



LEGAL ISSUES OF THE HUAULU COMMUNITY: INTERACTION OF THE PEOPLE WITH SOCIAL-LEGAL MAPPING

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Article info	ABSTRACT
<p>Corresponding Author:</p> <p>Syah Awaluddin, syah.awaluddin@iainambon.ac.id Institut Agama Islam Negeri Ambon</p>	<p>One of the indigenous communities in Maluku that faces a number of legal issues in their daily lives is the Huaulu community. This study employs a socio-legal method to identify important legal concerns and advocacy tactics that can assist the Huaulu people in more fairly and equally obtaining their rights. According to the mapping results, the Huaulu community still faces social stigma, restricted educational opportunities, civil administration obstacles, and inequalities in legal protection, all of which have a substantial influence on their rights as citizens. A community service program was put in place as a remedy to deal with these problems. The purpose of this article is to identify the legal issues that the Huaulu community faces and provide community-based remedies through activism, legal education, and administrative support. The report aims to support Indonesia's acknowledgment and defense of indigenous rights by combining policy recommendations with legal empowerment.</p> <p>Keywords: Customary law, Huaulu community, discrimination, community service.</p>
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INTRODUCTION

Mapping of Legal Issues in the Community is an analytical tool used to identify, categorize, and comprehend various legal issues faced by a group of people in a particular region. This study aims to provide clear illustrations of the legal issues that arise, whether they are related to regulations, the plan implementation, or social interactions that affect access to the law. The study of legal problems is crucial to understanding how the law can be accessed and applied by the general public. There isn't much of a difference between the legal norms created by the nation and the social realities that exist in the world. Because of this, we may observe via the lens of legal problems how structural and cultural challenges affect the application of the law in day-to-day life.

A number of researchers have conducted studies on legal problem solving, including Wildan Rahmansyah et al. (2020), Mapping of Issues in the Distribution of Social Assistance for Covid-19 Response in Indonesia, in the Journal of Pajak and National Finance. Muhammad and associates (2022) Participation in the Complete Systematic Land Registration (PTSL) Program. in the Journal of Innovation and Creativity. Mapping and Conflict Resolution: A Study on the Victims of the Lapindo Mudflow in Sidoarjo." in Sociology of Islam, Ismail, Muchammad, and Suharko (2008).

There is a significant difference between this study and previous research on legal problems. While Wildan Rahmansyah et al. addressed the issue of the Covid-19 pandemic's

social impact through financial and economic analysis, Muhammad et al. examined the challenges in the Complete Systematic Land Registration (PTSL) program, which focused more on administrative and regulatory aspects. Conversely, Ismail, Muchammad, and Suharko (2008) focused on the study of social conflict resulting from Lumpur Lapindo and the resolution of conflict. Conversely, this study focuses more on the legal issues that the people of Huaulu Customary Law face, specifically those related to discrimination in population administration, social stigma, lack of legal protection, and social and political tensions that arise from the differences between legal systems of Adat and the country.

According to the methodology and research strategy, this study uses socio-legal mapping, which enables a more thorough examination of the legal issues facing the Huaulu community by enhancing the interaction between formal and informal laws. This study differs from previous research that focused more on evaluating and implementing government programs. The focus of this study is on the general public, who are considered to be a group of legal minorities who face various challenges in obtaining legal protection and enforcement. In addition, this research not only provides theoretical analysis but also offers concrete solutions through community outreach programs such as legal socialization, Advocacy Policy, and administrative assistance for the general public. Accordingly, this study makes a unique contribution to the development of more inclusive and equitable legal frameworks for the Indonesian people

In North Seram, Maluku, at the base of Mount Binaiya, the highest peak in the Maluku Islands, sits the traditional indigenous settlement of Huaulu. A community that upholds ancestral beliefs and preserves its cultural and traditional identity in spite of the effects of modernization and globalization can be found in this village, which is located at the start of the Binaiya hiking route. One of the indigenous groups of Seram Island that still practices and upholds their ancestors' ancient religion is Huaulu. One of the few indigenous communities in Seram that maintains ancestral religion as a core component of their socio-religious identity is Huaulu, along with Nuaulu and a few smaller tribal groupings.

Hunting and farming are the main sources of income for the Huaulu people. They usually make money from the sale of their agricultural products in the city. It's interesting to note that men concentrate on hunting to produce food for their family, while women are largely in charge of farming and making money. The Huaulu people hunt and cultivate their food, relying largely on the natural world for their sustenance. Wild boars, deer, cuscus, snakes, cassowaries, eels, and other river fish are among the animals they hunt and are frequently consumed with rice, sago, bananas, cassava, taro, or sweet potatoes. The crimson fabric that the men of Huaulu wear around their heads is a characteristic represents their cultural identity.

The customs and beliefs of the Huaulu community have been handed down through the years. But over time, they have encountered a variety of discriminatory practices, especially in the areas of civil administration, education, and employment prospects. The situation is made worse by the general public's ignorance of their indigenous traditions and the lax enforcement of laws that ought to safeguard their rights. The purpose of this essay is to map out the legal problems that the Huaulu community faces and suggest ways that community service initiatives can help.

METHOD

The socio-legal mapping method is used in this qualitative community service project. A method of legal study known as socio-legal mapping looks at legal matters in the context of

a community's social, cultural, political, and economic circumstances. Both the normative (legal regulations) and empirical (law in practice) sides of how laws operate in society are understood using this paradigm. Direct observation, interviews with Huaulu community members and indigenous leaders, and examination of pertinent rules are used to gather data. To help Huaulu people better access their legal rights, community service initiatives have been put in place, including as advocacy training on indigenous rights, legal awareness campaigns, and support for civil administration procedures.

RESULT AND DISCUSSION

Mapping of Legal Issues in the Huaulu Community

Examining current laws and regulations is a crucial part of mapping legal issues. Regulations that don't reflect community needs can become significant roadblocks to the application of the law. For example, legal frameworks that do not take into account various legal systems exist in society can make it difficult for indigenous people that follow customary laws to obtain civil administration services. Because of this misalignment, they are excluded and have difficulty getting their identity and rights recognized by law. (Mas Rwa, 2017)

In addition, one of the most important factors in addressing legal problems is its implementation. Effective regulation won't work if its implementation in the field doesn't go as planned (Rahmansyah dkk: 2020). The gap between written and practical law is frequently caused by a lack of resources for legal enforcement, corruption, or public awareness of their own legal issues (Eka Susylawati: 2013).

Social interactions within the community also have a crucial role in determining how law might be applied and interpreted (Asrul Muslim, 2013). In some communities, there are laws and customs that are more dominant than national law, which leads to conflict between the two legal systems in question (Ida Rasyidah, and Aini Noeryamin, 1970). In addition, social stereotypes and stigma can sometimes be obstacles for the group in question to achieve success. People who are different or who live outside of social norms frequently face discrimination in the legal system. (Muhammad Yusrizal Adi, dkk, 2019)



Figure 1. Huaulu Youth Preserving the Cidaku Tradition

A number of legal issues that impact the Huaulu community have been identified as a result of community service and conversations with them. These include: 1) discrimination in civil administration; 2) unequal access to education; 3) stigma and negative stereotypes; 4) the absence of legal protection for Indigenous rights; and 5) social and political pressure (LP2M IAIN Ambon, 2023).

Discrimination in Civil Administration

When some groups, including indigenous tribes or followers of ancestral faiths, have trouble acquiring official documents that appropriately reflect their identity, it constitutes discrimination in civil administration (Humaidi, M. Wildan, 2020). In their civil records, many Huaulu inhabitants who adhere to their traditional religion are nevertheless listed under other accepted faiths. This problem occurs because the six officially recognized religions are primarily mentioned in Indonesia's administrative structure. Because of this, members of the Huaulu people who follow traditional beliefs are frequently misclassified in official records or compelled to choose one of these accepted religions. Their legal identity is impacted by this deception, which also makes it more difficult for them to get public services, education, and work possibilities.

The limited application of “Minister of Home Affairs Regulation No. 118 of 2017” and “Constitutional Court Decision No. 97/PUU-XIV/2016” is the cause of this problem. Although these laws explicitly acknowledge indigenous peoples' right to express their religious identity in civil papers, there are many obstacles to overcome before they can be implemented at the regional level. Inadequate public knowledge, improper training and distribution for administrative authorities, and opposition from some social groups who view indigenous faiths as inferior to officially recognized religions are some of these difficulties. Because of this, many adherents of indigenous religions, such as the Huaulu group, still face discrimination in civil records, which restricts their access to basic rights and public services.

Inequality in Access to Education

From elementary school to secondary school, Indonesia's educational curriculum is created to set national learning standards. With the goal of establishing a contemporary, high-quality, and egalitarian educational system that satisfies the changing demands of society, the Ministry of Education, Culture, Research, and Technology is developing it. One of the required subjects in the curriculum is Religious Education, which is especially designed to address the six officially recognized religions in the nation. The goal of this standardized approach is to guarantee uniformity in education across the country, but it also makes it difficult to accommodate the various cultural and spiritual identities of Indonesia's indigenous people.

However, for indigenous peoples and adherents of local beliefs customs, this curriculum frequently fails to accommodate their beliefs education, resulting in difficulties in implementing education that aligns with their religious and spiritual identities. As a result, many children from the general population are reluctant to pursue formal education as they are not taught in the national educational system. For all citizens of the country to benefit from education without losing their identity, a more inclusive curriculum that emphasizes cultural and religious diversity is necessary (Danetta Leoni Andrea, 2020).

Due to Indonesian educational curricula that do not incorporate local knowledge, children of Huaulu need be taught at least one national religion in the classroom. This inconsistency means that they must learn religious knowledge that differs from their own ancestors, which creates a gap between official education and local knowledge.

This non-inclusive educational system is rooted in the psychology of the Huaulu children, whose sense of self-worth is not valued by educational institutions. In a few cases, Huaulu children experience social pressure because they differ from their classmates in certain ways that stem from their major religion.

Another significant obstacle to establishing an inclusive learning environment is the dearth of educators or teachers who are aware of Huaulu's indigenous traditions. The situation is made worse by the lack of culturally appropriate teaching resources, which makes it harder for pupils to connect with the curriculum. Huaulu youngsters continue to encounter structural obstacles that impede their academic and professional development since the educational system does not adequately represent and comprehend their customs.

Stigma and negative stereotypes

When a community is classified or misinterpreted due to societal biases, stigma and unfavorable stereotypes result (Nawan Sumardiono, 2020). Owing to the general public's ignorance of their religious system, the Huaulu people frequently endure pervasive societal stigma. Despite their monotheistic faith and strong beliefs in the existence of a Supreme God, they are frequently mistakenly seen as animists or even atheists.

This understanding stems from the lack of representation and education regarding local trust in the public domain and the national educational system. As a result, negative stereotypes persist and negatively impact how the general public interacts with the Huaulu community.

This stigma has a significant impact on the social lives of the Huaulu people, particularly on their integration with the outside world. Many Huaulu people experience discrimination in a variety of fields, including access to public services, work-related experiences, and other personal issues. Due to the belief that they lack a strong sense of trust in the dominant legal and social systems, they frequently act differently and fail to obtain the right that they should as citizens of the country.



Figure 2. Meeting with Huaulu Traditional Leaders

Due to these stigmas and stereotypes, the Huaulu community frequently experiences difficulties while forming relationships with other communities. This makes it easier for them to participate in more extensive social and political forums and strengthens the social ties they already have.

In addition, this stereotype also applies to the Huaulu generation, who tend to adopt religion or other forms of trust in more extensive social settings. This pressure may cause them to lose their traditional values and sense of self in later years.

Lack of Legal Protection for Indigenous Rights

The inherent rights of communities with unique cultural identities, customs, and laws that set them apart from the majority are known as indigenous people's rights. According to Wahyuni et al. (2021), these rights cover a wide range of topics, such as “ownership of land and natural resources, the right to follow customary law, acknowledgment of cultural and spiritual identity, and involvement in political and decision-making processes”. These rights are protected under the Indonesian legal system by a number of laws, including Article 18B (2) of the 1945 Constitution, which declares that the state recognizes and upholds the rights of indigenous communities as long as they continue to exist and are in line with the advancement of society. Indigenous populations, especially the Huaulu people, still struggle to secure their rights in spite of this legal recognition, nevertheless, because of poor policy implementation and administrative obstacles. In order to create a more inclusive and just legal system, it is imperative that indigenous rights be protected and upheld.

Despite the existence of several laws that recognize indigenous rights, including Law No. 6 of 2014 on Villages and Minister of Home Affairs Regulation No. 52 of 2014 on Guidelines for the Recognition and Protection of Indigenous Legal Communities, the implementation of regulations safeguarding these rights is still inadequate. Enforcing these regulations in practice is fraught with difficulties. When it comes to implementing regulations that protect indigenous people, local governments are not always consistent and frequently put political and economic interests before of indigenous rights. Indigenous land and natural resource rights are frequently disregarded in favor of private company resource exploitation and development initiatives (Wahyuni, Hesty et al., 2021).

The Huaulu community finds it challenging to defend their rights in formal legal proceedings due to the lack of official legal documentation. Another significant issue impeding the preservation of indigenous populations is the absence of legal aid and information. Many indigenous communities find it difficult to negotiate with the government or defend their rights in court without sufficient legal assistance.

The absence of official backing for local efforts to fortify customary law systems is another element that exacerbates this problem. Indigenous representatives are typically left out of decisions about development and natural resource management, which leads to policies that marginalize and disadvantage them. Indigenous communities' position is further weakened by this absence from decision-making processes, which also makes it more difficult for them to successfully defend their land, culture, and legal rights.

Social and Political Pressure

Social and political issues affecting the general public frequently arise as a result of structural inequalities, non-inclusive laws, and stigma directed towards minorities (Widya Wati, 2021). The Huaulu people frequently experience discrimination in several aspects of their social and political lives as a result of their lack of trust, which is not considered a part of the country's religion. This helps them deal with the political and social issues that must be upheld by the constitution.

Many members of the Huaulu community face difficulties in obtaining employment in the formal sector. Businesses and government agencies frequently target candidates with

authentic religious identities in Administration documents, therefore the Huaulu people who strongly believe in tradition are frequently discriminated against in Recruitment.

In the context of politics, the Huaulu people also face significant challenges in participating in general elections or public service. Their lack of representation in the political structure causes them to be aspirational and important in public policymaking.

The Huaulu community continues to experience administrative intimidation in many facets of daily life. Because their indigenous beliefs do not fit into the state-established recognized religious categories, they frequently encounter obstacles when trying to get civil documents such birth certificates, family cards, and identity cards (KTP).

In order to obtain necessary public services, Huaulu people are occasionally under pressure to change their religious affiliation in official records. The situation is made worse by the convoluted bureaucratic process and officials' ignorance of indigenous rights.

Their poor engagement in larger social and economic life is a result of the social and political pressure they face, which feeds the cycle of exclusion they have lived through for many generations. Indigenous groups like the Huaulu will continue to be marginalized in the absence of legal acknowledgment and institutional changes.

Community Service Programs Implemented

1. Indigenous Rights and Belief Systems Legal Awareness Campaign

The goal of this program is to improve the Huaulu community's knowledge of their legal rights in the country. The community can more effectively negotiate administrative procedures, protect their rights, and take part in advocacy activities by raising legal understanding. Group talks, legal education workshops, and the distribution of legal papers that clarify pertinent laws and regulations pertaining to indigenous rights and belief systems are all used in the campaign.



Figure 3. Legal Awareness Campaign and Legal Issue Mapping Discussion

The purpose of this academic is to provide information on the law's protection and adherence to the tradition and beliefs of the public. With this socialization, it is hoped that the Huaulu people will understand the legal system better, which may be used to strengthen their own ties and identify the types of right-related problems they face.

2. Educational Outreach to Raise Awareness on the Importance of Education in the Huaulu Community

This study aims to increase public awareness of the importance of formal education and provide solutions for the problems that hinder the participation of Huaulu children in school.

This includes a discussion among students, teachers, and parents on how to foster local trust in the educational system without creating identity conflicts for students. Aside from this, the program is offered to the Huaulu children so they will be more motivated to continue their education to a higher level and to the teachers so they will better understand the principles of education and trust in the teaching and learning process.

CONCLUSION

The legal problems facing the Huaulu people indicate that systematic discrimination still occurs in many aspects of their lives. Through community development programs that emphasize legal advocacy, social awareness, and administrative reform, it is hoped that the people of Huaulu would be able to understand their legal obligations more clearly and consistently within the Indonesian legal system.

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