

## Tracing the Value System in the Huaulu Indigenous Faith Community Amid Legal Discrimination and Stereotypes



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### ABSTRACT

This study explores the value system within the Huaulu indigenous faith community on Seram Island, Indonesia, which faces challenges in the form of legal discrimination and negative stereotypes. The Huaulu people maintain their traditional beliefs despite often being misunderstood as animists or followers of other religious practices that do not accurately reflect their identity. This research employs a qualitative approach, utilizing data collection methods such as observation, interviews, and legal document analysis. The findings reveal that discrimination against the Huaulu community occurs in various aspects, including education, civil administration, and religious identity rights. Huaulu children are often forced to choose a state-recognized religion to access education, threatening the preservation of their indigenous faith. Additionally, negative stereotypes, such as the perception that they are "godless," contribute to social stigma, further exacerbating their marginalization. On the other hand, the Huaulu people demonstrate remarkable cultural resilience through the implementation of traditional values, such as mutual cooperation (gotong royong), respect for nature, and spiritual traditions like rites of passage (Cidaku) and customary taboos (Pamali). These traditions reinforce their identity while reflecting a balance between indigenous faith and modern life. This study highlights the need for more inclusive and consistent policies to accommodate religious diversity in Indonesia, thereby addressing systemic discrimination. The research contributes valuable insights into the dynamics between cultural identity, legal frameworks, and modernity in indigenous minority communities.

## 1. Introduction

The Huaulu community, located in the eastern part of Indonesia, is one of the ethnic groups that has strong traditions and value systems. The values that exist in the Huaulu community include traditional principles, belief in nature, and social relations based on solidarity and mutual cooperation. However, along with the times, this society is not immune to legal discrimination and stereotypes that appear in the

wider society. This discrimination often gives them a social position in various aspects of life, such as access to justice and recognition of indigenous rights.

Practicing religion and beliefs in accordance with their true beliefs and beliefs is a constitutional right of every citizen, this right is protected in the country's constitution. Indonesia as a legal country that upholds human rights pours out legal protection for the rights of people of faith in article 29 paragraph 2 of the 1945

Constitution which states that "The state guarantees the freedom of each citizen to embrace his religion and belief."

The legal basis of this country has then given birth to legal products that place the rights of religious freedom in an honorable position that cannot be taken away by anyone (underogable rights). Some of these regulations include guaranteeing the rights of people of faith with the issuance of Law number 39 of 1999 concerning human rights. Article 22 paragraph 1 of this human rights law emphasizes the provision of guarantees by the State to the rights to freedom of religion and to exercise them. The State guarantees, recognizes, respects and is responsible for protecting these rights. This consequence is born from the State's obligation to fulfill human rights that characterize the State of law. However, the legal protection of beliefs and beliefs is also in practice not in sync with the birth of several other Indonesian legal products that actually carry out and/or have the potential to discriminate against the rights of people of faith.

In addition to Law number 39 of 1999 concerning human rights above, adherents of the faith are also legally recognized in the population administration law number 23 of 2006 and law number 24 of 2013. In articles 61 and 64, it is clearly emphasized that for residents of religions that have not been recognized as religions (schools of belief), the data elements are not listed in the electronic Identity Card (KTP-el) or Family Card (KK) column, but will still be served and recorded in the population database.

Over time, the provisions of articles 61 and 64 were then annulled or canceled by the Constitutional Court through its decision number 97/PUU-XIV/2016 dated October 18, 2017 which was then followed up with the policy of including trust columns in e-ID cards and KK by the government with the issuance of Permendagri number 118 of 2017 concerning KK blanks, registers and citations of civil registration deeds. The final and binding Constitutional Court decision and the issuance of the Minister of Home Affairs Regulation on the inclusion of trust in the e-

ID card and KK in a period of almost 5 years have not run as they should in several places. In its implementation, there are still several forms of discrimination and weak legal protection for this minority community. Discrimination occurs in the norms, institutional structures and behavior of the religious community itself, both in the fields of population, education and employment. Administrative intimidation from institutions and public perception of adherents of the faith are also encountered in educational, political, and employment recruitment in the people of Hualu who still practice their ancestral religion. In our initial observation also in Hualu country, there is still discrimination against their rights as a religious community. The lack of regulations in the practice of population administration, education and employment, makes some children in Hualuu also reluctant to go to school and continue their studies to the next level.

The Huaulu community is often the victim of false and degrading stereotypes. They are considered an "atheist," or narrowly labeled as adherents of animism. These stereotypes not only obscure the true identity of the Huaulu people, but also reflect how the diversity of local beliefs is often ignored or even harassed in mainstream narratives.

This issue becomes very interesting if examined in the context of the relationship between modernity and cultural diversity. This kind of stereotype shows how the dominance of the majority view often overrides local beliefs that are rich in spiritual values and traditional wisdom. This narrative is important to raise as a reminder that in a multicultural society, no one belief or culture has the right to dominate or judge the other.

Furthermore, this stigma shows how labels such as "atheist" or "animism" are often used without a deep understanding, creating distance and discrimination against certain groups. In fact, the beliefs of the Huaulu people have valuable historical and spiritual roots, which should be respected and preserved as part of the nation's cultural heritage.

This study aims to trace how the value system of the Huaulu community survives and adapts in the midst of external pressures in the form of legal discrimination and stereotypes that form negative perceptions of them. In this context, it is important to explore the relationship between Huaulu's value system and the challenges they face, as well as how they respond to and deal with them.

## **2. Methodology**

This research method uses a qualitative approach with a focus on the analysis of social construction and legal discrimination against the Huaulu community. The data collection method is in the form of legal document studies, observations and interviews to explore the experiences and perspectives of the Huaulu community. The data was then analyzed using the Thematic Analysis technique. This technique is used to analyze qualitative data, such as interviews and observations, by identifying, analyzing, and reporting on themes that appear in the data. Researchers can categorize statements or information that are relevant to discrimination, stereotypes, or the application of the law in the context of Huaulu society.

## **3. Result and Discussion**

### **3.1. Social Construction, Discrimination, and Social Identity**

The theory of social construction put forward by Berger and Luckman assumes that social reality is the result of human creation formed through individual interaction and thinking about the social world around it. The basic assumption of this theory is that reality is not something fixed and objective, but rather something that is shaped and interpreted by humans through their viewpoints and creativity. Humans have the freedom to act and respond to stimuli received in daily life, so they become decisive individuals in shaping the social world based on their will and perspective.

This social construction process occurs through three stages that interact with each other. First, objectivity, which is the routine and behavior of individuals that are considered objective social facts. Second, the symbol of reality, which includes the expressions or signs that emerge from objectification, in which individuals construct a reality that they perceive as knowledge. Third, subjective reality, which involves individuals' interactions with social structures and how they identify themselves in that social context. In this process, individuals not only shape social reality internally, but also interact with the wider social environment, through externalization, objectification, and internalization, as explained by Parera (2013) (Lisda Romdani, 2021).

Berger and Luckman's theory of social construction can be applied to understand how the Huaulu people shape their social reality in the face of discrimination and stereotypes. As an ethnic group with traditional beliefs, the Huaulu people construct their social identity through interaction with the broader social environment, both in the form of objectification through cultural routines accepted as social facts, symbols of reality that reflect their values and expressions of beliefs, as well as subjective realities that involve individuals in the larger social structure. Despite facing negative stigma, the people of Huaulu still maintain and construct their identity according to their perspective and values. This construction process not only occurs within their internal sphere, but also interacts with the discrimination and misunderstanding that exists outside their community, which ultimately shapes their perceptions and social experiences within the wider Indonesian society. Overall, the theory emphasizes the importance of the role of individuals as active agents in the construction of their social reality, which continues to evolve through social interaction and dialectical processes between subjects and objects in society.

Watson stated that discrimination is negative behavior towards a particular group, while Brigham explained that discrimination is a different behavior

caused by membership in a particular group or organization. Discrimination and prejudice are not separate phenomena, but rather two intertwined and intertwined elements, which can harm certain individuals or groups, as experienced by the Huaulu community. As Liliweri argues, prejudice that develops in society is often based on social, cultural, or legal pressures that shape views and attitudes towards different groups (Windar et al, 2023). This kind of pressure, which is sometimes reinforced by dominant customs and customs, can lead to real discriminatory actions, which are detrimental to minority groups such as the Huaulu community. In this context, the urgency of understanding discrimination and prejudice is essential to identify and address the inequalities they face. This is because discrimination is not only a matter of visible actions, but also attitudes or prejudices that have taken root in society and formed a pattern of treatment for those who are considered different. Therefore, fighting prejudice is the first step in overcoming discrimination, in order to create a more inclusive and equitable society, where every individual, including the Huaulu community, can enjoy their rights without any stigma or degrading treatment.

Basically, every individual or group always strives to acquire an identity that is valued and recognized by other groups, in the hope of achieving social equality. Recognition from other groups is important as a tool to obtain equal social status. Laker suggests that when individuals or groups feel their identity as part of a group is considered low or undervalued, they tend to experience the phenomenon of misidentification, which is an attempt to find an identity or join another group that is more respected or seen as better. This suggests that positive identity searches often encourage individuals to leave their home group in search of a place that can give them a higher status. Turner and Tajfel, through social identity theory, explain that individuals struggle to acquire or maintain a positive social identity (Lynn H. Turner & Richard West, 2008). When their social identity is perceived as inadequate or marginalized, individuals will look for alternative groups that better suit their

emotional and social needs. In some cases, they will also seek to create or improve their group identity in order to be accepted and appreciated by the wider community. This phenomenon is relevant in the context of minority communities, such as the Huaulu people, who often struggle to gain recognition for their cultural identity and beliefs, which can be seen as an attempt to maintain their existence within the larger social structure.

### **3.2. Legal Discrimination and Stereotypes against the Huaulu Community**

Discrimination against the rights of the Huaulu community will be felt when their children want to criticize the world of education, since junior high school they are told to choose their religious identity by choosing one of the religions recognized by the state, in one of the Trans kilo 5 Central Maluku public schools which is 5 km away from Huaulu, the religious education provided is Christian religious education. Similarly, when they were studying high school at Trans kilo 5 Central Maluku. Meanwhile, when they were in elementary school in Huaulu, they were not given religious education or the school of belief they adhered to. This was due to a lack of resources, only 1 Christian teacher taught at that time. In addition, there are no teacher educators who are adherents of the school of faith. When they study at university, the content of religious education will adjust to the existing university.

The discrimination has implications for the awareness of the Huaulu community to send their children to school is very low, this is also due to their concern that if they go to school, their children must choose to embrace the religion recognized by the state.

"seng bole sekolah kalo seng pilih islam atau kristen"  
(Interview with the IR community, July 10, 2023)

This was conveyed by IR, that when registering for school they were asked to choose one of the religions recognized by the State, besides that there were some of them who when they returned to the country after finishing college had been baptized or circumcised



and changed their names. This adds to the worry of sending their children to school far from parental supervision. Discrimination against the right to obtain education without having to choose religion has implications for the administrative management of education, so that it is easy to enroll in schools.

In this country, there are 43 heads of families (KK) and the Huaulu community who have been religious and live in the trans kilo 5 area, there are 40 heads of families, so they have a total of 83 families. Since the issuance of the Constitutional Court Decision number 97/PUU-XIV/2016 and Permendagri number 118 of 2017 on the rights of people of belief, population administration has also not been optimally implemented.

In 1 family in the Huaulu indigenous people, there are still those who are of faith but in the KTP column it is recorded as Hinduism. Among them is MA (age: 20) student and his brother KA (23) are recorded in the Hindu Religious KK, Hindu Religious KTP Column and published in 2022, while his other siblings on the KTP are recorded as a school of faith with a total of 6 families.

The same thing also happened to IP (20) Students: KTP in the Hindu Religion Column was made in 2022. Meanwhile, AP (23) students have been recorded in the KTP column as adherents of the Faith school. In our search, MA and IP are still Hindu because they are already on the birth certificates and diplomas of all Hindus, as a consequence of which the making of ID cards by the Central Maluku Civil Registry must also adjust to the data at the beginning. It is different with AT 23 whose diploma is Hindu. However, because the recording of KK and KTP was carried out after the issuance of the Constitutional Court and Permendagri decisions above since 2017, when the AT was issued, it had obtained its rights, in the KTP it was recorded as a Stream of Trust and issued in 2022.

The Huaulu community faces systemic discrimination that impacts their access to education and religious identity rights. From primary education

to tertiary education, Huaulu children are forced to choose a religion recognized by the state to meet administrative requirements, even though their beliefs differ from those of official religions. This policy resulted in low interest among the Huaulu community in sending their children to school due to concerns about losing their cultural identity and ancestral beliefs. This conflict is exacerbated by inconsistencies in the recording of population administration, such as the religion column on the ID card and other official documents. Some individuals are forced to be noted as adherents of a particular religion, although they still practice the ancestral faith stream. This inconsistency is often rooted in distorted initial data and a lack of alignment between legal decisions, such as Constitutional Court Decision Number 97/PUU-XIV/2016 and Permendagri Number 118 of 2017, with technical implementation in the field.

The inconsistency of data collection and ID card issuance techniques that occur in the Huaulu community is problematic. Because since the beginning discrimination against the school of faith has occurred, especially in access to the world of education. Conflicts of regulations and legal products occur until the technical guidelines are implemented. Our education law is still far behind in accommodating the rights of people of faith. These conditions reflect the weakness of education and education policies as well as population administration in accommodating the rights of people who adhere to religious traditions. As a result, there is a layered discrimination that prevents the Huaulu people from obtaining a proper education without having to sacrifice their identity of belief.

The phenomenon of discrimination experienced by the Huaulu community can be analyzed through the perspective of discrimination theory, especially discrimination based on social and religious identity. In this context, discrimination occurs due to policies that require individuals to choose a religion recognized by the state, even though they identify with different schools of belief. This discrimination is

becoming more complex because it relates to inconsistent population administration policies, where individuals are forced to register as adherents of a particular religion, even though they still maintain their ancestral beliefs. According to the theory of discrimination, it is a form of structural discrimination, which arises not only in the actions of individuals, but also in the policies and systems that shape social interactions.

In addition, the uncertainty of population administration reflected in the discrepancy in religious registration on ID cards and other official documents exacerbates this situation, creating forms of administrative discrimination that hinder their right to gain recognition of their beliefs. This identity-based discrimination, resulting from policies that do not accommodate the diversity of beliefs, creates greater barriers for the Huaulu people to access equal and legally recognized education, and undermines the integrity of their cultural identity. For this reason, there needs to be a more inclusive and consistent policy change in responding to the diversity of beliefs in Indonesia, in order to reduce discrimination against groups such as the Huaulu community.

The importance of social identity in shaping the experience of discrimination is also reflected in the efforts of the Huaulu community to maintain their cultural and religious identity. This discrimination not only has an impact on access to education, but also affects the sense of belonging and recognition in society. According to the social identity theory put forward by Tajfel and Turner, individuals tend to struggle to maintain a positive social identity, and when they feel their identity is threatened or not valued, they will seek to find or create a new group that values them more. This is reflected in the Huaulu people's concerns about education for their children, who often feel compelled to choose between education and maintaining their identity.

### **3.3. Huaulu Community Values, Governance and Trust System**

The country of Huaulu is located on the sprang island of central Maluku, this country is right at the entrance of the climbing path of Mount Binaiya, the highest mountain in the Maluku archipelago. A country where there are various cultural patterns and customs that are quite thick in the midst of modernization and globalization, one of which is ancestral religion. The Huaulu community is one of the indigenous peoples on Seram Island who continues to internalize the original religion of their ancestors. They are one of two indigenous lands (Huaulu and Nuaulu), as well as several small tribal groups, on Seram Island that make ancestral religion their socio-religious identity.

The main livelihood of the Huaulu people is gardening and hunting. Generally, the products of their plantations are sold to the city and make money for them. However, uniquely, some of the residents who work to make money from gardening are women, while men usually hunt for food for their family's consumption. The life of the Huaulu people depends on the availability of nature. They get their food from gardening. And hunting ewan such as pigs, deer, kus-kus, snakes, cassowary, eel, and various kinds of river fish become game animals that are often eaten along with sago, bananas, cassava, yams, petatas, or rice. One of the characteristics of the people or men of Huaulu is the presence of a red cloth tied on the head.

The Huaulu people like to chew betel nut (kamuang pulauam). These betel and areca nut plants are commonly chewed with lime, as well as tobacco. Betel nut is a symbol of solidarity. Not surprisingly, betel nut plays an important role in the social life of the Huaulu people, both daily activities, and the implementation of rites. In addition, betel nut is also used as a means of hospitality in entertaining guests. Every guest who comes or visits the country of Huaulu will be served betel nut, in the past this traditional procession was mandatory but now when the researcher goes there it is no longer mandatory.

This obligation is also imposed on the Huaulu community who go far away to study or study/school, they will be released by eating betel nut.

Despite facing legal discrimination and stereotypes, the Huaulu community maintains a value system based on customary principles. Values such as mutual cooperation, respect for nature, and social integrity remain the foundation of their lives. Even in the midst of external pressure, the Huaulu people have shown resilience in maintaining their traditions, by continuing to teach these values to the younger generation. However, they also adapt to changing times, such as through the recognition of indigenous rights in some local policies or through their role in broader social organizations.

Every adult child will wear a beaver cloth (red cloth) tied around their heads in a traditional procession called "Cidaku". Cidaku is a ritual conception of a belief school similar to baptism in Christianity and Sunnat in Islam (Interview with Tohoh Pemuda MA, September 17, 2023). However, the essence of the "Cidaku" tradition is a symbol of the maturity of adolescents who are charged with responsibility and independence.

After the cidaku procession is over, there are several taboos imposed for 5 days:

1. Adult children should not touch water or come into contact with water, they live in traditional houses, the consequences of this taboo are when urinating and defecating only cleaned with coconut leaves or shells,
2. For 5 days it is also not allowed to hold an iron machete, instead only a machete made of wood is given.
3. No clothes should be worn, the bottom is only covered with beaver cloth (red) and bark instead of pants and underwear.
4. In the evening after the cidaku procession is finished, it is continued with a tradition called "Kahua" at night, in which traditional songs are sung. All adult children who participate in the cidaku are required not to leave the "kahua"

event until the morning (Interview with IP Traditional Leaders, September 17, 2023).

For men who have not followed my crank, they will forever not be allowed to marry. The marriage system of the Huaulu people is also carried out with customary traditions. A man who proposes to a woman with his dowry is a betel nut (salatam). There is a contract or agreement that is witnessed by everyone.

Thus, the Cidaku tradition is a sacred rite of adulthood in the Huaulu society, symbolizing the transition of a teenager to responsibility and independence as an adult individual. This procession not only introduces new obligations, but also strengthens traditional identity and community solidarity. In Cidaku, each adult child wears a rag (red cloth) and undergoes a series of taboos for five days, which demands patience and discipline as a symbol of readiness to face a more mature life.

This tradition is also an essential requirement for a man to marry, emphasizing the importance of traditional rites in the Huaulu marriage system. With dowry in the form of betel nut (salatam) and a contract witnessed by the community, marriage is not only a personal bond, but also an affirmation of upheld traditional values.

The Hualu community is also guided by the rules of morality and politeness that have been established since ancient times, things that deviate are violations of the advice and traditions of pamali in the Huaulu community. They also believe that if they do evil to people, the evil will return to them. The belief believes that every action, good or bad, will turn to the perpetrator reflecting the spiritual and social harmony in their lives, which is the foundation of customary resilience in the midst of changing times. This whole tradition shows how strong the traditional values of the Huaulu people are in building individual and community character, making it a model of local wisdom that should be appreciated and preserved.

The tradition of pamali of the Huauulu people is very strong. Pamali is a taboo or prohibition to do something. In short, pamali is taboo. If violated, it will lead to disasters, accidents, and even death. Such as not being allowed to leave the place to eat when eating. It was told by MA "that his brother-in-law who came from another country, once left the coffee he was drinking, during the clove season in the forest the victim fell from a low tree and died. The Hualu people believe that it is the result of abandoning the coffee they drink. (Interview with AT, September 17, 2023).

As for if you want to leave food (papeda), you are prompted to put a roof leaf (sago) under the food container, or if you want to go out to leave the food, you must move the food from the place where the food was originally placed, at least an inch so that things that are not cold do not happen. The Huauulu people abstain from consuming the meat of dogs, turtles, and crocodiles; Moreover, the dogs of the Huauulu community believe that eating dogs will make the eyes big, thin and sick which ends in death. The Huauulu people are also not allowed to drink liquor (Sopi) within the Hualu customary law area. women should not consume eel meat, bolana fish, somasi fish (spotted pattern), and snakes; It is not allowed to touch crickets that enter the house. The Huauulu people are also not allowed to sneeze during traditional rituals, while at the cemetery, during mourning, all Huauulu people are not allowed to dry their clothes outside the house or dig the ground. (Interview with the Supreme Court, September 17, 2023). All of these taboos are believed to have a bad impact when violated.

Pamali, or customary prohibitions, are at the core of the Huauulu people's value system and norms that reflect local wisdom and respect for tradition and the environment. The Huauulu people highly uphold the rules of decency and politeness inherited from their ancestors. Violation of the pamali tradition is not only seen as an act that violates customary norms, but it is also believed to bring disaster, accidents, or even death.

Pamali regulates various aspects of life, from how to eat to daily behavior. Prohibitions such as leaving food without symbolic action, consuming certain meats such as dogs or turtles, to taboos for women on certain types of food, show how detailed the customary rules are firmly adhered to. In addition, the prohibition of drinking liquor, sneezing during traditional rituals, or digging the ground during a period of mourning indicates customary harmony with social and spiritual ethics.

The Huauulu people's belief in the consequences of the violation of pamali is not just fear, but a deep belief in the existence of a spiritual cause-and-effect relationship. By adhering to pamali, they maintain harmony in the community and their relationship with nature and ancestors. The tradition of pamali in the Huauulu community not only serves as a moral guideline, but also as a tool to reinforce cultural identity that emphasizes the importance of local wisdom in modern life. The sustainability of this tradition is a testament to the resilience and integrity of the Huauulu people in maintaining their noble values.

The Huauulu people also carry out the tradition of "angka rambut" or trimming the hair of newborn children. But only once for the first child born from his extended family. Children born to biological uncles or biological aunts are no longer cut their hair, because the previous procession was considered to have been represented by the first child of a biological brother/uncle, who also cut the hair must be a man from a female family. The baby's aris, before being buried, is placed in the logs of the house or in a small house. While the funeral for the deceased is buried in the ground not far from the residents' houses, the bodies before being buried are given fragrances, the bodies of the bodies are covered with sarongs, or traditional cloth motifs, which are exposed only to the face. Every personal belongings were also buried at the same time. Such as clothes, pants, sarongs, and some money. Part of the money is inherited to the wife/husband and children.



This tradition shows how close the Huaulu people's relationship is with customs and spirituality, which is reflected in every aspect of life, from birth to death. These customs not only maintain their cultural identity but also become a testament to their respect for their family, ancestors, and surrounding environment.

In addition to behavior and actions, the Huaulu people divide traditional dwellings or houses into 2, dwelling houses and pamali houses, dwelling houses are family houses, both houses must be roofed with sago leaves that have been dried or dried, so that there is not a single house that we encounter in the Huaulu indigenous people except for the roof of dried sago leaves. All houses built are done together. The community also knows the pamali house. The term "pamali house" refers to a residential house used to store ancestral heritage. Each point of the house has a pamali house which is guarded by the head of the clan or the eye of the house. Pamali houses have certain prohibitions, for example, they are not allowed to use electric furniture or even kerosene. Not all houses are called pamali houses. One of the characteristics of the pamali house is that its residents maintain the traditions and way of life of their ancestors. In addition, there is also a pamali building called liliposu (house of exile), a small house resembling a hut located behind the house. Liliposu is used as a place of seclusion for young women who are about to start their menstrual periods and women who are about to give birth. This building is a pamali because those who are male are not allowed to be near it. During menstruation, women are not allowed to cook, go out or roam the main streets of the village. After menstruation ends, huaulu women are required to take a clean bath in Kali.

The customary system of the Huaulu people reflects the harmony between traditions, the environment, and social life that has been passed down from generation to generation. One of the main manifestations of this tradition can be seen in the division of traditional houses into two types, namely residential houses and pamali houses. The residential house functions as a

place for the family to live, while the pamali house is a special place to store ancestral heritage, guarded by the clan head or the eye of the house. All Huaulu traditional houses have a characteristic roof of dried sago leaves, and the construction process is carried out in mutual cooperation as a symbol of community solidarity.

The existence of the pamali house shows high respect for ancestors and traditions. This house has strict rules, such as the prohibition of using modern furniture such as electricity or kerosene, as well as maintaining the ancestral lifestyle as a form of traditional preservation. In addition, special buildings such as the liliposu highlight the customary attention to important phases in a woman's life, such as menstruation and childbirth. The prohibition for men to approach liliposu, as well as other strict rules during menstruation, indicate a customary system that maintains a balance between cleanliness, spirituality, and gender roles.

The Huaulu customary system is not only about regulating behavior, but also the foundation that maintains cultural identity, builds solidarity, and creates a social life based on tradition. The concept of pamali is not only one of the characteristics of the Huaulu community, but has become an inseparable part. Pamali is used to regulate social systems related to human behavior, both its relationship with nature and fellow humans. Through pamali, the Huaulu community maintains its existence.

The Huaulu people, who internalize ancestral religion as a socio-religious identity, show how their concept of religion and culture is not only the result of external factors, but also as a socially constructed construct collectively. Traditions such as Cidaku (rite of coming-of-age), Pamali (traditional taboos), and the division of traditional houses (dwelling houses and pamali houses) show how strong the social and cultural bonds that shape the lifestyle and structure of their society.

Social constructions in the Huaulu community are also seen in the way they manage social norms and

values through various customary practices. For example, betel nut as a symbol of solidarity and hospitality, as well as customary prohibitions that are strictly guarded by them, such as taboos on consuming certain meats or strict rules regarding women's behavior during menstruation. All of this reflects the belief and behavior system that was built and passed down between generations in the Huaulu society. Belief in *pamali* and customary rules also shapes the way they interact with nature and fellow community members.

### **3.4. Monotheism and Tolerance of the Huaulu Society**

The Huaulu people call God by the name of *Lahatala*, who created man and earth. The Huaulu people believe in one God (Monotheist). The indigenous people of Huaulu are also not an animist society that worships trees or stones. When eating if one of the family members is not present, the Huaulu people call his name as a meal prayer. During the long rainy season, when asking for heat, the Huaulu people will say "*leana he amai*" (the heat of the Father), the word is a prayer requested to the spirits of the ancestors, as an intermediary that connects the prayer with God (*Lahatala*).

The Huaulu people have a unique and meaningful spiritual outlook, which is often misunderstood by the outside world. They call God by the name of *Lahatala*, the Creator of man and earth, which shows their belief in the One God (monotheism). This refutes the stereotype that refers to them as adherents of animism or worshippers of inanimate objects such as trees and stones.

The beliefs of the Huaulu people are not only centered on a relationship with God, but are also enriched with local traditions that reflect deep spiritual values. For example, in the tradition of prayer before meals, they say the names of family members who are not present. It is not just a tradition, but a symbol of respect and prayer for the existence of a family that is always connected, both physically and spiritually.

When faced with natural phenomena, such as the prolonged rainy season, the Huaulu people show the depth of their spirituality through phrases such as "*leana he amai*" (the heat used to be Father). This phrase is a prayer addressed to God, with the intermediary of ancestral spirits that they believe can connect humans with the Creator. This tradition shows how they understand the harmonious relationship between God, humans, and ancestors in daily life.

The beliefs of the Huaulu people are a form of spiritual diversity that shows that monotheism does not always have to be understood through the framework of the major religions. On the contrary, it can be manifested in local forms that are loaded with traditional wisdom values. This is a reminder that every culture has its own way of getting closer to God, without having to adopt a belief pattern that is considered "primary" by the majority.

The Huaulu people have unique and distinctive beliefs, which are often misunderstood or juxtaposed with certain religions, such as Hinduism. However, they categorically reject if their beliefs are identified as part of the school of belief in Hinduism. For the Huaulu people, their beliefs have very different characteristics and concepts. They did not know the temple as a place of worship, and their conception of divinity was rooted in a completely different belief. God in the Huaulu faith, which they call *Lahatala*, has a singular role as the Creator, which confirms their monotheism.

However, these differences in beliefs are not an obstacle for the Huaulu people to live a harmonious and tolerant life. Freedom to embrace faith is upheld, even within the family sphere. In one Head of Family, there are often family members who embrace a particular religion, while others maintain traditional beliefs. This shows how flexible and inclusive the Huaulu people are in accepting differences between them.

This open attitude is a reflection of strong traditional values and respect for diversity. Huaulu beliefs and

customary laws do not discriminate or marginalize anyone based on their beliefs. Instead, they show that diversity in beliefs can coexist without compromising a sense of unity.

The narrative about the Huaulu people provides an important lesson for all of us about how cultural identities and beliefs can be preserved without having to create conflict with others. In a world often enlivened by differences of views and religions, the Huaulu people show that tolerance is not only possible, but also the main foundation in creating a peaceful coexistence.

Although they often receive stereotypes. The Huaulu people have a friendly and tolerant behavior, the peak of their acceptance that upholds the freedom to embrace religion is the acceptance and appointment of a King who has become religious. The Huaulu people were led by a Muslim chief or king named Muhammad Rivai. Some of those who have become religious no longer inhabit this indigenous land and choose to live in trans Huaulu locations.

The Huaulu community is a reflection of cultural diversity and beliefs that are able to coexist in harmony. The appointment of a Muslim leader by the indigenous community of the Huaulu faith is not only a symbol of acceptance, but also a testament to the power of customary law that puts togetherness and unity above differences. The resilience of Huaulu customs lies in its ability to maintain tradition without closing itself off from change. Those who have embraced a certain religion and choose to leave the indigenous land to live in the Huaulu transmigration site, are not because there is rejection from the indigenous community, but on the basis of a personal desire to be closer to other communities. This choice was accepted with open arms by the people of Huaulu, who respected the freedom of each individual to determine their course of life.

Huaulu customary law is the backbone that maintains harmony in the midst of diversity. These customary principles are passed down from generation to generation, reflecting the values of openness, respect,

and unity. This resilience is not only seen in their daily lives, but also in the way they maintain traditions and identities amid the challenges of modernity and stereotypes from the outside. The Huaulu community teaches us all that diversity is not a threat, but a strength. Their customary resilience is an example of how a community can survive by upholding local values, while accepting differences that enrich common identities. In the midst of a world that is often divided by differences, Huaulu stands as a living example of harmony in diversity.

The Huaulu people actually also reject if they are identified as a belief in Hinduism. Because they do not feel that their beliefs are the same as Hinduism. The Huaulu people do not know temples as places of worship, and their conception of divinity is far different from those of Hindus. However, the Huaulu people are a group of people who are very tolerant of freedom to embrace their beliefs, those who are religious are still well accepted, in one head of the family there are also several members who have embraced religion and others who are still in the stream of faith.

The Social Identity Theory developed by Henri Tajfel and John Turner can be used to understand the dynamics that occur in the Huaulu community, especially in terms of diversity of beliefs and group identities. In the context of the Huaulu people, their social identity is heavily influenced by their culture and beliefs as an indigenous group, which considers God to be Lahatala. This identity is manifested in the way they live together, which emphasizes traditional values and tolerance for differences. According to social identity theory, individuals in a group identify themselves through certain social categories that serve to differentiate their group from other groups. This identity is the foundation in building a sense of togetherness, solidarity, and cohesion in the group. In this regard, the Huaulu people have a strong social identity linked to their distinctive beliefs and customs, which also recognize God as Lahatala, the Creator, although it is sometimes mistakenly understood by outsiders as animism or other religions.

#### 4. Conclusion

The Huaulu people exemplify harmony in the diversity of cultures and beliefs, where although often misunderstood as adherents of animism, they practice monotheism by believing in God as Lahatala, the Creator. Their unique beliefs do not preclude an inclusive and tolerant attitude towards religious differences, where family members of different faiths remain well received. Huaulu customary law, which promotes openness, respect, and unity, is the basis of their social strength in maintaining harmony, despite the challenges of modernity and external stereotypes often come. In the context of social identity, the Huaulu people prove that diversity of religions and beliefs can coexist without conflict, even strengthening social bonds that enrich their collective identity. In doing so, they teach us that diversity is not a threat, but a force that maintains togetherness in diversity.

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