

THE CULTURAL VALUES OF THE ISLAND'S INDIGENOUS PEOPLE

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ABSTRACT. The cultural values of the indigenous peoples in the form of local wisdom are identities and guidelines that must be upheld. Currently, the cultural values of the indigenous peoples in the islands are already at a weakening of their identity. So that the purpose of this research is to provide a comprehensive understanding to the indigenous people of the island of Asilulu to maintain the beauty values that have been preserved since the time of their ancestors several hundred years ago. The method used in this research is qualitative in the form of case studies to re-explore the cultural values of society. It should be noted that the people in this country are experiencing a weakening of cultural values which is marked by the loss of some traditional institutions that were previously preserved and upheld. This attenuation occurs as a result of the influence of external factors and internal factors in society. The results of the research prove that the community has the desire to revive these cultural values.

Key words: cultural values; local wisdom; attenuation; spirit

NILAI BUDAYA MASYARAKAT ADAT KEPULAUAN

ABSTRAK. Nilai-nilai budaya masyarakat adat kepulauan berupa kearifan lokal adalah identitas, dan pedoman yang harus dijunjung tinggi. Saat ini, nilai-nilai budaya masyarakat adat kepulauan, sudah berada pada pelemahan identitas. Sehingga tujuan dari penelitian ini adalah memberikan pemahaman yang komprehensif kepada masyarakat adat kepulauan di Negeri Asilulu untuk tetap mempertahankan nilai-nilai keindahan yang sudah terjaga sejak zaman nenek moyang beberapa ratus tahun yang lalu. Metode yang digunakan dalam penelitian ini adalah kualitatif berupa studi kasus untuk mengeksplor kembali nilai-nilai budaya masyarakat. Hal ini perlu diketahui bahwa masyarakat di negeri ini sementara mengalami pelemahan nilai-nilai budaya yang ditandai dengan hilangnya beberapa pranata adat yang dahulu terpelihara dan dijunjung. Pelemahan ini terjadi sebagai akibat pengaruh faktor eksternal dan faktor internal masyarakat. Hasil penelitian membuktikan bahwa masyarakat memiliki keinginan untuk menghidupkan kembali nilai-nilai budaya tersebut..

Kata kunci: nilai budaya; kearifan lokal; pelemahan; spirit

INTRODUCTION

Sociologists view cultural values as an identity and spirituality of a society that has a function as a guide in dealing with various global dynamics today. Other experts consider that cultural values are then manifested in thoughts and behavior in the form of art, science, religion, customs and so on (Okeke, Ibenwa, & Okeke, 2017; Abdulla, 2018). Cultural values are abstract and general concepts that are very important and valuable to the lives of the people who implement them (Grüll & Wilson, 2018).

Cultural values are a frame of reference for behavior as well as community identity (Usborne & Taylor, 2010). Cultural values are lasting, maintained from generation to generation, but have the ability to respond and adjust to global challenges (Mairers, 2017). It becomes a problem when there are greater and stronger pressures on the cultural values of the local community. Therefore, it can cause social changes in society as a result of changes in cultural values in the form of integration of cultural values, adaptation of cultural values, acculturation of cultural values, can even lead to loss of cultural values of local communities, which are replaced with new cultures (Steenkamp, 2019).

The cultural values of indigenous peoples in the islands of Maluku are manifested in various traditional institutions that have been a source of pride and even have initiatives to be practiced by indigenous peoples (Tom, Sumida Huaman, & McCarty, 2019). This is meant by local wisdom that has its own ethics and aesthetics that are recognized at the national and international level (Eko & Putranto, 2019). Social institutions are a set of written and unwritten rules governing social processes including their interactions in society (Rémy & Kopel, 2002). Social institutions allow each structure and function as well as the expectations of each member in the community to run and meet expectations as agreed upon. Indigenous peoples know have government structures that have different functions and duties and are headed by a king (Ellen, 2019). Social institutions are used to create an orderly social order (Sheptycki, 2009). Thus, order can be found in a society. If the community has complete social institutions that regulate the needs of the community, then the community can survive to the present before the existence of formal state rules with coercive instruments that supported them.

Indigenous peoples in Maluku consisting of thousands of islands stretching from Halmahera to Far Southeast have different appearance characteristics from other indigenous peoples. This is because the characteristics of island communities that influence and shape it. In addition, the people of Maluku have a variety of cultures that developed due to colonialism from Europeans who came around the 15th century to exploit wealth in the form of cloves and nutmeg. In addition to discovering the American continent, one of the Europeans who contributed to finding Maluku was Christopher Columbus (Stott, 2017) between the much larger islands of New Guinea and Sulawesi, lies Maluku, a small archipelago that over the last millennia has been disproportionately influential in world history. Largely unknown outside of Indonesia today, Maluku is the modern name for the Moluccas, the fabled Spice Islands that were the only place where nutmeg and cloves grew in the fifteenth century. Christopher Columbus had set out to find the Moluccas but mistakenly happened upon a hitherto unknown continent between Europe and Asia, and Moluccan spices later became the *raison d'être* for the European presence in the Indonesian archipelago. The Dutch East India Company Company (VOC; Verenigde Oost-indische Compagnie. *ArchiPelago* society, as a social cultural community, has its own cultural orientation. Each of these socio-cultural values constructs the inner depth and breadth of insight and the uniqueness of the primary community. The social and cultural orientation of the island community comes from nature and the natural environment situation of the islands which carve the colors of each living art (Watloly, 2013; Gumilar, 2018).

Cultural values for improving the quality of brotherhood are carried out through traditional institutions such as *Masohi*, *Badati*, *Pela*, *Gandong* and so on (Lokolo, 1988). The activities referred to are not merely showing the physical body in the form of ceremonies that are repetitive in nature, but have penetrated the inner hearts of the community (Titaley, Kanto, Wisadirana, & Mardiyono, 2018). With regard to activities such as *Masohi* and *Badati*, the work of a person or the work of a family in a *Negeri*, is not only a burden on the person or family to do it, but it is the responsibility of all people in the *negeri* to do it. Thus, if there is a *Masohi* or *Badati* activity in an indigenous community, but there are community members who are unable to participate, then that person will always feel socially burdened to the family of the work owner and the community in which as if there is something large debt that has not been paid.

Based on the relationship between *Pela* and *Gandong*, then the work of a *negeri* alliance is not only the responsibility of the domestic community to resolve it, but it is the responsibility of all indigenous peoples who are in the alliance to complete it (Titaley, 2018). Construction of mosque buildings and construction of places of worship, as evidence of the strength of religious fellowship (Ruhlessin, 2019). Although there were various tests through the 1999 conflict and various external influences which did not favor the promotion of brotherly development, the relationship between brother and sister was maintained. Fraternal relationships have added strength energy to maintain and preserve these values (Nalesti Dewi, Kwik, & Watloly, 2017). This can be seen in the fact that the indigenous *negeri* that have *Pela* relations despite having different beliefs. This bond is developed in a strong relationship in the form of *Hard Pela* and *Blood Pela* as conveyed by Lestaluhu, Maryam R, dated June 27, 2020, as shown in Table 1.

Table 1. Pela and Gandong in Maluku are inter faith negeri with different religions

Relationship Category	Indigenous Land (Muslim)	Indigenous Land (Christianity)
<i>Pela dan Gadong</i>	Pelauw	Titawae
	Morela	Waa
	Hualoy	Aboru, Booy dan Kariuw
	Seith	Ouw
	Batumerah	Ema
	Asilulu	Tiow
<i>Blood Pela</i>	Siri-Siro Islam	Haria
	Tulehu, Tial	Paperu
	Ruhumoni	Tuhaha
	Sepa	Kamarian
	Wakasihu	Hatu
<i>Hard Pela</i>	Tengah-Tengah	Abubu
	Batumerah	Paso
	Hitu Lama	Eri

In addition, there are also customary institutions for improving environmental quality and increasing community economic income through *sasi* (Ellen, 2019). The idea of *Sasi* is the prohibition and protection of plants and animals that exist on land and at sea at a certain time determined by the *Negeri* Government or the Church. Furthermore, *Sasi* is not just for improving environmental quality, and increasing economic income, but more importantly is the defense of communal ownership rights of indigenous peoples (Siwalete, 2018; Sotelisa, 2019). In the practice of *Sasi* in the *Negeri* of Lumoli, it was found that *Sasi* was once applied to tributaries so that local residents could not take animals or anything to enjoy. The implementation of *Sasi* in

the *Negeri* of Lumoli, was carried out with the *Sasi* system established by the Church (Ellen, 2006). Cultural values are still maintained but have not been empowered properly so that special attention is needed from various stakeholders who have a role to preserve the cultural values of society (Nanlohy, Talakua, Soukotta, & Talakua, 2019).

The quality of indigenous people's environment is caused by the environment and communal rights being maintained regularly in the form of *Sasi* (Tuhumuri, Sancayaningsih, Setiaji, & Usman, 2020). By the implementation of *Sasi*, it helps a lot in the family economy in the form of children's education, housing construction and so on. In indigenous *Negeri* in Maluku, there is an institution called *Kewang* (Forest Police) appointed by the *Negeri* Government that functions to protect the environment and preservation of various disturbances, so that there is no violation of *Sasi* (Batiran & Salim, 2020). There is also a Landlord institution that regulates the use of communal lands within the *petuanan* area. The territory of indigenous peoples in Maluku is divided into land areas which include areas of villages, plantations, and *Aong* (former gardens which are allowed to grow wild plants to obtain fertility to be used as plantations again), hamlets and *Ewang* (untreated forest areas, for resources springs and animal life). Meanwhile, the sea area covers the meti area to the coastal area. In the coastal *negeri* that have *Saaru*, the *Saaru* region is included in the *negeri*'s marine territorial waters. Therefore, in *Negeri* that occupy coastal areas, the *petuanan* area includes the land *petuanan* area and the marine *petuanan* area. It is found that in certain areas, the customary institutions which are the pride of the Maluku people have become lost. As happened in one of the villages in Maluku, *Negeri Asilulu*. Therefore, it is deemed necessary and becomes a joint concern in an effort to provide education to indigenous peoples to maintain the traditional values that have been formed by the previous successors. Therefore, the purpose of this research is to provide a comprehensive understanding to the indigenous people of the island of Asilulu to maintain the beauty values that have been preserved since the time of their ancestors several hundred years ago.

METHOD

Research design

The method used in this research was a case study to look for and explore deeper the attenuation of the identity of the island's indigenous peoples. Besides, it was aimed to look for a solution to find an agreement because of the loss of some customary

institutions that were previously maintained and upheld, even have sanctions against violators. This attenuation occurred as a result of the influence of external factors and internal factors of the community. The traditional values are in the form of *Masohi*, *Sasi*, *Kewang*, and *Landlords*.

Population and Research Samples

The study was carried out in one of the villages / *negeri* in Central Maluku Regency, Leihitu District, the *Negeri Asilulu*. The sample used in this study were important people in the village governance structure of Asilulu (Village Head, Saniri, etc.). The key informants were the *Saniri* Chairperson of *Negeri* and the Village Secretary who was currently served as the Temporary Village Head. In addition, the traditional elders of the *Negeri Asilulu* who played an important role, government officials several previous periods and indigenous peoples and migrants who have long lived in the *Negeri* of Asilulu who know a lot about the process of community life.

Instrument

The instruments used in this study were interview sheets, observation sheets and documentation as primary materials to obtain complete data. The interview instrument was in the form of an open interview and the researcher was the instrument itself. Initially, the researcher used the snowball technique beginning with an approach to the three students taking one of the courses in the Sociology Study Program, Pattimura University. The three students are from Asilulu Village. Initially, they were called to look for information and carried out approaches related to the research to be carried out. Information from students was always responded to and traced to the village. Then, the students took the researcher to the village head according to the approach of the students with the village government. The interview was begun with a temporary Officer and after that moves to another informant based on the recommendation of the official. The next interview was the *Saniri* in which the researcher got a lot of good information while looking for solutions so that the social institution can be maintained. During the research process, the informants showed evidence of institution activities carried out by the village so far from generation to generation in the form of photographs and evidence of historical relics. Therefore, documentation of the activities carried out and arranged neatly. Observasi and research activities carried out for six months. This was because many informants have a lot of needs so the researcher need to adjust to the existing conditions.

Data analysis technique

The technique used for data analysis was in the form of research results obtained during the field study. Then, the data were linked in a document to be analyzed as needed. These data were then narrated into quality writing in the form of interviews to provide accurate information according to information from informants. The research process took several months. Data is collected from informants who are considered to be accurate data sources. After the data is collected, a qualitative analysis is carried out to discuss the required problems, provide conclusions according to the data found and provide appropriate solutions for the community.

RESULTS AND DISCUSSION

1. The *Negeri Asilulu* and its People

Asilulu is in the administrative area of Leihitu District, Central Maluku Regency, Maluku Province. One of the indigenous *Negeri* located on the north coast of Ambon Island, which is directly facing the Banda Sea. According to historical information, the Asilulu community originally came from Seram Island and migrant residents came from Java, whose presence was to spread Islam. Initially, it occupied the mountainous area which became an old *negeri* called Rihena. The community descended to the coast, because they thought that the soil conditions were more flat compared to the mountains. Besides, human activity becomes more difficult in the mountainous region, when compared with the coastal region. Therefore, they maintain it as a village until now. That means that out of 60% of Indonesia's population with 10,119 living in coastal areas and 83% of Maluku people live in coastal areas (DKP Maluku, 2006). Geographically, the *Negeri Asilulu* and its petuanan region are flanked by several indigenous *Negeri* namely the *Negeri Ureng*, *Negeri Larike* and *Negeri Alang*. The total land area of this *Negeri* is estimated to be approximately 1,900 HA according to the data stated at the State Office.

In addition to occupying the parent *negeri*, which is occupied by indigenous peoples as native people, this *negeri* also occupies three hamlets, namely Batu Lubang Hamlet, Nusalain Hamlet, and Kasuari Launa Hamlet, the majority of whose inhabitants are migrants from Buton. The livelihoods of more people as fishermen with fishing gear are quite modern, because the means of transportation in the form of the boats they use are no longer made of wood, but have used fiberglass driven by engine power, so that their search areas can reach far areas

with time relatively short journey. Apart from being fishermen, there are also livelihoods as farmers, civil servants, traders and so on. The people of Asilulu are entirely Muslim, with one main mosque at the center of the village.

2. Customary institutions owned.

As an indigenous *Negeri*, the people of *Negeri Asilulu* have customary institutions that are still maintained and those that are no longer maintained, as can be explained as follows.

a. Customary institutions that are still maintained

As is the case with indigenous peoples in Maluku, indigenous peoples in *Negeri Asilulu* have customary institutions.

1. Customary government structure

- The king of Asilulu comes from *mata rumah Eli Luma Tupal* from *Soa Eli*. However, currently, the *Negeri* Government in Asilulu is held by a Provisional Officer. In addition to *Soa Eli* which consists of 11 houses, there is also *Soa Kalaurw*, which consists of 4 houses, and *Soa Mahu* which consists of four houses. The duties and responsibilities of the king in the *Negeri Asilulu*, as well as the duties and responsibilities of the heads of *Soa*, are the same as the duties and responsibilities of the king and the head of *Soa* in other traditional lands in Maluku.
 - *Negeri Saniri* in Asilulu came from the representatives of each *Soa*. The Chairperson of *Negeri Saniri* should be chosen by the institution, but currently appointed by the Provisional Official of the Government of the *Negeri* based on the Regent's instructions. The duties and responsibilities of the *Negeri Saniri* in Asilulu are the same as those of the *Baileo* (Customary House) has a *Negeri Saniri* in other indigenous lands in Maluku.
 - The priest of Mosque is from *mata rumah ElKibas* from *Soa Eli*.
 - role and function as a meeting place for the community and the *Negeri*'s traditional council to discuss the welfare of the community and as a place to carry out traditional ceremonies and a place for the inauguration of the king. Since 2003, *Baileo* in *Negeri Asilulu* has been damaged and has not been repaired.
2. The people of *Negeri Asilulu* have *Gandong* relations with six other indigenous *negeri* namely in the three *negeri* whose inhabitants are Christians, namely, *Negeri Paperu* in Saparua Island, *Negeri Sila* on Nusalaut Island, *Negeri Hulaliu* in Haruku Island and in the three Muslim-populated *Negeri* such as *Negeri Tulehu* and *Negeri Tial* on Ambon Island, and *Negeri Laimu*

on Seram Island. This *Gandong* relationship has always been strengthened by the joint responsibility of building worship facilities both mosques and churches. The Chairman of *Saniri Negeri Asilulu* stated:

‘For the construction of the Paperu Church in Waipirit today, we provide assistance in the form of donations collected by the committee,. If we have the same celebration/needs, then we can invite relatives from the *Negeri* Waipirit. If someone mentions the names of villages such as Paperu, or Sila or Hulaliu and so on, then there is a vibration in the heart that it is our brother who must be helped.

2. The Asilulu community has *Pela* relations with the *Negeri* Tiouw on Saparua Island as *Pela* Blood. This relationship initially between the Patiwaël and Eli clans then developed into the *Pela* relationship between the two *Negeri*. The *Pela* Incident event was held in 1960 which took place in the *Negeri* Tiouw, and the next planned implementation is in the *Negeri Asilulu*, but it has not been implemented until today. Nevertheless, the inner feelings that are bound in the *Pela* relationship still exist in the two peoples of the *Negeri*.
4. *Badati* is a cooperation activity that focuses on material assistance in the form of money, or material on an activity carried out or that befalls a person or a family. For example for a wedding, the *Badati* is done by means of the whole community collecting money and being used by the prospective bridegroom’s family to prepare food to be shared by all members of the community.
5. *Customary rights* have the right to a parcel of land or land and sea territorial power that has been held for generations.

b. Customary institutions that have existed and now no longer exist

Some traditional institutions that have existed, were imposed and have sanctions against violators in the *Negeri Asilulu*.

1. Masohi

The Chairman of *Saniri Negeri Asilulu* stated that before the 1980s, *Masohi* activities were carried out here. Home or plantation work was done together for family needs and education. With *Masohi*, the heavy work carried on by families who need help was light. This is because all members of the community helped. *Masohi*’s activities did not look at men or women even small or large. Everyone was ready to work to help. However, until the 1980s, this activity had not been carried out until now. Each manages his work and life independently without asking for help

from the family. The causes are many, among others, because transportation to Ambon is already smooth so it is not too difficult for people to meet their needs. Also, the current government is only a temporary official so they don’t need to take care of customary issues. *Masohi*’s activities that are so useful, are no longer carried out and young people now don’t really understand what *Masohi* is because parents are less telling things like this to the current generation.

One Head of *Soa* in Asilulu said that in the past, many houses in Asilulu were built with *Masohi* activities. Therefore, if there is an activity from one family, they will tell the King about his intentions. Then, the king will order Marinyo to provide information, so that the community will go out to help activities that need help. Everyone will come out to listen to information, unless there is an obstacle due to illness or other busyness. At present, this activity has not been carried out and has been almost extinct for decades. The *negeri* government should try to revive these activities. The problem may be that the government is currently only a temporary official and is too busy with village funds so that they pay less attention to customary issues. With the *Masohi* activities, the relationship of domestic brotherhood is maintained because each has a brotherhood value born and raised by the same life (Hartomo, Trihoni, Dewi, & Pancasiwi, 2015). The same thing was also stated by Secretary of *Negeri Asilulu* who served as Asilulu’s Interim Official, who stated that ‘*Masohi* was actually good, but for a long time this activity had not been carried out anymore. If there is an important meeting with the village government, then it will be discussed from heart to heart. *Masohi*’s activities are carried out to establish increasingly close relationships. However, the reality found at this time, the relationship of brotherhood was increasingly tenuous even conflict that led to fights and even ridicule and insults. This makes this relationship feel even more distant and each of them already has the strength of good income so they don’t feel dependent on each other’.

2. Sasi

Sasi as one of the traditional institutions is very beneficial for environmental sustainability, strengthening communal rights and for increasing the economic income of the community. *Sasi* is located in almost all islands in Maluku including Halmahera, Ternate, Buru, Seram, Ambon, Lease Islands, Banda, Kei, Aru, Tanimbar and Southwest Maluku. The great benefits of *Sasi* for the environment and for economic improvement are also recognized by the people of the *Negeri Asilulu* through key informants (AN, TK,

AM) who tell us that before the enactment of Law (Law) Number 5 of 1974 concerning the Principles of Regional Government, Sasi was exist. Sasi was kept and guarded by *Kewang*. However, because of the existing rule, it has eliminated traditional institutions including *Kewang*. This has resulted in no more institutions that uphold *Sasi*. As an example of *Sasi* which is applied in the *Negei* Haruku for *Sasi* Lompa Fish and is taken at certain times shown in Figures 1 and 2 (Soselisa, 2019).



Figure 1. Ritual Ceremony At Night For The Opening Of *Sasi Ikan Lompa* Led By *Kewang*



Figure 2. The Net Used To Collect Fish

When applying *Sasi*, people are afraid of taking other people's belongings. Sanctions for violations are customary penalties that is implemented. Another cause of *Sasi* is that the fishing areas in the sea are getting further away and fishing equipment is not using traditional tools. Therefore, *Sasi* is not needed for the sea. Likewise in land areas, because nutmeg and cloves and forest products have decreased, it is no longer needed to implement *Sasi*. With regard to the *Sasi* problem, the community does not have a solution for the institution to be revived. Some animals to date have been cared for so that they do not become extinct. Therefore, in Southeast Maluku the *Sasi* is applied for young Clams. This is done to maintain the environment of marine ecosystems without environmental damage by people who are not responsible (Triandiza, Zamani, Madduppa, & Hernawan, 2019). The word has been heard for a long time and is considered an Ambon-Malay term derived from the Indonesian language "Saksi" which means "to witness" (Zerner, 1994). Several studies of *Sasi* have been applied to biodiversity in the form of seaweed and *Sasi* for good use of the forest. As *Sasi*

is carried out on Seram Island, known locally as "Seli Kaitahu" to reduce hunting activities for cuscus, deer, wild boar, parrots and plants in the forest (Sasaoka, 2003). The same thing was done by Ihamau Village who implemented *Sasi* for Sea Cucumbers to improve the family economy and the lives of coastal fishermen (Natan, Tetelepta, & Uneputty, 2016).

3. *Kewang*

In indigenous *negeri* in Maluku, this institution functions to protect sea and land *petuanan*, so as not to be disturbed by outsiders. The institution guard *petuanan* boundaries, careless logging, and enforce *Sasi* regulations. This institution in *Negeri Asilulu* has not existed since the enactment of Law Number 5 of 1974. AN said that there was no longer any implementation of *Sasi*, hence the *Kewang* institution, which must oversee the implementation of *Sasi*, as well as to maintain the security of environmental wealth, is no longer exists. We are very happy if the *kewang* institution activates again so that the security of the wealth of the *petuanan* area is maintained and is sustainable from the attack of outsiders who damage the existing natural wealth.

4. *Landlord*.

AN said that according to the statement, this institution had once existed. However, because of the influence of religion, it will not be found anymore. There must be a landlord, so that people do not burn empty forests carelessly. However, if there is a landlord, it should be regulated well so that all the children of the community have the opportunity to clear the forest for the interests of their offspring.

C. Longing and Hope of the Community

Through search in the field and comprehensive study results, certain customary institutions that have existed are very useful and have sanctions against violators. It is found that the field results prove that it is no longer maintained. The intended institutions are *Masohi*, *Sasi*, *Kewang* and *Landlord*. The causes of the loss of these institutions are 1) external influences as a result of national legislation regulation and religious influence which results in the loss or attenuation of certain structures and functions in the indigenous community of Asilulu. 2) Internal influences, namely changes in community behavior, limited natural resources and the status of government that is still temporary and not in accordance with local customary law as a result of the influence of the authorities.

Through information, the community wants the customary values to be revived, so that the atmosphere

of brotherhood among the entire community can be maintained, also the burden of citizens becomes light as a result of shared responsibility. In addition, by maintaining these cultural values, natural resources in particular in the management and management of forests in the area of petuanan can be regulated in a uniform use through an orderly arrangement by the customary institutions that determine them. The main value of the building of a community, is the community alliance, as inherited by the ancestors. In fact, the alliance based on the culture value system has become lost, so the community alliance has become weak and the use of natural resources is no longer orderly. Each who feels strong, will master more, while those who have weaknesses will continue to experience difficulties to enjoy natural resources in the *negeri'spetuanan*. This side of harmony can be a trigger for conflict. This condition, should be eliminated by reviving the cultural values of the indigenous peoples that have been lost. For this reason such weaknesses should not occur if there are new ideas and policies for strengthening indigenous peoples with the cultural values they have.

CONCLUSION

The attenuation of cultural values of indigenous peoples has occurred in the *Negeri Asilulu* as a result of external and internal influences. For this reason, in order to revive the cultural values of indigenous peoples in the *Negeri Asilulu*, it should require a process with the involvement of external and internal processes. The process externally through the determination of regulations at the level of local regulations that require reviving the cultural values of indigenous peoples, as well as placing a permanent state government structure (not a temporary official), which can regulate the structures and functions of these indigenous peoples. The internal process is carried out through community empowerment with various counseling and guidance, so that the community has an understanding of the benefits of these cultural values as self-identity. Therefore, the community has the will to revive these cultural values. The implication of this research was as important information for the indigenous people of the islands in Maluku to continue to maintain and preserve the life and order of love that has been built by the ancestors since several hundred years ago. Suggestions for further research are to do more research and deeper efforts due to the attenuation of cultural values in Maluku, especially in 11 Regencies / cities so that they are not endangered and become a special guide so that it is used as learning material in schools and even universities in Maluku Province.

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