



Examining The Tourism Potential at Huaulu Traditional Village in Seram Island, Maluku

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ABSTRACT

This study describes one of the tribes living in the highlands of Maluku-Indonesia that can be managed in rural participatory. The Huaulu tribe has a system of local knowledge and a traditional way of life typical of the mountainous people. The main aspect developed for the purpose of cultural tourism lies in the tangible and intangible cultural elements they have. On the tangible cultural side, there are many unique motifs and ancient ornaments on the pillars of their houses. They also produce simple bags made from sago leaves (*lopa-lopa*) as handicrafts. In terms of intangible culture, their norms and values of life are in harmony with nature in the forest (human-nature relationship). They had some dexterity to navigate in the forest, identify animals that could be hunted for consumption and subsistence, as well as which plants could be used as herbal medicines. The Huaulu tribe is adjacent to the Manusela National Park working area, which is responsible for preventing illegal exploitation of the forest. Cultural tourism development is emphasized in this study; it's about "modes of creative tourism," where travelers, especially the climbers of Mount Binaiya (located in the Manusela National Park region), get to experience "something to learn and something to tasting aspect" by living in the village with local people while acclimating to the climb. Hikers can stay in the village and use the local services as guides and porters to help them understand efficient hiking trails (*something to learn*). They will get lessons for basic knowledge of exotic animals and plants in the forest. On the way down, they can also assemble their own *lopa-lopa* before returning from climbing activities (*something to taste*). The research question for this study, aiming at how to connect and distribute the notion about Huaulu and Manusela National Park for creative tourism, relates to frontiers tendentious (especially local people empowerment without conflict of interest). The method used is collecting photos of some local wisdom of the Huaulu tribe in tangible and intangible aspects and interviews.

Keywords: *Huaulu, Highland community, cultural tourism, creative tourism, tangible and intangible culture, Seram Island, Maluku*

1. INTRODUCTION

This study aims to provide an understanding the profile of one of a tribe in Indonesia that can be managed in rural participatory. Communities that live in a particular landscape (mountainous area) certainly have a variety of historical and cultural potential that can be developed by many stakeholders. Inland areas or mountains can contribute knowledge for many interdisciplinary. Various ideas can be generated by looking at how the dynamics of tribes and rural areas in Indonesia can give meaning and a significance value notions for cultural preservation.

There is no official category for calculating the population in the highlands. Still, the number of people living in and around the forest or whose livelihoods depend on the forest is often used to represent their number (including traditional communal living in areas classified as forest for generations) [1]. In general, the highlanders are often seen as a rigid community group, maintaining traditional ways of life in very different ways. They are sometimes seen as environmental destroyers and squatters. Not even a few anthropologists and ecologists had some suggestions about the traditional communal in the interior holding the secret of managing natural resources within their community. Such a spectrum of perspectives will lead us to an understanding that a kind of heritage management is

indeed needed that can reach the participatory side of the rural communities themselves.

The purpose of this study is to discuss and provide space for reinterpretation of the Highlander tribes, which have been too often discussed as a group of people who are always marginalized. Understanding the Huaulu tribe holistically, of course, can contribute to scientific developments such as archeology, anthropology, history, culture resource management, ethnography, environmental botany, etc. In the Highlander tribes, of course, you can see a unique, balanced, and sustainable way of life (even if it is indicated that there are Highlander tribes who carry out living traditions, this is important data for the discipline of archeology).

Then, important things to include a public element (in this case, the participatory involvement of the Huaulu community itself) in the discussion. This is reasonable because the archaeological paradigm that is developing today is "archaeology for all." This kind of paradigm can mean understanding archeology for everyone. Furthermore, that is how cultural heritage is able to become an outward and inner part of the entire community that inherits the culture of their nation [2]. Therefore, archaeology and society need to create a connection (conjunction). On the one hand, academically, on the other hand, society will benefit. In other words, when academics are diligently studying an object of research, their research outputs must lead to the public interest and present it transparently so that the public gets a complete picture of their ancestral cultural heritage [3].

What is proffered in this study on heritage management for the Huaulu tribe is community-based management. It is a form of collaborative management that is carried out across stakeholders by optimizing community involvement in it [4]. Referring to the community empowerment strategy according to Mardikanto [5], it is stated that the community-based empowerment approach (involving communal) is formulated by looking at the philosophical foundations and principles of empowerment such as (1) participatory approach, (2) welfare approach (3) approach to sustainable development goals.

2. DISCUSSION

The discussion of this study also sharpens the use of the term "public," which is often used in applied archeology studies. The term public by Matsuda [6] shows a tendency to follow the standard commonly used by sociologists, namely "public and private." Even Matsuda followed the way of thinking of philosopher Jurgen Habermas, namely the public sphere or translated into Indonesian as "*public domain*." The object of this study is that the Huaulu Traditional Community is a public domain that can be studied not only by researchers, academics, and archaeologists but also by

non-archaeologists. Even the local community has the right to re-articulate the importance of heritage on this site.

The remote indigenous communities that inhabit the central part of Seram Island are known as the Nuaulu ethnic group or the Nuaulu people, while the indigenous communities that inhabit the northern part of Seram are called the Huaulu ethnic group or Huaulu people [7]. Based on the physical category, the definition of inland area or highlands is often still somewhat loosely used. However, when it comes to the social and political dimensions, the differences in the physical conditions of the land often get clear distinctions. This kind of category is also applied to several remote areas in Indonesia. The use of the term includes two things, namely "remote" and "inland."

The primary definition, according to Murray [1], is "uplands," which is translated as "inland areas" or "highlands." It is defined as an area that is hilly to mountainous with a land surface that tends to be steep, which is in a high place. In this definition, it can also be added that inland areas generally do not get irrigation flow, do not directly border the coast, river mouths, alluvial land, or swamp land, and also do not experience seasonal flooding. In order to emphasize the social and political dimensions related to the physical condition of the land mentioned above, in fact, there is no single term in English or Indonesian that can simultaneously cover the social and physical dimensions of the hinterland/highlands. "*Pelosok*" (social aspect), while the term "*pedalaman*" usually refers to an understanding to designate an area that is far from the center of government. In essence, the interior is a broad area that crosses geographical, social, and conceptual boundaries and brings together views from various disciplines and academic styles.

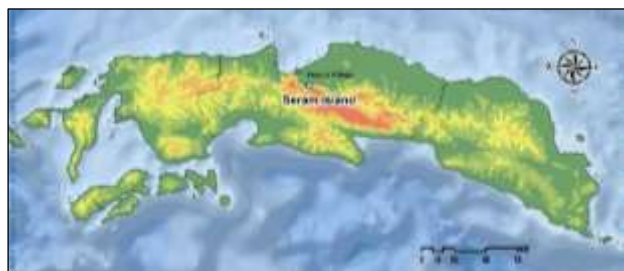


Figure 1. The location of Huaulu Village

(Source: Gebco Basemap [8] modified by authors)

In developing countries like Indonesia, the main interest is to carry out development in highland areas. Rural areas are resources that can be channeled to meet national interests and commodities. The national commodities in question can be in the form of potential natural resources (biodiversity, forest products, and endangered animals) as well as cultural resources (also including the content of archaeological potential in the area). The things described above show that the

existence of "inland tribes" and all their activities are of great value to many stakeholders.

2.1. Significance Value and Community Empowerment

First, it will be detailed what significant value aspects are contained and can be investigated by the Huaulu community. It aims to unravel the intrinsic value that has been embedded in the object of writing this study. Indeed, it also refers to the framework of Undang-Undang Cagar Budaya Nomor 11 tahun 2010 [9] concerning Cultural Conservation, which consists of significant historical, scientific, educational, and cultural values. Then, it will be linked to a heritage management model based on cultural tourism with specific interests.

The theoretical aspect used in this study is the understanding of modes of creative development from Richards [10], which is a form of management that can "directly" the desires and expectations of various stakeholders who are side by side. The main idea lies in how to try to integrate the principles of cultural heritage management with a conservation perspective while also without hindering the existing development in a particular area. Huaulu area in the highlands of Seram Island can be managed by developing such managerial concepts (creative developments), which are expected to protect every element of the past (in its intrinsic value) that is embodied (transformed) in a particular heritage. Even a scholar named Ashworth [11], once mentioned the term "the past is multi-sold heritage," that the cultural heritage of the past is a product/commodity that can be managed with various packages. Schematic management must have an impact on the broader community (at least there is something to learn in the area/something to learn aspect).

The flow of thinking about the modes of creative development proposed by Richards can be seen in the following diagram:

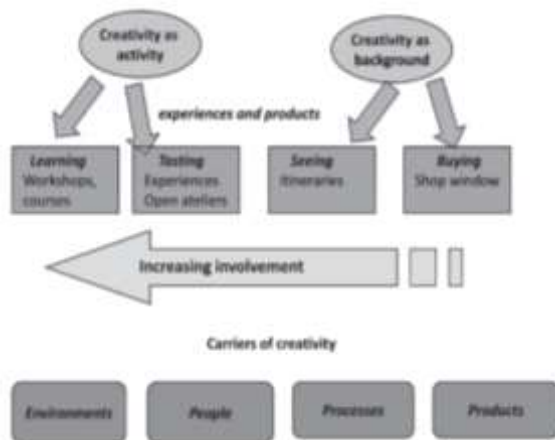


Figure 2. Modes of Creative Development

(Source: Richards [10], modified by authors)

Through this study, it is also hoped that the wider public can understand the context of the indigenous people of Maluku, who build settlements on hills and mountains [12]. The ancient settlements of the indigenous people of Maluku are known as the "negeri lama." The oral tradition of local communities in Maluku (*kapata*) almost entirely mentions the term *negeri lama* [13]. Also, in some literature, the indigenous people of Maluku moved from settlements in the hills after the colonial period [14]. Local people in a number of places on Seram Island are also very familiar with the term *negeri lama*. In fact, many traditional communities in the highlands of Seram Island still adhere to an arboreal economic system that lives by utilizing forest products but understands how to preserve the environment [15]. A number of research results explain that the possibility of this arboreal nature is a form of continuation of a tradition that lasts for a long period of time. A number of information regarding archaeological findings that contain indications of ancient settlements are quite a lot reported [16].

Through this discussion, we can also get a snippet of understanding about the dynamics of the ongoing practice of tribal/custom religion in this region. In addition, we can obtain information and knowledge related to livelihood systems in this site. The main livelihoods of the Huaulu community are generally plantation, hunting, and looking for forest products to meet their daily food needs and to find economic value. A number of cultivated products in the plantation are usually purchased directly by people from various regions who come to Huaulu, including the Trans, Sawai, and Masohi areas. Besides plantation products, forest products such as cloves and wood are also sold, and various tools or handicrafts contribute to the economic value. The people of Huaulu currently have alternative sources of income besides plantations and looking for forest products. The people of Huaulu use their own homes as shelters or temporary homes for tourists or researchers who want to stay in Huaulu settlements to travel or research around the Huaulu area. Given that Huaulu is one of the entrances to the hiking trail to Mount Binaiya recommended by the Manusela National Park Office and the Central Maluku Regency Government. Huaulu community is also one of the traditional tribal cultural tourism villages of Seram Island, which is included as a tourist destination in North Seram District [16].



Figure 3. Huaulu Village, often becomes a stopover location for interdisciplinary researchers and climbers of Mount Binaiya.

(Source: Mujabuddawat [16])



Figure 4. Huaulu Village with traditional structure

(Source: Mujabuddawat [16])

Maluku's traditional architecture includes the notion of the building structure as a place of residence, a place of worship, and a place of deliberation, including various decorations and symbols, astronomy, and materials (building materials) [17]. Based on Joseph & Rijoli [7] and Wattimena [18], in general, it can be stated that the architecture of buildings in Maluku is: (1) the typology of building plans is based on geometric patterns of rectangles, squares and eight angles. Then (2) in terms of spatial planning, the main rooms are the center of the building plan. From the point of view of the function of the building, the building where the deliberation is located is the main building located in the middle of the village with a large yard and open building without there is a wall. Next (3), today, most of the buildings have been built directly on the ground and no longer on pillars as in the past. (4) The structure of building construction is traditional in accordance with the technological advances of its era by utilizing local material elements (especially wood, rattan, and bamboo). Lastly (5), generally, the building details are completed with a system of pegs and ties that can strengthen the building, which is usually dominated by wood.

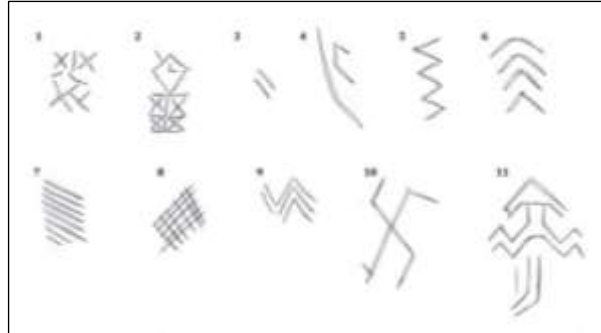


Figure 5. Above: Sketch of various motifs of carving wooden poles for the Huaulu house. Below: The shape of the carving on the stilts of the house

(Source: Mujabuddawat [16], Wattimena [7])

The basic ideas developed in this study tend to be related to the problem of managing cultural heritage, which begins with making an assessment of significant value. The wider public is involved, such as local communities, archaeologists, interdisciplinary researchers, students pursuing history, anthropologists, sociologists, academics, the North Seram District Government, activists for the preservation of endangered Maluku animals, etc. This public understanding will also be returned in its entirety to everyone/parties who wish to enjoy the pieces of knowledge that can be obtained from this area [19].

Then, the model of developing cultural heritage management in Huaulu/North Seram District also refers to the development of cultural tourism towards creative tourism [10]. Certainly, this is related to the role of the local government and the surrounding community who can collaborate in it. Cultural tourism does not only prioritize crafts tourism (relying on local handicrafts/souvenirs) and arts tourism. But it can also process the heritage tourism narrative in it. As this diagram shows:

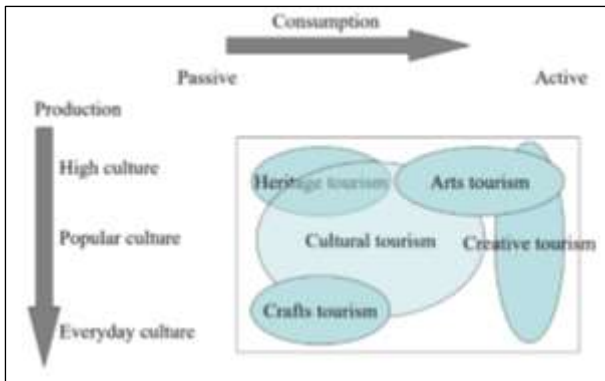


Figure 6. Tourism paradigm

(Source: Richards [20])

The diagram above (see Figure 2) shows that an area that has the potential for cultural heritage and a strong historical narrative can be packaged so that the visitors who visit the Huaulu area can get a lesson (shown by the arrow increasing involvement). The direction of the arrow represents a stage when the wider public is not only able to see a particular landscape and buy (something to buy) any product from the local community. Still, it is also actively involved in being able to learn something (learning process, especially if cultural tourism is involved based on archaeological potential moving towards creative tourism). Indeed, the learning gained is the understanding that Huaulu from the past to the present is a dynamic area so that every potential, both tangible culture and intangible culture, can be studied and developed for the development of humanities.

This is deemed necessary in order to guarantee the sustainability of the cultural potential that exists in the community, as shown in this Huaulu tribe. Also, to achieve the ideal dialogical concept between the remains of the past and the supporting community in the present. Another thing to be achieved in this research is that the management and preservation of cultural heritage must consider the important values given by stakeholders. Each stakeholder has the right and authority to determine the significance of a particular cultural heritage and argue for trying to preserve and use it. In terms of the use of cultural heritage, it cannot be solely based on the consideration of the important values of experts/academics. Also, the description of the significance value will be a source of reference and recommendation for local governments to choose the path of heritage management and utilization in Huaulu.

The chart above (Figure 6) also shows information on the globally recognized tourism paradigm. Cultural tourism is a significant part (big frame) of cultural heritage, arts, and handicrafts/crafts. Of course, the potential for tangible culture and intangible culture in Huaulu is included in the category of heritage tourism, which can be packaged together with arts and crafts.



Figure 7. Above: The handicrafts are made traditionally. Below: *Lopa-lopa* handicrafts can be packaged as souvenirs for visitors to the Huaulu area and climbers of Mount Binaiya

(Source: Wattimena [21])

Huaulu area can be managed as heritage tourism (as the forerunner of creative tourism) by prioritizing aspects of intangible culture. Local communities who have experienced full enculturation (see Figure 6) can be empowered as creative personas/people who can produce various handicrafts and mix and match them with aspects of local art, which are widely known as thematic content of cultural products from mountainous/inland areas. These crafts and art can be presented to the climbers of Mount Binaiya, who take the time to stop by the Huaulu area. So that it can meet the expectations of something to learn for the public who interact with the Huaulu tribe (as shown in the diagram in Figure 6). Local handicrafts in the form of *lopa-lopa* from the sago midrib can provide income for the local community (welfare approach).



Figure 8. The Huaulu tribe has become a kind of field school for anthropologists and ethnographers

(Source: Wattimena [22])

3. CONCLUSION

Huaulu area in North Seram District, which is the focus of the discussion of this study, physically, this area still shows the beauty of the landscape as a location that is full and rich in cultural potential. Maluku civilization can be studied by looking at the pattern of settlements/patterns of old villages. This old village in the mountainous area/Huaulu area can be a cultural capital that is useful for packaging tourism-themed cultural destinations. Of course, this kind of capital can be encouraged so that the Huaulu is more actively promoted and realized in the form of an open site.

The surrounding community can be facilitated and empowered by the Tourism Office of Central Maluku Regency so that they can make a variety of local handicrafts and become a local tourism guide (coverage of something to see), a mountaineering ranger and porter (coverage of something to buy) who accompanies climbers to get to the peak of Binaiya. Knowledge of forest navigation and introduction to various protected animals and plants (in collaboration with the Manusela National Park) will provide hikers with experience as well as knowledge (something to learn).

There is an imperative expenditure needed so that the cultural value of the inheritance survives and its economic value can be developed. Conservation matters, as referred to above, can only be carried out by government policies that do have specific policy measures and policy agendas. Huaulu area can be used as a cultural commodity that can provide direct benefits for the local community there.

The socialization of the archaeological potential in the Huaulu/ North Seram District must always be intensively carried out in order to provide insight to the community. Every inch of customary land in Huaulu (vertical dimension) contains potential archaeological data that can be explored at any time by means of

archaeological excavations for the development of science. Cultural landscapes (in the horizontal dimension) provide us with an understanding that villages in mountainous areas adjacent to the working area of the National Park will provide an enriching perspective on regional management and development with a combination of natural resources and cultural resources. Regarding the management of cultural heritage, which is shown by Huaulu above, it will undoubtedly provide constructive ideas for the management model of tangible and intangible culture in many areas of Indonesia.

4. RECOMMENDATION

Huaulu, in particular, and many other mountain villages in North Seram District in general, should receive serious attention from many cultural researchers and stakeholders, both regional and central. Fund allocation for open-site development needs to be encouraged, likewise, with positive provocations in academic articles and manuscripts. This area has excellent archaeological potential and can become a field school for ethnographers and anthropologists.

Recommendations that can be given to the local government, especially the Central Maluku Regency Government, are how to present a new face for the management of the area where Huaulu is inhabited, and a reconciliation of cultural values and economic values can be sought in it. Cultural heritage should be managed with synergy, especially the Central Maluku Regency Government, as soon as possible to form members of the TACBD (Tim Ahli Cagar Budaya)/ Regional Cultural Heritage Expert Team. Members of the TACBD can come from many elements, such as the local Tourism Office, traditional elders, intellectuals in Central Maluku Regency, as well as other academics. TACBD must immediately re-inventory and record every cultural potential, both tangible and intangible culture, in the Huaulu area. In other words, the form of dialogue (dialogue assembly) between cultural potential and participatory aspects of the current generation's views of the surrounding cultural heritage will undoubtedly have a good impact on the ideals of preserving cultural heritage based on significance value.

Institutions that work in the field of archeology in this case, especially the Research Center for Archaeology from National Research Agency (Badan Riset dan Inovasi Nasional/BRIN), can activate more archaeological research with the theme of prehistory and applied archeology in this Huaulu area. It is necessary to hold several trial excavations/experimental excavations or rescued excavations at points that are considered urgent for a holistic archaeological investigation. Archaeological data that can be collected from the area can contribute "important data" to fill the void of

scientific discussion, especially with regard to living tradition.

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