom in social conflict prevention. The analysis uses the collaborative governance framework of Ansell and Gash (2008), particularly the dimensions of starting conditions, institutional design, facilitative leadership, and collaborative process, while considering local wisdom and social capital as contextual factors. The study asks how collaborative governance operates in social conflict prevention, what factors support and constrain its implementation, and how local wisdom can be integrated into the collaborative governance process.

The contribution of this study is to position local wisdom not merely as a cultural mechanism for resolving conflict but as contextual social capital that can enrich collaborative governance for proactive conflict prevention. This perspective extends the existing discussion by connecting trust, shared values, social norms, and community networks derived from local wisdom with institutional arrangements, facilitative leadership, and collaborative processes. The study therefore proposes an enriched model in which local wisdom-derived social capital strengthens the conditions for collaboration and

supports a shift from reactive conflict management toward more proactive and preventive governance. The empirical findings are expected to contribute to the development of collaborative governance theory in culturally diverse settings while providing practical considerations for strengthening cooperation among government, customary, religious, and community actors.

2. Theoretical Framework

Collaborative Governance

Collaborative governance has developed as an approach to addressing complex public problems that cannot be effectively managed by government institutions alone. Ansell and Gash (2008) define collaborative governance as a governing arrangement in which public agencies directly engage non-state stakeholders in collective decision-making. Collaboration in this context is not limited to consultation or information exchange, but involves interaction among actors in developing shared understanding and collective action. Emerson et al. (2012) further explain collaborative governance through the interaction of principled engagement, shared motivation, and capacity for joint action.

Ansell and Gash (2008) identify four important dimensions in the collaborative governance process: starting conditions, institutional design, facilitative leadership, and collaborative process. These dimensions are interconnected and influence the capacity of stakeholders to develop and sustain collaboration. Starting conditions concern the initial relationships among actors, including differences in resources, incentives, power, and previous experiences of cooperation or conflict. Institutional design concerns the basic rules, procedures, and arrangements that regulate participation and interaction among stakeholders. Facilitative leadership refers to the role of leadership in bringing actors

together, managing differences, and facilitating agreement. The collaborative process then involves dialogue, trust building, commitment, shared understanding, and the development of joint action.

Starting conditions are particularly important in conflict-prone communities because previous experiences of conflict can influence trust and willingness to participate in collaborative processes. Ansell et al. (2020) emphasize that meaningful inclusion in collaborative governance is influenced by factors such as interdependence, trust, and incentives for participation. Therefore, collaboration requires more than the formal involvement of stakeholders. It requires conditions that encourage actors to recognize their interdependence and participate in collective problem solving.

Institutional design provides the formal framework within which collaboration takes place. Bianchi et al. (2021) argue that implementing collaborative governance requires institutional arrangements that can support interaction and coordinated action across organizational boundaries. Molenveld et al. (2021) similarly demonstrate that different collaborative structures can shape the way actors participate and interact. In this study, institutional design is therefore understood not only as the existence of formal institutions but also as the extent to which these institutions create opportunities for meaningful participation and coordination among government, customary, religious, and community actors.

Facilitative leadership is also important because collaborative governance involves actors with different forms of authority, interests, and resources. Kinder et al. (2021) conceptualize collaborative leadership as relational, meaning that leadership can emerge through relationships and interaction among actors rather than being based solely on formal authority. Muslim et

al. (2021) similarly demonstrate the importance of leadership in supporting collaborative governance in Indonesian local government contexts. In the context of social conflict prevention, facilitative leadership is particularly relevant because government officials, customary leaders, religious leaders, and community leaders may possess different forms of legitimacy that can contribute to maintaining dialogue and social cohesion.

The collaborative process represents the interaction through which stakeholders develop trust, shared understanding, commitment, and collective action. Ansell and Gash (2008) place face-to-face dialogue, trust building, commitment, shared understanding, and intermediate outcomes at the center of this process. More recent research also emphasizes that collaborative governance requires sustained interaction rather than temporary cooperation that emerges only when a problem has already escalated (Douglas & Ansell, 2021; Mosley & Wong, 2021). This perspective is important for social conflict prevention because effective collaboration needs to operate before conflict becomes openly disruptive.

Based on this theoretical perspective, collaborative governance in this study is understood as a process involving government and non-government actors in developing collective action for social conflict prevention. The four dimensions of Ansell and Gash (2008) are used as the principal analytical framework, while local wisdom and social capital are considered contextual factors that influence how these dimensions operate in Southeast Maluku.

Local Wisdom and Social Capital

Local wisdom refers to knowledge, values, norms, and practices developed within a community and transmitted across generations as a basis for regulating social relationships and responding to local circumstances. In communities with strong

customary traditions, local wisdom can function not only as cultural identity but also as a mechanism for maintaining social order and resolving disputes. Hartoyo (2019) shows that local wisdom can contribute to preventing communal conflict, while Manik and Suharno (2020) demonstrate that customary authority and local wisdom can provide culturally accepted mechanisms for conflict resolution.

The relationship between local wisdom and conflict prevention is also reflected in research on post-conflict communities. Rahman et al. (2022) found that local wisdom can strengthen social integration in multiethnic communities through cooperation, solidarity, tolerance, and shared values. In Maluku, Garing et al. (2023) demonstrate that local wisdom provides culturally embedded mechanisms that can contribute to identifying and resolving conflict. These findings suggest that local wisdom contains social resources that can support collective responses to conflict.

One important way to understand these resources is through the concept of **social capital**. Social capital refers to resources embedded in social relationships, including trust, norms, networks, and reciprocal relationships that facilitate collective action. Hatu et al. (2019) demonstrate that local wisdom can function as social capital within indigenous communities. Arisanty et al. (2023) likewise show that local wisdom and social capital can reinforce community capacity for collective action, while Haryadi et al. (2024) identify a relationship between social capital and local wisdom in supporting community development.

In the context of Southeast Maluku, the values contained in *Larvul Ngabal* and *Ain Ni Ain* can be understood through this social capital perspective. These values emphasize social relationships, mutual belonging, respect, responsibility, and social cohesion. Consequently, local wisdom can generate

forms of trust, shared values, social norms, and community networks that support collective action. These resources are particularly relevant to the starting conditions of collaborative governance because they can influence the willingness of actors to communicate, cooperate, and develop shared responses to social problems.

However, local wisdom should not automatically be assumed to produce effective governance. Its contribution depends on whether its values and social resources can be connected with institutional arrangements and collaborative processes. Jamin (2020) argues that local wisdom needs to be empowered and institutionalized in efforts to address social conflict. Diab et al. (2022) similarly demonstrate the importance of accommodating local wisdom within conflict-resolution mechanisms. Thus, the relevant issue is not simply whether local wisdom exists, but whether its social resources can be connected to formal governance mechanisms.

Local Wisdom as Contextual Social Capital in Collaborative Governance

The relationship between collaborative governance, local wisdom, and social capital provides the conceptual basis for this study. Collaborative governance explains how different actors work together, while social capital explains the social resources that enable actors to cooperate, and local wisdom explains the cultural context in which those resources are formed and maintained.

This study therefore positions local wisdom as contextual social capital rather than treating it only as a cultural mechanism for resolving conflict. The concept refers to social resources derived from locally embedded values, norms, trust, relationships, and networks that can influence the operation of collaborative governance within a particular community.

In this sense, local wisdom does not replace the collaborative governance framework of Ansell and Gash (2008), but provides a contextual dimension that helps explain why collaboration may operate differently across communities.

The conceptual relationship can be summarized as follows. Local wisdom provides shared values and social norms that contribute to trust and social cohesion. These resources strengthen the starting conditions for collaboration. When connected with appropriate institutional design, they can facilitate participation and coordination among stakeholders. Through facilitative leadership, community-based legitimacy can be connected with formal governmental authority. These conditions then support a more continuous collaborative process, including dialogue, trust building, shared understanding, and collective action.

The framework is particularly relevant to social conflict prevention because preventive governance requires interaction before conflict escalates. Local wisdom-based social capital can provide the relational foundation for early communication and coordination, while collaborative governance provides the institutional and procedural mechanisms through which these resources can be translated into collective action. Accordingly, this study examines whether the social capital embedded in *Larvul Ngabal* and *Ain Ni Ain* can strengthen collaborative governance and support a shift from reactive conflict management toward proactive conflict prevention.

3. Method

This study employs a qualitative research approach with a descriptive design to explore the implementation of collaborative governance based on local wisdom in preventing social conflict in Southeast Maluku. The qualitative approach was chosen because it allows for an in-depth

understanding of social phenomena, particularly the interaction between governance practices and socio-cultural values within the community.

The research was conducted in Southeast Maluku Regency, a region characterized by strong socio-cultural diversity and a history of horizontal conflict. The study was carried out over a period of approximately [isi bulan/tahun penelitian Anda], allowing sufficient time for data collection and field observation.

The subjects of this study consisted of key stakeholders involved in conflict management and governance processes. These included government officials, particularly from the National Unity and Politics Agency (Kesbangpol), community leaders, traditional leaders, and religious leaders. Informants were selected using purposive sampling, where participants were chosen based on their relevance, knowledge, and involvement in collaborative governance and conflict prevention activities.

Data were collected through several techniques to ensure comprehensive and reliable findings. First, in-depth interviews were conducted with selected informants to obtain detailed information regarding governance practices, conflict dynamics, and the role of local wisdom. Second, participatory observation was carried out to understand real conditions and interactions among stakeholders in the field. Third, document analysis was used to examine official reports, regulations, and other relevant documents related to conflict management and governance practices.

The research instruments consisted of interview guidelines, observation notes, and documentation records. The interview guidelines were designed to explore key themes such as stakeholder collaboration, the role of local wisdom, and challenges in conflict prevention. Observations were

recorded systematically to capture social interactions and governance processes. Data analysis was conducted using an interactive model, which includes three main stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting and simplifying relevant information from the field. Data display was carried out by organizing data into a structured form to facilitate interpretation. Finally, conclusions were drawn based on patterns, relationships, and findings that emerged during the analysis process. To ensure the validity and reliability of the data, triangulation techniques were applied. This involved cross-checking information obtained from different sources, methods, and informants. By using multiple data sources and techniques, the study aimed to enhance the credibility and trustworthiness of the research findings.

4. Result and Discussion

The findings show that collaborative governance for social conflict prevention has been established through the involvement of government institutions, traditional leaders, religious leaders, and community representatives. The National Unity and Politics Agency (Kesbangpol), together with customary and religious actors, has an important role in maintaining social stability. However, the existence of collaborative institutions does not necessarily indicate that collaboration has functioned effectively as a preventive mechanism. The findings show that coordination among stakeholders tends to become more intensive after conflict has emerged, while preventive coordination and early communication remain limited.

The findings also indicate that local wisdom provides an important social foundation for collaboration. In particular, Larvul Ngabal and Ain Ni Ain contribute to trust, shared values, mutual respect, and

social cohesion within the community. These values constitute social capital that can support interaction among stakeholders. However, this potential has not been fully connected to formal governance mechanisms. As a result, customary practices and formal institutional arrangements tend to operate alongside one another rather than being integrated into a continuous process of conflict prevention.

To examine these findings systematically, the implementation of collaborative governance is analyzed using the four dimensions of Ansell and Gash: starting conditions, institutional design, facilitative leadership, and collaborative process. The findings are summarized in Table 1.

Table 1. Collaborative Governance Findings

Dimension	Key Finding	Implication
Starting Conditions	Strong social capital rooted in <i>Larvul Ngabal</i> and <i>Ain Ni Ain</i> supports trust, shared values, and social cohesion.	Provides a strong social foundation for collaboration.
Institutional Design	Formal institutions and collaborative forums exist, but coordination and integration remain limited.	Institutional arrangements have not fully supported preventive collaboration.
Facilitative Leadership	Government, customary, and community leaders are involved, but their facilitation remains	Leadership needs to strengthen coordination among actors before conflict occurs.

	limited and reactive.	
Collaborative Process	Coordination and dialogue tend to intensify after conflict emerges, while community participation remains limited.	Collaboration has not yet developed into a continuous preventive process.

Source: Field findings, processed by the authors.

Table 1 indicates that the four dimensions of collaborative governance are already present, but their implementation has not yet reached an optimal level for conflict prevention. The strongest foundation is found in the starting conditions, particularly the social capital associated with local wisdom. Larvul Ngabal and Ain Ni Ain provide shared values and social norms that support trust, mutual respect, and cohesion within the community. These conditions create a social basis for collaboration, although their potential has not been fully connected to formal governance arrangements.

The institutional design shows a similar condition. Formal institutions and collaborative forums involving government and community actors have been established, but coordination among them remains limited. This indicates that the presence of formal institutions alone does not guarantee an effective collaborative process. The institutional framework provides a basis for interaction, but its preventive function has not yet been fully developed.

The findings on facilitative leadership show that government, customary, and community leaders are involved in maintaining social stability. Nevertheless, their role in facilitating continuous interaction among stakeholders remains

limited. Leadership has therefore been more visible in responding to social tensions than in maintaining systematic communication before conflict occurs.

The collaborative process represents the clearest indication of the reactive character of the existing governance arrangement. Coordination and dialogue tend to become stronger after conflict has emerged, while community participation in prevention remains relatively limited. This condition shows that collaboration has not yet developed into a continuous preventive process involving stakeholders before tensions escalate.

The findings presented in Table 1 also show that the effectiveness of collaborative governance cannot be explained solely by the existence of formal institutions. The interaction between social capital, institutional arrangements, leadership, and participation determines whether collaboration can function preventively. Therefore, the study further identifies the supporting and inhibiting factors that influence the implementation of collaborative governance.

Table 2. Supporting and Inhibiting Factors Affecting Collaborative Governance

Factor	Type	Key Finding
Trust in traditional and religious leaders	Supporting	Strong social trust facilitates community cohesion and cooperation.
Existing institutional framework	Supporting	Formal institutions and collaborative forums provide a basis for coordination.
Limited community participation	Inhibiting	Community involvement in conflict prevention remains passive.

Weak inter-actor coordination	Inhibiting	Stakeholder collaboration is not yet sufficiently integrated.
Limited institutional capacity	Inhibiting	Resource constraints affect the continuity of collaborative activities.
Limited integration of local wisdom	Inhibiting	Local wisdom remains socially practiced but is not fully embedded in formal governance.

Source: Field findings, processed by the authors.

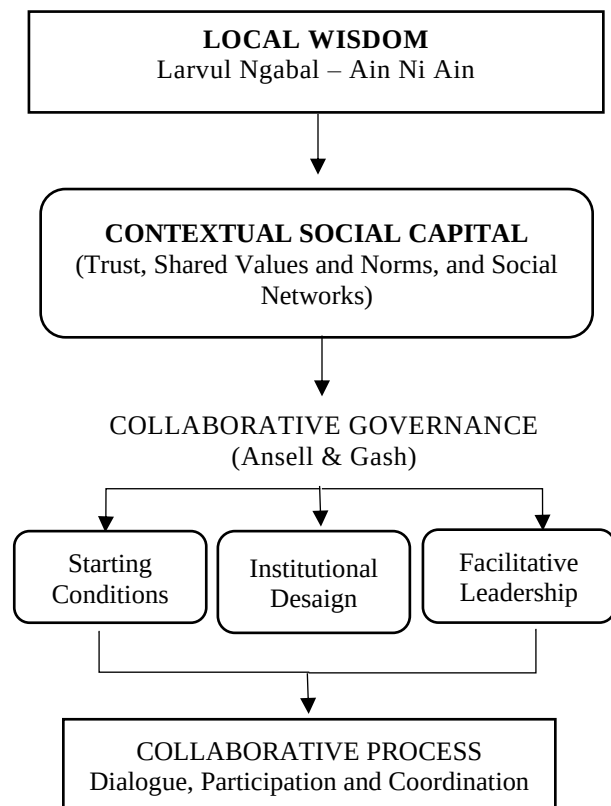
Table 2 shows that collaborative governance is supported by two important conditions: the high level of trust placed in traditional and religious leaders and the existence of formal institutional structures. Traditional and religious leaders possess social legitimacy that can facilitate communication, cooperation, and community cohesion. At the institutional level, the existence of Kesbangpol and collaborative forums provides an organizational basis for coordination among stakeholders.

At the same time, several factors limit the effectiveness of the collaborative process. Community participation remains relatively passive, while coordination among actors is not yet sufficiently integrated. Limited institutional capacity also affects the continuity of collaborative activities. Another important constraint is the limited integration of local wisdom into formal governance. Although local wisdom continues to operate within community life, its values have not been fully incorporated into formal governance mechanisms.

These findings explain why strong social capital has not automatically resulted in effective conflict prevention. Trust, shared values, and social cohesion already

exist at the community level, but these resources have not been sufficiently connected to institutional coordination and preventive action. The central issue is therefore not the absence of social or institutional resources, but the limited integration of these resources within a continuous collaborative process.

Taken together, the findings from Tables 1 and 2 indicate a clear pattern. The existing governance arrangement has a strong socio-cultural foundation and an institutional structure that can support collaboration. However, weak coordination, limited participation, limited institutional capacity, and the incomplete integration of local wisdom prevent these resources from developing into a proactive conflict prevention mechanism. This finding provides the basis for developing a model that connects local wisdom and social capital with the collaborative governance process.



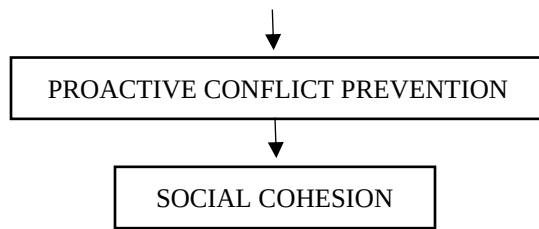


Figure 1. Model of Collaborative Governance Enriched by Contextual Social Capital for Social Conflict Prevention

Source: Developed by the authors based on field findings and the Collaborative Governance framework of Ansell and Gash.

Figure 1 synthesizes the empirical findings by showing how local wisdom and contextual social capital are connected to the implementation of collaborative governance for social conflict prevention. The findings indicate that *Larvul Ngabal* and *Ain Ni Ain* provide shared values, social norms, trust, and social cohesion that form an important social foundation for collaboration. These values are not only part of the cultural practices of the community but also provide resources that can support relationships and interaction among stakeholders.

The model further shows that contextual social capital provides an important foundation for the four dimensions of collaborative governance proposed by Ansell and Gash. In the starting conditions, existing trust and shared values create favorable conditions for interaction among actors. However, these social resources have not been fully translated into institutional arrangements. Although formal institutions and collaborative forums already exist, coordination and integration among actors remain limited. This finding indicates that the existence of formal institutions alone is insufficient to ensure effective preventive collaboration.

The role of facilitative leadership is also important in connecting government

institutions with customary, religious, and community actors. The findings show that these actors are already involved in maintaining social stability, but their facilitation has not yet consistently developed into proactive coordination. As a result, the collaborative process remains more reactive than preventive. Dialogue and coordination tend to intensify after conflict has emerged, while community participation in prevention remains limited.

The model also reflects the main constraints identified in Table 2, particularly weak coordination, limited community participation, limited institutional capacity, and the incomplete integration of local wisdom into formal governance. These factors help explain why the existing social capital has not yet produced an optimal preventive outcome. The issue is therefore not the absence of local values, community trust, or institutional actors, but the limited connection between these resources within a continuous collaborative process.

Based on these findings, the proposed model places contextual social capital as an important element for enriching the collaborative governance framework. Local wisdom provides the social foundation, while formal institutions, facilitative leadership, and collaborative processes provide the mechanisms through which this social capital can be translated into collective action. Strengthening these connections can support earlier dialogue, broader participation (Yandra, 2016), and more consistent coordination before social tensions escalate into open conflict.

The model therefore proposes a shift from reactive conflict management toward proactive conflict prevention. This does not mean replacing existing customary or formal institutions. Rather, it emphasizes the integration of local wisdom into existing governance arrangements so that

community-based values and social capital can contribute more directly to institutional collaboration. In this way, collaborative governance can become more responsive to the socio-cultural context and better positioned to strengthen social cohesion and prevent the escalation of social conflict.

Starting Conditions: Local Wisdom and Social Capital

The findings indicate that the starting conditions for collaborative governance in Southeast Maluku are relatively strong at the community level. *Larvul Ngabal* and *Ain Ni Ain* provide shared values, social norms, trust, and social cohesion that support relationships among community members. This finding is consistent with Hartoyo (2019), Jamin (2020), and Hatu et al. (2019), who demonstrate that local wisdom can function as a social resource for maintaining relationships, strengthening social capital, and preventing or managing conflict. Rahman et al. (2022) similarly found that local wisdom can strengthen social integration in post-conflict communities.

However, the present findings show that strong social capital does not automatically result in effective collaborative governance. The main challenge lies in connecting these community-based resources with formal governance mechanisms. Thus, local wisdom in Southeast Maluku has the potential to strengthen the starting conditions of collaboration, but its contribution remains limited when it is not supported by institutional arrangements and continuous stakeholder participation.

Institutional Design: Formal Arrangements and Limited Coordination

The findings show that formal institutions and collaborative forums involving government and community actors already exist. However, coordination and integration among stakeholders

(Yandra, 2021) remain limited. This condition indicates that the existence of institutions alone is insufficient to establish effective collaborative governance. Bianchi et al. (2021) similarly emphasize that collaborative governance involves institutional and inter-institutional challenges that require mechanisms for coordinated action.

This finding is also consistent with Suratman and Darumurti (2021) and Sutaryantha and Kusumasari (2020), who demonstrate the importance of coordination and interaction among government, community, and customary actors in collaborative governance. In Southeast Maluku, the institutional framework provides a basis for collaboration, but it has not yet fully connected formal institutions with community-based mechanisms of conflict prevention. Consequently, local wisdom continues to operate mainly within social and customary practices rather than becoming an integrated element of formal preventive governance.

Facilitative Leadership: The Need for More Proactive Facilitation

The findings indicate that government, customary, religious, and community leaders have important roles in maintaining social stability. Customary and religious leaders, in particular, possess social legitimacy and community trust that can facilitate communication and cooperation. This finding supports Kinder et al. (2021), who explain that leadership in collaborative governance is relational and can involve different actors rather than relying solely on formal authority. Muslim et al. (2021) similarly demonstrate the importance of leadership in mobilizing collaborative governance within Indonesian local governments.

Nevertheless, the facilitative role identified in this study remains more reactive than preventive. Leaders become

more actively involved when tensions or conflicts have already emerged, while continuous facilitation before conflict occurs remains limited. Strengthening the role of customary and religious leaders as bridges between formal institutions and communities is therefore important for developing a more proactive collaborative process.

Collaborative Process: From Reactive Response to Prevention

The collaborative process represents the main weakness identified in the study. Coordination and dialogue tend to become more intensive after conflict has emerged, while community participation in prevention remains relatively limited. This indicates that collaboration is already present, but it has not yet developed into a continuous preventive mechanism.

This finding is consistent with Ansell et al. (2020), who emphasize that meaningful inclusion requires active management of stakeholder participation, and with Bianchi et al. (2021), who highlight the importance of sustained interaction and coordinated action in collaborative governance. Indonesian studies also show that collaborative processes depend on the involvement of government and non-government actors and the capacity to coordinate their respective roles (Bintari & Soleh, 2021; Hudaya & Dewi, 2021).

The findings therefore suggest that the main issue is not the absence of stakeholders or institutions, but the limited continuity of interaction among them. Collaboration needs to occur before conflict escalates through regular communication, early coordination, and broader community participation. This represents an important distinction between collaborative governance as a response to existing conflict and collaborative governance as a mechanism for proactive conflict prevention.

Local Wisdom as Contextual Social Capital

The findings further demonstrate that *Larvul Ngabal* and *Ain Ni Ain* can be understood as sources of contextual social capital. Their values contribute to trust, shared norms, social relationships, and social cohesion, which can support collective action. This interpretation is supported by Arisanty et al. (2023) and Haryadi et al. (2024), who demonstrate the relationship between local wisdom and social capital in strengthening community-based collective capacity. Diab et al. (2022) also show that the accommodation of local wisdom can contribute to culturally appropriate conflict management.

The present study extends these findings by connecting local wisdom-derived social capital with the collaborative governance framework. Local wisdom is therefore not positioned only as a cultural mechanism for resolving disputes, but as a contextual resource that can strengthen the starting conditions, institutional relationships, leadership, and collaborative process. This relationship is reflected in Figure 1, where contextual social capital provides the social foundation for collaborative governance.

Contribution to Collaborative Governance for Conflict Prevention

Taken together, the findings show that Southeast Maluku possesses important social and institutional resources for collaborative governance, but these resources have not yet been sufficiently integrated into a proactive conflict prevention system. Strong community trust and local values provide a foundation, while formal institutions provide organizational support. However, weak coordination, limited participation, and the incomplete integration of local wisdom constrain the development of continuous preventive collaboration.

The contribution of this study is therefore to position local wisdom as contextual social capital within collaborative governance, rather than treating it only as a cultural mechanism for conflict resolution. The proposed model enriches the Ansell and Gash framework by connecting local values, trust, social norms, and community relationships with institutional design, facilitative leadership, and collaborative processes. This integration provides a basis for shifting governance from reactive conflict management toward proactive conflict prevention and stronger social cohesion.

5. Conclusions

This study concludes that collaborative governance for social conflict prevention in Southeast Maluku has a strong socio-cultural foundation but has not yet been implemented optimally as a proactive prevention mechanism. *Larvul Ngabal* and *Ain Ni Ain* provide important social resources through trust, shared values, social norms, and social cohesion. These resources support the starting conditions for collaboration and strengthen relationships among government, customary, religious, and community actors.

However, the findings also show that formal institutional arrangements, facilitative leadership, and collaborative processes remain limited. Coordination among stakeholders tends to intensify after conflict has emerged, while community participation and the integration of local wisdom into formal governance remain relatively weak. Thus, the main challenge is not the absence of social or institutional resources, but the limited integration of these resources into a continuous preventive collaborative process.

The study contributes to collaborative governance by positioning local wisdom as contextual social capital that can enrich the

Ansell and Gash framework. Integrating local values, trust, shared norms, and community relationships with institutional arrangements, facilitative leadership, and collaborative processes provides a basis for shifting from reactive conflict management toward proactive conflict prevention and stronger social cohesion.

In practical terms, conflict prevention in Southeast Maluku requires stronger institutional coordination, broader community participation, and greater involvement of customary and religious leaders in continuous preventive dialogue. Future research should examine the application of the proposed contextual social capital model in other culturally diverse regions and explore how local wisdom can be institutionalized within formal conflict-prevention policies while maintaining its community-based character.

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7. References

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