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The Existence of Moronene Indigenous Peoples in Hukaea Laea Village, Bombana Regency, Indonesia

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Moronene people who inhabited Hukaea Laea village were previously settled in Andoolo. They were forced to move by the Tolaki people at the end of the XVIII century; thus, they isolated themselves from other communities. This research aims to uncover the life efforts of the Moronene indigenous peoples in Hukaea Laea village in maintaining their existence to uphold their ancestral traditions. Data collection is done through observation on subjects' daily life activities and in-depth interviews with public figures as key informants. Data analysis uses domain analysis and taxonomy. Valid data is obtained from diligent observation, member checking and triangulation. The research findings indicate that since their isolation in Hukaea Laea, the Moronene people isolated themselves and strived to maintain their ancestral cultures, such as: traditional social organisational structure; ritual of opening new lands; agricultural system; ritual to clean the village; and ritual to pay nadzar (oath). Several challenges occurred in 1990s due to the entry of formal education, migrants who looked for agricultural land, and the designation of Hukaea Laea as a national park and cultural tourism destination. The challenges could be overcome through cultural instruments, namely: the role of traditional council; marriage system regulation; heavy cultural sanctions towards eco-cultural; and ecological violence.

Key words: *Existence, Indigenous peoples, Moronene Ethnic, Hukaea Laea.*

Introduction

Indonesia consists of 1331 ethnic groups and four of them settled in Southeast Sulawesi, namely: Tolakiyang settled in Konawe dan Kolaka areas: Moronene settled in Bombana area; Muna settled on Muna Island; and Buton settled on Buton and Wakatobi Islands (Tamburaka, 2005). The Moronene is the first population to inhabit the Bombana Regency areas. This cultural group is a descendant of Bungku-Tolaki and includes in the big family of Bungku (Mead, 1999).

The Moronene is the first migrant population to inhabit the land area in Southeast Sulawesi, before the Tolaki. Based on cephalic index characteristics, the Moronene and Tolaki people have a similarity to the Mongoloid race from Japan who spread to the Philippines to North Sulawesi Islands and then went along the beach to Central Sulawesi coast and entered the Southeast Sulawesi land. After several years settled around Matana Lake and Mahalona Lake, they spread to the Konawe area. The Moronene people, as early migrants were oppressed when the Tolaki came. They were pushed up into the southern area and arrived in Bombana. Some of them crossed to Kabaena Island (Tamburaka, 2005; Tarimana, 1985).

The Moronene who settled in Hukaea Laea previously settled in Andoolo. They were pushed there by the Tolaki people arrival in the end of XVIII century (Hafid, 2017). The ethnic group tried to isolate themselves from other communities and chose Hukaea Laea village. This remote area is located in the middle of a jungle, thus it is unreachable by other community members. The area is now located in the administrative area of Watu-watu village government, Lantari Jaya sub-district, Bombana Regency, Southeast Sulawesi.

The people generally live as shifting cultivation farmers. Their life depends highly on their surrounding nature. Protein requirement is fulfilled by raising chicken and buffalo, fishing in swamps and hunting deer, anoa and various birds (Anwar Hafid, et al., 2019; Limba, et al., 2015).

An isolated community tends to maintain their routine in socio-cultural life; hence, it becomes a norm standardised by their figures (Schnell & Yoav, 2001). The institutionalisation of the norm is followed and implemented by the community members and turns into a foundation that is maintained through value orders; a norm must be obeyed by all the community members (Daeng, 2002).

The Moronene people in Hukaela Laea traditional village could be grouped into indigenous peoples. Their life up to now still maintains their ancestral customs, such as: traditional social structure; ritual of village purification; ritual of opening new lands; and agricultural system.

The Hukaea Laea village is one of the oldest villages in Southeast Sulawesi and their people still uphold their original culture (Makruf, 2015).

The Moronene people in Hukaea Laea village try to maintain their existence amid external influences. Some external challenges they faced include: (1) the entry of formal education that provides knowledge and skills to young generation on modern life; (2) the entry of migrants who try to look for agricultural lands in the village as a transmigrant program or independently; (3) the designation of Hukaea Laea area by the Indonesian Government as a part of National Park area; and (4) the designation of the traditional village by the regional government of Bombana Regency as a cultural tourism destination area. These policies could threaten the indigenous peoples' socio-cultural orders (Davis, 2019).

The Moronene indigenous people have socio-cultural power to prevent and fight against their natural and cultural resource exploitation both from outside and inside their communities (Makruf, 2015). Cultural tools need to be implanted in the young generation so their existence is preserved amid expansion from outside culture that could erode cultural roots inherited from and maintained by their ancestor. The challenge from the entry of formal education institutions could be converted into an opportunity to maintain the indigenous peoples' cultural existence (Brayboy, 2005; Kingsbury, 1998). School teachers must design and implement local cultural and environmental-based learning so that students are not uprooted from their cultural origins and environment (Goulet, 2005).

Based on these problems, this research aims to reveal the efforts of the Moronene indigenous peoples in Hukaea Laea Village in maintaining their existence that upholds their ancestral culture.

Literature Review

Indigenous peoples are also known as customary law communities or native peoples. They live in their own world with the natural environment in a peaceful atmosphere among their members (Hughes, 2009; Joseph & Efron, 2005). Members of this community respect the elders and obey their customs prevailed for generations (Lee & Mjelde-Mossey, 2004; Harris, 1998; Sumardjani, 2007). A long interaction process with the surrounding nature results in a specific socio-cultural system. The traditional life pattern of the indigenous peoples lives in harmony with nature and their social system members. It is different to modern society that continues to change, including changing their natural environment and culture (Keraf, 2010). According to ILO convention No. 169/2010, indigenous peoples are communities that live in an area and have a different daily life compared to other communities that live around their settlement. Their life existence is completely determined by themselves or separate legal rules. Referring to documents of Aliansi Masyarakat Adat Nusantara (AMAN) (Indigenous

People's Alliance of the Archipelago) in 1982, indigenous peoples are community groups that come from the same ancestor, live in a certain area, have value orders, norms, ideologies, economy, politics and socio-cultural that are different to other community groups (P3AE-UI, 2001). Moreover, the Regulation of the Minister of Agrarian Affairs/Head of BPN (National Land Agency) No. 5/1999, states that indigenous peoples are communities united by a legal system and have similarity in settlement and the origin of heredity (Agraria, 1999).

Government must recognise customary rights of the indigenous peoples. On the other side, there are new opportunities for indigenous peoples to face external as well as internal challenges through international law or by utilising local wisdom that is synergised with information technology. As regards indigenous people they must have the ability to determine their cultural development direction and against their natural and cultural resources exploitation (Kingsbury, 1998; Howitt, 2001; Davis, 2019). Indigenous people acknowledge the existence of customary forest areas and ancestral lands controlled by community, instead of by individuals or families. They also recognise the existence of sacred places that must be guarded, main values, social relations in the community and ecological preservation practices inherited for generations (Virtanen, 2019).

Several characteristics of indigenous peoples include: (1) they settle in communal land (ulayat land) inherited from their ancestors; (2) they are a big family from the same lineage and settle in a certain area for generations; (3) they indicate specific cultures in various life dimensions; (4) they have ownership of unique verbal communication tools; (5) they try to keep a distance from other community members and therefore choose settlement in remote or isolated areas; (6) their daily life is influenced by religious magic believes; (7) their life activities are generally conducted through mutual assistance; (8) their attitude, action and language expression are always connected to the ancestor tradition; (9) they highly respect elders and local leaders; (10) they try to maintain social organisational structure and social orders implanted by their ancestors (Keraf, 2010; Ningrat, 2004).

Despite the current globalisation era, the indigenous peoples tend not to be influenced by globalisation. They try to maintain their customary characteristics and sincerely develop character values passed down by their ancestors over time. Moreover, they are overshadowed by local as well as national political construction that keeps threatening their settlement and cultural existence (Ineese-Nash, 2020; Pratiwi, et al., 2018).

Social change symptoms could be found in almost all communities, including indigenous communities. The change symptom levels are determined by how often social contact occurs between the community members. Social change in a community could change social life in terms of value aspect, attitude and behaviour of the community members (Soemardjan, 1962).

The driving factors of social change consist of: the occurrence of contact between communities; advancement in education among the community members; community members' desire to develop; community members' apathetic attitude towards some of its members' attitude and behaviour that contradict traditions; willingness of the social system to accept new external information; community satiation of its social life routine; and the existence of spirit to see a better future (Nowell, et al., 2006; Fabricius, 2013; Soekanto, 1990).

There is a tendency at present that some young generations of the indigenous peoples consider the need of balance between acculturation and cultural preservation. Another view states that adaptation is an option for modern communities, but it is irrelevant for indigenous people. An appropriate strategy for the younger generation of indigenous peoples is by adjusting to their environment, meaning that they utilise limited natural and cultural resources as good as possible to develop their life in a socio-cultural environment desired by their ancestors (Pack, 2012).

The archipelago has bio-potential diversity with 47 ecosystems that support 1331 ethnic groups inhabiting its area for hundreds of years. Studies on indigenous peoples in the archipelago have been pursued by civil society movement activists to give advocacy and education to indigenous people and other communities as well as the government. The efforts are intended to maintain their existence amid globalisation (Siradjudin, 2010).

Some studies on indigenous villages have been done by, among others, Adriana (2010) concluding that in the current open era indigenous peoples still exist in modern society circles; however, they still maintain and develop their unique cultures from their ancestral heritage. A research by Syehabudin (2013) found a customary village that is born from an integration process of two cultures brought by two biggest religions, Hindu and Islam. In the next development, the community members try to mix, maintain and develop those cultures into a default value that becomes their socio-cultural life characteristic.

Another research conducted by Budimansyah (2010) elaborates changes occurred in Negalsari customary village due to its social system openness along with the changing times and in turn, a change in socio-cultural order takes place. The presence of formal education in indigenous communities becomes one of socio-cultural change instruments. On the other hand, formal education could be constructed to maintain local community socio-cultural life through cultural education with a curriculum that integrates local community socio-culture, ethno-pedagogic and contextual for the local community (Sanga, 2019).

The above opinions and research results indicate it is strategic to study Moronene indigenous people since an empirical study has never been done before on the efforts of Moronene

indigenous people in Hukaea Laea village to maintain their existence amid modern cultural elements aggression.

Research Method

The research was conducted at Hukaea Laea village, Lantari Jaya Sub-district, Bombana Regency, Southeast Sulawesi Province, Indonesia. Data collection was done through observation on daily life and community ritual activities and in-depth interviews with key informants. The key informants consisted of: (1) heads of Moronene indigenous people in Hukaea Laea Village and (2) head of village and school principal.

The research data analysis technique was done in two stages, namely: domain analysis and taxonomy. To obtain accurate data, validation was conducted with a diligent observation technique on subjects' daily life activities and member checking by analysing collected data to make a temporary report and then giving it back to the subjects for responses. Researchers also used source triangulation, namely: data obtained from one source were checked for the correctness to other sources using the same techniques (interview and observation).

Result and Discussion

Moronene Indigenous Peoples Background

Moronene indigenous peoples' existence in Hukaea Laea is a struggle. As an early population did not give them a safety guarantee to choose where to live, since their ancestors went along the land around Matana Lake and Mahalona Lake to reach the Konawe area and then to the Andoolo area. Their existence in Andoolo was expelled by Tolaki people who came later at the end of XVIII century. In the end, the Moronene selected Hukaea Laea as their settlement and now it is one of the oldest villages in Southeast Sulawesi (Hafid, 2017). In 1953, the Darul Islam rebellion occurred that pushed them out of Hukaea Laea; therefore, they fled to various areas in the Bombana and Kolaka regions.

In 1956 the government of Rumbia Sub-district ordered the people of Hukaea Laea who previously evacuated to return to Kasipute (an area near Hukaea Laea). They tried to return to Hukaea Laea but they were hindered by the government since the area had been set as a national park. The Hukaea Laea people resisted by sending a protest letter to the government on March 12, 1983. There was however, no response from the government; thus, they agreed to return to the Hukaea Laea village area as a protest for the designation of their village as a national park.

The government responded to the protest with repressive action through a military operation to drive them out of Hukaea Laea. Their struggle however, gained recognition from the government on their ulayat and their right to settle in the Hukaea Laea area in 1996. The fight of Hukaea Laea indigenous peoples to obtain their ulayat and settlement rights from the government in several areas in Indonesia is in line with findings from several previous researchers, such as (Li, 2000) on articulation of indigenous identity in Indonesia, resource politics and tribal slot. A study by Bakker & Moniaga (2010) on The space between: Land claims and the in Indonesia. Acciaioli, (2007) studied about customary law to indigenous sovereignty; reconceptualising Masyarakat adat in contemporary Indonesia. The three studies suggested the success of people struggles to fight their ulayat and settlement rights in their indigenous territories.

Hukaea Laea village is now located at Rawa Aopa Watumohai National Park. The distance of the village from other community villages is approximately 10 km. Hukaea Laea village is an ulayat area of 26,295.32 Ha with topography consists of inalahi pue (primary forest) 17.58%, inalahi popalia (buffer forest) 9.90%, inalahi peumaa (plantation forest) 9.20, olobu (small forest/shrubs) 4.09%, kura (farming) 4.54%, lueno (savannah) 43.63%, and bako (mangrove forest) 9.86% (Limba, et al., 2015).

The population consists of 110 heads of family or 458 people (234 male and 224 female). Their livelihood comprises dryland, rice, chicken and buffalo farming. The Hukaea Laea indigenous peoples are Muslim, but they still maintain their traditional religious beliefs. They believe in Gods who control nature and life. The belief is still preserved in every customary procession. They try to socialise it to their children and grandchildren; thus they could maintain their ancestral traditions. This symptom is in accordance with research result by Antone (2000) in the Aborigin tribe and Urrieta Jr & Martínez, (2011) on socialisation methods of elders and grandparents among Mexican diaspora family members who live in Los Angeles. For the Moronene people, the village and its surrounding areas are Waworaha (their ancestor lands).

Traditional Social Organisational Structure

The Moronene indigenous people in Hukaea Laea maintain their traditional social organisational structure. Their customary institution is named Adati Totongano Wonua with the following organisational structure:

Mokolele Hukae/Miano Motoa is a customary head that acts as the highest leader and is responsible for everything happening in Hukaea Laea.



Puu Wonua atau Pu'utobu, is a traditional council or as a legislator. The highest decision in the Moronene customary law is made through Tepoawa Mogau (musyawarah/deliberation) for Bobotoako Poawa (mufakat/consensus). Traditional council's hearing place is in a Tudalompoea (traditional council meeting hall). The traditional council decides on granting permission regarding the Moronene people activities, such as land division for gardening, including decisions to give sanction/punishment for custom violators.

Bonto is a cabinet member or implementing government as well as a member of the tradition council. It consists of four affairs: a) Urusa Wita manages land and its management patterns, b) Urusa Bolongkura handles forest management, c) Urusa Kadadi takes care of hunting and pets, and d) Urusa Pompotisi manages education. Bonto serves to implement government affairs decided by the traditional council.

Pabitara is a spokesperson or advisor when problems occur in the society. Pabitara staff supervises three affairs: a) Tukono Agama, religious affairs, b) Tukono Adati, customary affairs, and c) Tukono Limbo, public affairs.

Juru Tulisi serves as a village secretary and records every activity and takes meeting minutes to be submitted to the Mokole.

Kungkuno Sosoroma is staff that handles customary finance, collect harvest yield and save the customary share.

Totongano Inalahi protects the forest including determines which areas are to be used by the community if they need forest products for home building materials.

Totongano Limbo serves to determine community agricultural places to be used for cultivation, including when to open land and planting.

Totongano Kadadi serves to protect animals in the village both protected animals and pets and determines hunting time for people in the indigenous territories.

Pembuea serves in health field and treatment of rice crops and sick animals.

Puu Kampo is a head in a settlement area that supervises *Sarea* (the smallest group area in Hukaea Laea village, a settlement unit within the Hukaea Laea indigenous territories consists of Kampo Hukaea and Kampo Laea).

Sarea is the smallest area in the regional institutional structure in Hukaea Laea indigenous peoples.

Tamalaki serves as a village security guard and reports directly to Mokole.

Miano Motuano serves as an indigenous healer as well as leader of traditional ceremonies or rituals, such as Mekilala, Mooli. Limbo is people who live in the Hukaea Laea village area to conduct daily tasks in the village.

The Hukaea Laea indigenous people however, have traditional instruments as an anticipation to maintain the social-traditional life in accordance with their ancestral customs. They have anticipated it by implementing a strict marriage relationship pattern. If a man from Hukaea Laea village and a female from another village are married, they can stay and become part of the Hukaea Laea indigenous people; however, if a male from outside the village and a female from the Hukaea Laea village are married, they are not allow to stay in the village.

Ritual of Opening a New Land

The Mooli Wonua ritual is a traditional activity to open up new land by giving a sign to the ancestor spirit that is believed to have a magical power. Equipment for the custom procession consists of: (1) Para-para, a place to store nyiru containing tools made from woven bamboo and it has four legs as a support so it resembles a small table; (2) Duku (Nyiru), a container made from woven bamboo folded and sewn into a round and concave shape containing some custom objects; (3) Kolungku, a rectangular container made from brass iron containing lime betel,; and (4) a set of Adat Pinang which consists of betel leaf, areca nut, lime betel, black tobacco and long fabrics.

Once all the equipment is ready the Miano Motuano starts the Mooli Wonua procession. The objects are presented to the ancestor spirits by observing natural signs, such as: stars in the sky, butterflies, grasshoppers, dragonflies, yellow small bees, and red large bees. If the natural objects are found in a large number, then it is a sign that new land opening could be conducted.

Someone can receive lombo (new land) on condition that the applicants propose it to the traditional council. The traditional council meeting will consider it regarding the needs (number of applicants' family), their ability to manage the land and that the applicants have no violation arrears. Once the council agrees, they would visit the location together. If the location is deemed as feasible and there is no claim from other parties over the land then the land would be pegged (petoo).

The indigenous land arrangement is that land status is communal. This means that it can only be used from generation to generation and is non-transferable to a person other than their Hukaea Laea heir or family. If someone or a family sells their land, the traditional council

decides if the related person is not acceptable to be part of the Moronene indigenous community. Land transferred to other people must be returned or retrieved by customary institutions. If the land buyer comes from the community environment, they would receive a sanction to be expelled from Hukaea Laea tobe (village). The customary punishment by expelling member of the indigenous peoples who sold the customary land also occurred in indigenous people in Uganda (Ubink & Quan 2008), in Maluku, Indonesia (Zerner 1994), and a study by Horowitz (1998) in Sarawak Malaysia. The rule is enforced to protect the continuity of the indigenous peoples' life.

The customary rules are still implemented now. It is considered as an effective way to protect the existence of Hukaea Laea customs. The instruments are still obeyed by all the local community members; likewise, the role of Miano Motuano as a leader of customary ceremonies or rituals. The ritual is conducted through mantra reading and pokosangkono offerings as requirements that must be fulfilled before the ritual is performed.

Agricultural System

Land cultivation stages consist of: (1) Moonto Wita, an activity of visiting a farming location to determine areas that could be opened as new farming land. As working season arrives, based on the traditional agricultural calendar, the work is conducted in a group led by Totongano Limbo as an officer in charge; (2) Mompaseki or Mompetoo, an activity to put a sign in each section as mutually agreed; (3) Mekilala, an activity to determine a good plantation location using spiky wood and is followed by a ritual ceremony that requires a traditional procession with equipment consisting of betel leaf, lime betel and areca nut; (4) Mooli, a ceremony to respect or to ask permission of the spirits believed to have magical power so that the land opening is not disturbed. This requires a traditional procession with the equipment including two pairs of sarongs, two pairs of clothes, bite (betel leaf), Wua (areca nut), ngapi (lime betel), Ahu (tobacco) and Kulimpuhu (corn husk); (5) Umowu, a determined day for land opening, which is a Monday that is considered as a good day with a pilot stage that is conducted by cutting down small trees using machetes and it is conducted in a group of ten people; (6) Monea, an activity of cutting large trees using axes and machetes and it is conducted in a group of ten people; (7) Mekera and Mebenda, activities of separating protected forest and plantation forest that is temporarily managed so fire does not penetrate into other forests; (8) Mebenda is making a ditch to prevent protected forest fire; (9) Humuni, an activity to burn logged trees to make a garden and it is conducted simultaneously; (10) Mewungkali, a cleaning activity by collecting remaining burnt timber; (11) Montunu Inato, burning the remaining wood pile collected until it charred and clean; (12) Melemba Wala, an activity to bring timber to build a fence; (13) Moala Karui, an activity to collect fence poles from small bamboo and use it as a fence binder; (14) Moala Pongkoko, an activity to collect

fence binding such as rattan; and (15) Mewala, an activity to fence for the ready-to-plant garden.

The planting stage consists of five activities, namely: (1) Mobula Pae, an activity to plant upland rice; (2) Merobusi, a weeding activity to remove grass and weed from rice; (3) Meroo, activity to treat crops attacked by diseases; (4) Mou Meeti, activity to install human-like doll in a certain part to scare the pigs and other pests away; and (5) Montoria, activity to protect crops from pests.

The harvest stage comprises eight activities, namely: (1) Moweweu Landa is building houses for pounding rice; (2) Momparesa Pae is checking rice by Minano Motuano; (3) Mobilai Pae is the first rice harvest activity conducted by Minano Motuano before the general harvest; (4) Mongkotu is cutting the rice when harvest season arrives and it is conducted through a traditional ceremony led by Miano Motuano; (5) Metila, a profit sharing activity between farm owner and people who help the harvest process; (6) Mompuruhi Pae is separating rice from its stalk; (7) Mohole Pae is drying rice that had separated from its stalk; and (8) Moisa Pae is mashing rice that has been sun-dried. As an effort to protect the ecosystem the indigenous devices regulate several affairs, for example it is prohibited to enter and conduct forest processing without permission. If violated, a customary sanction would be imposed. The sanction could be in the form of: confiscation of work equipment used, an obligation to plant trees 50 times the number of those cut down and making a Tinotona (customary vow) not to repeat the deed.

It is prohibited to hunt at certain times including when deer are mating, pregnant and giving birth. If proven guilty, then it is a subject to Haurente (customary fines) of Rp. 500.000 (five hundred thousand rupiah). If a pregnant deer is caught, the sanction will be double of the initial sanction. If someone violates three times this prohibition, he/she will be expelled from the village. The rule is enforced to maintain the ecological balance. The deer population will be endangered if hunting activity is conducted during those times. . Moreover, the deer is a protein source for the indigenous peoples; thus they have an obligation to protect its existence in their environment. The symptom is in line with a research result by (Teixeira, Mathias & Krings 2019), who reported the existence of community initiative in preventing environmental degradation and its social impact through eco-social work practices. It is different to research from (Billiot et al., 2019) that stated there were no efforts to overcome negative impacts of environmental change by the indigenous peoples; therefore, improvement is recommended based on the indigenous people perspectives.

Therefore, the government concern regarding the existence of Hukaea Laea indigenous peoples that are accused of damaging the ecology of the protected forest is unacceptable since

the indigenous peoples are strict in enforcing customary rules in maintenance including the determination of heavy sanction to an ecological destroyer.

Ritual of Cleaning the Village

The Montewehi Wonua ritual is a ceremony to clean the village from every mistake done both intentionally and unintentionally so as God the All Mighty could forgive them and avert them from all disasters. The customary procession equipment is similar to those in the new land opening ritual. The customary ceremony of cleaning the village is conducted every year by the Hukaea Laea indigenous peoples. The Montewehi Wonua ritual is initially conducted with mobeli, which is sacrificing a buffalo.

The research result is in line with Jers's (2017) finding on Mone community that upholds customary rules rooted from their belief system and violating the rules mean receiving sanction from God in the form of disaster. It is, however, different to a study by (Anwar, et al., 2018) on Tolaki peoples and (Anwar Hafid, et. al., 2018) on Wawonii peoples that unable to maintain their cultural existence.

Cultural strengthening in the form of rituals is quite effective to maintain the tradition of the Hukaea Laea indigenous peoples' ancestors. The cultural resilience is clearly observed in the ability to preserve their eco-culture and ecology.

Ritual of Paying Nazar (Oath)

The Mowea Nganga ritual is a ritual to pay nazar when someone or a family intentionally or unintentionally has good will or said words/made a promise on one thing in their life, such as: cultivation work or process; a family is severely sick; and success in job, but due to a situation or condition beyond their ability they have not fulfilled it. Through the ritual, they could redeem/fulfil the stated tobeka (nazar or promise).

Materials for the mowea nganga ritual include: (1) buffalo horn tip that is sliced and kept in a container, pierced ear, tip of tail or a drop of blood taken from the buffalo; (2) sarong, cloths, pants, areca nut and a cigarette; (3) four coins to be planted in the soil; and (4) bamboo drum beaten during the mowea nganga procession.

The ritual indigenous devices are intended to be an offering to Sangia who controls the supernatural. There are 4 Sangia (Gods), namely: (1) Sangia Lamo, God of wind/air; (2) Sangia Mpongae, God of fire; (3) Sangia Olaro; God of water; and (4) Sangia Tumondetete/Sangia Wita, God of soil. The research findings are supported by (Leleto, 2019) on Maasai community efforts to preserve their culture in encountering western pressure and

cultural tourism development. A study by Errico & Claeys (2019) on exploration of soil and natural resource management to ensure social feasibility and a view that environment is public property. It is, however, different to Rafiqi & Thomsen, (2020) who stated that discrimination towards minorities decreases if they have continuous contact with other groups.

The indigenous peoples don't need to worry too much about the designation of Hukaea Laea as a cultural tourism destination since government and tourists will have an awareness of local eco-culture preservation. The step is intended to maintain the tourist attraction as well as have economic impacts for the community and regional government.

Conclusion and Recommendation

Conclusion

The Moronere ethnic settlement in Hukaea Laea village has existed since the end of XVIII century due to the pressure from Tolaki people in Andoolo Village. They chose a settlement isolated from other communities to maintain their existence and socio-cultural environment. In 1953, Hukaea Laea village was attacked by Darul Islam rebels that forced them to flee. After a long struggle, the Moronene indigenous people could return to Hukaea Laea village in 1996. The Moronene people in the village try to continuously maintain the culture developed by their ancestors. This is evidenced by customs preserved, such as: traditional social organisational structure; ritual of opening new lands; agricultural system; ritual of cleaning the village and ritual to pay nazar.

The indigenous people's existence in Hukaea Laea is threatened by: the existence of formal education institutions; the entry of migrants who try to look for agricultural land around the village area; and the designation of the village as a national park area and cultural tourism destination area. Customary instruments as a power to response to the challenges include: the role of traditional council to arrange the community socio-cultural lives; a strict arrangement of marriage between the communities; and customary arrangements that consists of heavy sanctions to the community members who violate the customs, such as a violation to local ecological management. Customary rules and sanctions also prevail to members of outside communities who entering the Hukaea Laea indigenous territories.

Recommendation

The local government could protect the existence of the Moronene indigenous peoples' socio-cultural and ecological lives in Hukaea Laea village amid threats that come from the existence of formal education institutions and the designation of the area as a cultural tourism



destination area. The four threats must be anticipated by reconstructing school learning through local socio-cultural approach. As regards tourism, the government must conduct a reconstruction on socio-cultural and ecological-based tourism guidance; hence, tourists will not damage the existing socio-cultural orders.

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