



Root Ralan” and Social Adaptation of Local Communities in Overcoming Hunger (Food Scarcity) on Larat Island, Tanimbar Island Regency (KKT)

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Abstract:

The issue of Poverty that leads to food scarcity (hunger) has never occurred in the history of the Larat Tanimbar people. The determinant of food availability is guaranteed by a local adaptation system on Larat Island called Root Ralan. Root Ralan relates to two very basic aspects, namely: *first*: Simasali (cooperation), *second*: Duan Lolat's kinship system and *third*: traditional food storage system for farm produce. Simasali is a form of cooperation in opening new gardens to harvesting new garden products. Simasali is also internally a reinforcing force from various possible conflicts due to the consequences of rapid social change in this modern era. Duan Lolat implies 3 systems of social relations that show the kinship characteristics of the Larat Tanimbar people, namely: Yaan Warin, Ura Yanan and Kida Bela. The form and function of Root Ralan resembles 3 procedures for storing garden produce according to the form and purpose of storage. Root Ralan is also a reflection of the life system of the Larat Tanimbar people who continue to experience preservation in the midst of the challenges of modernity and globalization today.

Keywords: *Root Ralan, Cooperation, Duan Lolat and food availability*

INTRODUCTION

The garden for the people on the island of Larat Tanimbar is an identity related to their existence. This garden is not only a symbol of ownership of land and food sources but also a symbol of a group of relatives who live in harmony and work together with one another. Through the Larat people's gardens, they manifest cooperation (Simasali) between groups of relatives in opening new gardens, simasali (cooperation) to plant and simasali (cooperation) to harvest garden produce.

Gardens in the Larat way of life are divided into 3 main groups (*Koritelu, et al in 2019*), namely: (1). Types of Gardens *Tnemun* : are new gardens or new land that has never been cultivated by anyone and then turned into a new garden by the person or group of relatives who will own it. (2). Types of Gardens *Lawlowar* are used garden types that are planted with plants in the second year. The types of plants planted are varied, namely *tual* or kumbili, tual mala or petatas, *ronan* or taro, pumpkin or taul mala. (3). Types of Gardens *Tual* are types of gardens that are specially planted with kumbili. Period in the third year. Plants planted are kumbili. The distinction between the three types of gardens is also adjusted to the level of soil fertility. Because based on the results of this study, after the third type of periodization, if the soil conditions are felt to be no longer fertile, they will plant long-lived plants in the form of heads as well as symbols of land ownership so on.

The community on Larat Island is part of the North Tanimbar sub-district, Tanimbar Islands Regency (KKT) which consists of 8 villages and one hamlet. On Larat Island, there are 7 villages and one hamlet, namely Watidal Village, Ridoal Village, Ritabel Village, Keliobar Village, Kelaan Village, West Lamdesar Village and East Lamdesar Village. And one hamlet which is the administrative area of Ritabel village is Kainara hamlet on Latur island.

THEORITICAL BASIS

The island and the sea in the understanding of the archipelagic people in Maluku are not a chasm that separates the lives of those who occupy different islands, but on the contrary the sea is considered as a connecting bridge between islands (*Ralahalu, 2012:32*). That the main challenge for archipelagic development in Maluku is not that the majority of its territory consists of 92% of the sea but on the contrary the existence of humans and islanders is ignored in the practice of island development in Maluku. This means that for the Moluccans, the sea itself is their present throughout the ages and at any time.

This fact is further clarified by an idea which relatively shows that: the self-concept of the archipelagic community is not a scientific (academic) concept formulated in the form of a scientific document, because it is more shown in the form of a self-reflection with the expression of feelings and their respective language plays. So that it can always be found that the self-expression of the islanders is reflected in the form of character, beliefs and the depth and breadth of a personality that is unique and different from one another. This is the real existence of the people of the Maluku islands (*Watloly, 2013:270*).

The mirror of existence that appears in their play to express themselves has become a part of institutionalized habits or has manifested in a habit that is passed down from generation to generation. That is actually a local wisdom of the community to manage their various potentials. This management enables local communities to survive without outside intervention. For example, local wisdom in maintaining and maintaining the availability of local food "resilience". This makes isolated local communities not experience various hunger problems due to food shortages and so on (*Koritelu, et al, 2019*).

The character of the Maluku islands actually rests on one form of difference that enriches the characteristics of social and cultural behavior that differ from one another. These differences can create a strong togetherness between them but on the contrary can create a big conflict in the life of a community group. According to Georg Simmel, one of the socio-cultural products that really help humans to adapt to both the physical and social environment is social interaction as a social product of human culture (*Ritzer, 2012:274*). *This socio-cultural interaction*, according to Georg Simmel, is a determining force that solves various life problems, both in the form of cooperation, mutual assistance and mutual visits as efforts and actions that are essential from humans in their groups to meet various very basic needs. Furthermore, Simmel introduced a form of subjective culture and objective culture (*Ritzer, 2012:277*). He argues that when the interaction process forms, protects each other and

strengthens and supports each other, each individual in the group can form a single force to maintain human life in all the availability of their needs. Social interaction in groups People who live in certain areas then realize that differences between them can make them work together to achieve common goals. This context of cooperation in awareness and the strong bond of solidarity is what is found in the life of a Larat called Simasali. More or less similar things are also found in the character of people's lives in the Maluku islands. Because of this awareness of the differences in various aspects of life, the people of the Maluku islands tend to respect each other's unique forms of their various life systems with their own characteristics. For example in the case of appreciation for land ownership. In general, people in the Maluku islands have 4 land ownership systems, namely: first: village-owned land (state land), second: clan-owned land (fam), third: house-owned land (dati land) and four: private land owned by the head of the family. (heritage land). The fourth form is rarely found in rural areas, namely individual property rights, eigendom land, which was purchased from the Dutch government during the Colonial Age (Cooley, 1987:163).

Similar ideas about the characteristics of ownership and respect for the various systems of life and their customs which include, the boundaries of petuanan areas, types of land ewang (forest), hamlets (including dusun pusaka) all get recognition among districts and islands which differ from one to another. others (Effendi, Ziwar, 1987). The diversity of the Archipelago people in Maluku can also be seen from the food that is unique to each island and their farming system with terms and naming accompanied by farming practices, different food storage systems (Koritelu, et al 2019).

RESEARCH METHOD

This study uses a qualitative approach. According to Bogdan and Taylor as quoted by Moleong that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people whose behavior can be observed (Moleong, Lexi, 2000: 3). Thus, qualitatively the aim is to obtain findings or theories, including techniques for understanding data (Straus, 2003:7).

For qualitative researchers and using interview and observation techniques, where researchers directly deal with informants and observe the realities that exist in people's lives (Sugiono, 2005:86). There are two interview methods; In-depth interviews, namely the process of searching for data in depth and carried out repeatedly to obtain accurate data. The aim is to find out the opinion of the informant based on the perspective of the informant in seeing the existing problems through face-to-face (Moleong, 2005: 186). In addition, structural interviews are conducted by interviewers who organize their own problems and questions to ask. This interview aims to obtain the results of the hypothesis through questions that are prepared in detail and can be developed during the interview.

In order to support the results of the interviews above, an observation technique is also needed so that the authors directly observe the existence of Root Ralan and the practice of simasal and duan lolat in the life of the people in Larat. Specifically, this research or observation and in-depth interviews were conducted mainly in 4 main villages in the North Tanimbar sub-district, namely: Watidal village, Ridoal village, Ritabel village and Lelingluan village. FGDs were conducted among farmers and traditional leaders in each village. Besides that, literature study is also needed to search for information through written documents as well as pictures and photos that can support the writing process, Zed, 2008 (Naomi and Elfira, 2020: 28).

RESEARCH RESULTS

Root Ralan as a Process of Social Adaptation of The Larat Tanimbar People in Overcoming Local Food Shock And Scarcity.

One of the key indicators that factually shows the occurrence of poverty in people's lives is when the community lacks food for consumption. Larat people in the Tanimbar Islands based on the results of this study have long realized that natural conditions will not always allow them to be able to meet their food needs, earn a fortune and carry out various other activities to fulfill all the necessities of life in order to survive. During the stormy season and strong winds they cannot go to sea because of their traditional boats and fishing gear, but they must still be able to eat fish during the wind and strong wave season.

On the other hand, even if the land they produce is attacked by pests or possibly wild boars or due to unfavorable weather conditions, they fail to harvest. For example, prolonged heat or continuous rain that causes them to experience crop failure occasionally, they must still be able to eat and must not run out of food. Informants when interviewed about survival by never running out of food supplies and what are the methods and strategies they take? Informants generally answered that: *"ami this is wohol bis ma amlafar, because amam-snormunuk ami am-fadoku avamtahan nanaa root ralan o..tfalak ih root ralan lanun rattan boma amotu tungu, te root ralan temar ovu a rattan alam fadoku kesi, te root ralan yaha wan alam fadoku tangun, slaru, wanat dida, lawa te tangun ovu iyan sasrsiran...so ami this wohol can mat mam-lafar"*. The information from the informants can be translated as follows: (*"we will not be able to experience a season of hunger, because we all usually store food as a root ralan above the ground as seeds to be replanted, store food in a root ralan based on bamboo or wood for replanting. food supplies in the future or even save on Yaha wan's root roots such as: green beans, corn, field rice as well as red beans and salted fish... so we can't possibly starve to death"*).

The description above shows an adaptation pattern that shows an idea and idea to adapt to the conditions of the natural environment and living atmosphere so that they will never run out of food stocks to be consumed in various seasons and uncertain situations. It appears in the information from the informants above, Root Ralan is a fact that proves that Larat people also carry out an adaptation process to survive (never lack or run out of food) when they are in uncertain natural conditions. The results of observations and interviews show that Root Ralan is a social adaptation strategy that is carried out in various conditions, both physical natural conditions and social environmental conditions encountered.

Forms and Types of Root Ralan

As explained by the informants above, there are three types or forms of Root Ralan as evidence of their adaptation process in facing various uncertain natural conditions so that they can survive without shortages and or running out of food ingredients.

a. Root Ralan Lanun Ratan

Lanun means land and ratan means above. Means *root lanun lanun Ratan* means local wisdom in food storage which is done on the ground. The materials can be made of bamboo or wood. The Root Ralan Lanun Ratan model directly makes the Land as the basis or foundation of the Root Ralan. Bamboo or wood arranged in a rectangular shape according to the desired size. Usually measuring 1.5m X 1.5m. Bamboo or wood is arranged in such a way as to form a tight wall so that it can protect food from attacks or threats from rats. The arrangement of the walls in the form of walls on the 4 sides of the *root ralan* is made neat and very tight because it is tied with a layer of rope so that rats will not eat the food.

Food is directly placed on the ground which is the basis of *Ralan's root*. Under certain conditions and situations, for a period of between 4 to 6 months, the food that is just above the foundation/soil in the root ralan has produced shoots to be replanted as seeds or

replanted either in Tnemun, lawlowar or in tual. On the other hand, foods that are positioned above will always be consumed or eaten. So the fact that famine never occurs is largely determined by the circulation of the growing season and harvest season. Once again when the harvest season fails, then the reserves in the *root ralan* they continue to use as a result of the food supply for this purpose in a limited time. Types of food from garden crops such as sweet potato (ena), Kumbili (Tual), Tual Mala (petatas) in various types and Taul Mala (Pumpkin) becomes a commodity that is useful for the lives of Larat people. Their survival is largely determined by the availability of food to be consumed sustainably.



Picture 1. Root Ralan Lanun Ratan

During these 3 to 4 months, the position of food in the form of sweet potato (ena), Kumbili (tual), ronan (taro or taro) in various types that are below automatically become seeds. On the other hand, the composition of the food on it in the form of sweet potatoes (ena), kumbili (tual) and other types of food are used to meet the family's food needs. During this time, the pile of food at the top will be taken to be cooked for family consumption needs. And when it's time for the food above to be finished, usually various types of food that are below or placed on the ground have sprouted. Furthermore, they will be used as seeds to be planted in various types of gardens that belong to the family. The informants also admitted that in many cases the types of food that were placed directly on the ground usually did not take long to germinate, so that even though the planting season had not yet arrived, the seeds had been taken and planted in special areas in Tnemun, Lawlowar and Tual.



Picture 2. Root Ralan Combined with both Lanun Ratan and Root Ralan A ratan uwu Temar Ratan..made specifically for the preparation of Covid 19 so that the size is larger.
(Photo by Anet Hileri (Watidal 12 May 2020)

When the writer asked whether the people on Larat Island had problems (hunger) because they ran out of food? Or due to crop failure? To this question, all interviewees said that: so far they have never encountered in their life history that they have experienced crop failure. Because besides they have food reserves in the root of Lanun rattan, they also have food reserves in 2 other types of root ralan. Even if all personal and family savings are not sufficient, they will still receive assistance from their dun or lolat, both from the same village or from other villages.

The informants even said that so far they have various types of Ralan Roots (usually there are 3 kinds) with their respective functions, therefore they have never run out of food stock they keep. This means that from the season from planting to harvesting, their food reserves in the Root Ralan are still available, they can even help their fellow brothers and relatives who are in need and can send it to their families and relatives in overseas lands such as in the city of Tual and in Ambon every ship season. This is where they call *local wisdom* and *local knowledge* as Root Ralan Lanun Ratan (*traditional storage technology on the ground*).

b. Root Ralan Temar owu A Ratan

Modern deviation technology has only been created by humans in recent years. Even modern storage technology is created with various scientific methods both for meat, fish and so on. Fish and meat are stored or preserved in various shapes and sizes kolstor created or made by modern humans for various purposes.

Larat people have existed since time immemorial, and the exact time is not determined. But from the narrative of the traditional leaders, they had existed hundreds of years before the arrival of the Dutch colonization in Indonesia, which later left and was replaced by the Japanese who were even present in Larat Tanimbar in 1942 to colonize the Larat Tanimbar people.

Long before Larats developed as they are today, Larats had invented and created excellent storage technology to anticipate all life's challenges in the short term for the future. Storage technology called *root ralan temar owu A rattan* is: Root Ralan form using bamboo or wood as the basis (foundation). Where before the ralan root wall was built, they made a base by arranging bamboo or wood neatly with a very close distance (mepet). The bamboo or wood used in this base or foundation is round and has not been split.

The trick: they cut wood or bamboo according to the size they want, usually the length is according to the size of the garden house where they stay or take shelter. According to the results of observations between 1.5 to 2.5m X 3 to 4m. The wood or bamboo that has been cut to size is then arranged neatly and does not cause gaps or distances between bamboo/wood from one another. In addition to the arrangement of bamboo or wood as the base (the foundation) they also neatly and tightly arrange wood and bamboo on the four sides of the walls. Usually if the distance of each corner is far enough up to 2.5 to 4 meters, then at each interval there will be pillars that are intentionally installed to strengthen each wall bond in this type of root ralan. It is intended that the strength and durability of the root ralan is getting stronger to withstand the load of food that will be stored for a long time.

The purpose of the base or foundation is so that evaporation can be prevented so that it does not quickly shrink or rot or does not quickly cause new shoots for ena, tul, ronan, tualmala in various other types of food. Thus the durability of various stored garden products will always be able to last for a long period of time (long). Besides that, the function of the base or foundation of bamboo/wood is also intended so that mice will not eat or damage the food by drilling the ground to eat it.

The results of this study indicate that the food storage process in the type and form of *root ralan temar owu A rattan* can last more than one year. This is what actually shows that the local food security of the Larat Tanimbar people has become a characteristic they have had since the time of their ancestors until now. Strength and food security is what causes hunger they have never experienced.

Root Ralan temar owu A rattan shows a very wise idea about tomorrow / the future. That the absence of food can cause life to end. When people do not eat because they run out of food will cause starvation and death. Even when the harvest failed, according to the data and information obtained in this study, it turned out that the stock still existed because of the effectiveness of the traditional food storage system, namely *Root ralan temar owu A rattan*. Even when the supplies in the *Root Ralan Temar owu A rattan* are still there but when the harvest has arrived, usually they will transfer the supplies to the *root ralan Lanun Ratan* with the intention of turning them into seeds, and conversely the food that has just been harvested will be eaten/consumed as well as the new harvest will be stored back in the *root ralan temar owu A Ratan* for the future (long term).



Picture 3. *Root Ralan A owu Temar Ratan*

And so on the life cycle of the Larat Tanimbar people since hundreds of years ago. Therefore, in reality they are always spared from the season of hunger or even various diseases such as starvation and so on. Their principle was stated in the FGD with the informants that: “*mane warat te east te, Lera blawat te doot soru, bis watan ma twaat because this is faliakne root ralan ih notu ma wawat lolin deen ti naran weli*”... which can be translated as follows: (*even if the east season or west season, long dry season or prolonged rainy season, we can still live because root ralan can guarantee our lives and stay good until the future*). The statements of these informants became a truth that happened in their lives for two reasons, namely: *first*: according to the legacy of their parents' stories about the lives of their ancestors in the past until the time of their parents. Likewise with the life experiences they are experiencing and feeling in recent days. *Second*: indeed the informants admit that they are currently experiencing difficult times, but food shortages (especially local food) have never occurred. There is always a supply of food because they have *Root Ralan* and *Yahawan*. Local food supplies such as: various types of sweet potato,

kumbili, various types of taro, various types of petatas and upland rice, corn and various beans are always available for their daily needs.

It can be exemplified: in the condition of the world and the Indonesian nation that was hit by Covid 19, the Larat people are actually not worried about the food supply for their life tomorrow because indeed they have quite a lot of food supplies. The informants said that: "*Afamtahan Tnemun tali gibbons, te Lawlowar te Tual,, can watan ma naran warat ewal, so mane ambobar aka deen te baba? The important thing did vavaat ih, isa dock notu cyan isa ... twaat watan malolin boma Ubu naflahar dida tinemun*" if the sentence that informants are interpreted as follows: *(On the food available, from the type of garden Tnemun, or Lawlowar as well as on the type Gardens Tual, fixed can be relied on as a meal preparation until next year, so what is there to be afraid of? The most important thing is that our lives must respect each other and not trouble each other... we must live well so that Almighty God can be with us all)*.



Picture 4. Ralan Yaha Wan's Root which is on the 2nd floor and is made of Plank. Anet Hileri's photo (Watidal 12 may 2020)

It can be seen in the photo of Root Ralan above which can be 4m (length) X 3m (width) X 2.5m (height) then a *balbelat* or separator is made on the inside where only a small part (1X1m) is for seed stock. That means that in this common Root Ralan there is also a Root Ralan Lanun rattan (Root Ralan above the ground). While the rest is mostly allocated for Root Ralan Temar owu A Ratan (Root Ralan on a bamboo or wood foundation, all of which are devoted to consumption needs. We can imagine that one family has such a large supply of food. This means that if it is not distributed to others then up to 2 or 3 years the food is still available.

c. Root Ralan "Yaha Wan"

Yaha in the local language is referred to as Dog, Dan Wan is interpreted as a place. However, Root Ralan Yaha wan is not a place to keep or lock dogs. But what is meant by Root Ralan Yaha wan is a special place made on the top floor of the house parallel to the bed and family gathering place. The name or word of the dog symbolizes: there is a guard for the safety of the deposit which means that the safety of the food will also have a positive impact on the whole household. The history of naming is taken from their habit of using dogs as house guards and helping men when hunting forest animals (ban Yaha) or walking dogs.

Because the position of the garden house is always a hanging house type. The basic ingredients for making this Ralan Yaha Wan Root can be bamboo, wood or mostly boards. So once again not as a dog cage or cage but the root ralan Yaha wan type is a place devoted to storing several types of plants that have been harvested, including:

1. **Wanat dida** Rice Plants (wanat dida) both unground and ground . If it has been pounded and filtered or cleaned then of course the storage in the root ralan yahawan will be made into a plot or separated from rice that has not been pounded or filtered. This is intended to make it easier for them to take and or use it according to their needs. If it turns out that the type of rice (wanat dida) is more than one kind, then the yaha wan will be made or plotted according to the number of types of wanat dida that exist. Both when it is still in a state that has not been cleaned or has been cleaned. Yahawan is made of Palupu (bamboo that is chopped to form like a board) or made of boards that are installed tightly so that they narrow the air cavity so that air is not free to enter and leave. This is intended to reduce evaporation which can accelerate the destruction of the wanat dida in the yahawan.
2. **Tangun** (Green Beans). In Yaha wan they store Tangun or green beans. If what is meant is for seeds, usually they will dry them with their skins to dry, even very dry so that the green beans or tangun are separated from the skin and then they store them in Yaha wan. But if for eating and for consumption, they will store it with the skin until they want to eat it, usually they will peel it and then boil it to eat or make red bean vegetables or make green beans, it can also be mixed with wanat dida or it can also be mixed with wanat kabal (white rice). Especially for Tangun that has been removed from the skin, in order to be durable, it must be placed in a place where the possibility of air humidity can be minimized. And for this reason, Yahawan, who was made to place the tangun that still had the skin on, and the tangun that had been separated from the skin was designed differently. Especially for tanguns that have been removed from their skin, most of them will be made of boards that are installed or arranged tightly so that air cannot enter and exit freely. It is good to create a certain temperature in order to preserve (durability) for the long term. Furthermore, Yahawan for Tangun which is still with the skin can be made from boards (Kba) or Vawira (spirit).
3. **Lawa** (Red beans). They keep **Lawa** (Red Beans). If what is meant is for seeds then usually they will dry it with the skin to dry even so dry that the red bean or Lawa comes off the skin and then they store it in Yaha wan. But if for eating and for consumption, they will store it with the skin until they want to eat it, usually they will peel it and then boil it to eat or make red bean vegetables, it can also be mixed with wanat dida or it can also be mixed with **wanat kabal** (white rice). And given the name peanut rice.
4. **Slaru** (corn). In Yaha wan they store corn that has been separated from the skin and corn liver (*slutal*). They dry the corn that has been released from *Slutal* after that it is dried to dry and then stored in the Yahawan. The corn from the clothesline can be turned with a swivel stone or pounded in a wadal or **Luhun** (lesung) and then separated from the corn grains that have not been rotated or ground. If it turns out that in Yahawan there are still grains of corn that have not been turned on Batuputar or pounded on Luhun, then they will usually make some kind of separator (*splint*) in Yahawan to separate the ground corn and the unground corn. This relates to the level and type of need and their need to use (consume) the corn on time. If the dry corn that has not been turned or pounded in Luhun is still there during the growing season, then it is from Yahawan that they will raise it to use it as seeds.



Pictute 4. Corn (old) in hand (Garden House)

5. *Iyan Sarsiran* (salted fish). They will not spend large quantities of fish or turtles (tete ruga) or the excess they will not waste, but they will process it and make it as salted fish. After that, just save it in Yaha Wan. They will do the same thing to game animals, either through Wowar (dadesu/snare) and ban yaha (labour). The excess meat after being consumed will be made into beef jerky then they dry it and then store it in Yahweh. This process is a part of how they adapt to various weather situations and conditions. For example, the supply of fish and meat during a prolonged rainy season. When the summer is a lot of fishing and snares, they don't spend the catch of game, but they make salted fish and beef jerky and then dry them to dry and then store them in Yaha Wan. The savings in Yaha wan can last more than a year. That's why whatever the weather conditions and difficulties that occur, including during the Corona period, Larat people are not feeling these shortcomings because of their accuracy in adapting through their local technology, both *root ralan* and *Yaha wan*.

CONCLUSION:

Root Ralan is a local wisdom of the North Tanimbar Larat people to adapt to various challenges of the times, especially those related to food scarcity. Based on the results of this study, in the life history of the Larat Tanimbar people, they have never experienced food scarcity or "hunger season". Through the Roor Ralan, Larat People can store "Kesi" Food supplies for up to 3 years.

In terms of shape; Root Ralan is categorized into 3 forms, namely Root Ralan Lanun Ratan, namely: *first*, above-ground storage system which is usually prioritized for seeds. *The two* Root Ralan Tamar owu A rattan, namely Root Ralan made on a wooden or bamboo base. This type is devoted to long-term inventory, usually within one to 3 years. Usually during the 3 year waiting period there will be new garden products. *The third* Root Ralan called Yahawan is a special food storage system that is used in the house made of neatly woven bamboo or rattan or from a board located in the inner room of the 2nd floor. Usually used to store various types of beans, corn, field rice and even also beef jerky or or salted fish.

Simasali is a cooperation system carried out by Larat Tanimbar people in preparing new garden land, simasali for planting plant seeds to simasali for harvesting garden produce. The power of simasali is not only strengthened by a strong socio-cultural interaction base because of kinship, the prayer that is delivered to the ancestors and the God of Heaven (UBU RATU) becomes a determining force that always binds and strengthens the Simasali process of the Larat Tanimbar people.

The power of Root Ralan as a local wisdom to adapt to overcome food scarcity makes Larat people more confident in their existence for the present and the future. One of the strengths that makes Root Ralan reliable is because it is strengthened through the bases of kinship solidarity called Duan Lolat. And until now, duan lolat is even used as a symbol that underlies and becomes the main motto of the district of the Tanimbar archipelago.

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