



From Indigenous Knowledge to Human Security: A Case Study of Sekolah Adat Kewang in Maluku, Indonesia

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Abstract

A prevalent narrative posits that the rights of indigenous peoples are often jeopardized by state interests due to an imbalance of power. The protection of local knowledge and customary law is closely linked with the need to address external threats. The Negeri Haruku indigenous peoples, sensitive to global environmental concerns, particularly climate change, recognize the importance of harmonizing human-nature relations through traditional practices passed down through generations. This article explores how the indigenous people of Negeri Haruku contribute to environmental conservation through their indigenous knowledge and how efforts to preserve this knowledge via the establishment of Sekolah Adat Kewang enhance human security. Data was collected from both primary and secondary sources, including interviews, journal articles, books, reports, and websites. Using the concepts of indigenous knowledge and human security, this article demonstrates that the local knowledge of the Negeri Haruku indigenous people has been preserved for future generations through Sekolah Adat Kewang. This institution not only preserves ancestral values but also serves as an educational platform to ensure the environmental security of the Negeri Haruku community. The concept of environmental security is implemented through customary environmental protection measures based on the principles of Sasi (customary law). These measures encompass various types of Sasi, including Sea Sasi, Forest Sasi, River Sasi, and Inland Sasi.

Keywords: Negeri Haruku, Sekolah Adat Kewang, Environmental Conservation, Indigenous Knowledge, Human Security

Introduction

Indigenous peoples are communities that live in close connection with nature and are distributed worldwide. According to Anaya (2004, as cited in Petzold et al., 2020), indigenous peoples are defined as local communities whose descent and culture are rooted in ancestral lines within a particular territory. Globally, the number of indigenous people is approximately 470 million, representing over 6 percent of the world's population (United Nations, n.d.). In Indonesia, the indigenous population is estimated to be between 50 and 70 million (IWGIA, 2021). Based on the distribution map of indigenous communities in Indonesia, the largest concentrations are found on the islands of Kalimantan and Sulawesi, while the smallest number is on Java (Andriarsi, 2020).



Indigenous communities in Indonesia face a multitude of security challenges, both domestically and internationally. Domestically, there is a conflict between Indonesia's commitments in global agreements and the actions of the Indonesian government. Although Indonesia is a signatory to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), it has yet to implement a comprehensive policy addressing indigenous communities. This is evident from the fact that the draft law on indigenous communities remains unsigned, leaving indigenous peoples in a disadvantaged and vulnerable position regarding human rights violations.

Internationally, indigenous peoples in Indonesia also face significant environmental challenges. They are particularly vulnerable to environmental security threats such as climate change and land degradation. Globally, land degradation impacts approximately 40 percent of the world's population. Furthermore, environmental damage can adversely affect both marine and terrestrial ecosystems, threatening food sources (UN Environment Programme, n.d.).

Indigenous peoples, despite their vulnerability, play a significant role in environmental protection. As stated in Article 29 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), they have the right to conserve and protect the environment, and to manage their territories and resources with state assistance, without facing discrimination (United Nations, n.d.). The 26th Conference of the Parties to the United Nations Framework Convention on Climate Change (COP 26) further emphasized the importance of indigenous participation in climate change negotiations. Their involvement is critical due to their extensive local knowledge of natural phenomena and cycles, as well as their ability to coexist harmoniously with nature. For example, indigenous groups like the Hehe, Nyakyusa, Quechua, and Aymara can predict rainfall patterns (Orlove et al., 2022). In Indonesia, the island of Maluku, home to 176 indigenous communities (Andriarsi, 2020), utilizes a distinct local approach, exemplified by the indigenous people of Negeri Haruku.

Research shows that indigenous peoples are crucial to the conservation of environmental sustainability (Noya, 2023; Dawson et al., 2021; Parween & Marchant, 2021). Living in close proximity to nature, they view it not merely as a habitat but as the foundation of their life. Consequently, preserving the environment is as vital as protecting their existence. Indigenous peoples foster environmental awareness through traditional knowledge, which is reflected in their customs and culture (Noya, 2023). Articles by Tom et al. (2019) and Hennida et al. (2018) also highlight how indigenous customs and culture have evolved into local wisdom aimed at environmental conservation. This substantial contribution illustrates that environmental sustainability is not solely dependent on global policy-making but is fundamentally reliant on local practices.

Conceptual Framework

1. Indigenous Knowledge

Indigenous knowledge, as defined by UNESCO (2017), comprises a body of wisdom, skills, and reasoning developed through human interaction with the environment. It serves as the foundation for decision-making within indigenous community activities, encompassing beliefs, customs, language, rituals, and spirituality (Petzold et al., 2020). Tyler et al. (2022) describe it as a location-specific system deeply embedded in cultural contexts, originating



from interactions with natural processes, ecosystems, and species. This knowledge is transmitted across generations through cultural transfer, crucial for maintaining a harmonious relationship between humans and nature amid rising unsustainable behaviors (Burgos-Ayala et al., 2020).

Indigenous peoples and local communities play a pivotal role in environmental governance, particularly in adapting to climate change. Their indigenous knowledge, shaped by ecological monitoring practices, guides environmental management through customary laws and governance systems that are socially binding and integral to their way of life (Brondizio et al., 2021). This local wisdom contributes significantly to preserving biodiversity and maintaining ecosystem harmony, essential as indigenous peoples depend on environmental resources for their livelihoods (Negi et al., 2021).

This article explores how indigenous knowledge, utilized by the indigenous people of Haruku, contributes to ecological sustainability and the preservation of local knowledge. It examines the role of indigenous practices in fostering environmental stewardship and cultural continuity within the community.

2. Human Security

Globalization has expanded the scope of threats beyond traditional security concerns to encompass non-traditional issues. As Rodgers and Kerry (2023) suggest, increased global connectivity facilitates the rapid exchange of products, services, and ideas, but also exposes societies to cross-border security risks, such as climate change. The climate crisis poses a significant non-traditional security challenge in the environmental sector, impacting global society profoundly. The multifaceted nature of this issue underscores the need for comprehensive security efforts that encompass not only national security but also human security.

Human security focuses on safeguarding individuals and communities from threats that extend beyond physical safety. These threats affect well-being, liberty, and the ability to feel secure. According to the 1994 UNDP Human Development Report, human security is universal, impacting communities across boundaries (Andersen-Rodgers & Crawford, 2022). It aims to ensure freedom from want, fear, and the ability to live with dignity through protection and empowerment. This approach is people-centered, addressing challenges comprehensively and contextually, with a preventive orientation to mitigate potential instabilities (United Nations Trust Fund for Human Security, 2016).

Human security encompasses seven interrelated elements: economic, food, health, environmental, personal, community, and political. This article focuses on environmental security components affected by environmental damage, resource constraints, and natural disasters. It emphasizes the importance of community involvement in anticipating and addressing challenges before they escalate into threats (United Nations Trust Fund for Human Security, 2016).

In the context of Negeri Haruku, indigenous communities employ a localized approach to mitigate threats from human-induced environmental damage and climate change. They rely on customary laws that prioritize harmonious coexistence between humans and nature, thus preventing broader environmental degradation.

Scholars have termed this approach "indigenous human security," highlighting its relevance where indigenous communities' interpretations of threats diverge from national security priorities (Balasco & Brauen, 2022). Cases in developing countries, including Peru,



Chile, and regions like the Antarctic and Arctic, illustrate the vulnerable position of indigenous communities in areas rich in natural resources.

Method

This research adopts a qualitative-descriptive approach, aimed at comprehending a phenomenon by emphasizing its distinctive characteristics (Powell & Connaway, 2004; Creswell, 2012). The study utilizes both primary and secondary sources to gather data. Primary sources include interviews with Kristy Mustamu, a representative of the Haruku people, and documentation obtained during visits to Sekolah Adat Kewang's open classes. These visits occurred as part of the Indonesian Ministry of Education and Culture's National Cultural Week in October 2023, where the author engaged in discussions and observed activities at Sekolah Adat Kewang. Secondary sources encompass scholarly journal articles, books, reports, and reputable websites. These sources contribute additional perspectives and context to support and develop the arguments presented in this case study.

Finding and Discussion

Negeri Haruku Indigenous Community and 'Sekolah Adat Kewang'

Negeri Haruku is a village located on Haruku Island, adjacent to Saparua Island and Nusa Sea Island, collectively known as the Lease Islands Group (Kissya, 2013). Administratively, Haruku village falls within the Haruku district of Maluku Province, Indonesia. Known for its adherence to local wisdom and environmental stewardship, Negeri Haruku employs the *sasi*, a set of customary laws governing natural resource use. According to IAP (2023), *sasi* regulations dictate the timing and conditions for resource extraction. The community upholds four types of *sasi*: sea *sasi*, forest *sasi*, river *sasi*, and inland *sasi*. This commitment to environmental conservation earned Negeri Haruku the prestigious national environmental award, the Kalpataru, in 1986 (Kissya, 2013). The Kalpataru award, originating from Sanskrit and meaning "tree of life," is bestowed by the Ministry of Environment and Forestry of the Republic of Indonesia in recognition of outstanding contributions to environmental preservation (Kementerian Lingkungan Hidup dan Kehutanan RI, 2022).

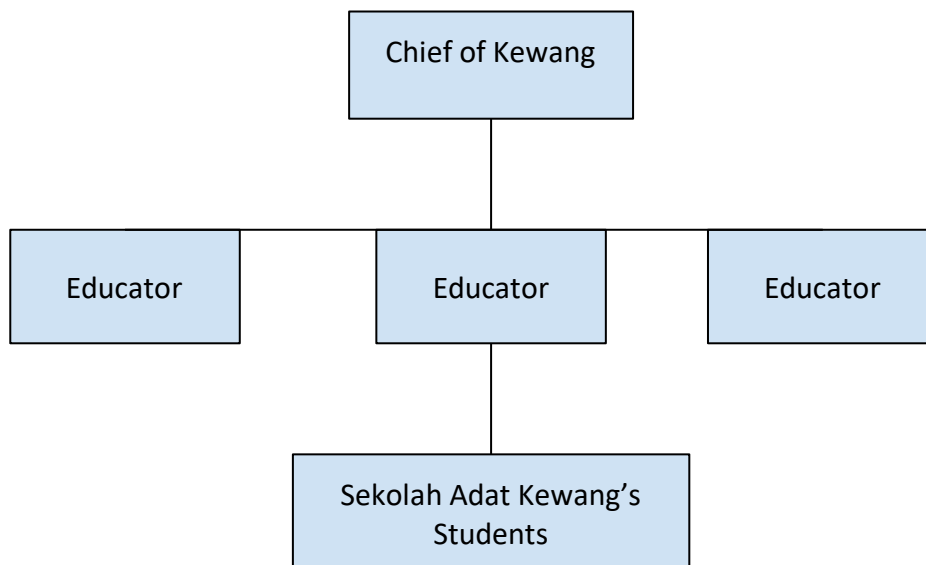
The Haruku indigenous community is further distinguished by its institution known as "kewang," which serves as the custodian of traditional practices (IAP, 2023). Functioning as a customary authority, kewang plays a crucial role in safeguarding traditional knowledge related to marine conservation and natural resource management (Anisa & Surtikanti, 2024). Discussions with Haruku leaders revealed that kewang oversees and protects the village's land and water territories, divided into Sea Kewang and Land Kewang. Each division carries out responsibilities specific to their domain, utilizing sea *sasi* and forest *sasi* respectively (Noya, 2023). These *sasi* regulations were established during a plenary session of the Haruku Customary Council on June 10, 1985, and formally endorsed by King Berthy Ririmasse, Head of the Land Kewang Eliza Kissya, and Chief of the Sea Kewang Eli Ririmasse (Kissya, 2013). Eliza Kissya documented these *sasi* laws in her book "Kapata Kewang Haruku & Sasi Aman Haruku," published in 2013.

The enduring practice of *sasi* highlights the indigenous people of Negeri Haruku's commitment to environmental conservation and underscores the effectiveness of indigenous

knowledge in promoting environmental sustainability. Indigenous knowledge systems are rooted in centuries of direct interaction with nature, prioritizing the preservation of biophysical and ecological processes, landscapes, ecosystems, and species (Recio & Hestad, 2022). These knowledge systems are deeply embedded in cultural contexts, transmitted across generations, and contribute to place-based understandings of environmental stewardship (Jessen et al., 2022). Each indigenous group develops unique methods to preserve and transmit its knowledge, ensuring continuity and resilience in the face of environmental challenges.

Among these communities is the traditional community of Haruku, renowned for its distinctive approach to knowledge preservation, characterized by the sasi system and the institution of Kewang. Additionally, a significant initiative in the long-term preservation of culture is exemplified by the establishment of Sekolah Adat. Generally understood as an educational institution, Sekolah Adat differs from conventional schools by focusing on imparting cultural and customary values intrinsic to indigenous communities (AMAN, 2023). Notably, Sekolah Adat utilizes the natural environment as a classroom, recognizing nature as an invaluable teacher (Interview, Kristy Mustamu, 2023).

Chart 1. Sekolah Adat Kewang Structure Organizations



Source: Author from Kristy Mustamu, 2023

Sekolah Adat Kewang was founded by the elders of Haruku village out of concern for preserving the Sasi tradition amidst ongoing development pressures. Recognizing the potential erosion of Haruku's values and culture due to globalization and modernization, particularly among younger generations, the establishment of Sekolah Adat Kewang serves to safeguard the Sasi culture and customary values of Negeri Haruku. Moreover, its objective is to nurture a new generation of Haruku individuals who will serve as custodians of their culture. The organizational structure of Sekolah Adat Kewang includes the Kepala Kewang (Chief of Kewang), teaching staff, and students spanning from children to adolescents.

Typically, the elders (tetua adat) serve as teachers, responsible for passing down the cultural and traditional heritage of the Haruku indigenous communities (Interview, Kristy Mustamu, 2023).

Figure 1. Sekolah Adat Kewang Activities



Source: Kristy Mustamu (2023)

Sekolah Adat Kewang implements environmental awareness and nature conservation education among its students. The students are grouped into two categories: Little Kewang (Kewang Kecil) and Young Kewang (Kewang Muda) (SIEJ, 2021). Little Kewang consists of younger students, while Young Kewang comprises older students. All students participate in learning activities regardless of their age. These activities take place in open classrooms every Sunday, usually starting at 10 a.m. (Interview, Kristy Mustamu, 2023).

Sekolah Adat Kewang operates as an informal school, distinguishing it from formal educational institutions that typically follow a structured schedule from Monday to Friday. Informal education is characterized by its flexibility, lacking fixed curricula or rigid learning plans, and it adapts to the specific needs of the community (Essomba et al., 2022). Despite this informality, Kewang Traditional School has future plans to develop a curriculum that will serve as a framework for informal learning activities among the indigenous people of Negeri Haruku. Currently, learning activities at Sekolah Adat Kewang encompass both contextual and practical learning. Contextual learning includes lessons on the history of Negeri Haruku, sasi regulations (sea sasi, river sasi, forest sasi, and inland sasi), and other cultural knowledge.

Practical learning takes place directly in nature, involving activities such as planting mangroves and protecting endemic animals like maleo birds and turtle eggs. Additionally, students participate in enjoyable activities such as singing traditional songs and learning to play various traditional instruments, including the ukulele. The ukulele, a traditional musical instrument from Maluku, is crafted from wood, strings, and coconut shells (Interview, Kristy Mustamu, 2023).

Figure 2. 'Little Kewang' in Sekolah Adat Kewang Singing and Playing Ukulele Together



Source: Kristy Mustamu (2023)

Furthermore, the Little Kewang are actively involved in a unique initiative aimed at cultivating environmental awareness. This initiative includes their hands-on participation in planting and caring for mangrove forests. Each week, the Little Kewang conduct inspections of the mangrove plants. If they discover any damaged plants, they promptly replace them with new ones (Interview, Kristy Mustamu, 2023). This engagement of the Little Kewang is intended to instill environmental consciousness from a young age, aiming to promote long-term environmental sustainability.

Figure 3. Sekolah Adat Kewang Activities for Mangrove Planting and Mangrove Controlling



Source: Kristy Mustamu (2023)

Figure 4. Sekolah Adat Kewang Activities for Preserving Turtle Eggs (left) and Maleo Eggs (right)



Sumber: (Yayasan BAILEO Maluku, 2017); (SIEJ, 2021)

The existence of Sekolah Adat Kewang plays a crucial role in perpetuating the tradition of the Haruku indigenous community and contributes significantly to the concept of sustainable human interaction with nature, deeply rooted in indigenous knowledge. This interaction, exemplified by the sasi system, goes beyond mere conservation efforts; it forms the basis for fostering responsible and sustainable relationships between humans and nature in the future.

Sekolah Adat Kewang serves as a vital institution where the cultural and environmental wisdom of the Haruku community is passed down to younger generations. Through the teachings of sasi and other traditional practices, the school instills a deep respect for nature and imparts knowledge on how to harmoniously coexist with the environment. This educational approach not only preserves indigenous knowledge but also ensures that future community members are equipped to continue practicing and adapting these traditions in a changing world.

In essence, Sekolah Adat Kewang is instrumental in ensuring the continuity of the Haruku indigenous community's heritage, promoting sustainable practices that uphold both environmental conservation and cultural integrity. Through its holistic educational framework, the school contributes to fostering a balanced and respectful relationship between humans and their natural surroundings, which is essential for the long-term well-being and resilience of the community.

Human Security and Local Knowledge

In the realm of human security, which encompasses the protection of individuals and communities from various threats beyond traditional security concerns, indigenous knowledge plays a pivotal role. The education provided at Sekolah Adat Kewang integrates local knowledge and cultural practices into its curriculum. This educational approach ensures that younger generations in Negeri Haruku learn not only practical skills for environmental conservation, such as the sasi system and sustainable resource management, but also core values of respect for nature and community cohesion.

Indigenous knowledge, deeply embedded in the *sasi* traditions and other cultural practices, provides a foundation for sustainable human-nature interactions. It emphasizes holistic approaches to environmental stewardship, acknowledging the interconnectedness of ecosystems and human well-being. This knowledge equips community members with resilience against environmental challenges, including climate change impacts and resource depletion.

Moreover, by preserving and transmitting indigenous knowledge through informal education at Sekolah Adat Kewang, the community ensures continuity of their cultural identity and adaptive capacity. This is crucial in the face of external pressures and global changes that threaten their way of life. The integration of local knowledge in education not only empowers individuals to address local environmental security threats effectively but also contributes to broader discussions on sustainable development and global conservation efforts.

In essence, Sekolah Adat Kewang serves as a vital institution for enhancing human security among the indigenous people of Negeri Haruku by nurturing local knowledge, fostering environmental awareness, and promoting resilience in the face of evolving environmental challenges.

Table 1. The situational analysis on the environmental security domain

Human Security Domain	Causes	Impact on the Local communities	Capacities (Indigenous Knowledge of Negeri Haruku)
Environmental Insecurity	<ol style="list-style-type: none"> 1. Rising sea levels 2. Warming temperatures 3. Rising frequency and severity of weather disasters 4. Shifting changes in rainfall patterns and glacier melt 5. Pollution in 	<p>Flood; Migration of people; Destruction of inhabited/productive land.</p> <p>Various diseases including scrub typhus; disease; diarrheal diseases; other mosquito borne diseases.</p> <p>Damage to land; house; other infrastructure.</p> <p>Inadequate water availability; Inadequate of food security.</p> <p>Water</p>	<p>Sea <i>Sasi</i> is a custom law which regulates the timing of the natural resources absorption in a certain time to prevent the occurrence of marine resources use.</p> <ol style="list-style-type: none"> 1. The boundary of the sea in <i>sasi</i> is from the village hall (Baileo State) north, 200 meters to the west and to the south to the Tanjung Wairusi. 2. The boundary for the lompa fish in the sea starts from Labuhan Vektor, 200 meters to the sea westward and southward to the Tanjung Hi'i. 3. It is forbidden to catch fish in the nests with any means of catching, except with nets, but it must be on foot and not using a boat. For those who use nets the requirement is only to spread nets at the depth of the water as high as the waist of an adult. 4. The free area is from the northern corner of the village hall to the Waimahu Tanjung. In this free-handed area, people can catch fish with nets, but they can't argue. If it turns out there's a dispute, then the free port will be settled in <i>sasi</i> as well. 5. When Lompa fish enters the free

	<p>the land, ocean, and river</p>	<p>contamination; biodiversity lost; health risks, food insecurity.</p>	<p>field, it must not be caught with a net.</p> <p>6. It is forbidden to catch fish using karoro nets in the <i>sasi</i> area and free area.</p> <hr/> <p>Forest <i>Sasi</i>:</p> <ol style="list-style-type: none"> 1. It is forbidden for individuals to take young fruits such as pineapple, cinnamon, cane, durian, areca palm, and others. 2. It is forbidden for individuals to cut down a pine tree that is bearing fruit or to cut off other fruit trees to make a fence. 3. It is forbidden for individuals to cut the roof or tear a young sagu (<i>hakhesi</i>) before obtaining permission from its owner and also from Kewang. <hr/> <p>River <i>Sasi</i>:</p> <ol style="list-style-type: none"> 1. The boundaries of River <i>Sasi</i> starting from Wai Learisa Kayelike to Wai Harutotui, and Wai Learissa Kayeli to Little Water. 2. When the Lompa fish has entered the river, it is forbidden to interfere or catch, even if there are other fish that come together with lompa. 3. It is forbidden to cleanse the fish or to throw the fish head into the river in the opening of <i>sasi lompa</i> tradition. 4. It is forbidden to wash dirty dishes and so on in the river 5. It is forbidden for men to take a bath with women, and each of them shall take a bath in a place that has been adjusted. 6. It is forbidden to enter the river with a motor boat or type speedboat by turning on the engines at times. 7. It shall be forbidden to wash clothes or anything that passes by in the place where water is drawn. 8. It is forbidden to cut wood on the edge of times around the <i>sasi</i> area, except for sagu trees. <hr/> <p>Inland <i>Sasi</i>:</p> <ol style="list-style-type: none"> 1. It is forbidden to cause trouble on Sunday nights. 2. To make an event at night, must get permission from Kewang first. 3. It is forbidden to fishing (<i>taba</i>) in the sea on Sundays from 5 PM GMT+9
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			<p>untill 7 PM GMT+9 (17.00 WIT - 19.00 WIT).</p> <ol style="list-style-type: none"> 4. It is forbidden to go to the woods on Sundays, except for crucial purposes or in the clove season. But it is a must to get permission from Kewang. 5. It is forbidden to dry the roofs, to burn grass, tow, and other on the road. 6. It is forbidden to dry clothes on the fence. 7. It is forbidden to throw away grass and to urinate in the river. 8. The grass to be disposed of shall be at least four meters from the edge of the river and should be in the place decided by Kewang. 9. It is forbidden for women to use only a chest lining from the river. 10. It is forbidden for men to wear gloves during the day, except for those who are sick, and not to only wear underwear or towels while walking in the streets. 11. It was forbidden for a woman to climb trees in the village, except in proper clothing. 12. The Java basin area is declared closed and protected and guarded to avoid being damaged by anyone. 13. Those who violate the inland <i>sasi</i> shall be punished by fee depending on the violations committed
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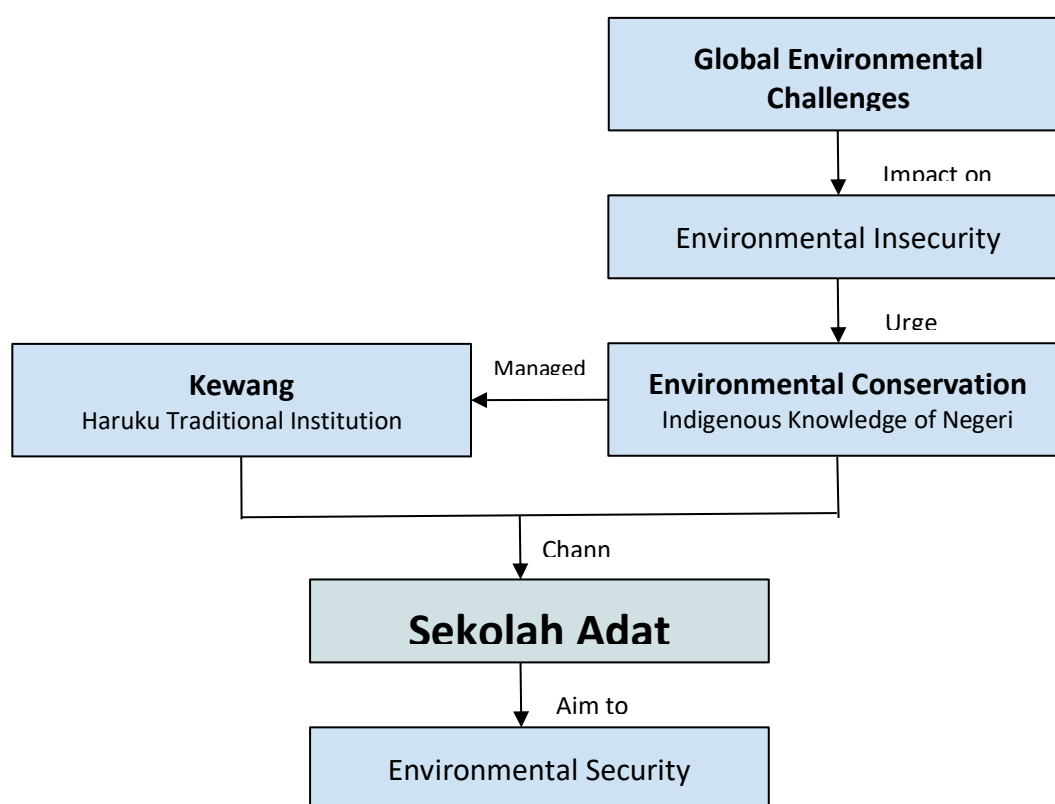
Source: CIEL (2013, in Behnassi et al., 2018); Kissya (2021)

In numerous instances, the persistent failure to address climate disruption results in the accumulation of costs associated with attempting to cope with the deleterious consequences of climate change (Behnassi et al., 2018). This failure increases the risk of significant and unavoidable loss and damage in the years to come. Moreover, the consequences of climate change and environmental degradation will not only affect the domain of environmental insecurity but will also intersect with other elements of human security, such as food, health, and economic insecurity. Communities that lack the requisite knowledge and depend on the availability of natural resources may face heightened threats due to their inability to adapt to climate change impacts.

Smith et al. (2024) further reinforce this assertion by stating that rural communities lacking robust networks and support in climate change adaptation will find it challenging to implement a comprehensive strategy. However, indigenous communities, despite restricted access to technology, are often adept at adapting independently, guided by their local values and traditional knowledge systems. Therefore, the application of local wisdom in responding to the challenges of climate change and other environmental risks is of paramount importance.

Indigenous knowledge systems, such as those practiced by the Haruku indigenous community through institutions like Sekolah Adat Kewang, provide valuable insights and strategies for sustainable adaptation. These knowledge systems are deeply rooted in centuries of experience and observation of local ecosystems, which enable indigenous communities to anticipate and respond to environmental changes effectively. By integrating these insights into education and community practices, indigenous communities can enhance their resilience against climate-related threats and contribute meaningfully to global efforts in environmental conservation and sustainability. Thus, preserving and promoting indigenous knowledge not only protects cultural heritage but also strengthens human security in the face of complex environmental challenges.

Chart 2. Framework of Sekolah Adat Kewang and Environmental Security



Source: Author, 2024

Given the critical importance of environmental security in addressing global environmental challenges, the Kewang traditional school holds significant relevance. As highlighted in previous studies, environmental challenges are not mere issues but significant threats that can impact entire populations (Dawson et al., 2021). Indigenous communities, who live closely connected to nature, are particularly vulnerable to these challenges (Soselisa, 2019). For indigenous peoples, the natural environment is not solely a source of material resources but also a foundation of spiritual and cultural identity essential for their survival (Behnassi et al., 2018).

One effective strategy to address environmental vulnerability is through nature conservation. The indigenous knowledge system of the Haruku people, encapsulated in sasi regulations covering sea, forest, river, and inland areas, has proven invaluable in guiding their environmental conservation efforts. The Kewang institution plays a pivotal role as the custodian of sasi implementation, underscoring the critical importance of environmental preservation for the well-being of the indigenous people of Negeri Haruku. Beyond enforcing sasi rules, Kewang also assumes a crucial responsibility in transmitting this knowledge to future generations, particularly through initiatives like the Sekolah Adat Kewang.

The establishment of Sekolah Adat Kewang serves as a platform for perpetuating indigenous knowledge, ensuring its continuity and relevance in addressing contemporary environmental challenges. By integrating cultural teachings with practical environmental education, the school equips younger generations with the knowledge and values needed to sustainably manage their natural resources. This holistic approach not only safeguards indigenous cultural heritage but also strengthens environmental security by fostering a deep-rooted respect and stewardship for the environment among the community members.

In conclusion, the Sekolah Adat Kewang exemplifies how indigenous knowledge can be leveraged to promote environmental security. By preserving and transmitting traditional ecological wisdom, indigenous communities like Negeri Haruku are better equipped to navigate and mitigate the impacts of global environmental changes, ensuring sustainable futures for themselves and the broader ecosystem they inhabit.

Conclusion

The indigenous community of Negeri Haruku exemplifies a commendable commitment to environmental stewardship through their adherence to traditional practices. Rooted in customary guidelines and a profound connection to their natural surroundings, these efforts reflect a deep-seated understanding that their livelihoods are intricately tied to the health of the environment they inhabit. Fischer et al. (2022) underscore the importance of recognizing and integrating local knowledge, which can serve as a cornerstone for comprehensive environmental conservation initiatives encompassing land, water, and air.

Central to their conservation efforts is the establishment of Sekolah Adat Kewang, a unique educational institution that seamlessly integrates traditional teachings into daily life. By prioritizing education for children and adolescents, Sekolah Adat Kewang not only ensures the preservation of indigenous cultural values but also lays a foundation for sustainable environmental management within the community. Young people are thus empowered to carry forward these invaluable traditions, fostering a harmonious relationship with nature that is essential for future generations.

While it is challenging to quantify the direct impact of Sekolah Adat Kewang on environmental security without specific measurement tools, the community's long-standing commitment to locally-driven conservation practices undoubtedly contribute to mitigating various environmental insecurities, including the impacts of climate change and ecological degradation. These efforts are characterized by their indirect yet enduring influence, rooted in indigenous knowledge and sustainable practices developed over generations.

Looking ahead, it would be prudent for stakeholders to consider implementing a natural disaster mitigation program to further enhance Sekolah Adat Kewang's resilience and

preparedness during emergencies. By bolstering their capacity to respond to natural disasters, the community can safeguard both their cultural heritage and the environmental integrity on which their way of life depends.

In conclusion, the indigenous people of Negeri Haruku and their Sekolah Adat Kewang exemplify a holistic approach to environmental stewardship and cultural preservation. Their dedication to upholding traditional knowledge offers valuable insights and lessons for achieving sustainable development goals and nurturing resilient communities in the face of global environmental challenges.

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