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Life of Indigenous Communities During the COVID-19 Pandemic

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Abstract

The existence of indigenous peoples is often forgotten in development planning. Their position and existence are even threatened by the development itself, especially the work of those who have natural resources or other potential, so that not a few indigenous peoples then have to confront the government. The condition of Buru Regency, where there are still many indigenous communities, in its development is enough to provide space for them to continue to exist and develop themselves in socio-economic life. However, in reality, not everything that has been done can cover the existing communities, so some of them still have to survive under specific conditions. This study seeks to identify their empowerment in daily life during the Covid-19 pandemic. The approach used in this study is qualitative. The number of informants to be interviewed is 45, taken purposively, considering that the respondents are considered parties involved in achieving the research objectives. The findings show that the COVID-19 pandemic has changed indigenous people whose lives are closely related to tradition and who face difficult times fulfilling their livelihoods. Their habits have not fully become a means of fulfilling the necessities of life. Their economic condition, which is very dependent on nature, becomes even more complicated when the government implements various restrictions to control the spread of the virus. There should be a government effort to rehabilitate production patterns in contact with technology. This action is intended to reduce dependence on nature and has more proportional gender relations so that the fulfillment of life has better potential for sustainability.

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Introduction

Within the context of Indonesia, traditional communities cannot exist without indigenous peoples as an integral component. Defining indigenous peoples is not an easy task, especially if the definition needs to be accepted by all indigenous peoples with a population of between 50 and 70 million people, consisting of 782 groups (ethnic and sub-ethnic) and a population of between 50 and 70 million people. Defining indigenous peoples is not an easy task. Especially when the definition needs to be accepted by all indigenous peoples (Pradina, Marwanti, and Sundayani, 2022). ILO Convention 169 of 1989 is the source for the definition of indigenous peoples used internationally (Larsen and Gilbert, 2020). However, the Network for Defense of the Rights of Indigenous Peoples in Indonesia was the organization that first proclaimed this concept in 1993 (Risky Surya Pratama, Ayu Lestari and Intan Katari, 2022).

The Alliance of Indigenous Peoples of the Archipelago is credited with having developed the definition of "indigenous peoples" that is most frequently used today. Indigenous peoples live based on ancestral origins from generation to generation within a particular geographical area, which has sovereignty over land and natural resources, has distinctive socio-cultural values, and preserves the environment, according to this definition of indigenous peoples. Their lives follow their culture's laws and institutions (Indrawardana, 2013). According to Arman Anwar, the author of one of the studies relating to the history of Buru Island, the Alifuru tribe is an ethnic group that is the predecessor of the original people of Buru Island. This information was found in one of the studies. One of the studies that pertain to the history of Buru Island contains a statement to this effect. This particular ethnic group was developed via the combined efforts of people of the Caucasoid, Mongoloid, and Papuan races (Alting, 2011).

In the past, the indigenous people of Buru Island lived in deep forests and relied on sago as their primary source of nutrition. Sago was a plant that they harvested from the forest (Mustaqim and Astuti, 2019). Other crops that locals process include tubers like cassava, taro, and sweet potato and other staples like corn, beans, and upland rice. They not only harvest sago but also plant crops in order to provide for their day-to-day requirements. Because their access to formal education was restricted at the time, most of the knowledge and experience they possessed came through their interactions with the natural world (Pujolar *et al.*, 2022). Their lives at that time appeared to be similar to the lives of indigenous people in that they engaged in activities such as shifting agricultural activities (fields), hunting, and collecting fruit and food from the forest, with the primary goal of sustaining themselves economically.

Indigenous peoples, who had previously maintained a normal way of life by cultivating agricultural land as a source of income for their households, have had their ability to survive adversely impacted as a result of the COVID-19 pandemic condition, which has spread throughout all communities in Buru Regency. The selling of their agricultural products is severely hampered by the restrictions placed on their mobility and the fall in economic activity. Large-scale social Restrictions, sometimes known by the initials PSBB, and social distancing have aspects related to social and emotional relations. The two policies discourage people from having physical relationships with one another and require that

individuals steer clear of having non-physical relationships with other people. This condition will undoubtedly affect economic circulation, which is an area that is particularly vulnerable to the achievement of a living.

Many prior research results have indicated that indigenous peoples cannot deal with the pandemic condition caused by COVID-19 and use various adaptive tactics to break free from their limited sources of subsistence. There is a trend toward a decrease in selling power as a result of a decrease in purchasing power (Qowaid *et al.*, 2020; Sarip, Syarifudin and Muaz, 2020), limited mobility that has an impact on the marketing of agricultural products (Adinugroho *et al.* 2020; Rosiadi *et al.* 2021), difficulties in fulfilling household income households, and climate change that affect agricultural production during the COVID-19 pandemic (Maulana and Nubatonis, 2020; Sadiyah, 2021).

In order to gain an understanding of the economic behavior of indigenous peoples on a family level, the concept of a "livelihood" as a unit analysis is utilized. According to White, the home is the basic unit of analysis because the household is the basic unit of production, reproduction, consumption, ceremonial, and political interaction. Specifically, the household is the basic unit of production, reproduction, and consumption (Ellis, 2000). This follows Chayanov's assertion that the beginning point for comprehending the economic behavior of farmers is to view the farmer's household as both a production unit and a consumption unit. This is the starting point for comprehending the economic behavior of farmers (Chayanov, 1991; Edelman, 2015).

Methods

The study was carried out in Wamanboli Village, Wasi, and Lele Village, Buru Regency communities. With specific goals in mind, we select the site for the research (deliberately). Compared to the other villages in the Buru Regency, the percentage of the total number of indigenous people's households in the three villages chosen for the study was much higher than in the other villages. The number of people deemed to be connected parties to accomplish the research objectives is believed to be 45, and this number of people will be purposefully considered while selecting the informants who will be interviewed.

The people who provided this information are members of the indigenous population of Wamanboli village. Data for this study came from primary and secondary sources, and data collection methods included observation, interviews, questionnaires, and analyses of literature and other types of documents. During the interview phase of the study project, the researcher spoke with relevant parties at length and distributed questionnaires to informants based on their socio-economic circumstances. Internet research and literature studies that use government documents and archives pertaining to indigenous peoples' empowerment policies in the Buru Regency are both methods that the researchers use to look for additional information relevant to the situation of the indigenous peoples who live in the Buru Regency.

In qualitative research, the sample of data sources was selected purposefully following the focus and objectives of the study, and priority was given to the emic perspective. This means that the research was concerned with the informants' views, specifically how they view and interpret the world from their point of view (Kusmarni, 2012; Rijali, 2019).

This research uses data-gathering methods, as well as methods that rely on observation and in-depth interviews, to obtain objective data and investigate the repercussions brought on by the urbanization process and land diversification.

The method of analysis applied to this study was qualitative data analysis, which adhered to the notion presented by Miles, Huberman, and Spradley. According to Miles and Huberman (Miles and Huberman, 1994), activities in qualitative data analysis were carried out interactively and constantly occurred at each research stage until it was done and the data was saturated. This was indicated by Miles and Huberman in their work (Williams, 2021). In data analysis, the activities of data reduction (data reduction), data presentation (data display), and drawing conclusions or verifying those conclusions (conclusion drawing/verification) are performed.

Theoretical Framework

Simon Kuznets proposed three different meanings for the term "underdevelopment." The first of these meanings is that the term can mean a failure to fully utilize the productive potential by using the existing level of technical knowledge or a failure that originates from the resistance of social institutions. Second, it may indicate a decline in economic performance when measured against some of the world's most advanced economies at the time. Third, it can refer to economic deprivation, which is an inability to offer a standard of living and goods sufficient to fulfill the needs of the majority of the population.

In his work titled "The Cruel Chice," an ethicist by the name of Denis Goulet underlines the impact of underdevelopment on the human condition by looking at how underdevelopment can have an effect on human life. According to Goulet, a common feeling in underdevelopment is a feeling of helplessness, either individually or in groups, when confronted with illness or death, confusion, and ignorance when people stammer and grope to understand change and surrender their fate to other human beings whose decisions are made. Uncertainty about what will occur, helplessness in the face of starvation, and the occurrence of natural disasters. On the other hand, repositioning men and women in terms of division of labor is also a cause of underdevelopment. The dominance of males over women is the driving force behind poverty, and this is a consequence of the repositioning of men and women in terms of the division of labor.

According to the idea of nurture, the distinctions between women and men are mostly the outcome of socio-cultural construction, which in turn results in different roles and responsibilities. Because of these distinctions, women are almost always overlooked and forgotten when it comes to the responsibilities they play and the contributions they make in family life, society, the nation, and the state. People interested in fighting for the equality of women and men were the pioneers of the fight for equality. These people are referred to as feminists, and they were the ones who were inclined to pursue "equality," which was previously defined as absolute equality (Jasruddin and Quraisy, 2017).

The theory of nature states that the disparities between women and men are natural, which means that these inequalities are fixed and cannot be altered in any way. The biological distinction between the two types provides both a clue and an implication that the job responsibilities of each are distinct. Humans, including women and men, have distinct personalities due to their diverse roles in society. There is a division of labor in social life, as well as in the life of a family because two

captains cannot control a ship at the same time. Talcott Parsons and Bales contend that a family is a social unit consisting of a husband and wife who take on distinct tasks to complement and assist one another (Coleman, 1986). Harmony in daily life can only be achieved if there is harmony in the distribution of roles and responsibilities between men and women, and this must begin at an early age with how education and parenting are handled within the family (Jasruddin and Quraisy, 2017).

Discussion

Time and Labor

Generally, the native people living on Buru Island engage in traditional farming, cultivating sweet potatoes and beans (Reuter, 2006). In addition to that, they continue to cultivate perennial plants like cacao, eucalyptus, and coconuts. The planted area has 18,000 hectares and employs around 1152 people, including approximately 42 percent of female employees who tend to the plants. Variations in labor largely rely on seasonal changes (Nendissa, Olviana, and Kapioru, 2020). During the dry season, the increase in labor can reach 32 percent, while during the rainy season, the decrease in labor can reach 24 percent. Compared to the total number of farmers in Buru Regency, the percentage of indigenous people employed in agricultural regions is 8.6 percent (Sopamena and Pattiselanno, 2020).

Traditional tools such as hoes and machetes (otherwise known as cutting tools) are still used in the work process that goes into the production of agricultural products. This process includes the preparation of the ground, planting, maintenance, and harvesting. These labor tasks are carried out in the forest and/or near plantations, ranging from one hundred to one hundred twenty days for each harvest (Doran *et al.*, 2021). When it comes to processing land, working hours are broken up according to the various tasks that must be completed. Dryland accounts for a total of 86.80% of the agricultural land that is located within the territory of indigenous peoples. Their agricultural labor solely supports around 83 percent of farming households. The number of working hours is increased to eight hours per day for those in charge of planting, caring for, and harvesting the crops. Working hours are divided based on working groups (Ernawati, Syaufina and Hariyadi, 2022). The workforce in one production process consists of a nuclear family, separated into two members: the male labor in the planting and harvesting processes. At the same time, the women are responsible for managing and participating in harvesting activities.

Harold Koontz assigns departments in his company according to the pattern of division of labor, which is based on the number of people, the amount of time, the business functions, the markets, and the necessary processes or procedures (Koontz, 1963). The work that farmers do is divided into departments, and within those departments are subgroups accountable for the many tasks that need to be completed. Nature and nurture are two human behavior ideas that can describe how individuals behave in groups. These theories can be used to explain how people behave individually as well. It has been established what men's and women's natural and biologically predetermined roles are, as evidenced by theories such as the natural perspective (Harrington *et al.*, 2015). The disparities brought about by the notion of nature lead to the differences that distinguish masculine and feminine characteristics. On the other hand, the observation made

by nurture theory is that there are differences between masculine and feminine characteristics, that these differences are not caused by biological factors but rather by social and cultural factors, and that these differences do not occur predictably as natural theory claims they do (Saul Mcleod, 2017). Local traditions passed down from generation to generation have been the building blocks upon which the position of the division of indigenous peoples on Buru Island has been established.

The pattern of relations between indigenous peoples on Buru Island, which is still attempting to uphold its original cultural values, significantly influences the gender relations that exist between men and women in community life. This is because Buru Island is home to indigenous peoples who are still attempting to uphold their original cultural values. The pattern of gender relations or relations, for example, in the gender relations formed in the work environment, can be seen from the rights granted and the giving of positions, status, and roles to women and men. Additionally, the pattern can be seen in the gender relations formed in other settings, such as the family. They are in charge of the production process since women perform most of the chores from the time the plants start to grow until harvest. This employment begins when the plants are young and continues until they are harvested.

This issue is still deeply ingrained in the daily lives of the indigenous people who reside on Buru Island, as the culture prioritizes men taking the lead and deciding everything. This cultural norm affects the way time and work are distributed. It is possible to refer to this culture as a patriarchal culture. The patriarchal culture is still present in their lives, not just in the private world of their households but also in the public sphere. People's concepts of traditional values, karma, and topics that can be characterized as mythical values are some of the variables that play a significant role in patriarchal cultures. Patriarchal cultures also tend to have a heavy emphasis on male leadership. The patriarchal system places male and female beings in compartments completely separate from one another and keeps them there. The meaning of a woman's identity, as seen through the lens of a man, is one factor that contributes to the perpetuation of this compartmentalization. Men are the ones who define women socially, and they do so for their own gain.

Dependence on Livelihood and Obedience to Tradition

The indigenous people who reside on Buru Island feel they coexist with nature in the activities that support their way of life. The oral transmission of knowledge is the only means through which the management of natural resources is passed down from one generation to the next. Obedience to life in the natural world creates a perspective of the cosmos as an inspiration that gives birth to a holistic idea and the concept of totality in managing resources and their relationships with other living beings. That entails a comprehensive idea encompassing living spaces such as mountains, beaches, and seas, which are difficult to distinguish and may even be inseparable. This way of thinking about life has the potential to conserve the environment in such a way that it does not contribute to climate change.

The household livelihoods of those affected are inevitably impacted whenever there are unpredictable swings in natural conditions. Indigenous inhabitants on Buru Island have been compelled to nurture their investments in long-lived crops with early harvesting patterns because of the challenges associated with cultivating short-term crops. As a result, they are extremely susceptible to crop damage and yield quality issues. Because of the pandemic, people's purchasing power has

dropped by as much as 70 percent in some areas, making it very difficult for the local market to accept the marketing circulation of short-lived plant output during this time (Goma, 2021). The precarious nature of those individuals' means of subsistence, who already have few sources of income for their households, is made even more precarious by this predicament.

It will be difficult for households to maintain their standard of living if they are subjected to the shock and stress caused by climate change, which produces crop failure, declining prices, or insufficient land resources. Because of this scenario, there will be a proliferation of responses and attempts to adjust to the crisis (El Kassas, Abdelkader, and Medhat, 2020). Coping and adapting are two fundamental processes involving individual or household reactions in responding to any crisis. These processes require individual or household responses. According to Devereux's theory, when households face a crisis in their income and ability to obtain food for consumption, they will take preventative measures in one of two ways. The first method is to ensure that they continue to have access to food for consumption. In order to accomplish this, one must both buy food and accept food from other parties without paying for it. Second, modifying the food that is consumed, specifically by (1) lowering the quantity and quality of food, (2) expanding the variety of food sources, and (3) lowering the number of members of the household to lower the amount of consumption that needs to be provided (Devereux, Béné and Hoddinott, 2020).

During the COVID-19 pandemic, if they are unable to make a living or are delayed in doing so due to the production of agricultural products that are dependent on nature and supported by technological limitations, it becomes increasingly difficult for them to continue surviving, even though farming is the only skill they have that can bring in enough money to support their household. This understanding is, of course, the result of their very firm belief in the concept of mountains and water. This belief gives rise to an orderly perspective on life, passed down from one generation to the next. However, the current state of the COVID-19 pandemic has presented different facts.

It would indicate that the original people of Buru Island had some level of expertise in managing natural resources as a source of food for life, based on the pattern of fields or land that has been left fallow for long periods (long fallow agriculture). The indigenous people's diet demonstrates that they do not face a significant lack of food resources. The diet typically consists of foods that are high in carbohydrates (such as sago, tubers, and cassava) and foods that are high in protein (such as village chicken, goat lakor, kisar lamb, moa buffalo, wild boar, kusu, deer, shrimp, eel, and fish), and foods that contain a variety of additional vitamins (fruit and vegetables). Now that they have coping, coping refers to livelihood methods to deal with the current crisis as their response to long-term changes related to resources. In addition, coping refers to the fact that they have already done coping.

We can comprehend how people's behavior patterns can be altered when their subsistence means depend on natural processes. Traditional economic pillars of indigenous peoples, which are considered to be relatively strong, as well as the customary kinship system, are still maintained despite their orientation being narrowed in the cosmological world that they have built to deal with dialectic during the COVID-19 pandemic. This is because indigenous peoples have built their cosmological world to deal with dialectics during this time. In this manner, there is a reflection on the regularity of life, which is regarded as capable of assuring them to work and burn their energy for the sake of a vital life with the universe.

In this way, there is a connection between the cosmos and the regularity of life.

Conclusion

Dependence on nature causes people to adapt to survive by adjusting work time and the division of labor that involves family members. The division of labor is not completely gender-based, which causes women to have a role in the care and production process. The basic factor of dependence is the community's adherence to traditions that have not been able to accept technology as an instrument in helping human efforts to manage natural resources to meet their livelihood needs.

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