



Social Behavior and Local Plants in the Nolloth and Tuhaha Villages, East Saparua District, Central Maluku Regency

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Abstract: Natural resources found on land in local plantations in Maluku, especially among indigenous communities in their *petuanan* (land holdings), constitute both individual and community wealth. Ownership of plantation land with economic value can support community well-being, particularly the production of local crops, which have been a favorite from ancient times to the present day. Cloves, while always possessing economic value, also possess historical and cultural values deeply embedded in the community. Ancestors, in their time, established a local plant ecosystem with strategic long-term economic value for themselves, their children, and grandchildren. The purpose of these plants was to enable parents to provide economic protection for their families. Thus, with the presence of local clove plants, a long-lived plant, economic security and prosperity are ensured for their descendants. Being lulled by the legacy of plants passed down from parents or ancestors has resulted in the current rejuvenation process being devalued, as social shifts in perspectives have rendered today's descendants oblivious to the existence of these local plants. It is important to build awareness and social behavior in the community regarding the importance of local plants as a long-term economic strategy, but also as a socio-cultural identity of the local community.

Keywords: Social Behavior; Local Plants; Economy; Nolloth Country; God's Country.

Introduction

Maluku is a province that has a different geographical location from other provinces in Indonesia with more than 1,340 islands spread out (Leosari et al., 2023). Its geographical location consisting of islands offers a diversity of cultures and traditions of ways of life that differ from one another (Soselisa & Ellen, 2024). In the Maluku region, the concept of an integrated community within a residential area, known as a village, is depicted. Villages, which are commonly found in parts of Maluku Province, typically have customs that serve as the basis for the operation of various institutional systems, particularly government and socio-cultural institutions at the local level (Frans et al., 2024).

The culture and traditions that are created are a way of life that develops and is owned by a society or group of people and is passed down from one generation to the

next. According to Matsumoto (2007) is a set of ways that emerge when a group uses the basic tools inherent in its members to overcome problems presented by the broader ecological context in which the group exists, in order to fulfill biological needs and social motives. Culture is a solution to the problem of how to survive, considering environmental problems, physical and social needs that must be addressed, and the tools available. Therefore, the culture that exists in a society or group needs to be maintained so that the culture does not become extinct.

In general, society is very important in maintaining the sustainability of traditions, culture and the environment in which they live, because where society exists, traditions and culture are definitely created, including how they utilize the environment around them for their needs and welfare.together (Nasruddin et al., 2019; Banda et al., 2024). In community life, the traditions and cultures that develop are

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inseparable from the existence of the community in the environment in which they live. One of the processes of community activity that is inseparable from their lives is how they utilize their environment by engaging in agricultural activities to meet their daily needs (Gamage et al., 2023). Sustainable agricultural activities are essential for maintaining food sustainability in the face of the challenges of population growth. The goal of sustainable agricultural activities is to protect and conserve existing resources, ensuring the continuity of food procurement and sustainable economic processes (Kristiansen et al., 2023a).

In the social reality of society in viewing agriculture, the social behavior of society when carrying out agriculture is certainly in line with the character of the environment and culture in which they exist, so that through it values, rules and even traditions are created which are built by society to create patterns of agricultural activity in accordance with the characteristics of society and the environment in which they exist (Drogoul et al., 2016). Social behavior of the community, depicts traditions, values and rules that often serve as guidelines for the community in carrying out environmental management processes, maintenance, plant rejuvenation, inheritance of endemic (local) plants that have the potential to provide good or positive impacts on food security and the community's economy, especially families. Titaley & Pariela (2021) states that from the perspective of community tradition and culture, the potential of local natural resources serves as an identity and a legacy of values for the management and utilization of the surrounding environment from ancestors or parents from the past to the present. The legacy of values in question is how the strategic steps of ancestors or parents in the past provided a local food supply for the benefit of the sustainability of the lives of children and grandchildren who will also enjoy it in the future, thereby providing a supporting impact for future economic needs (Titaley, 2015).

Social action in the form of a strategy built by ancestors or parents in the past, when preparing plants and local knowledge for the sustainability of the lives of children and grandchildren in the future, is a strategic step taken by ancestors or parents, but this step certainly requires the participation of the community who have professions as farmers with various local knowledge backgrounds, to be able to jointly maintain sustainability through the process of plant care and rejuvenation so that in the future the availability of food supports food security and sustainable community economic resilience (Antriyandarti et al., 2024).

In the current decade, in social life, especially in Indonesia, people living and residing on islands, generally rely on local plants that have existed and

grown since ancient times. The existence of local plants, suited to the geographic conditions or ecosystem, is a natural fit for their growth period and environment. Therefore, local plant species contribute to the cultural identity of a region, especially with their species present (Alfons et al., 2024).

Currently, it is becoming increasingly clear that the existence of endemic or local plants is facing a threat to their sustainability, stemming from a lack of public knowledge and awareness of the care and rejuvenation processes. This is the reality currently being faced by the Maluku region, where there is minimal public awareness of the sustainability of local, productive plants (Kristiansen et al., 2023b). This condition is reflected in the lack of efforts made by the community to increase the quantity or number of local plant species and provide rejuvenation for the sustainability of the existence of these local plants. This can be seen in Negeri Nolloth and Negeri Tuhaha in the East Saparua District, Central Maluku Regency, where the community's orientation is only to take and utilize local plants that have existed since the time of their ancestors or parents without making various rejuvenation efforts for the sustainability and existence of these local plants. Therefore, the Community Service activities carried out are deemed necessary and important in order to foster social behavior in the community towards their love for local plants so that they remain and are sustainable and provide a positive impact on the sustainability of community needs.

Method

The method used in this activity is, when it was carried out to coincide with the time of the Real Work Lecture (KKN) activities of Pattimura University students. The activity entitled "Community Behavior and Local Plants in Nolloth and Tuhaha Villages, East Saparua District, Central Maluku Regency" was initially motivated by identifying problems that exist in the midst of the communities of these two villages, and conducting observations with KKN students and interviews with several related parties, namely the state government, traditional leaders, religious leaders, and farmers. The results of the identification through observation and interviews finally found the problems encountered in the Nolloth and Tuhaha communities, East Saparua District, Central Maluku Regency, namely the availability and reduction of local plants such as cloves and nutmeg in the community's petuanan area. This is because the age of the existing plants is over 20-30 years, so this condition causes an impact on the decline in the production of plants produced for the community, and in the end, plants that are no longer producing are usually used by the community by

cutting down the trees and using the wood for firewood and various other things for community needs, as a result there will be an impact on the decline in groundwater and even its effect on global warming (Seran, 2023).

The issues raised by the community illustrate that the plants in question also have a positive impact on increasing the community's economic income. The reality faced by this community is due to the difficulty in obtaining seeds for these local plants, which has caused local agricultural practices to be abandoned. This condition finally led to a discussion process with the KKN field supervisor lecturer and KKN students to formulate a program and socialization activities regarding the community's social behavior patterns to continue farming by planting local plants and providing seeds to the community, so that later they can be planted as a form of rejuvenation of local plants in both countries. The socialization activities came from resource persons from the Sociology Department. From a sociological perspective, the team is interested in transforming knowledge about the importance of environmental sustainability, as well as forest conservation, which impacts the community's socioeconomic needs. The planting activity involves the entire community, along with KKN students.

Results and Discussion

Based on the results of the problem identification carried out together with the DPL and KKN students, the next process in this activity is to carry out stages for the process of socialization and planting of local plant seedlings.

Preparation Stages

In the preparation stage, the problems that have been identified by Field Supervisor Lecturers (DPL) and students prepare the title or theme of the activity, socialization materials and coordination with the Natural Resources Conservation Agency (BKSDA) of the Ministry of Environment and Forestry of the Republic of Indonesia, Maluku Region and the Maluku Provincial Forestry Service. From this stage, the theme that was carried and determined was "Planting Movement for a Green Indigenous Country", while the socialization topic that was raised was Social Behavior and Local Plants in Nolloth Village and Tuhaha Village, East Saparua District, Central Maluku Regency. In coordination with the government regarding seeds, 1000 clove plant seeds were obtained which were divided into 500 seeds in each village.

After all preparations were completed, including socialization materials and meetings with the local government, DPL, and KKN students, various matters

were discussed regarding the socialization process, with the material expected to also involve community participation in planting in their respective planting areas. Based on the mutual agreement, the implementation time for the activity will be two days, where the first day will be socialization activities and on the second day will be the planting of clove tree seedlings.



Figure 1. Meeting with students

Implementation Stages

At this stage, the lecturer team carried out activities at the locations of Negeri Nolloth and Negeri Tuhaha. In carrying out these activities, the team was well received by the government and the communities in both countries. In the activities carried out, this process went through several process sessions, starting with the mobilization of seeds from Ambon where the nursery was carried out to the activity locations in both countries, meetings between the lecturer team and KKN students for the planting preparation process, socialization activities with the theme of Social Behavior and Local Plants in Negeri Nolloth and Negeri Tuhaha, East Saparua District, Central Maluku Regency, and the final activity of all processes was planting clove seeds on plantations or community-owned land in Nolloth and Tuhaha. The mobilization of these plant seeds was carried out from Ambon Island to Saparua Island, of course using land transportation from the clove seed nursery on Ambon Island to the ferry pier in Negeri Waai for approximately ± 2 hours and after that crossing by ferry to Saparu Island with a travel time of ± 5 hours, then transporting the seeds by car to Negeri Nolloth and to Negeri Tuhaha.

The implementation of socialization was carried out in the two countries, namely *Country* Nolloth and Negeri Tuhaha with the theme "Social Behavior and Local Plants in Negeri Nolloth and Negeri Tuhaha, East Saparua District, Central Maluku Regency" was held at the Nolloth village hall. The purpose of providing this

material was to provide an understanding of the mindset towards the objectives to be achieved from the intended activity. The activity which lasted for ± 3 hours was attended by various elements, namely community representatives from each family, the village government, traditional leaders, and religious leaders. The activity carried out by the Lecturer Team of the Faculty of Social and Political Sciences, Pattimura University, was welcomed and appreciated by all components and elements in the village/village. This can be seen from the discussion process that occurred during the activity, where the community felt very helped by the provision of clove plant seeds to solve the community problems they faced related to the productivity and sustainability of clove plants in their country.



Figure 2. Socialization by the team of lecturers

The implementation of the socialization activities carried out to provide the objectives and direction of this activity, then representatives of the Sociology Lecturer Team of the Faculty of Social and Political Sciences distributed plant seeds to community representatives to be used by the community to be sown and planted in each location or area where the community plantations are located, for the sake of the sustainability and existence of the clove plants as a local cultural heritage of the community.



Figure 3. Group photo session after conducting socialization

Furthermore, after the socialization activities and distribution of seeds to the community, the next day the

clove seeds were planted in the two villages, starting from 08.00-11.00 in Country Nolloth and at 3:00 PM - 6:00 PM WIT in Negeri Tuhaha. The planting activity was carried out by a team of Sociology lecturers from the Faculty of Social and Political Sciences, KKN students, and the local community. The location of the seedling planting was located on a community-owned plantation, where the location belongs to each clan. This clove planting was carried out in a location where the plant had previously grown, but because the plant had fallen due to age and was also cut down because it was no longer productive. This activity can be said to inspire rejuvenation or replanting of extinct clove seedlings to maintain the existence of this local plant in the history of the community.



Figure 4. Planting clove seedlings on community plantations

The implementation of outreach activities and planting of clove seedlings in Negeri Nolloth and Negeri Tuhaha demonstrated the awareness of the people of both countries regarding the importance of rejuvenating local clove seedlings, as these plants will guarantee their livelihoods in the future. For example, in Madagascar, which sources seedlings from Maluku, it was found that the sale of cloves provides a steady income for households, ensuring their food security. Clove trees produce two products of high economic value: cloves, which are dried flower buds, and essential oil, derived from the distillation of their leaves, which has made Madagascar the world's number one exporter. Products from clove trees, along with vanilla, account for the largest proportion (second largest in recent years) of Madagascar's agricultural exports (Danthu et al., 2014). This is reflected in the various views and opinions expressed by the community regarding the realities of their lives. Currently, people generally rely on fishing for work to meet family needs, due to the availability of marine resources, especially fish. However, the reality is that fishing yields are less promising due to the wave

conditions around fishing areas. Therefore, fishing is more often used for daily needs, with the remainder being sold.

In Maluku, the culture of sharing remains a legacy. Community life, which originally always instilled the spirit of mutual cooperation, has changed with modernization influenced by capitalist doctrine, making people increasingly idealistic, everything is valued in monetary terms and discrimination against the weak. Therefore, local wisdom serves as a shield to defend cultural values within the community from these attacks. Local Wisdom on the Profit-Sharing System for Clove Farmers is a profit-sharing system that is always practiced when the clove harvest arrives. Profit-sharing is for the benefit of the cloves and not in the form of money. Therefore, this study aims to explore local wisdom on the profit-sharing system for cloves. This chapter will specifically explore the profit-sharing system of clove farmers and its contribution to science (Izzah et al., 2018). This condition illustrates the behavior of people who prefer to get easy results and have an understanding that the most important thing is to meet daily needs, so that attention to the sustainability of local plants in plantation areas actually has high economic value if marketed during the harvest season (Nabillah et al., 2025). Therefore, observations of outreach activities can positively impact community social behavior. However, transforming knowledge into behavioral awareness is not yet sufficient; the most important thing is concrete action with the community.

StudKadir (2018) which focuses on the history of the spice trade in Maluku. Using two main approaches: first, Braudel's, I intend to examine the history of the spice trade in Maluku in the 16th century in relation to changes in economic structure that influenced the social and political relations of the Maluku people. Second, by applying Wallerstein's approach, I find that trade activities from the 16th century to the present have created a wide gap between post-colonial Maluku society and Europeans. Therefore, I argue that economic activity is always accompanied by the imposition of political power such as monopolies and military force. The study focuses on Maluku Province, a region consisting of several main islands such as Ambon, Seram, Haruku, Saparua, and Nusa Laut. Each island has similar commodities, such as spices, coconuts, and sago, which are produced due to similar environments, including climate, seasons, soil, and weather. The livelihoods of the Maluku people also influence political patterns, social organization, and economic life. However, it is important to remember that the environment is not the sole factor determining livelihoods, as political and technological factors can also influence environmental conditions. Spices have numerous benefits, as the Dutch described them as "too

numerous to mention." For the people of Maluku, spices are used for both food and medicine. Cloves, for example, are considered a highly prized commodity, compared to sago or coconut. They can be used as medicine, a food flavoring, and even as a cold reliever. For Europeans, cloves were thought to strengthen eyesight and enhance sexual pleasure. Before the 17th century, spices were a highly prized luxury commodity, with large quantities reaching Europe worth "millions of gold." Spice prices soared due to their numerous uses, from medicine to decorative objects.

Cultural heritage is more concerned with the meanings given to tangible or intangible material artifacts from the past than with the meanings attributed to them and the representations created from them. Beyond its connection to nations and regions, cultural heritage provides an important foundation for building a deep sense of identity and belonging for communities, shaping personal and cultural identities, and building relationships between individuals and their heritage (Buresch et al., 2024). The significance of cultural heritage extends beyond mere artifacts or historical monuments, as it encompasses the intangible elements that define a society's way of life. As tangible and intangible legacies passed down through the ages, cultural heritage plays a vital role in reflecting the character and memory of a society and serves as a testament to its struggles and achievements. Through the preservation of cultural heritage, communities can maintain a sense of continuity and foster a strong connection between them and their heritage (Lukito et al., 2025).

As a golden land, students took a solution together with a team of lecturers to plant cloves. They understand that cloves and nutmeg are the identity of the Maluku people who have been famous since the colonial era. Availability of plant seeds and planting together with the community in available locations. The rejuvenation process at the planting stage has been carried out and the results of observations of tree seedlings have developed, the community also periodically controls the seedlings. It is acknowledged that changing people's behavior is not as easy as turning the palm of the hand, therefore, for the purpose and benefits of this activity in achieving the sustainability of local production plants, efforts were made by the team of lecturers and KKN students to coordinate with technical agricultural extension personnel in the local area and religious leaders to play a role in providing continuous assistance and appeals according to their functions and roles to the community, so that this can be done continuously to change the social behavior of the community to view local clove plants.

Conclusion

The implementation of the socialization activity "Social Behavior and Local Plants in Negeri Nolloth and Negeri Tuhaha, Saparua Timur District, Central Maluku Regency" and the planting of clove seedlings is a form of responsibility of higher education institutions towards the community. Especially for Pattimura University which is a State university in Maluku which should contribute scientific thinking through the tri dharma activity, namely community service. The Lecturer Team of the Department of Sociology, Faculty of Social and Political Sciences together with the KKN UNPATTI students who carried out the activity, felt that this was very important to be done in the traditional lands in Maluku, so that this reforestation process can be carried out especially by planting local clove plants so that the traditional communities that are historically bound to the existence of these local plants, can provide a historical impact on the existence of these local plants in the iconic island areas and specifically also provide a contribution to the economic resilience of the community and families in the future.

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