

**THE LOCAL WISDOM OF LUANG ISLANDS:
'HYGERALAY' OF HISTORY ASPECT**

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Abstract

This research aims to identify *hygeralai* from a historical aspect as one of the local types of local knowledge that lives in the indigenous community of Luang Island, Maluku Province, Indonesia. This research uses a qualitative research method with a historical approach. Data collection techniques in this research through in-depth interviews, field observations and literature studies. The analysis technique used in this research is historical analysis. The results of field research show that the etymology of *hygeralai* began as a sign of identity, a sign of ownership, a sign of territorial boundaries and used by the ancestors of Luang Island at that time. In its development, it underwent changes related to several attributes and organization when Protestant Christianity entered. The results of exploration in the field show that the etymology of *hygeralai* is also influenced by the environment and geography. This is evidenced by its affiliation with one of the plants that grow on Luang Island, the koli tree. From this affiliation material, it is also important to display the position of Luang Island in the division of flora in Indonesia according to Wallacea and Weber line. Thus, we can analyze the history of plant movements used by the ancestors in etymology of *hygeralai*. The *hygeralai* research results from this historical position are then compared in general with other terms in Maluku related to environmental and natural resource management. The

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results of this research contribute to local history, especially the management of natural resources based on local wisdom in coastal communities and border areas.

Keyword: Local wisdom, Luang Island, hygeralai, and historical aspect.

Diszciplíne: Cultural Anthropology, Ethnography

Absztrakt

A LUANG-SZIGETEK HELYI BÖLCSESSÉGE: A 'HYGERALAY' TÖRTÉNETI ASPEKTUSAI

A kutatás célja, hogy történelmi szempontból azonosítsa a *hygeralai*-t, mint a helyi tudás egyik lokális típusát, amely az indonéziai Maluku tartományban található Luang-sziget őslakos közösségében él. A kutatás történeti megközelítésű kvalitatív kutatási módszert alkalmaz, melyek mélyinterjúk, helyszíni megfigyelések és szakirodalmi tanulmányok révén valósulnak meg történeti elemzés révén. A terepkutatás eredményei azt mutatják, hogy a *hygeralai* etimológiája az identitás, a tulajdon és a területi határok jeleként alakult ki a Luang-sziget ősei által. Fejlődése során számos attribútummal és szerveződéssel kapcsolatos változáson ment keresztül, a protestáns kereszténység belépésével. A *hygeralai* etimológiáját a környezet és a földrajz is befolyásolta, ezt bizonyítja a Luang-szigeten termő egyik növényhez, a koli fához való kötődése. Ebből a hovatartozási anyagból az is fontos, hogy megmutassuk a Luang-sziget helyét az indonéziai flóra Wallacea és Weber vonal szerinti felosztásában, így válik elemzhetővé az ősök által használt növényi mozgások története a *hygeralai* etimológiájában. A *hygeralai* kutatási eredményeit ebből a történeti pozícióból aztán általánosságban összehasonlítjuk a környezet- és természeti erőforrás-gazdálkodással kapcsolatos más malukui kifejezésekkel. A kutatás eredményei hozzájárulnak a helytörténethez, különösen a természeti erőforrások helyi bölcsességen alapuló kezeléséhez a tengerparti közösségekben és a határ menti területeken.

Kulcsszavak: helyi bölcsesség, Luang-sziget, hygeralai és történelmi vonatkozás.

Diszciplína: kulturális antropológia, néprajz

Introduction

Every human group that inhabits any area of the Earth has ways and actions in responding to various natural phenomena and challenges. The response is then carried out repeatedly and produces culture. In today's development, experts view various actions of human groups that maintain their existence with good actions as local wisdom. Local wisdom is often associated with local communities and with varied actions and meanings. It is a cultural product of the past that should be continuously used as a guide for life. Although local in value, the values contained therein are

considered very universal. Johnson describes local wisdom as knowledge built by a social group from one generation to another in relation to nature and its resources. Local wisdom includes everything related to the environment, social, political, and geographical knowledge (Johnson, 1998). Local wisdom is a culture that is deeply owned by traditional communities to manage their natural resources to meet their needs (Conklin, 1954).

Referring to the United Nations (UN) Declaration on the Rights of Indigenous Peoples (UNDRIP), the defining characteristics of Indigenous Peoples and local wisdom include self-

identification; historical continuity (before being invaded by colonial or colonial powers); people of origin (history); spiritual connection with land, water and customary territories; distinctive identity (language, culture, beliefs); and distinctive socio-political and economic systems. Indonesia also manifests this in the 1945 Constitution Article 281 paragraph (3) concerning local wisdom and the rights of traditional communities are respected in line with the development of the times and civilization.

The Luang Island community is one of the indigenous communities in Indonesia that has local wisdom just like other indigenous communities. This local wisdom is passed down from generation to generation through oral tradition.

They understand local wisdom as ideas that are wise, full of wisdom, good value, which are embedded and followed by all members of the community. According to them, local wisdom is not a new discourse in their daily lives, but it is present together with the formation of them as a community. It is important to note here, that local wisdom for them is a treasure as well as their identity as Luang people. There are various local wisdoms owned by the people of Luang Island, each of which has its own uniqueness, one of them is *hygeralai* (in this paper, all local languages used are the phonetics of the informants. As *hygeralai* is used, not "gheralai").

Hygeralai is one of the local wisdoms that regulates their relationship with nature traditionally until today. In addition, it is also the social and cultural identity of the Luang people in regulating life between them and between they and their environment. This paper will discuss the etymology of *hygeralai* and the basis of *hygeralai* implementation in Luang Island until now. The position of Luang Island in the division of flora in Indonesia will also be explained to see the relationship of *hygeralai* affiliated with one type of plant used and whether the plant is endemic to Luang Island or not. And

furthermore, it will also be explained about *hygeralai* at the time of the entry of Protestant Christianity to see the changes in *hygeralai*. This paper will also examine terms related to environmental conservation and natural resources and comparisons with other places in Maluku (Maluku is one of the provinces in Indonesia, included in the Eastern part of Indonesia) in general.

Research questions and Objectives

Hygeralai is one of the local wisdoms as well as the ideal strategy of the Luang people in building relationships with nature and managing village-based marine natural resources. The question in this study is how did *hygeralai* originate? Was it suddenly applied in the life of the people of Luang Island? Or was it adopted from other areas in Maluku? Does it have its own history? To answer this question, this paper tries to explore the etymology of *hygeralai* as a customary institution and the interaction pattern of the people of Luang Island until today. It is important to place *hygeralai* historically, so that we will understand it not just in descriptions and definitions and disjointed, but comprehensively from the view of the Luang indigenous people as the owners of the term itself. Thus, the discussion of *hygeralai* on Luang Island begins by placing it in a historical position. By placing *hygeralai* in a historical position, we can explore more deeply how it works in the culture, cognition, behaviour and interaction patterns of the indigenous people of Luang Island, in beside to environmental management and marine natural resources. Besides that, from this historical position we will identify more deeply how *hygeralai* resilience and have differences with previous studies and other places.

Data Collection, Analysis and Sampling Technique

This research is a form of ecological anthropology study with a historical background in a

coastal community. This research data focuses on the etymology of *hygeralai*. It is one of the local types of knowledge of the Luang Island community. In the data of the Ministry of Maritime Affairs and the Ministry of Defense and Security of the Republic of Indonesia, Luang Island is one of the outermost small islands in Indonesia (Bakosurtanal, 2007; Hadinoto, 2017; Malik et al., 2019; Oegroseno, 2009). Administratively, it is included in the Maluku Province-Southwest Maluku Regency. The island is adjacent to Timor Leste to the west and directly borders Australia to the south (Hutubessy & Mosse, 2021; Karuna & Serpara, 2021; Kissiya & Biczó, 2022, 2023). This research was conducted for more than one month from July to August 2022 and 3 months from August to November 2023.

This research has implemented a qualitative descriptive approach. The data collection process was conducted using a historical approach. The data in this study was obtained through in-depth interviews. Recording and note-taking techniques were also utilized in the process of documenting research data. The resource persons involved in this research were purposively selected to answer the research questions. The resource persons totaled 48 people consisting of village officials, elders, religious leaders, and resource persons who understand the history of the origin of *hygeralai* and the history of Luang Island. This is in line with Garraghan and Lewenson that the criteria for determining informants for qualitative research can consider aspects of relevance, 1) expertise, 2) experience or specialization, 3) directly involved in the object, 4) figures or officials related to the object, and 5) affected ordinary people (Garraghan, 1946; Lewenson, 2008).

In this research, the target informants are those aged 35-70 years old on the grounds that these informants include people who have expertise, specialization, and figures related to the object of *hygeralai* etymology.

In addition to interview data, observation data and literature review are also used to enrich this paper. To be honest, the literature on Luang Island is lacking, there are several studies on Southwest Maluku which explain a little about Luang Island obtained through research results from Dutch researchers such as De Jonge and friends, and also from Australian Sandra Pannel in 1997. After the data is collected, it is then analyzed using historical analysis (Hallett, 2008).

Etymology of *Hygeralai*

Hygeralai on Luang Island did not just appear without a process, and to know this we are connected to what is called the history of the Island itself. The history of Luang Island is a journey of activity and culture (Toynbee, 1989) of "orang tatua"/the ancestors of Luang Island both consciously and unconsciously (Dawson, 2002; Graham, 1997; Ricklefs, 2007; Wiedemann, 2015), through the dialectical process of history (Hegel & Hegel, 1956), which really happened (Ranke, 2019), in the dimensions of space and time (Bloch, 1970). On the other hand, the history of Luang has an important power in reconstructing social, cultural (Biczó, 2019) change (Cohen, 2000; Marx, 1894) with all its consequences (Tilly, 2006), as well as determining their future as a community (Gottschalk, 1969; Kuntowijoyo, 2009).

From the in-depth interviews and comparing it with Pannel's research in 1998, *hygeralai* originated from the history of the journey of three men who came from the same place on Luang Island in search of a new location on the island. On their journey they found a location that was considered suitable and good for habitation, this location was overgrown with koli trees. Then, they agreed to each choose a land and make a mark. The purpose of making this sign is so that each of them can identify and recognize their land ownership. In addition, the sign became the land boundary between them, so that there would be no chaos

between them in the future. Each of them claimed their land in a different way. One of the men builds a stone offering platform on the ground, the second man sticks his spear into the ground, while the third man, Tonulu Takrulu takes a koli leaf (*gberahyai hgerlarkubi*), weaves it into a container and hangs it on the end of a log and sticks it on the ground. When they were done they began to check whose mark was more and whose land was the largest. From the examination of the signs, it was found that Tonulu Takrulu's signs were the more varied and authoritatively larger of the two men (Pannell, 1997). (Comment: "Mas Bulan" (Gold moon) is one of the round shaped gold that has images of animals such as bull heads, fish and birds. Interviews with informants on Luang Island in June-August 2022 and July-November 2023.)

Therefore, it is said that the *gberahyai* found by Tonulu Takrulu and the container made of koli leaves, are not only found, and belong to him alone, but the "place" and the "group living there" can be said to be the "owner" of the *gberahyai* (Pannell, 1997). But even so, other signs are also considered as markers of ownership for each individual or village-based group. In this case, different social identities are represented on *hygeralai* objects (Interviews with informants on Luang Island in June-August 2022 and July-November 2023).

Other information related to the practice of *hygeralai* also comes from the history of the division of Luang Island and other small islands around it (Metimarang Island and Wekenao Island.) Luang Island used to be divided into three parts according to three major kingdoms. The three kingdoms were the *Nobulu Gyrierna*, the *Nohputi Raitiaun/Ilmarna* and the *Mnyetu/Nobapona Raiapnu*. This division of territories on Luang Island and the surrounding small islands also became the basis for the division of marine territories in the subsequent practice of *hygeralay*. These are the rulers of their respective

areas on Luang Island who control *hygeralai adat/hygeralai* village.

According to interviews and literature review, since the invention of *hygeralai*, a number of different objects have been used as signs of belonging, identity and distinction. Quoting Pannell (1997), these include the new *hygeralai* (stone marker) and the coconut leaf *hygeralai* (coconut leaf marker). To mark social difference and property rights in the marine environment, such as exposed coral reefs or deep sea channels are used as *hygeralay*. For this marine environment it is more about communal ownership. *Hygeralai* used to be called *hygeralai adat* (until now) but has been acculturated by the church. *Hygeralai* church is a form of protection for products or species that are approved by the church through prayer by the Pastor. *Hygeralai adat/hygeralai* village has the value of customary law (unwritten law that applies communally), because it has norms and rules related to ways, habits, behavior and customs that contain elements of ethics and norms (Judge & Nurizka, 2008; Karepesina et al., 2013). Ownership (lokal government) claims to the sea and its resources drawn into the *hygeralay* are governed and legitimized by binding customary law because they have very strong communal ties adatis, and are monitored by the spirits of the ancestors associated with the areas and soa within the village.

If anyone violates the customary *hygeralai*, they are required to pay one buffalo, 30 kilos of pork, one "mas bulan" (one of the traditional objects passed down from generation to generation that bread in the environment of each soa. It is also usually used as a condition in marriage and to solve problems that occur) and a container containing lontar spirits to the owner of the violated property and to the village as the customary *hygeralai* controller if they violate communal property (Interview with Agus Kanety, Ende Pay, Nicodemus Miru, Dominggus Miru, and Sarce Kay on October 27th

in Luang Island), (Pannell, 1997). *Hygeralai* has rules and procedures for implementation, utilization, maintenance, supervision so that the environmental balance is maintained and the natural resources in it can be utilized by all community members and future generations. This customary law teaches that Luang people should maintain the continuity of other living things and not overuse natural resources (Bennet, 2017; Bowman & Crockett, 2012; Freilich, 1967) which can lead to disruption of the natural balance. This study focus on *hygeralai* in marine areas that are shared or communal ownership.

***Hygeralai* and the Protestant Christianity**

The existence of *hygeralai* on Luang Island began to change when Protestant Christianity entered. While the church was involved in the *hygeralai* process together with the village government, the value and meaning of *hygeralai* did not change. This section will explain a little about the entry of the gospel on Luang Island and followed by how *hygeralai* exists today. It is known that evangelization efforts began by the Dutch in 1805-1806 in East Luang but this effort failed because it did not get a good response from the population. Furthermore, in 1810 the Dutch came with the Sanhedrin (Sanhedrin is one of the madhhabs or sects in Judaism) religion in East Luang, they were well received in the village of East Luang. In 1815, Reverend Herdengsz came again and performed the first baptism in East Luang on October 15, which is celebrated as the day the gospel entered East Luang. He then changed the Sanhedrin religion to Protestant Christianity after which he eradicated idolatrous practices and burned the idols of the population. This action did not go well and there was even conflict. This conflict was neutralized after Pastor Joseph Kam visited East Luang (de Graaf, 1977; Enklaar, 1980).

The destruction of statues worshipped by the population was the beginning of efforts to

eliminate various beliefs and traditions of the Luang community which were considered idols that had to be destroyed. However, not all things related to customs in Luang were eliminated because the practice of implementing *Hygeralai* is still maintained today by making modifications according to procedures in Christianity. Signs of *hygeralai* implementation such as stones, koli leaves and coconut leaves are still used. This fact is reinforced by Van Dijk that the Dutch presence in Southeast Maluku had an impact on the cultural field. Various policies carried out by the government and Christian missionaries had an impact on the destruction of traditional cultural objects. This is evident in the destruction of ancestral statues (Jonge & Dijk, 1995).

The destruction of the statues worshipped by the people of Luang has not been able to make them live according to Christian teachings. This condition also applies to the Maluku region under the Maluku Protestant Church (GPM). Responding to the condition of the congregation who were still living in old belief practices, in May 1960 the Maluku Protestant Church called for a message of repentance which contained six points of messages inviting congregation members and church officials to live in obedience to God's word. This call also became one of the factors that influenced the implementation of various traditional rites including *hygeralai* in Luang.

Since the entry of Protestant Christianity on Luang Island, *hygeralai* has been acculturated with church rules and procedures, where people are directed to live according to biblical teachings and give themselves to be guided by God and the Holy Spirit, including the control of *hygeralai* is also delegated to the Church Institution, where in the end it is known *hygeralai* church (*gereja*) and *hygeralai adat/hygeralai* village. This condition is reinforced by Sartini that local wisdom is a combination of the sacred values of God's word and the various values that exist in a society (Sartini, 2004)

The *hygeralai church (gereja)* refers more to signs of private ownership such as coconut trees, or koli trees used to prohibit others from taking the fruit of these trees. Here the church is used to legitimize ownership and prevent infringement. Presumably the role of the Church *hygeralai* with religious leaders can influence the behavior of the community so that the Church *hygeralai* can live and be obeyed by the community. This will not be separated from his sense of faith (Pannell, 1997). But on the other hand, obedience to the ancestors is still visible in the lives of the people of Luang Island to this day. For *hygeralai church (gereja)*, the length of time an object is drawn into the *hygeralai* depends on the owner. While the *hygeralai* adat is an ownership that is legalized and organized by the village government and is only for communal ownership. The types of marine natural resources drawn into the *hygeralai* are sea cucumbers, seashells and lola. All of these will be harvested together within a certain time. Luang community is prohibited from taking the natural resources withdrawn in the *hygeralai* until the specified time limit (Benda-Beckmann von et al., 1992; Binter, 2015).

What is exactly *hygeralai* for the Luang people? From the explanation above, it can be said that *hygeralai* is a strategy as well as a institution that regulates the relationship between the Luang people and nature and its resources for the common good (Kusapy et al., 2005; Munger, 1994; Persada et al., 2018). *Hygeralai* is a sign of ownership of both individuals and groups with a complexity of arrangements containing multiple rights and multiple obligations and has pluralism in its rules both rules (*adat* and church rules) (Abel, 1998; Bennett, 2019; Haen & Wilk, n.d.). *Hygeralai* refers to claims to territory (especially the sea), rules about natural resources and their use as well as sanctions and penalties for violators. In addition, *hygeralai* also regulates social relations between the Luang people

themselves both individually and in groups.

***Hygeralai*, Natural Environment and Position in the Division of Flora in Indonesia**

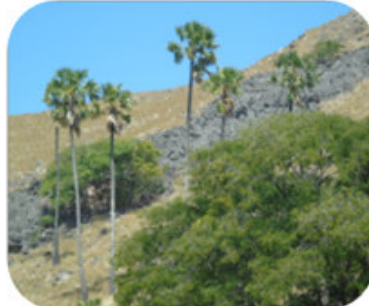
Hygeralai is inseparable from aspects of the natural environment (Chomsky, 1986; Couper-Kuhlen & Selting, 2017). Referring to the etymology, *hygeralai* is affiliated with one of the elements of nature (Heymann, 2011; Hough, 2006; Kostanski, 2014; Woodman, 2014) or according to the geographical environment where the Luang people live. The natural environment also contributes to the study of *hygeralai* from a historical aspect (Kearns & Berg, 2002; Peluso & Guido, 2012). One type of natural element used by Luang's ancestors at that time was flora or plants that grew around the place. The *hygeralai* given by the ancestors was certainly based on experience and consideration. From the data obtained, that the ancestors at that time used a sign to mark their land made of koli leaves (*gheralyai hgerlarkuhi*) based on two considerations, first that any objects, both animate and inanimate objects that were around could be used to facilitate their access and work at that time. Secondly, consideration of the ideas, hopes, ideals and flavors of the ancestors of Luang Island to create a sign that suits their wishes.

The natural environment on Luang Island is different from the natural environment in other areas in Maluku where most of the land is fertile. Luang Island is a small island, the land is arid, it is difficult to get clean water, life depends only on marine products (Badan Statistik Maluku Barat Daya, 2019; Estradivari et al., 2016; Karuna & Serpara, 2021). The plants that grow on the island are like "reluctant dead". In relation to the koli tree (Picture 1), which is closely related to the history of *hygeralai*, we will explain a little about how this plant can exist and grow and be used as a sign that has historical value for the Luang people.

Picture 1. Koli trees.



Koli trees stand on the mainland of Luang Island



Koli trees stand on the mainland of Luang Island



Small Koli tree



Koli tree and its fruit

Alfred Wallace, on his expedition to the archipelago (Malayu) in the 1850s, marvelled at the extraordinary diversity of flora and fauna (Isworu & Oetari, 2022; Wallace, 1869). From the map below, it can be seen that the division of flora and fauna regions in Indonesia based on Wallacea and Weber is divided into three parts (See Figure 1.).

These three regions are characterized by different flora and fauna. From the map above, it can be seen clearly the purple circle is the western part of Indonesia includes Java Island, Sumatra Island, and Kalimantan Island, which has flora and fauna characterized by Asiatic which is bounded by the Wallacea line. The love-shaped red line is for the central part of Indonesia, including Sulawesi Island, Nusa Tenggara Island, and parts of the Maluku region are included in the transition region, this

region is where fauna and flora transition from Asiatic to Austratic types, and vice versa (Wallace, 1869; Heyward et al., 1997; Wallace, 2016). The blue line is east part region of Indonesia includes some part of Maluku and the whole of Papua island rivers to flora and fauna Austratic types. While the Weber line can be seen on the map that it is the same area of flora and fauna in Indonesia as Wallacea but he calls the western part of Indonesia the Sunda Land and Sahul Land for Eastern Indonesia, and the central part of Indonesia remains with the Wallacea Line (Weber, 1890, 1902).

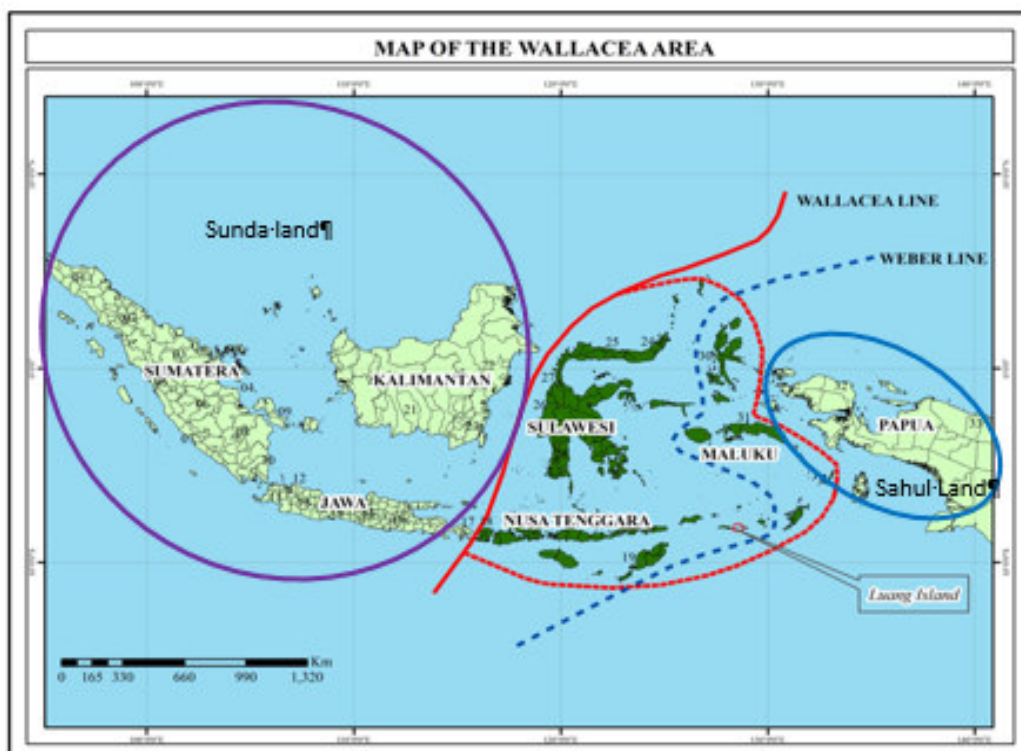
From the map below, it can be seen that Luang Island is included in the transition area between Asiatic and Austratic patterns. From the map above, it can be seen that Luang Island is included in the transition area between Asiatic and Austratic

patterns (Arif & Wahyudi, 2017; Mayr, 1945; Wallace, 1869) or called the Wallacea Line. While for the Weber line it is included in Sahul Land. Although Luang Island is located in the Maluku region, the geographical and natural environment is much different from other areas in Maluku where the land is fertile. On Luang Island, plants such as cloves (*Syzygium aromaticum*), nutmeg (*Myristica fragrans*), mangosteen (*Garcinia mangostana*), sago (*Metroxylon sago*) are not found or grow in the Banda, Ternate, Seram, Haruku, Nusalaut, Saparua and Buru Islands. While on Luang Island, plants such as koli (*Borassus flabellifer*), date palm (*Phoenix dactylifera*), tamarind (*Tamarindus indica*), coconut (*Cocos nucifera*) and some unknown wild plants thrive. Koli is one of the trees that thrives to dominate the land of Luang Island. This plant is not found growing

on other islands in Maluku, only in the Southwest Maluku region. But in other parts of western Indonesia or Asiatic area, this plant can be found such as in Java, in areas along the north coast of East Java, such as Gresik, Lamongan, Tuban, and Nusa Tenggara many trees are found (*Borassus flabellifer*).

Globally, there are seven species of this plant, while in Indonesia there are only two, namely *Borassus flabellifer* and *Borassus sundaicus*. Of the two species, *Borassus sundaicus* is native to Indonesia, while *Borassus Flabellifer* is an introduced species from India. The koli tree that grows and lives on Luang Island is the type of koli tree *Borassus flabellifer*, which originated from India, so it can be said that this is not an endemic plant of Luang Island.

Figure 1: Map of flora and fauna in Indonesia based on Wallacea Line and Weber Line. Sources: Modified by authors based on the Stephen Oppenheimer, *Eden In The East* (Oppenheimer, 1998)



How do these plants live and grow on Luang Island? There are two ways how this plant can exist and grow on Luang Island, by natural means and with the help of humans (anthropochory). As humans have a history of spreading on this earth, plants also take part in the migration process along with the migration of humans from one place to another (Kritz & Zlotnik, 1992). One of the processes of spread is through human mobilization from one place to another intentionally or unintentionally. If seen from the sea trade routes in 1512 starting from Africa, India, Malacca, Nusantara (Indonesia), Maluku, Banda, Ambon and Ternate (Braudel, 1988; Hall, 2019; Halpern et al., 2008; Lapien, 2009), it can be ascertained that traders from Arabia, India and China (Chaudhuri, 1985) had visited and transacted with the Luang people. Because naturally it is likely that this plant is not able to spread naturally given its geographical location and very far range of control. Thus, the spread of this plant was ensured through the mobilization of traders.

On the other hand, it is thought that the Luang people sailed to other islands and obtained them by bartering with traders in Banda, Ambon, Ternate and brought them as provisions on the way back to the Island (Akimoto, 2001; Corbin, 1995; Halpern et al., 2008). Because the Luang people are also one of the most accomplished sailors in Indonesia besides the Bajo tribe. The koli plant is not the only evidence of the Luang people's interaction with outsiders, there are other evidences such as date palm trees, boats with outriggers which are knowledge of Austronesian culture and also the Luang language. In a special research on Luang language by Mark Taber, it was found that Luang language belongs to Austronesian language and Luang Island is the centre of language distribution with the largest number of users in Southwest Maluku (Taber, 1990). The explanation above suggests that *hygeralai* is affiliated with a type of plant

originating from India and at the same time helps the work to identify the ecology of Luang Island further.

Managemen of the Natural Environment in Maluku Based on Traditional Way

Hygeralai is equivalent to *sasi* in the Central Maluku region. However, there are other terms that are equivalent to *hygeralai* such as *hamear* in the Kei Islands and *sibit* in Buru. Etymologically, *sasi* comes from the word "sanction" which means prohibition. *Sasi* can also be interpreted as a prohibition to take and destroy certain natural resources within a certain period of time to preserve natural resources (Lokollo, n.d.; Tutupoho et al., 1991). The word *sasi* is actually commonly used and more familiar by residents in the Central Maluku region. The widespread use of the word *sasi* by people outside Central Maluku is thought to be related to the use of Ambon as the capital of Maluku Province after Indonesia's independence. This made Ambon a gathering place for various ethnic groups from various parts of the Maluku archipelago and other parts of Indonesia. This encounter had an impact on the introduction of the local wisdom of *sasi*, which was later introduced with the same term for local wisdom related to restrictions on the time of taking and utilizing natural products at sea and on land.

Culturally, Ambon is influenced by Central Maluku Culture, which is dominated by Seram Island narratives and cultural products. Historically (Cooley, 1962), Seram Island is considered as Nusa Ina (Mother Island), which is seen as the birthplace of the indigenous people who later settled and scattered to inhabit Seram Island and surrounding islands. Therefore, every culture produced from Seram Island is considered the original culture of the Maluku people. Narratives that make Ambon the center of Maluku influence the cultural factors

of Maluku society, including the order that regulates restrictions on the taking of marine and terrestrial products in a certain period of time in the term *sasi* then spread to various places in the Maluku archipelago. Today, the order is then interpreted based on the terminology of the local community with various names but functionally has the same function (Chauvel, 1990; Kutoyo, 1977).

Sasi is a commitment to an agreement to protect, maintain and utilize natural resources by involving customary institutions, religious institutions, community leaders and village communities. As a traditional natural resource conservation practice, *sasi* has been practiced for generations in various regions of the Maluku Islands and even in some areas of West Papua. However, there are differences in several aspects with the *hygeralai* in Luang Island, such as management, institutions, protected marine products, understanding of the *meti* area that is used as a protected area and its resources, and time.

Maluku people with habits that are still maintained have positive values that are important to learn and maintain. One form of positive culture is the way to maintain the stability of the natural environment which is realized by them as a source of life. The natural environment includes the land (forest) and the sea with all the potential of the old wealth contained therein. One way that has been practiced for generations in the Maluku islands is to limit the taking of certain forest and ocean products within a certain agreed period of time. This custom is generally known as *sasi*. The implementation of *sasi* is marked by the placement of certain signs in the *sasi* area by parties considered authorized both from elements of customary government, as well as religious elements (Karepesina et al., 2013; Persada et al., 2018).

Traditional wisdom through customary institutions is considered as an effort of traditional communities in conserving their natural resources. *Sasi* is an unwritten rule of indigenous people that

prohibits the capture of marine animals within a certain time. Prohibition of fishing or marine animals. This prohibition is called conservation in modern language. After the prohibition/restriction period, the community is allowed to catch fish and other marine biota together.

In the context of island communities in Indonesia, the Maluku Islands are a group of islands that have cultural wealth. These cultural riches are always in the flow of change as seen from the shift in community culture. The changes that occurred are known from various sources both in the pre-colonial and colonial periods. A description of the condition of the Moluccan population, in this case Ambon, with its cultural activities is recorded in the work of Rumphius, a German who served as a VOC employee from the mid-17th century until the end of his life in 1702 in Ambon. In his work, *Ambonsche Lanbestrijving*, he describes the conditions and customs of the Amboina people in the 17th century (Rumphius, 1983; Rumphius & Loderichs, 2013).

In his other work *Ambonsche Rariteitkamer* Rumphius has indirectly stated about the richness of Natural Resources both on land and in the Sea as well as the knowledge of the population in Amboina about Flora (Rumphius, 1741), Fauna and Biota that can be utilized as food but on the other hand Rumphius considers it as "strange stuff" (Rumphius, 1702). In the history of Maluku society (Leirissa, 1982), *sasi* culture is a local wisdom of the community that has existed since time immemorial and is a joint commitment by both the community, traditional leaders and religious leaders. This is based on the realization that without the environment people cannot live properly, so *sasi* must be maintained by generation to generation (Pattinama & Pattipeilohy M, 2003). The practice of *sasi* is a protection effort in managing natural resources in the Maluku Islands (Kusapy et al., 2005). *Sasi* is essentially an effort to maintain the manners of social life, including efforts towards equitable

distribution or income from the results of surrounding natural resources to all residents or local residents (Kissiya, 1993). This material in the article is the basis and important thing for further work of researcher on *hygeralai* from social and cultural aspects, linguistics, cognitive and resilience of *hygeralai* in Luang island.

Conclusion

From the explanation above, it can be concluded that *hygeralai* is a guide for humans to set limits regarding people's rights. Teaches us how to protect nature and manage natural resources both on land and at sea respectfully and cleverly. The *hygeralai* tradition can also educate and shape people's attitudes and behavior, which is an effort to maintain good manners in social life. In this way, there will be equality in the distribution of natural resources to society. Apart from that, *hygeralai* is a strategy to prevent crime in managing natural resources.

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