

The Cultural Universe of the Nuaulu Tribe: A Testament to Commitment to Unity, Tradition, and Mutual Trust

I Nyoman Yoga Segara¹, I Made Budiasa
Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

I Ketut Gede Harsana
Univeritas Udayana, Denpasar, Indonesia

I Wayan Gede Lamopia
Institut Teknologi dan Bisnis (ITB) STIKOM Bali, Indonesia

I Gusti Ngurah Jayanti
Badan Riset dan Inovasi Nasional (BRIN), Indonesia

Abstract: Engaging in research within the interdisciplinary realms of ethics and cultural studies is immensely important. This study delves into the social institutions of the Nuaulu people, an indigenous community inhabiting the Seram Island of Indonesia. The analysis focuses on Mataruma, Traditional Rulers, and Traditional Houses, shedding light on their roles, significance, and implications for the community. The research draws on a combination of interviews and references to prior studies to construct a comprehensive narrative about these social institutions. The Mataruma system, characterized by gender equity and shared responsibilities, stands as a testament to the Nuaulu's commitment to unity, tradition, and mutual trust. Traditional Rulers, the intermediaries between the human world and the realm of ancestors, play a pivotal role in preserving religious practices, reinforcing collective faith, and maintaining cultural integrity. The traditional houses, constructed from natural materials, serve as sacred spaces for rituals, symbolizing the connection between the living and the spiritual world. This in-depth analysis thoroughly explores the Nuaulu social institutions and their enduring influence on the preservation and enrichment of their culture. This study enriches our comprehension of the Nuaulu tribe's distinctive cultural heritage and also underscores the significance of cultural preservation in the face of evolving religious identities, contributing substantially to the broader discourse in the fields of ethics and cultural studies.

Keywords: indigenous culture, Mataruma, traditional rulers, traditional houses, gender equity and mutual trust, cultural preservation.

The cultural tapestry of the Maluku Archipelago, nestled in the eastern part of Indonesia, is a vibrant mosaic of indigenous groups, each with their unique traditions and practices. Among these, the Nuaulu people and the broader Maluku community stand out for their deep sense of brotherhood and kinship, a bond rooted in the local wisdom of *pela gandong basodara* (a bond

¹ Corresponding Author: A Lecturer in the Field of Social-Cultural Anthropology at Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia. E-Mail: yogasegara@uhnsugriwa.ac.id

of Union with mutual raised brethren) (Drestanta, 2023). This collective identity, shared among the Maluku people, is a powerful force that transcends the religious and tribal differences often used to divide societies (Bekesiene & Smaliukiene, 2022). At the heart of this shared identity lies Seram Island, designated as “Nusa Ina,” or “Mother’s Island.” Its significance extends beyond mere geographical dimensions; it serves as a symbol deeply embedded in the cultural memory of the Maluku people (Bräuchler, 2022). For the Middle Maluku community, Seram is more than just an island; it is believed to be the ancestral homeland. Countless stories surround the naming of Seram as the “Mother Island,” they all converge on one central theme: that this is where people first settled before migrating to other islands in the archipelago (Mila & Kolambani, 2020).

The narratives that have been passed down through the generations are not just tales of migration and settlement; they form a collective cultural memory that reinforces the unity and shared heritage of the Maluku people (Lattu, 2023). The journey from Seram Island, the “Mother Island,” has become an integral part of the collective identity of native Seram Islanders. It is not just a geographical label; “Nusa Ina” is a language, a symbol, and a cultural touchstone for the Manon and Lease people. These historical memories, rooted deep within the psyche of the Maluku people, have forged a collective identity that influences their self-perception and interactions with others (Ahnaf & Lussier, 2019). This identity is a product of both historical and cultural influences, reflecting a society where traditions and shared history play a significant role in shaping contemporary relationships and perceptions (Arsanti & Böhme, 2018). What is particularly intriguing about this collective identity is that it transcends biological ties. It is exemplified by the *gandong tiga negeri* (take three countries together) or the tripartite bond between Tamilou, Hutumuri, and Siri Sori, as well as Buono, Ulath, and Oma (Dandirwalu & Qodim, 2021). These bonds connect all natives, emphasizing the interplay of genealogy, territory, and religion.

At the same time, the terminology of ancestry underscores the close relationship between individuals and their environment, where children and parents symbolize the intricate connection between humanity and the world they inhabit (Aziz et al., 2020). This collective identity, formed over centuries through recounting ancestral journeys, binds all Maluku people, irrespective of their biological backgrounds. This familial bond and collective identity are particularly evident in the socio-cultural lives of the Nuaulu tribe (Nahuway & Tanamal, 2023). Even more remarkable is the fact that within the Nuaulu community, some have embraced Hinduism, coexisting with members who adhere to different faiths. Despite these religious differences, the Nuaulu people continue to perceive each other as brothers, actively participating in traditional rituals integral to their shared heritage for generations (Ellen, 2023). The persistence of this strong sense of unity is clearly visible in various activities that preserve and celebrate the customs, traditions, and philosophies of the Nuaulu Tribe. This unity extends across religious boundaries, underscoring the enduring and unifying power of the collective identity that binds the Nuaulu people and the broader Maluku community.

In short, the Maluku Archipelago, a profound sense of brotherhood and shared ancestry among its indigenous people, characterizes a region with a long history of cultural diversity. This collective identity, encapsulated in “pela gandong basodara” and anchored by Seram Island as “Nusa Ina,” signifies the origin of the Maluku people and the enduring strength of

their collective identity (Suryantini et al., 2019). However, the precise mechanisms and socio-cultural dynamics underpinning this collective identity, particularly in a culturally diverse and multi-religious region, have yet to be thoroughly explored (Drestanta, 2023; Nahuway & Tanamal, 2023).

Additionally, the literature review shows that a substantial gap exists in the understanding of Nuaulu social institutions and their intricate role in shaping the community. While prior research has acknowledged the existence of these institutions, there is a dearth of comprehensive analyses to identify key themes. In particular, limited attention has been given to the intricate gender dynamics and the profound gender equality observed within Nuaulu society. Additionally, the impact of these social institutions on preserving ancestral traditions, in conjunction with their role in enhancing the community's adaptability and resilience, remains an underexplored area. This research seeks to bridge these gaps by providing a detailed examination of Nuaulu social institutions and their multifaceted influences. Hence, this study addresses the following objectives. It aims to:

- a) Gain a deeper understanding of the social institutions that are integral to the Nuaulu community;
- b) Examine how these social institutions influence and shape the collective identity and behavior of the Nuaulu people;
- c) Analyze the practices and values related to gender equality and gender roles within the Nuaulu social institutions;
- d) Investigate how Nuaulu social institutions play a role in preserving and perpetuating ancestral traditions and cultural heritage;
- e) Assess the resilience and adaptability of the Nuaulu community in the face of changing circumstances and challenges, with a particular emphasis on how social institutions contribute to this resilience;
- f) Examine the historical stigmatization of the Nuaulu people, who were often associated with ancestral religions and a tradition of ceremonial human sacrifice, even though this practice has been abandoned; and
- g) Evaluate how this stigma influences their contemporary socio-cultural life and self-perception.

By addressing these objectives, this study endeavors to contribute to a deeper understanding of the cultural dynamics in the Maluku Archipelago, the intricacies of collective identity, and the coexistence of diverse religious beliefs within a shared community. Furthermore, it seeks to dispel misconceptions and prejudices that have persisted over time regarding the Nuaulu people, promoting a more nuanced and accurate portrayal of their culture and way of life.

Theoretical Framework

The theoretical underpinning of this study draws from two primary and highly relevant theoretical frameworks that help contextualize and understand the intricate social institutions of the Nuaulu people: social capital theory and religion. These frameworks provide a lens through which we can analyze the Mataruma system: Traditional Rulers, and Traditional Houses and appreciate their role in preserving the Nuaulu culture. Social capital theory posits that social networks, relationships, and community trust are valuable resources that individuals and communities can leverage for mutual benefit (Wong, 2023). Within the context of the Nuaulu community, social capital theory helps explain the significance of the Mataruma system. The equitable distribution of responsibilities between men and women within this

kinship system fosters trust and cooperation. This trust, in turn, forms a robust social capital that strengthens community bonds and promotes cultural preservation.

Religion also plays a pivotal role in the Nuaulu culture, particularly in the form of Hinduism (Sienkiewicz, 2022). The community's beliefs and religious practices are deeply interwoven with their social institutions. We must examine these figures as intermediaries connecting the human and spiritual realms to understand the importance of Traditional Rulers in Nuaulu society (Aminullah et al., 2021). This religious framework, embedded within the broader social context, underscores the critical role of Traditional Rulers in preserving religious practices, faith, and cultural traditions.

By employing these two primary theoretical frameworks, this study navigates the complex landscape of the Nuaulu social institutions, offering a comprehensive understanding of their role, significance, and implications for the community and contributing to the broader discourse on indigenous cultures and the preservation of cultural heritage.

Research Methodology

This research employs a qualitative approach, conducted primarily within the geographical confines of Seram Island, specifically the Amahai District in the Central Maluku Regency. The researcher's residence in Masohi, the district capital adjacent to Amahai, served as a strategic vantage point for this study. Notably, Amahai houses a significant population of the Nuaulu people, who predominantly practice Hinduism. This community is dispersed across six distinct locations, with Dusun Nua Nea representing the administrative center of the Nua Nea State Government. Additionally, five hamlets fall under the jurisdiction of the Definitive Government of Negeri Sepa, namely Simalouw, Rohua, Bonara, Latan, and Runnusa (Riyanto, 2022). Both of these Negeri (regions) are governed by customary systems, with Negeri Sepa predominantly adhering to Islam, while Negeri Nua Nea follows Hindu traditions.

The choice of research location was methodically grounded in the necessity for direct observation and in-depth interviews with informants who had been intentionally selected in advance (Bank, 2008). Additionally, hamlet heads and customary leaders play a crucial role in providing insights and context to the study. Interviews were primarily structured to explore various aspects of socio-cultural life, belief systems, myths, rituals, and future perspectives, enabling a comprehensive understanding of the Nuaulu community and their Hindu practices.

In conjunction with data collection through observation and interviews, this study placed significant emphasis on documentation studies. While several primary sources and references support this research, limited scholarly work exists from Hindu perspectives, specifically focusing on the Nuaulu tribe. Therefore, this study drew upon the existing body of relevant research and significantly relied on observations and interviews with community informants to construct a comprehensive understanding of their cultural and religious practices. The methodology is underpinned by a commitment to explore the cultural universe of the Nuaulu Tribe holistically and understand their unique adaptation of Hinduism in the context of Central Maluku.

The qualitative approach was chosen due to its suitability for in-depth exploration, which aligns with the complex and nuanced nature of the research topic (Polit & Beck, 2010). Qualitative research enables a more profound understanding of the cultural intricacies and the lived experiences of the Nuaulu people, especially within the context of their religious practices. The methodology allows for a flexible and open-ended approach to data collection and analysis, ensuring that the unique aspects of their culture and belief systems are adequately explored and documented (Kessous & Valette-Florence, 2019). This qualitative research design was considered the most appropriate to address the research questions and objectives and provide

in-depth insights into the cultural universe of the Nuaulu Tribe and their practice of Hinduism in Central Maluku.

Analysis and Results

This section presents the results and analysis of the study, exploring the social institutions of the Nuaulu people and their influence on their community. We draw upon data gathered from interviews and literature, organizing our findings into several key themes and categories. We conducted interviews with 22 individuals from the Nuaulu community. The recruitment of participants was carried out systematically. The process involved the identification of potential participants through referrals and local contacts. These individuals were contacted, provided with detailed explanations of the study, and required to give informed consent. The selection criteria focused on their understanding of Nuaulu social institutions. Individual interviews were scheduled at convenient locations and times, ensuring participant comfort. Because the primary language of communication within the Nuaulu community is Bahasa Indonesia, the interviews were conducted in Bahasa Indonesia. For that, we had experts who understand both Bahasa Indonesia and English to help us translate our conversations and materials accurately. Semi-structured interviews were used as a qualitative research method where the researcher used a predefined set of open-ended questions as a guide but allowed flexibility for follow-up questions and exploration of topics that emerged during the interview (Riyanto, 2022).

Table 1

Keywords with Frequencies

Keywords	Frequency
Traditional Rulers	9
Traditional Houses	11
Gender equality	12
Gender roles	13
Kinship	14
Patrilineal descent	6
Ancestral traditions	7
Cultural heritage	10
Religion	9
Hinduism	8
Traditional rituals	12
Birth ceremonies	6
Marriage ceremonies	7
Healing and reconciliation ceremonies	8
Traditional construction materials	5
Environmental preservation	6
Resilience	7
Trust	8
Adaptability	9
Cultural preservation	10

Data collected during the interviews was treated with utmost confidentiality and validated for accuracy. Pseudonyms were used to protect participants' identities. Of the 22 respondents, 12 were male, which accounted for 54.5% of the total respondents, and 10 female respondents, making up the remaining 45.5%. Regarding the age distribution, respondents were

categorized into four age groups. Three respondents fell into the 25-30 age range, representing 13.6% of the total. Six respondents were aged 31-35, constituting 27.3% of the sample. Seven respondents were in the 36-40 age range, accounting for 31.8%. Another six respondents fell into the 41-45 age range, also representing 27.3% of the total. Four respondents had completed high school, representing 18.2% of the sample. Eight respondents held a bachelor's degree, making up 36.4%. Ten respondents had a master's degree, accounting for 45.5%. Notably, there were no respondents with a Ph.D. in the sample.

The presentation of our results is structured around keywords, as shown in Table 1, and themes (see Table 2) that surfaced during our research. Each theme contributes to a comprehensive understanding of the Nuaulu social institutions and their integral role in shaping the community's collective identity and behavior. Table 1 presents all the keywords extracted from interview data. These keywords were primarily identified through a systematic process involving the manual review of interview data and automated text analysis using NVivo software, which enabled us to examine keyword frequency and patterns in the interview transcripts. Our approach emphasized not only the frequency but also the contextual relevance of these keywords, ensuring that they were directly tied to the research objectives and the significant themes that emerged from our study. This method allowed for a well-organized and comprehensive presentation of our findings, enhancing the reader's understanding of the Nuaulu social institutions and their role in shaping the community's identity and behavior.

The Role of Social Institutions among the Nuaulu People

An extensive study of literature suggests that the Nuaulu people residing in Negeri Nua Nea hold their ancestral traditions in high regard, and their social institutions play a pivotal role in preserving and perpetuating these customs. These institutions encompass material and immaterial dimensions, serving as the foundation of the Nuaulu society's values, norms, and collective behavior. In this analysis, we delve into the role of social institutions among the Nuaulu, focusing on three key elements: Mataruma, Traditional Rulers, and Traditional Houses. Table 2 presents the key themes extracted from the interviews, followed by interpretation considering the literature.

Table 2
Key Themes

Key Themes	Detailed Description
1. Mataruma: The Core of Nuaulu Kinship	This theme focuses on Mataruma, a central institution within Nuaulu kinship. It examines the institution's role as the "Guardian of Heredity and Family" and its impact on Nuaulu family structures. The theme highlights the unique balance of gender roles within the Mataruma system, showcasing the Nuaulu community's commitment to gender equality. It discusses the various ceremonies and rituals associated with Mataruma and their significance in preserving Nuaulu's cultural heritage.
2. Traditional Rulers: Guardians of Nuaulu Faith	This theme delves into the role of Traditional Rulers in Nuaulu society. It explores how these intermediaries, acting as custodians of the Nuaulu faith, bridge the gap between the living and the spiritual world. The theme discusses the selection process, adherence to Hinduism, and the ceremonial rituals that legitimize their position. It emphasizes the importance of Traditional Rulers in preserving Nuaulu's religious and belief systems.

3. Traditional Houses: A Testament to Ancestry	This theme focuses on the significance of Traditional Houses within Nuaulu culture. It highlights their role as living embodiments of tradition and spirituality, serving as repositories of deep-seated symbolism and a tangible link to Nuaulu ancestors. The theme discusses the construction process, the materials used, and the role of these houses in various rituals, including birth ceremonies, marriage ceremonies, and healing and reconciliation ceremonies.
4. Sustaining Harmony: Nuaulu Social Capital	This theme explores how Nuaulu social institutions foster communal cohesion, adaptability, and resilience. It emphasizes the balance between preserving cultural heritage and embracing evolving dynamics within their society. The theme discusses the Nuaulu community's commitment to gender equality and shared responsibilities, their collective faith in Hinduism, and the role of Traditional Rulers. It also highlights the significance of Traditional Houses as dynamic spaces for celebrating life's milestones and reinforcing the connection between the living and the spiritual world.

Theme1: Mataruma: The Core of Nuaulu Kinship

Nestled on the picturesque Seram Island of Indonesia, the Nuaulu people have cultivated a unique cultural tapestry intricately woven with social institutions that have withstood the test of time. Mataruma, the “Guardian of Heredity and Family,” is at the heart of their society, serving as the bedrock of Nuaulu kinship. This pivotal institution intricately navigates the waters of patrilineal descent while shaping the structure of Nuaulu families. Their kinship system, deeply rooted in clans, forms the very essence of unity, establishing connections among its members through shared lineage and ancestral ties (Chakrabarty & Bharati, 2012).

Moreover, what sets the Nuaulu community apart, even in the broader context of diverse indigenous societies, is the remarkable equilibrium in gender roles within the Mataruma system. These gender roles are a testament to the Nuaulu people's harmonious approach to life, especially evident during pivotal life events and ceremonies. A striking departure from the commonly held stereotypes of gender inequity in traditional societies, Nuaulu society fosters a profound respect for gender equality, beautifully exemplified in the division of labor during essential life events (Van der Meer, 2020). It is within these moments that the Nuaulu way of life truly shines. One notable facet of this gender equality is witnessed in the ceremonial rituals marking various milestones in the lives of Nuaulu women. Be it a young girl's first menstruation, an expectant mother awaiting childbirth, or a woman in her prime experiencing her monthly cycle, women predominantly orchestrate these ceremonies.

These ceremonies starkly contrast with many traditional societies where such important rituals are often male-dominated (Clark & Wylie, 2021). While Nuaulu men support these ceremonies by preparing venues and gathering necessary materials, the women of the community conduct the core of these rituals. This distinctive approach not only symbolizes gender equality but also underscores the value placed on the wisdom and skills that women impart to the younger generation.

These rituals, more than just traditions, are testaments to the Nuaulu people's commitment to gender equality, mutual trust, and preserving their unique cultural heritage. By actively involving both men and women in these rites of passage, they strengthen the bonds of unity within their community (Van der Meer, 2020). In the heart of Nuaulu villages, when a young girl embarks on her journey into womanhood, a circle of women nurtures and guides her

experience. They offer guidance on essential life skills such as cooking, cleaning, and various responsibilities a woman assumes when she enters married life. In the serene setting of the seclusion house (posune), these invaluable lessons are imparted, ensuring that the younger generation is well-prepared to face life's challenges (Gaspersz & Souisa, 2019). Similar scenes unfold when a Nuaulu woman experiences the profound moment of childbirth. Women from the community rally around the expectant mother, providing emotional support, sharing traditional knowledge, and ensuring that the birthing process aligns with the customs and beliefs of the Nuaulu people.

This gender-equal approach is not just about ceremonial participation but extends into the very fabric of Nuaulu society. It embodies mutual trust and unity, reinforcing the idea that both men and women have a crucial role in preserving their cultural heritage (Roos et al., 2020). The shared responsibility, mutual respect, and equal participation during these significant life events create a foundation of gender equity within Nuaulu kinship, further strengthening the community's unity (Keddie, 2023).

As we delve into the Nuaulu kinship and the core of their social institution, Mataruma, it becomes clear that their commitment to gender equality is not just a matter of tradition. It is a living testament to their acknowledgment of the importance of both men and women in their culture, contributing to the harmonious tapestry of Nuaulu society.

Theme 2: Traditional Rulers: Guardians of Nuaulu Faith

In the Nuaulu community, a group of individuals exists whose role transcends the boundaries of mere mortals. Known as Traditional Rulers, these intermediaries occupy a distinct and revered position in Nuaulu society. Their primary function revolves around bridging the profound spiritual gap that separates the living from their ancestors. These revered individuals play a pivotal role in the religious and belief systems of the Nuaulu tribe, acting as the guardians of their faith (Creese, 2019). While not codified in written law, the selection process for Traditional Rulers follows a set of deeply ingrained traditions and unspoken yet highly respected rules. Central to these customs is the requirement of direct descent from a previous Traditional Ruler. This condition seamlessly aligns with the patrilineal structure that forms the backbone of Nuaulu society. It ensures the continuation of a lineage with a profound connection to the ancestral past, further reinforcing the cultural heritage of the Nuaulu people.

The Nuaulu people place a profound emphasis on spiritual and religious matters, and their religious choice is a critical determinant of eligibility for this esteemed role (Rozi & Taufik, 2020). Even individuals from influential clans face disqualification if they convert to a religion other than Hinduism. This strict adherence to their faith highlights the deep spiritual connection that underpins the role of Traditional Rulers.

The journey to becoming a Traditional Ruler does not culminate with the assertion of one's lineage or the choice of faith. It necessitates the performance of a sacred ritual known as "Araruma Tuhui." This ceremonial rite legitimizes their position and officially bestows upon them the title of Traditional Ruler (Creese, 2019). This pivotal event is deeply rooted in the cultural fabric of the Nuaulu community and serves as a poignant reminder of their historical roots and enduring spiritual beliefs. The Araruma Tuhui ritual is a testament to the living connection between the Nuaulu people and their ancestral past. Rahul [pseudonym], a respected Traditional Ruler, provided profound insight into his role and responsibilities:

As a Traditional Ruler, I am entrusted with the sacred duty of preserving our customs and traditions. Our people look up to us as mediators between the human world and the ethereal realm of our ancestors. We are tasked with performing rituals that establish a

connection between our community and our rich heritage, seeking guidance from the spiritual realm.

Traditional Rulers serve as the custodians of Nuaulu culture, standing tall as the pillars of spiritual guidance and cultural preservation. They are the conduits that sustain the faith and traditions that constitute the core of the Nuaulu identity.

Theme 3: Traditional Houses: A Testament to Ancestry

Within the multifaceted tapestry of Nuaulu culture, the Traditional Houses occupy a unique and profound role. These structures are more than just architectural marvels; they embody tradition and spirituality. Traditional Houses are central to the religious and cultural life of the Nuaulu community, serving as the epicenters for various rituals and ceremonies. These houses come in different forms: pamali houses, residential houses, big houses, and liliposu houses.

Regardless of their type, they share a common architectural style characterized by a square and elevated structure. Traditional Houses are crafted with meticulous care and use materials derived solely from nature, taken from the abundant resources of the surrounding forests (Abdillah et al., 2023). These Traditional Houses are not just physical edifices but spiritual sanctuaries. They are believed to encapsulate the essence of their ancestors, making them profoundly sacred. Almost all critical rituals in the Nuaulu life cycle are conducted within the hallowed confines of these Traditional Houses (Defriani & Jaelani, 2022). The rich cultural life of the Nuaulu community is anchored in these sacred spaces. From birth to marriage, from initiations to healing ceremonies, these Traditional Houses bear witness to the most significant events in the lives of the Nuaulu people. These sacred structures connect the present generation to their ancestral heritage, where the Nuaulu people seek guidance and blessings from their forebears (Hermawan et al., 2022).

During our interviews and extensive interactions with Nuaulu community members, we were granted insights into the pivotal role that Traditional Houses play in their lives. The researchers were welcomed into the interiors of these remarkable structures, albeit without the privilege of capturing them visually through photographs, as these sacred spaces are safeguarded from such intrusions. Traditional officials provided invaluable explanations regarding the layout and design of these houses, especially during the ceremonies when invitations from various clans were extended. A notable distinction within these Traditional Houses is that they are not permanent; rather, they are reassembled as needed, reinforcing their cultural significance and the importance of the ceremonies held within.

The Traditional Houses of the Nuaulu people stand as more than architectural wonders; they are living testimonies to the endurance of culture and the community's indomitable spirit deeply connected to its ancestral past (Butudoka, 2022). The choice to use exclusively natural materials and to rely on age-old construction techniques reflects the Nuaulu people's reverence for their environment and commitment to preserving their cultural heritage. The Nuaulu people come together in these sacred spaces to celebrate life's most significant milestones, reinforcing the connection between the living and the spiritual world. Births, marriages, and healing ceremonies all unfold within these hallowed walls, encapsulating the Nuaulu people's profound understanding of the interconnectedness of life, tradition, and spirituality.

Before constructing a Traditional House, a unique ritual, the house roof installation ceremony, is performed. The various parts of the house, such as the walls and pillars, are created separately. Subsequently, during the ceremony, the ridge, the crowning piece of the structure, is raised and placed atop the walls and pillars. This poignant ritual underscores the communal

spirit of the Nuaulu people and their commitment to preserving their traditions (Sari et al., 2022).

The traditional houses serve as the vibrant settings for myriad rituals throughout the human life cycle, encapsulating the multifaceted tapestry of Nuaulu culture. These rituals are significant milestones that underscore the connection between the living, the ancestral past, and the spiritual realm. Below are discussions of some of the most poignant rituals that transpire within these sacred spaces.

Birth Ceremonies

The arrival of a new life into the Nuaulu community is celebrated with elaborate birth ceremonies held in the sacred confines of the Traditional Houses (Sumarwati, 2022). These ceremonies symbolize the interconnectedness of generations, emphasizing that the newborn is not merely a new life but a continuation of a lineage that spans back through time. The Traditional Houses are beautifully adorned with the vibrant flora of the region, and the newborn is presented to the community within these hallowed walls. Elders bestow blessings upon the infant, channeling the wisdom and guidance of their ancestors. This ritual, conducted within the sacred space of the Traditional House, cements a child's place within Nuaulu society, connecting them to the living and the spiritual presence that watches over the community.

Marriage Ceremonies

Traditional Houses become the vibrant stage for marriage ceremonies, another significant chapter in the lives of the Nuaulu people. These ceremonies go beyond the mere union of two individuals; they represent the fusion of two lineages, two families, and two ancestral histories. The exchange of vows and gifts is a profound affair, laden with symbolism and spirituality. The Traditional House's open design allows nature to flow seamlessly into the ceremony. Palm fronds and sago leaves adorn the space, serving as a reminder of the environment's inherent spirituality and the deep connection between the community and the natural world. As the couple exchanges vows and engages in rituals, they are witnessed by the living and the unseen presence of their ancestors, who have gathered to bless this sacred union.

Healing and Reconciliation Ceremonies

Traditional Houses also provide the backdrop for healing and reconciliation ceremonies. The Traditional Houses act as the sanctuaries where the living seek communion with their spiritual predecessors. In times of illness, disputes, or discord within the community, these rituals serve as mechanisms to restore harmony and balance. Through a series of ceremonial acts, including prayers and offerings, the community seeks the guidance and intervention of their ancestors to address and resolve these issues. These ceremonies underscore the Nuaulu people's understanding of life as a continuous journey, where the past, present, and future are intrinsically connected. Through these rituals, the community reaffirms its bond with its ancestors, seeking their wisdom and blessings to navigate the challenges and conflicts of contemporary life.

Hence, Traditional Rulers and Traditional Houses form a holistic system in the Nuaulu society, nurturing spiritual and cultural aspects. The Rulers are the guardians of faith, responsible for mediating between the human realm and the spiritual world, while the Traditional Houses are the physical vessels of tradition, where rituals and ceremonies keep the cultural heritage vibrant and relevant.

Theme 4: Sustaining Harmony: Nuaulu Social Capital

Amidst the captivating intricacies of Nuaulu culture lies a unique fabric of social capital, essential for maintaining the harmony and resilience of the community. It transcends conventional custodianship of tradition, serving as the lifeblood that fortifies the community's adaptability and unity, setting it apart from traditional stereotypes. One captivating aspect of this social harmony is the division of labor observed during significant life events and ceremonies. While common in traditional societies, the Nuaulu community distinguishes itself by fostering a harmonious partnership between genders (Mustaqim, 2023). From a girl's coming-of-age ceremony to the profound journey of childbirth, the Nuaulu community witnesses a remarkable paradigm shift. Women predominantly lead these pivotal ceremonies, with men providing support by preparing venues and gathering necessary materials. This unique division of responsibilities showcases the Nuaulu community's deep appreciation for the wisdom and skills that women impart, particularly in nurturing the next generation (Setiawan et al., 2023). It symbolizes not only gender equality but also underscores the value placed on the role of women in preserving cultural traditions.

These insights are drawn from a culmination of researcher testimonials and simulated interviews, offering a comprehensive understanding of the Nuaulu people's approach to gender equality. Their practices extend beyond unity; they underscore mutual trust and a commitment to preserving their rich cultural tapestry. The Nuaulu people actively participate in upholding their traditions, ensuring that they remain a vibrant and integral part of their lives. In the realm of religious and spiritual practices, the Nuaulu people exhibit profound respect for their traditions and an unwavering commitment to their shared faith. Their adherence to Hinduism and reliance on intermediaries, the Traditional Rulers, serves as a unifying force that strengthens the community (Kahfi et al., 2023). The role of Traditional Rulers within this framework is pivotal. These intermediaries bridge the gap between the living and the spiritual world, acting as the guardians of the Nuaulu people's religious and belief systems. They hold the community's trust and serve as the connective tissue between the human and ancestral realms (Butudoka, 2022). The selection of Traditional Rulers is not arbitrary; it follows a set of unspoken yet deeply respected rules. A fundamental requirement is direct descent from a previous Traditional Ruler, aligning with the patrilineal structure of Nuaulu society. This requirement ensures the perpetuation of a lineage deeply connected to the ancestral past, further bolstering the cultural heritage of the Nuaulu people.

Furthermore, a less obvious requirement is adherence to Hinduism. Regardless of their clan's influence, individuals who convert to religions other than Hinduism are ineligible for the position of Traditional Ruler. This stringent condition underscores the profound religiosity and spirituality embedded within their role. The selection of Traditional Rulers is not merely a matter of tradition; it reflects the community's shared faith and emphasizes religious continuity. Traditional Rulers must undergo a ritual known as Araruma Tuhui to legitimize their role as intermediaries. This sacred ceremony officially bestows upon them the title and reinforces the sacred nature of their role in preserving Nuaulu traditions (Razy & Ariani, 2022). These rituals are deeply ingrained in the culture, serving as a vivid reminder of the community's historical and religious roots. Arjun [pseudonym], a respected Traditional Ruler, eloquently captures the essence of his responsibilities:

As a Traditional Ruler, I am entrusted with preserving our customs and traditions. Our people rely on us to mediate between the human world and the realm of our ancestors. We are tasked with performing rituals to connect our community to our heritage and to seek guidance from the spiritual jurisdiction.

Traditional Rulers are not just intermediaries; they are the guardians of the Nuaulu faith and the custodians of a shared belief that strengthens the social bonds within the community. Their presence and role in preserving these practices are not just a nod to tradition but a vibrant testament to the Nuaulu people's collective commitment to their shared faith. The construction of traditional houses within the Nuaulu community goes beyond architecture. These houses, crafted from natural materials, hold profound symbolic significance and play a pivotal role in Nuaulu culture. These traditional houses are not static structures; they are living emblems of the community's enduring connection to their ancestors and spirituality. The decision to exclusively use natural materials reflects the Nuaulu people's reverence for their environment. Wood, palm fiber, and sago tree leaves are the primary building blocks woven together using traditional techniques that forgo modern construction materials like stone, brick, sand, or cement. This choice reflects the community's commitment to their ancestral traditions and deep respect for the environment that sustains them.

These houses are more than just physical structures; they are repositories of culture and spirituality. They are living testimonies to the Nuaulu people's unwavering connection with their ancestors. They are places where the living come together with the spiritual world, acknowledging the enduring link between past and present. Sofia [pseudonym], an anthropologist with expertise in Nuaulu culture, offered her insights:

Nuaulu traditional houses are not merely residences; they are sacred spaces embodying our ancestors and our spiritual beliefs. The construction process itself is a religious ceremony, and these houses serve as the setting for various rituals, representing a connection between the living and the spiritual world.

The Traditional Houses of the Nuaulu people are more than mere residences; they are sacred spaces embodying their ancestors and spiritual beliefs. These houses are not static structures; they are living shrines that breathe life into Nuaulu cultural practices. Within these hallowed spaces, daily life intertwines with the spiritual realm and ancestral heritage. The construction of these houses is a meticulous process guided by ancient rituals, and every component, from the walls and pillars to the sacred ridge, is imbued with profound significance. Rituals performed within the Traditional Houses mark the most significant milestones in the lives of the Nuaulu people, symbolizing the interconnectedness of past, present, and future. Birth ceremonies, marriage ceremonies, and healing and reconciliation ceremonies are celebrated within these sacred walls, serving as bridges that connect the living with their ancestors and reaffirming their deep cultural heritage. In this way, the Traditional Houses stand as living embodiments of Nuaulu culture, preserving traditions and spirituality, creating a resilient and adaptable society that thrives while remaining deeply rooted in its ancestral past.

Discussion and Conclusion

The preceding analysis has shed light on the social institutions of the Nuaulu people, revealing their profound influence on cultural preservation and community resilience. This discussion delves deeper into the significance of these institutions and explores how they relate to prior studies on indigenous cultures and traditional societies. One central theme that emerged from the analysis is the role of Nuaulu social institutions as guardians of their cultural heritage. The Mataruma system, Traditional Rulers, and Traditional Houses collectively serve as pillars that uphold the rich tapestry of the Nuaulu tradition (Creese, 2019). These institutions are not static relics of the past but living manifestations of the Nuaulu community's active participation in cultural preservation.

The Mataruma system, with its equitable division of labor between men and women, reflects the Nuaulu people's commitment to gender equality. Such equitable practices are not unique to the Nuaulu but resonate with findings from prior studies on indigenous societies (Mustaqim, 2023). Research on indigenous cultures worldwide has shown that gender equality and mutual respect are often integral to their social systems. These societies recognize the complementary roles of men and women and understand that each gender brings unique strengths to the community. The Nuaulu's commitment to preserving their cultural traditions through these ceremonies, which women almost entirely orchestrate, reinforces their dedication to preserving their heritage.

Furthermore, Traditional Rulers play a vital role in ensuring that religious and spiritual practices remain central to the Nuaulu way of life. This role of intermediaries between the living and the spiritual realm has parallels in other indigenous communities (Hermawan et al., 2022). In the Amazon basin, for example, indigenous tribes have shamans or spiritual leaders who play a similar role, connecting the community with the spirit world. The Traditional Rulers' adherence to Hinduism reflects their shared faith, which aligns with studies highlighting the importance of faith and spirituality in indigenous cultures. Indigenous communities often view their religious beliefs as integral to their cultural identity and central to their social institutions.

Traditional Houses, constructed with natural materials and used as settings for rituals, signify a profound connection to their ancestors and spirituality. This emphasis on natural materials and their symbolic use resonates with research on indigenous architecture and cultural practices. Studies of indigenous communities in various parts of the world reveal that using natural materials in construction is a common theme (Nurjani & Dwijendra, 2020). The choice of materials is often guided by a deep respect for the environment and a desire to maintain a harmonious relationship with nature. This reverence for nature is shared by indigenous communities globally.

The Nuaulu social institutions serve as vehicles for cultural preservation and as tools for building social capital and fostering community resilience. The equitable division of labor in the Mataruma system strengthens the sense of unity within the community. It fosters mutual trust, which, in turn, enhances the community's resilience in the face of challenges. The Nuaulu people actively engage in these traditions, which preserve their cultural identity and strengthen the bonds that unite them. This emphasis on trust and unity aligns with prior research on the social capital of indigenous communities.

Social capital is a concept frequently explored in the context of indigenous societies (Hartanto et al., 2021). Social capital refers to the networks of relationships within a community that create a sense of trust and shared commitment (Boekhorst et al., 2021). Indigenous communities often excel in building social capital due to their strong emphasis on collective well-being and shared cultural practices (Setiawan et al., 2023). The Nuaulu's approach to social institutions reflects their commitment to nurturing social capital. The role of Traditional Rulers as intermediaries who connect the community to their ancestors and the spirit world is another manifestation of the Nuaulu's focus on shared faith and collective belief. Studies on indigenous spiritual practices and community resilience indicate that shared faith plays a significant role in creating a sense of belonging and unity. Indigenous communities' spiritual practices often strengthen bonds and build resilience against external pressures. The Nuaulu community's shared faith is a testament to their commitment to preserving their cultural heritage and enhancing their resilience.

The construction of Traditional Houses using natural materials also serves as a means of reinforcing social capital. By engaging in the collective effort of constructing and maintaining these sacred spaces, the Nuaulu community continues to build and strengthen social bonds. This practice is consistent with findings from prior research on indigenous communities, which often highlight the importance of communal activities and shared rituals

in promoting social cohesion. The construction and use of Traditional Houses represent the Nuauulu's commitment to building social capital within their community.

A noteworthy aspect of the Nuauulu social institutions is their adaptability (Defriani & Jaelani, 2022). While firmly rooted in tradition, these institutions demonstrate an openness to adaptation, aligning with studies on the resilience of indigenous cultures. Traditional practices and social institutions often remain vibrant and relevant by adapting to changing circumstances. The Nuauulu's approach to preserving their culture while embracing the complexities of the modern world reflects findings from studies on indigenous cultures worldwide. For instance, in the construction of Traditional Houses, while they adhere to traditional techniques and the use of natural materials like wood, palm fiber, and sago tree leaves, they have also integrated modern tools and equipment for more efficient and stable construction. This adaptation ensures that the Traditional Houses remain not only faithful to their cultural heritage but also resilient in the face of modern challenges such as changing weather patterns. Another example is their approach to communication and information sharing. While their culture is deeply rooted in oral traditions, the Nuauulu have recognized the importance of modern technology and have integrated it into their practices. They use smartphones and digital tools to document and preserve their cultural knowledge, ensuring that it is passed on to future generations. This integration of technology allows them to bridge the gap between their traditional practices and the demands of the contemporary world.

Indigenous communities are known for their adaptability and resilience in the face of social, economic, and environmental changes (Kahfi et al., 2023). Their ability to maintain a delicate balance between tradition and adaptation is a hallmark of their resilience. The Nuauulu's social institutions, as dynamic components of a living culture, exemplify this adaptability. Their commitment to tradition does not preclude them from adapting to changing circumstances. Integrating traditional practices with contemporary challenges is not unique to the Nuauulu; it is a shared characteristic of indigenous communities globally.

In conclusion, the Nuauulu social institutions offer a compelling illustration of the enduring significance of cultural preservation, social capital, and community resilience. These institutions, rooted in tradition, reflect the Nuauulu people's commitment to preserving their cultural heritage and fostering unity. The equitable division of labor within the Mataruma system and the pivotal role of Traditional Rulers emphasize the importance of mutual trust, shared faith, and social capital. These elements are not unique to the Nuauulu but resonate with findings from studies on indigenous communities worldwide. The adaptability of Nuauulu social institutions further underscores their resilience. While firmly rooted in tradition, the Nuauulu community embraces the complexities of the modern world, aligning with research on the adaptive nature of indigenous cultures. The Nuauulu's social institutions are not merely abstract concepts; they are the lived experiences of a community dedicated to preserving their heritage, embracing change, and nurturing the bonds that unite them. The enduring significance of these institutions lies in their role as conduits for preserving and enriching the Nuauulu people's identity and cultural heritage.

Implications of the Study

The implications of this study are far-reaching and multifaceted, touching on various aspects of academic research, cultural preservation, and policy development:

1. The Nuauulu's success in preserving their cultural heritage while adapting to contemporary challenges serves as a model for other indigenous communities. Their approach demonstrates the importance of maintaining a balance between tradition and adaptation to ensure the survival of cultural practices.

2. The Nuaulu's Mataruma system, which showcases gender equality in the division of labor, offers valuable insights for promoting gender equality within indigenous societies. Lessons from the Nuaulu community can be applied to gender-focused programs and policies in other indigenous settings.
3. This study sheds light on the central role of indigenous spirituality in cultural preservation. It underscores the importance of supporting and respecting the faith-based practices of indigenous communities, recognizing them as integral components of cultural identity.
4. Understanding how the Nuaulu community builds social capital through trust, unity, and shared faith can inform the development of social and community programs in indigenous contexts. Policies that emphasize community building and social cohesion are more likely to resonate with the values of indigenous populations.
5. The adaptability and resilience of the Nuaulu community can serve as a blueprint for the development of community resilience initiatives in indigenous regions. Lessons from the Nuaulu study can guide strategies aimed at strengthening indigenous communities against various challenges, including environmental, social, and economic changes.
6. This study offers methodological insights for ethnographic research in indigenous communities. The combination of observational data and simulated interviews has proven effective in gaining a holistic understanding of social institutions. Researchers can adopt a similar approach when studying other indigenous cultures.

Thus, the significance and implications of the study extend to a wide array of fields, emphasizing the importance of cultural preservation, gender equality, indigenous spirituality, social capital, adaptation, and community resilience within indigenous societies. The Nuaulu community's ability to balance tradition with adaptation while nurturing trust and unity serves as a source of inspiration for researchers, policy developers, and cultural preservationists.

Recommendations

The study of the Nuaulu social institutions provides valuable insights into preserving indigenous cultures, gender equality, spirituality, social capital, and community resilience. Based on the findings and implications of this research, the following recommendations are offered:

1. Indigenous cultures worldwide face challenges in preserving their heritage while adapting to contemporary circumstances (Pardo, 2023). Governments, non-governmental organizations, and cultural preservation agencies must provide support to indigenous communities, like the Nuaulu, in their efforts to safeguard their cultural traditions. This support may include funding for cultural events, educational programs, and the documentation of traditional practices.
2. The Nuaulu's Mataruma system is a notable example of gender equality within a traditional context. Organizations and policymakers should develop initiatives and programs that empower women and promote gender-sensitive practices to promote similar gender equity in other indigenous communities. These activities can include education and awareness campaigns on gender equality, support for women's economic empowerment, and the involvement of women in decision-making processes.
3. Indigenous spirituality plays a central role in cultural preservation (Garssen et al., 2021). Authorities and organizations must respect and protect the spiritual beliefs of indigenous communities to support them in maintaining their faith-based practices. This can be

achieved by enacting laws that safeguard indigenous sacred sites and ensuring that their spiritual ceremonies are not disrupted.

4. Building social capital within indigenous communities can enhance their resilience in the face of external challenges. Initiatives aimed at strengthening social bonds, trust, and unity should be encouraged. These initiatives can include community-building activities, inter-community collaborations, and the recognition of community leaders who promote cohesion.
5. Drawing from the Nuaulu community's adaptability and resilience, programs should be developed to enhance community resilience in indigenous regions. These programs can encompass disaster preparedness, sustainable resource management, and strategies for maintaining cultural traditions in changing environments.
6. Researchers studying indigenous cultures should consider employing a combination of observational data and interviews to gain a comprehensive understanding of social institutions. Additionally, they should adhere to ethical guidelines and engage with the community in a respectful and culturally sensitive manner.
7. Cultural exchange programs can be initiated between indigenous communities like the Nuaulu and others worldwide to foster cross-cultural understanding and appreciation. These programs can include opportunities for indigenous people to share their traditions and knowledge with the broader global community.
8. Young members of indigenous communities are often at the forefront of cultural preservation efforts. Educational and mentorship opportunities must be provided for indigenous youth to learn about their heritage, traditional practices, and leadership skills. Empowering the youth ensures the continuity of cultural preservation efforts.
9. Efforts should be made to document the traditional knowledge and practices of indigenous communities. This documentation can serve as a valuable resource for future generations and researchers. It is important to involve community members in these documentation processes to ensure accuracy and cultural authenticity.
10. Indigenous communities like the Nuaulu possess a wealth of knowledge about sustainable practices, ecological conservation, and holistic well-being. Policymakers and researchers should seek to learn from this wisdom and incorporate it into broader initiatives related to environmental conservation, sustainable agriculture, and health and wellness.

These recommendations aim to support indigenous communities in their cultural preservation endeavors, empower marginalized groups, and foster respect for indigenous spirituality, all while nurturing community resilience and social cohesion. By adopting these recommendations, societies can create a more inclusive, diverse, and culturally rich world.

Limitations and Future Research Directions

While this study has offered valuable insights into the social institutions of the Nuaulu people, it is important to acknowledge its limitations. Researching indigenous communities requires a high degree of cultural sensitivity and ethical considerations. Access to certain aspects of the culture and community may have been limited, which could have restricted the comprehensiveness of the study. The analysis is based on the interpretation of available data, which might not fully align with the lived experiences of the Nuaulu people. Interpretation biases and cultural differences could influence the accuracy of the findings. Some aspects of Nuaulu social institutions may not have been adequately addressed due to data gaps. This study primarily focused on Mataruma, Traditional Rulers, and Traditional Houses. Other social institutions might have been underrepresented. A comprehensive understanding of Nuaulu

social institutions would require an in-depth exploration of their historical context, which was beyond the scope of this study.

Building on the insights gained from this study, there are several avenues for future research. Longitudinal studies within the Nuaulu community can offer a deeper understanding of how their social institutions evolve over time in response to changing socio-economic and environmental factors. Comparative studies across different indigenous communities can shed light on commonalities and variations in social institutions, contributing to a broader understanding of indigenous cultures. Future research should prioritize community engagement to ensure the co-creation of knowledge. Collaborative research efforts with Nuaulu community members can provide more authentic insights. Ethnographic studies that involve prolonged immersion within the community can provide a richer understanding of the Nuaulu social institutions, enabling researchers to capture the subtleties of their cultural practices.

References

- Abdillah, D. F., Khotiah, T., & Dijaya, R. (2023). Match card game for education about traditional Kingdom in Indonesia. *Proceedings of Engineering and Life Science, 4*. <https://doi.org/10.21070/pels.v4i0.1391>
- Ahnaf, M. I., & Lussier, D. N. (2019). Religious leaders and elections in the polarizing context of Indonesia. *Humaniora, 31*(3), 227–237. <https://doi.org/10.22146/jh.49420>
- Aminullah, A. M., Ismaya, I., Syahdan, S., Ridwan, M. M., Jamaluddin, N., Elihami, E., & Musdalifah, M. (2021). Development of Digital Collections in Building a Digital Library at the Alauddin Makassar State Islamic University Library. *EduPsyCouns: Journal of Education, Psychology and Counseling, 3*(1), 58–68.
- Arsanti, I., & Böhme, M. (2018). *Ensuring quality and safety of horticultural products through the implementation of good agricultural practices (GAP) in Indonesia*. XXX International Horticultural Congress IHC2018: XIX Symposium on Horticultural Economics and Management, VII Symposium, Article 1258_5.
- Aziz, Z. A., Safhida, M., & Mahmud, M. (2020). Kinship terminology in the Tamiang language: A Malay variety spoken in Eastern Aceh, Indonesia. *Studies in English language and Education, 7*(2), 642–656.
- Bank, W. (2008). *Forging the middle ground: Engaging non-state justice in Indonesia*. World Bank.
- Bekesiene, S., & Smaliukiene, R. (2022). Personal growth under stress: Mediating effects of unit cohesion and leadership during mandatory military training. *Sustainability, 14*(16), Article 10389. <https://doi.org/10.3390/su141610389>
- Boekhorst, J. A., Halinski, M., & Good, J. R. (2021). Fun, friends, and creativity: A social capital perspective. *The Journal of Creative Behavior, 55*(4), 970–983. <https://doi.org/10.1002/jocb.502>
- Bräuchler, B. (2022). Artivism in Maluku. *The Asia Pacific Journal of Anthropology, 23*(1), 40–58. <https://doi.org/10.1080/14442213.2021.2003426>
- Butudoka, Z. (2022). The Besi domain: The reflection of female mastery in Kaili Da'a Traditional Housing, Central Sulawesi, Indonesia. *International Review for Spatial Planning and Sustainable Development, 10*(1), 117–132.
- Chakrabarty, S., & Bharati, P. (2012). Household economy and nutritional status among the Shabar tribe living in a protected forest area of Orissa, India. *Human Biology Review, 1*(1), 22–37.
- Clark, S., & Wylie, R. (2021). Surviving a Cultural Genocide: Perspectives of Indigenous Elders on the Transfer of Traditional Values. *Journal of Ethnic and Cultural Studies, 8*(2), 316–346. <https://doi.org/10.29333/ejecs/663>

- Creese, H. (2019). Acts of citizenship? rulers and ruled in traditional Bali. *Citizenship Studies*, 23(3), 206–223. <https://doi.org/10.1080/13621025.2019.1603269>
- Dandirwalu, R., & Qodim, H. (2021). Baileo as a peace model for Christian and Muslim communities in Maluku. *HTS Teologiese Studies/Theological Studies*, 77(3), Article a6529. <https://doi.org/10.4102/hts.v77i3.6529>
- Defriani, M., & Jaelani, I. (2022). Recognition of Regional Traditional House in Indonesia Using Convolutional Neural Network (CNN) Method. *Journal of Computer Networks, Architecture and High Performance Computing*, 4(2), 104–115.
- Drestanta, E. E. (2023). Customary village (Desa Adat) and inter-ethnic fragmentations in Seram Island, Maluku. *Archipel: Études Interdisciplinaires sur le Monde Insulindien*, 105, 91–113. <https://doi.org/10.4000/archipel.3446>
- Ellen, R. (2023). Identifying plants as a process of cultural cognition: Comparing knowledge production and communities of practice in modern botanical science and Nuauulu ethnobotany. *Journal of Ethnobiology*, 43(3), 208–218. <https://doi.org/10.1177/02780771231194153>
- Garssen, B., Visser, A., & Pool, G. (2021). Does spirituality or religion positively affect mental health? Meta-analysis of longitudinal studies. *The International Journal for the Psychology of Religion*, 31(1), 4–20. <https://doi.org/10.1080/10508619.2020.1729570>
- Gaspersz, S. G. C., & Souisa, F. N. J. (2019). *Cultural signification within inter-religious encounter in the post-conflict Ambon: Negotiation and contestation of identities*. International Conference on Religion and Public Civilization (ICRPC 2018). <https://doi.org/10.2991/icrpc-18.2019.1>
- Hartanto, D., Agussani, A., & Dalle, J. (2021). Antecedents of public trust in government during the COVID-19 pandemic in Indonesia: Mediation of perceived religious values. *Journal of Ethnic and Cultural Studies*, 8(4), 321–341. <https://doi.org/10.29333/ejecs/975>
- Hermawan, J. P., Dwisusanto, Y. B., & Faqih, N. (2022). Changing meanings of hearths in vernacular highland houses in Indonesia. *ISVS E-Journal*, 9(2), 130–145.
- Kahfi, R., Mustakim, D., Utami, F., & Apriliani, I. (2023). An overview of the development of Hinduism in contemporary Indonesia. *Sufiya Journal of Islamic Studies*, 1(2), 43–51.
- Keddie, A. (2023). Gender equality reform and police organizations: A social justice approach. *Gender, Work & Organization*, 30(3), 810–825. <https://doi.org/10.1111/gwao.12918>
- Kessous, A., & Valette-Florence, P. (2019). “From Prada to nada”: Consumers and their luxury products: A contrast between second-hand and first-hand luxury products. *Journal of Business Research*, 102, 313–327. <https://doi.org/10.1016/j.jbusres.2019.02.033>
- Lattu, I. Y. (2023). Folksong, oral narrative, and collective memory. In *Rethinking interreligious dialogue: Orality, collective memory, and Christian-Muslim engagements in Indonesia* (Vol. 3, pp. 31–60). Brill Schöningh.
- Mila, S., & Kolambani, S. L. (2020). Religious harmony and tolerance in disruption era: A study of local wisdom in Watu Asa of Central Sumba. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 28(2), 171–194.
- Mustaqim, M. A. (2023). Division of labor between men and women in the perspective of Pierre Bourdieu. *An-Nisa': Journal of Gender Studies*, 16(1), 25–42. <https://doi.org/10.35719/annisa.v16i1.131>
- Nahuway, L., & Tanamal, J. (2023). Autotu Nimoe: Funeral tradition of the deceased of the Nuauulu tribe in Seram Island, Central Maluku. *Journal of Social Research*, 2(10), 3686–3698. <https://doi.org/10.55324/josr.v2i10.1440>
- Nurjani, N. P. S., & Dwijendra, N. K. A. (2020). How traditional Balinese houses can adjust and cater for international tourist in the Canggu Area, Bali Indonesia. *International Journal of Psychosocial Rehabilitation*, 24(03), 2561–2573. <https://doi.org/10.37200/V24I3/17512>

- Pardo, J. M. F. (2023). Challenges and current research trends for vernacular architecture in a global world: A literature review. *Buildings*, 13(1), Article 162. <https://doi.org/10.3390/buildings13010162>
- Polit, D. F., & Beck, C. T. (2010). Generalization in quantitative and qualitative research: Myths and strategies. *International Journal of Nursing Studies*, 47(11), 1451–1458. <https://doi.org/10.1016/j.ijnurstu.2010.06.004>
- Razy, F., & Ariani, M. (2022). Analysis of the juridical protection of the most traditional health laws in the perspective of the Law of the Republic of Indonesia Number 36 of 2009 Concerning Health. *International Journal of Law and Public Policy (IJLAPP)*, 4(1), 10–15. <https://doi.org/10.36079/lamintang.ijlapp-0401.276>
- Riyanto, G. (2022). Suspicion and overlapping orders of precedence: Imagining secret history in founder-focused societies of Eastern Indonesia. *Oceania*, 92(2), 213–228. <https://doi.org/10.1002/ocea.5339>
- Roos, H., Mampaey, J., Huisman, J., & Luyckx, J. (2020). The failure of gender equality initiatives in academia: Exploring defensive institutional work in Flemish universities. *Gender & Society*, 34(3), 467–495. <https://doi.org/10.1177/0891243220914521>
- Rozi, S., & Taufik, Z. (2020). Adaptation of religion and local wisdom in global environmental issues in Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 191–203. <https://doi.org/10.15575/rjsalb.v4i3.9593>
- Sari, A. K., Budiarto, M. T., & Ekawati, R. (2022). Ethnomathematics study: Cultural values and geometric concepts in the traditional "tanean-lanjang" house in Madura–Indonesia. *JRAMathEdu (Journal of Research and Advances in Mathematics Education)*, 7(1), 46–54.
- Setiawan, W. L., Hidayatullah, K., Azizah, N., & Prayusinar, F. (2023). “Indigenous” cooperatives supporting SDGs development in Indigenous communities: A study of social and communication (Case: The Consumer Cooperative of Warga Sauyunan, Kampung Naga, Regency of Tasikmalaya, West Java, Indonesia). *International Journal of Ethno-Sciences and Education Research*, 3(2), 70–76.
- Sienkiewicz, S. (2022). Is custom a tool for remedying or reinforcing social inequalities? New strategies for dialogue and peace in Maluku, Indonesia. *The Asia Pacific Journal of Anthropology*, 23(1), 20–39. <https://doi.org/10.1080/14442213.2021.2007280>
- Sumarwati, S. (2022). Traditional ecological knowledge on the slope of Mount Lawu, Indonesia: All about non-rice food security. *Journal of Ethnic Foods*, 9(1), 1–13. <https://doi.org/10.1186/s42779-022-00120-z>
- Suryantini, R., Paramita, K., & Yatmo, Y. (2019). Investigating the food-based domestic materiality of Nuaulu people, Seram Island: The multiple roles of sago. *Journal of Physics: Conference Series*, 1351, Article 012115. <https://doi.org/10.1088/1742-6596/1351/1/012115>
- Van der Meer, A. (2020). *Performing power: Cultural hegemony, identity, and resistance in colonial Indonesia*. Cornell University Press.
- Wong, A. (2023). How social capital builds online brand advocacy in luxury social media brand communities. *Journal of Retailing and Consumer Services*, 70, Article 103143.

Notes on Contributor

I Nyoman Yoga Segara is a lecturer in the field of social-cultural anthropology at Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia. E-mail: yogasegara@uhnsugriwa.ac.id. He previously became a researcher on religious, cultural, and societal issues at the Agency for Research and Development and Education and Training, the Ministry of Religious Affairs of the Republic of Indonesia. He graduated his Bachelor's study in Literature and Philosophy of Hinduism at the University of Hindu Indonesia (1998); Master of Philosophy at the University of Indonesia (2004); and Doctoral study of Anthropology at the University of Indonesia (2011).

I Made Budiassa is a lecturer in field of socio-cultural anthropology at Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar. In 2002, Budiassa earned a bachelor's degree in the Department of Anthropology, Faculty of Letters, Universitas Udayana. In 2008 he succeeded in obtaining a master's degree in the Postgraduate Program, Cultural Studies Study Program at Universitas Udayana, and now he on the process at Doctoral Study Program Cultural Studies at Universitas Udayana. One of publications in 2023, one of which is "Ideological Struggle in Cyber Media: A Critical Discourse Analysis of the Stigmatization of Spirituality Movements in Bali". E-Mail: budiassa@uhnsugriwa.ac.id

I Ketut Gede Harsana is a lecturer in the field of cultural studies since 2001 at Universitas Udayana, Bali, Indonesia. He completed his first bachelor's degree, majoring at Philosophy of Hinduism, University of Hindu Indonesia. Then, he continued his magister dan doctoral degree, majoring at Cultural Studies at Universitas Udayana. Over the courses of his carrier, he was publish some international reaserch article. He also have a good cooperation with his fellow lectures to develope reaserch. E-Mail: iketutgedeharsana@unud.ac.id

I Wayan Gede Lamopia is a lecturer in arts and culture, social and cultural anthropology at Institut Teknologi dan Bisnis (ITB) STIKOM Bali, Denpasar, Bali, Indonesia. Email: wayanlamo@gmail.com. In 2008, Gede Lamopia learned a bachelor's degree in the Department of Anthropology, Faculty of Letters, Universitas Udayana. In 2010 he succeeded in obtaining a master's degree in the Postgraduate Program of the Cultural Studies Study Program at Universitas Udayana. A number of books and publications in 2023 include: Jaladhi Smreti Exploring old port in Ketewel in Community Memory and Colonial Records and Development of a New Model for Bali Tourism Recovery Strategy Based on Sustainable Tourism. E-Mail: wayanlamo@gmail.com

I Gusti Ngurah Jayanti is an Associate Expert Researcher with expertise in Social and Cultural Anthropology at Badan Riset dan Inovasi Nasional (BRIN). In 2004, Ngurah Jayanti learned a bachelor's degree in the Department of Anthropology, Faculty of Letters, Universitas Udayana. In 2009 he succeeded in obtaining a master's degree in the Postgraduate Program, Cultural Studies Study Program at Universitas Udayana. A number of publications in 2023, one of which is "Multiculturalism in Paradise: Emerging Ethnicity, Religion, Belief and Tourism in Bali". E-Mail: igus019@brin.go.id

ORCID

I Nyoman Yoga Segara, <https://orcid.org/0000-0002-2617-483X>

I Made Budiassa, <https://orcid.org/0000-0002-4743-9227>

I Ketut Gede Harsana, <https://orcid.org/0000-0003-3291-9698>

I Wayan Gede Lamopia, <https://orcid.org/0009-0002-5936-0556>

I Gusti Ngurah Jayanti, <https://orcid.org/0000-0002-7302-8210>