***TANGGALAESU:***

**THE LIFE SURVIVAL METHOD OF *BATI PEOPLE* IN FACING DIFFICULT SEASON([[1]](#footnote-1)**

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**Abstract**

The Bati People or Bati tribe inhabit the land or village *(wanuwea)* on the eastern part of Seram Island- Maluku. The *Bati* land is understood as the area of brotherhood *(roina kakal)*. In this rainforest area, the people create the *tanggalaesu* to survive. *Tanggalaesu* is a special area for storing food ingredients naturally, and is exploited when the people facing a difficult season *(pinakuta danggu)*. The living wisdom of *Bati* people to create *tanggalaesu* is due to their territory is geographically isolated, and this condition is very severe when the nature is completely unfriendly due to the influence of the season. The phenomenon of geography isolation, limited access, and also the outsider's stigma is considered a pressure, so that survival methods develop. People of Bati make *tanggalaesu* in forest areas with the aim of fulfilling their daily needs in the face of difficult times, creating food security for long term survival, so that they do not *linyap* (disappear) or become extinct in their own environtment.

# Introduction

The custom territorial in habited by the *Bati* people or Bati tribe is located on the eastern part of Seram Island, Maluku. The *Bati* people a knowledge their identity as a descendant of *Seram Alifuru*. These ain people *(Mancia Atayesu)* who in habit *Bati* still survive today, even though their residential areas are isolated. They have lived a community life in the rain forest area on the eastern part of Seram Island since hundreds of years ago. Community life for *Bati* people was realized when they achieved cultural integration carried out by the ancestors while in habiting the *Batti* in the past.

The strategy of uniting the different social groups of *Patasiwa* and *Patalima* through the sacred *Esuriun* custom of *Bati* people, so the basic values have been used by the next generation of traditions, customs, and culture of *Bati* to realize long-term life (survival). The process of melting and the merging of the social groups of *Patasiwa* and *Patalima* which often lived hostile, to become *Bati* people was final because it was carried out through the Esuriun custom of *Bati* people. This historical story has reminded all the descendants of the *Bati* people that, genealogically they are brothers *(roina kakal)* who the descendants of *Alifuru* (Early Man) on *Seram* Island or *Nusa Ina* (the Mother Island) who inhabited Batti is person origin.

It means that, the identity of *Bati* people is similar to other indigenous people in the Maluku Islands, because they have an identity as a tribe. It is said by *Bati* people as a tribe are biologically capable of reproducing and surviving, having cultural values, having togetherness in the form of a culture, forming its own communication and interaction networks, and determining the characteristics of its own group that is received by other groups (Narol in Barth, 1969 ).

Learning from the various life experiences lived by the ancestors of *Bati* people while in habiting *Bati*, therefore to build a life as a brotherhood *(roina kakal)* is in one chain of cultural life. Good intentions to unite the different social groups of *Patasiwa* and *Patalima* is a tangible manifestation of the life wisdom possessed by *Bati* people and its value has been used to survive in *Esuriun* land. The sacred *Esuriun* custom of the people, is the tie to cultural integration of *Bati* people in *Esuriun* as the place of origin *(tampa putus pusa)*, or birthplace of *Bati* man who is believed to have emerged with the land evolution of *Seram* Island.

The *Bati* land that is believed as an animate area is a customary promise to realize *Gumu Mae Tawotu Tana Wanuwea[[3]](#footnote-3)*, where *tanggalaesu* has become a very important chain of life, is known through ethnographic studies of *Bati* people. Through the study of three seasons (dry, rainy, and transitional seasons) that is conducted by researchers in *Bati* land to understand the daily living activities of *Bati* people so they can survive in isolation area. *Bati People*'s survival strategy developed due to the geographical area is isolation due to seasonal factors, unfriendly nature, limited access to other islands at the time of seasonal changes, limited infra-structure of sea and land transportation, strengthening of stigma (negative perception) from the outsiders towards *Bati* people as *ilang-ilang* (lost or invisible to the eye) people. The methods of survival that are inherited from the ancestors of *Bati* people through *tanggalaesu* as forest areas that is specifically intended to provide natural food in facing difficult seasons *(pinakuta danggu)* are intended so that individuals and communities do not disappear or become extinct in their own environment. The wisdom of living with nature has made the *Bati* people survive to the present time.

***Tagalaya* Tradition**

Why does the *tagalaya[[4]](#footnote-4)* tradition for people in the Maluku Islands exist? Conceptually, *tagalaya* is a container made of bamboo. In the tradition of the people in the Maluku Islands, *tagalaya* is created through woven methods. In general, tagalaya is in the form of a rectangle with an average size of 50x50 cm. *Tagalaya* is used by the people of Maluku to store dried food items such as sago, fish, and so on. It can be found in every family.

Usually *tagalaya* is filled with food that is ready for consumption, then stored in a dry place. The people of usually place *tagalaya* in a dry place, such as above a fireplace. The contents of *tagalaya* which consists of dried food will be used or consumed when the difficult season comes. Every year from January to April, usually every family has filled *tagalaya*, then it is stored properly.

Generally, when facing a long rainy season, the lives of people in the Maluku Islands face a food shortage season. Besides that, when in the rainy season, the activities carried out by the community, both on land such as farming, and to the sea to find fish are very limited. This condition is caused by the weather conditions that change rapidly at any time, in short the nature is really not friendly.

Through these natural conditions, there is usually a lack of food ingredients that are needed by the community to fulfill the needs for the family. On average in Maluku, the rainy season which lasts through out the year, occurs from April to August, is interpreted as a difficult season. Maluku people call it a difficult season, because community members find it difficult to carry out daily activities to fulfill their needs. On these particular times, usually the access to the outside of the island or the location of their residence is opposed by the sea conditions surging, the wind that blows from all directions is very strong, big rivers causes the floods, and so on.

For this reason, *tagalaya* preparation efforts are carried out by each family when facing the difficult seasons when the rain lasts all the time. This way of life has been done for years and the acknowledgement about *tagalaya* is always inherited from generation to generation. This way of life is considered capable and wise since it is attached to the cultural aspects that are owned by the people in the Maluku Islands. In dealing with such an unfriendly natural, when the large rivers overflowing and causing flash floods, sea surging, winds blowing very hard, and so on, usually people try to fulfill their daily needs by making the use location around their homes. For this reason, *tagalaya* takes an important role in helping the people survive and can fulfill their daily needs.

Today, due to developments in Maluku, it is an apparent that *tagalaya* for Maluku people is not well utilized. In daily life, the role of *tagalaya* as a means of the food storing place is slowly be replaced by modern food preservatives such as refrigerators, sliders and so on. The local knowledge that had been possessed by the ancestors of Maluku people regarding making *tagalaya* received little attention to be passed on to the next generation. Although this tradition is still found in certain indigenous communities in the Maluku Islands, a real efforts towards the preservation of the *tagalaya* tradition have begun to experience collisions.

**How to Pass on Knowledge to Survival**

The survival of the Bati people, which was interpreted as a survival strategy based on local knowledge made by the predecessor generation, was then passed on to the next generation of traditions, customs and culture, *Esuriun* Bati people. The way to continue local knowledge through talking culture is the wisdom of surviving mountain people (*mancia atayesu*) who inhabit Mount Batti.

The manifestation of the life wisdom of Bati people is reflected through ways of thinking, and acting to harmonize their lives individually and in groups. Local knowledge inherited from predecessors to future generations has been used as a way to survive with the environment in which they are located. The ways to survive with the environment in which they are located have undergone a very long process of adaptation, and cultural adaptation has played a very important role in the process of forming attitudes and behaviors of individuals and groups. The process of socializing knowledge and values ​​that they have for survival is carried out as follows; (1) Put the same understanding and apply it collectively based on the *Alifuru* Bati cosmology, then do it using *tana* suci (land) Bati as an animate area on Mount Batti, and according to the Bati people *Esuriun* custom; (2) Integrating spiritual power in accordance with the adopted religious system, then confirmed through the custom of Bati people *Esuriun* that, Batti humans as ancestor (*Tata Nusu Si*) is a human figure born or emerging from the land evolution of Seram Island. Batti humans are very trusted as immortal human beings who never die. Batti humans live all the time, and are always with children of Bati people descent (Pelupessy, 2012); (3) Conducting mapping of *pamali* areas found in the area of ​​*tana* (land) Bati, and sacred so that they are not exploited carelessly; (4) Socializing local knowledge obtained from parents in the family and community through a culture of speech for the next generation to realize the survival of humans, land and forests as a united entity; (5) Preserving the traditions, customs, and culture of the Bati people *Esuriun* as a binder of cultural integration in realizing the identity (*jati diri*) of the Bati community as people from *basudara* (*kalina kalina*) which includes descendants of *Alifuru* Seram in an unbroken chain of life throughout period (Pelupessy, 2012); (6) Creating obstacles to meet the needs of living together, both individuals and groups in the face of difficult seasons (*pinakuta danggu*), and ways to use the burden in accordance with the needs of life, and not damage the chain of ecosystems of living things in it; (7) Fence (*sirerun*), keep (*mabangat*), and protect (*malindong*) *tana* (land) Bati to realize the value and nature of life based on the meaning of the values ​​contained in the concepts of "Bati" and "Batti"[[5]](#footnote-5) (*mancia lamino dingavin*).

***Bati* People and *Tenggalaesu***

Why do *Bati* people have the idea to make *tanggalaesu*? Is the *tanggalaesu[[6]](#footnote-6)* the same as *tagalaya* which is generally known by people in the Maluku Islands? To understand this, it is necessary to explore the local knowledge possessed by each ethnic group, as well as the sub- ethnic groups that inhabit the Maluku Islands. The *Bati* tribe or *Bati* people who inhabit the rainforest area on the eastern part of Seram Island have wisdom through their way of life by creating *tanggalaesu,* an area to preserve local foods to face the difficult season *(pinakuta danggu)*. *Tanggalaesu* is local knowledge and it is a way of life for *Bati* people that is obtained from self-study, and can be further understood through the following discussion:

**The Story of *Tanggalaesu* when facing the Difficult Season *(Pinakuta Danggu)***

Bati *people* are ain man *(mancia atayesu)* who inhabit *Bati* on the eastern part of Seram Island. The residence of the people is called a village or land *(wanuwea)*. Generally it is located in a rainforest area. Local knowledge of *Bati* people to create a buffer zone for living necessities is located in the forest, and is called *tanggalaesu* can almost be said to be similar to the general understanding of the people in Maluku regarding *tagalaya*. Due to *tagalaya* has a function to store food ingredients which can generally be found in the environment of indigenous peoples in the Maluku Islands.

*Tanggalaesu* is different from *tagalaya*. *Tanggalaesu* is a special location that is intentionally prepared in certain forest areas to store food naturally, such as sweet potatoes, vegetables, fruits, wild animals, and so on. The area to store food ingredients naturally is usually treated well, protected, and only used when it is needed. *Tanggalaesu* of *Bati people* can be found in the wild nature. *Tanggalaesu* in the forest area, is owned by particular clan of the community or belonged to whole community in general *(wanuwea)*.

Each *tanggalaesu* found in forest areas is not exploited, nor managed by the community when nature is friendly. Natural conditions that are considered friendly take place during the dry season from September to December. Every year, on January and February, the wind blows very strongly. The transition season from the dry season to the rainforest takes place in March. The weather conditions in the Maluku region are generally unfriendly, because the transition that takes place during the dry season to the sea rainy season is surging due to very strong winds blowing throughout the day. In August, where there is a transition from the rainy season to the dry season which takes place every year, usually the natural conditions are friendly in the Maluku Islands. The weather conditions that often deteriorate at any time cause community activities in this region often experience obstacles. Within the *Bati* people residence area, this condition is often happens, hence their ancestors when inhabiting this area have created the *tanggalaesu* in anticipation of unfriendly conditions. *Tanggalaesu* has become a very important chain in the life of *Bati* people because it plays a role in fulfilling life's needs during the difficult season *(pinakuta danggu)*.

***Tanggalaesu* as a Base for Food Preservation**

The unfriendly natural phenomena are a real form of life pressure faced by *Bati* people throughout the year. These conditions that have often been experienced by *Bati* people since hundreds of years they inhabit the area of Eastern part of Seram Island are understood to be very heavy pressure. In facing this severe environmental pressures, a way of life is developed from *Bati* people that is to create *tanggalaesu*, and this requires self-awareness and groups as well as ways to organize it well so as to care and protect each other *(mabangat nai tua malindong)*. This is in line with Herbert Spencer (1864) when he included Darwin's thoughts about the survival of the fittes with the theory of population growth of Thomas Maltus (1798), and he found the keywords is *to organize*. It means in reality *Bati* people have the ability to organize themselves and groups, so that they can survive.

The residence area of *Bati* people is often experiences geographic isolation when natural conditions are not at all friendly. In addition, in this region there are also limited land and sea transportation facilities that can be utilized by the community to carry out crossing activities between regions and islands. The phenomenon of geography isolation due to unfriendly nature has long been faced by *Bati* people. Apart from that, the issue of *Bati* people is often phenomenal, because they are stigmatized by the outsiders as people who are lost or invisible to the eye.

The negative opinion of outsiders towards *Bati* people has lasted hundreds of years in the Maluku Islands. As a result of the strengthening of the issues, *Bati* people are truly helpless, because they are shunned by the people, even feared. The hereditary story of the mystique of *Bati* people in the Maluku Islands caused a sense of fear from most Maluku people when they mention the name of *Bati* people. Because in the view of the Maluku people, mentioning the name of *Bati* people is taboo or *pamali*.

The mystery of *Bati* people as an indigenous community is caused by different perceptions of most people in the Maluku Islands, in my opinion, it is due to they do not understand well and correctly about the concept of *Bati* people([[7]](#footnote-7). The life problems faced by *Bati* people in Maluku are very heavy, and are understood to be pressures that always confront them in their daily lives, but continue to strive to survive. This is also recognized by Suckhurghb (2008) in his analysis of the development of the truth of the survival of the fittes theory that has been recognized by various groups so that it continues to be cultivated for survival (so-called "unfittest").

In facing of the increasingly heavy life pressures sourced from the community, then nature is not friendly, so *Bati* people always try to develop their way of life so that the interaction with outsiders is unknown. This method by Pelupessy (2012) is called forgotten identity, which is understood as an attempt to hide identity in interacting. This method is considered wise, because it does not cause fear to other people, and *Bati* people can survive in every environment where they are belong, while in the area of their residence, they develop *tanggalaesu* as a basis for food preservation so that it can be used to fulfill their daily needs. The life wisdom of *Bati* people, can be said that when facing the environment, it turns out that the human adaptation process which has played a very important role in life with other humans, and society, and the environment in which they are located.

In dealing with unfriendly natural phenomena that are often experienced by *Bati* people, and has been going on for hundreds of years, since their ancestors inhabited the area of Eastern Seram Island, *tanggalaesu* became an important base in the supply of needed food. Various phenomena faced by *Bati* people caused their fate to be overlooked by various parties. The experience of *Bati* people's life like this provides a clear picture that, in facing the pressures of life arises wise ways of life so that humans can survive. The life of the *Bati* people in the rainforest area on the eastern part of Seram Island which has been lived for hundreds of years provides local knowledge to survive in their own way. In an analysis of survival strategy by Anurag Danda (2007) it was stated that dealing with the current situation in Sundarband which gave meaning to the struggle of humans to survive in swamp areas need wisdom. This kind of thing is also often faced by *Bati* people who at any time make access between islands where ocean currents as natural phenomena never end. For this reason, the things that *Bati* people needs to do as human being is adaptive ways with the intended world and requires wisdom so that they can survive.

Today, the area where Bati people is located has begun to open because around the beginning of 2009, access by road to the indigenous people of Bati is increasingly open. Bati people have access to outside of their area freely when the rainy season or other natural phenomena are not friendly because land and bridges have been made. The phenomena of geography isolation due to inhospitable nature, and the strengthening of stiqma (negative presumption) aimed at them as *ilang-ilang* (invisible) humans, have entrenched roots in the culture of turur in Maluku people who believe in myths and legends about *ilang-ilang* man (lost -done), fly-flying humans, and so on.

So far, the the *Bati* people have struggled to build them selves, their communities and their environment with their own abilities. But the wisdom of life as a human being and a community that can be interpreted as local wisdom from *Bati* people is very inherent in the aspects of custom and culture. The forest area where *tanggalaesu* is located has been at the heart of economic life for the people in order to have their children as the next generation of traditions, customs, and cultures do not disappear, and continue to survive. This process of inheriting knowledge and values needs to be carried out continuously, both for individuals and groups in order to create local food preservation.

Children have become a very important chain in the lives of *Bati* people, and have important values in life, because they are the next generation and supporters of the sacred customs and culture of *Esuriun Bati* people. The land or the area ,where the children growth and development, is truly fenced, and is well protected by *Bati* people. This fort without walls[[8]](#footnote-8), is very study and strong made by the *Bati* people are none other than so that they can survive (Pelupessy, 2013).

This expression of understanding is not excessive, but it is a reality that the names of *Bati* and *Batti* which have been sacred by indigenous peoples in the Maluku Islands have provided a positive value so that the environment of *Bati* people is still well preserved and protected. The land of *Bati* which is perceived as a living area makes outsiders can not free to enter the area, because they are afraid.

In this area, the land of *Bati,* children as the next generation have a free living space to continue to learn about ways of life that are wise according to local knowledge possessed by ancestors and passed on to future generations to be nurtured, cared for, and well protected *(mabangat nai tua malindong)* to keep growing and developing naturally. For example, *tangglaesu* is highly valued and respected, and is cared for and protected by them as the next generation of traditions, customs, and culture of *Bati* because it has a long-term survival value. The way for people to survive like this is also proposed by Ramadani Lubis et al (2019) that, *good children's education will produce changes in life. Besides that, a child should not be taught or supervised in fulfilling the family's economic needs, so that the child can be more focused in taking his.education. With this education, a child can compete in the world of structural work, so as to reduce poverty in the area of Paya Pasir Village.*

The way of life that is done by *Bati* people to their children like this is intentional, so that the survival of the generations, traditions, customs and culture can survive in their own territory. Although their residential areas often experience isolation due to the influence of unfriendly natural conditions for the climate factors and the rainy season so that climate conditions can change rapidly every time. Today climate factors that change rapidly is greatly affect the activities of human life, including *Bati* people. This reality of life shows that, the meaning of the survival of *Bati* people that they understand in their own way depends on their wisdom to maintain, care for, and protect the region of *tanggalaesu* as a very important and valuable source of life to realize long-term survival.

*Tanggalaesu* can be interpreted as the life wisdom of *Bati People* because it is related to the behavior of human life that is wise with the environment in which they are located, so the way of treatment is also different. The *Bati* people created *tanggalaesu* as a special area or a buffer for food found in the wild nature, which contained types of food such as sweet potatoes, vegetables, fruits, and also wild animals that are always needed for consumption, so the *tanggalaesu* area was only exploited by *Bati* people. The strategy carried out for exploiting the *tanggalaesu*([[9]](#footnote-9), which is according to needs. That is, as ordinary people, Bati *people* are able to think and act for long-term survival so that they can survive in a mutually agreed way. In this case *Bati* people have the ability to organize themselves and groups so that they can both survive when facing of external pressure.

The descendants of *Alifuru Bati* or *Bati* people who live in the territories *(etar and watas nakuasa)* on the eastern part of Seram Island are based on the *Esuriun Bati* people culture, and are interpreted as a whole of human ideas and works that are accustomed through learning, along with the results of their thinking and works (Koentjaraningrat, 1985). It means, *tangalaesu* as a provider of naturally food resources within the context of *Esuriun Bati* people culture, is the totality of ideas realized through work, and subsequently accustomed through learning, then socialized from one generation to the next so that the work has the benefit of survival.

*Bati* people do this because it is in the mind (ratio), and conscience as a source of sound goodness. The wisdom of life to nurture, care for, and protect the *tangalaesu* area as a potential for survival, is always honed through the learning process about a wise way of life. It is said that, *tanggalaesu* is part of the cultural content that exists among *Bati people* because they are human beings and the society is the creator of culture, and at the same time become a supporter of the sacred *Esuriun Bati* people culture. This culture is actualized through living behavior so that they can realize the attitude to protect and protect each other *(mabangat nai tua malindong)* for a long-term survival.

The way of life of the *Bati* people by creating *tanggalaesu* as a place to store food naturally, will have only been exploited if people face a difficult season. The difficult season *(pinakuta danggu)* can cause the lives of *Bati People* for days, even months, unable to get out of the eastern part of Seram Island to fulfill their needs. Natural conditions in this region when the arrival of the rainy season or summer or east season causes sea blows very strongly which causes the sea waves to become large. In the rainy season, floods often occur because large rivers such as river Bubi, Salas, Beles, Bolivar, Kola, Masiwang, Sesar and others experience flash floods so that people who inhabit this area cannot carry out their daily activities.

This area is often faced with very strong winds, large sea waters, thus causing the sea mobilization carried out by sea transportation such as boats *(wona)* unable to access outside part of the island, therefore this region is truly experiencing geographic isolation, due to natural phenomena. For the challenging conditions like this, creating *tanggalaesu* in the forest area is truly have a multi-function in fulfilling the needs, because in this area sago forests, yams, hunting animals, and so on are protected. In this area, if there is no difficult season, then the area is allowed to do natural recovery, because Bati people does not exploit the forest area. The natural conditions in this region when the rainy season arrives, are really unfriendly, so the people who inhabit the eastern part of Seram Island call it a difficult season, where food shortages can occur long enough.

The way the *Bati* people manage the *tanggalaesu* on the *Esuriun* land is not include customary prohibitions such as *sasi([[10]](#footnote-10),* as found in other indigenous communities in the Maluku.

Islands. In facing the *tanggalaesu* area, *Bati* people have enough individuals and groups to have high self-awareness about the existence of the area for survival. Since their ancestors inhabited *Bati*, it turned out that they had built an agreement through customary promises that had been confirmed through the *Esuriun Bati* people custom, so that the created *tanggalaesu* area had become part of their daily lives that were protected, preserved and respected.

Since in the customs of the *Bati* people an agreement has been made by the ancestors, then the event is only done once for eternity. This can be understood as a wise way of life, because it is done customarily, and this is understood by *Bati* people as something very sacred or *pamali* (taboo) to be done. This way of life is an inseparable part of the meaning of survival, according to the *Bati* people perspectives; the strings of cultural integration carried out through *Esuriun Bati* people custom are final. The long story of *Bati* people's life concerning the life or death or extinction of a generation, was truly realized jointly by them so that the strategy carried out through the story of *Bati* people descended from the forest and ains *(madudu atamae yeisa tua ukara)* in the past (Pelupessy, 2012) is a proof that they are ain man who inhabit *Batti* on the eastern part of Seram Island, Maluku.

The everyday activities of *Bati* people are full of life wisdom, and they continue to learn and preserve it so that future generations can survive. Everyday they carry out various life activities such as doing interaction, making gardens, gathering sago, collecting food from the forest, hunting animals, on *Esuriun* land in *etar* or the area belonging to the a particular clan, and on *watas nakuasa* (territory) belonging to the whole community. Since *Bati* people's ancestors placed *Batti* as a place to live based on religion[[11]](#footnote-11) *Alifuru Seram* or *Alifuru Bati* that "*Batti* people" as the ancestors who brought them all to this area according to the provisions or *tabago* never died (Pelupessy, 2012). Humans (*mancia*), forests (*esu*), and land (*tana*) are interpreted as property rights that must be protected, protected, and preserved properly in order to survive (Pelupessy, 2013).

For that the way of life for Bati people who still adhere to tradition, customs, and culture needs to be fostered so that life that is familiar with the environment remains sustainable. Based on the reality found through studies in Bati people it can be stated that; First, the way of survival of a society can develop if their lives are under pressure; Second, *tanggalaesu* has an identical meaning to *tagalaya*, because both have the same function to store food. But both have different forms. Both have been used for hundreds of years in indigenous communities in the Maluku Islands to fulfill their daily needs when facing a difficult season; Third, the difference between *tagalaya* and *tanggalaesu*, namely, *tagalaya* is a container containing dry food types, while tanggalaesu is a forest area that is protected and protected by Bati people with various types of plants, and wild animals to meet food needs in the face of a bad season (*pinakuta danggu*); Fourth, the new burden is exploited or exploited by Bati people or the Bati indigenous people to fulfill their needs when their area is truly experiencing isolation due to unfriendly natural factors and the long dry season (*pinakuta danggu*), and this is a way of life that is adapted between humans and the environment in order to survive long-term, and not *linyap* (disappear) or extinct in their own environment, and interpreted as a process of cultural adaptation.

**Keywords: Survival-*Tanggalaesu*- Food Security – Climate**

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1. Presented at the international Conference of Social Sciences and Education in Yogyakarta, Juli 23 - 26 2019 [↑](#footnote-ref-1)
2. Lecturer of Sociology Department at Social and Political Science Faculty and Postgraduate Program of Sociology, Pattimura University a nd the head of Sociology Laboratory at Social and Political Science Faculty [↑](#footnote-ref-2)
3. Joint gathering to build a village [↑](#footnote-ref-3)
4. Place or container for storing dry food ingredients. assago, fish and others to deal with the difficult or famine season [↑](#footnote-ref-4)
5. The meaning of "Bati People" is intended to be ordinary people who live in real life as residents of Seram Island in the Maluku Islands. Bati people are indigenous people who inhabit indigenous territories (*etar and Watas Nakuasa*) on the eastern part of Seram Island. People of Bati have traditions, customs, culture, language, systems of government, followers of religion, and others. The meaning of "Batti People" is the ancestor or *Tata Nusu Si*, who is believed to rule the universe, or the rulers of the universe and humans. [↑](#footnote-ref-5)
6. *Tanggalaesu (Tanggala=*debtor, *Esu*= forest) is a special forest area belonging to the clan and the country that is used to store natural food items such as sweet potatoes, vegetables, wild animals and so on to face the difficult season. This area was not exploited during the difficult season or famine season that took place in Bati land. [↑](#footnote-ref-6)
7. In the book entitled *Esurium Orang Bati* written by Pelupessy (2013) has explained about the concept of *Bati* people. These people is similar to Maluku People. *Bati* people are custom society, believer, have government system, and so on. The concept of *Bati* people is the ancestor ot *tata nusu si*. So the *Bati* people are the invisible creation *(ilang- ilang)*. Due to the outsider don’t understand the concept of *Bati* people their negative perception of *Batti* people [↑](#footnote-ref-7)
8. The name of the people of Bati and mount Batti man who have been sacred, and stiqma (negative assumption of outsiders on Bati people). Although stiqma is always associated with something negative, but in this context stiqma has a positive meaning because the area or territory of the Bati people is not easily accessible to outsiders freely. This reality is a manifestation of local wisdom in Bati people to protect and protect their territory from the invasion of outsiders [↑](#footnote-ref-8)
9. The food preservation area provided naturally in the forest that belongs to a clan, or community *(wanuya)* which called *tanggalasu* is so different with *tagalaya* that is generally used by the pople in Maluku to storage the foods in facing the difficult season [↑](#footnote-ref-9)
10. [↑](#footnote-ref-10)
11. In the tribal religion or custom religion in particular community on Seram island, that is the trust to *Upu Lanite, Kapua Upu Ila Kahuresy, Ina Puhun Ama Lahatale, Upu Kuahataan, Tata Nusu Si,* and other name that mean The Almighty the creator of the universe and the human. Based on cosmology *Alifuru Seram.* [↑](#footnote-ref-11)