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Isolation: The Root Cause of Indigenous Poverty in Lumoli Village

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Abstract: This scientific work highlighted that the indigenous peoples who have long lived in the isolated hinterlands have become the main pillar of poverty in their remote community. The Millennium Development Goals established a 50% target decrease of poverty for each country who agreed, which Indonesia could not achieve despite the various policies, programs, and actions to reduce poverty. The data covered Lumoli as an integral part of Indonesia. This study aimed to describe long-term isolation as the main cause of poverty in Lumoli. A qualitative case study was used to collect the data, and in-depth interviews were conducted with several important participants. The study findings revealed that long-term isolation is the root cause of community poverty in Lumoli.

Keywords: poverty, alienation, government service.

孤立：鲁莫里村原住民贫困的根源

摘要：这项科学工作强调，长期居住在偏远腹地的土著人民已成为其偏远社区贫困的主要支柱。千年发展目标为每个同意的国家设定了减少 50% 的贫困目标，尽管印度尼西亚有各种减少贫困的政策、计划和行动，但仍无法实现这一目标。数据涵盖了卢莫利作为印度尼西亚不可分割的一部分。本研究旨在将长期孤立描述为卢莫利贫困的主要原因。使用定性案例研究来收集数据，并对几位重要参与者进行了深入访谈。研究结果显示，长期与世隔绝是卢莫利社区贫困的根本原因。

关键词：贫穷、异化、政府服务。

1. Introduction

The 2015 United Nations Millennium Development Goals (MDGs) were accepted by 189 heads of state to increase community welfare and reduce poverty [1]. This declaration contained the commitments of each country and the international community to achieve eight objectives to aid impoverished people [2]. The first commitment described reducing poverty and hunger [3]. This objective has three big targets: to halve the parts of the population who make less than \$1 every day and who suffer from hunger between 1990 and 2015 [4]. Many developing countries have succeeded in reducing poverty, such as India [5], but many are still faced with poverty: one billion people were still destitute in 2015, so the target could not be achieved. Poverty in India was at 47.8% in 1990, and 12.9% in 2011/12, while the target portion was 23.9% in 2015, and there were 40% malnourished children in 2005/06 and 26% in 2015 [6].

At the onset of the Millennium Declaration in 2000, there were 38.7 million (19.14%) poor people in Indonesia due to the 1997 Asian financial crisis. Before the financial crisis in 1996, 17.47 million Indonesians were living in poverty [7], which increased to 27.73 million (10.96%) in September 2014 and 28.51 million (11.13%) in 2015 before decreasing to 27.76 million (10.70%) and 26.58 million (10.12%) in September 2016 and 2017, respectively [8]. Based on the data, even outside the financial crisis, Indonesia did not meet the 50% reduction target mandated by the MDGs [9]: if the target was 50% outside the crisis, 6% of Indonesians lived in poverty; if it was calculated considering the crisis situation, the proportion in poverty was 9.57%.

In Maluku province, 3.25 million people were in poverty in March 2017. This downward trend from 3.32 million people in September 2016 continued to 3.2 million in September 2017. The poverty data in

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Indonesia and Maluku also included the data from Lumoli. In 2013, there were 191 poor families in Lumoli: 177 families (94.3%) were categorized as poor, and 3 (1.6%) were categorized as very poor; in other words, 94.3% lived below the poverty line. In 2015, 189 (94.03%) of 201 families lived below the poverty line. Based on these data, there was a 0.27% decrease in poverty in Lumoli. In December 2017, 189 (92.65%) of 214 families lived in poverty, which was a decrease of 1.38% from 2015.

The economic growth in Indonesia, which has ranged around 5-7% annually for more than a decade, has not been able to reduce poverty. World Economic Outlook (WEO) data shows that Indonesia is ranked 38th out of 179 countries [10], which is not disappointing; the growth did not have a significant impact on reducing poverty in Indonesia.

The poverty data present an extraordinary or peculiar case because they contradict the geography of Indonesia, particularly in Lumoli village. The village has a fertile landscape, with many clumps of sago and standing, ripe sago palms, and many other natural resources [11]. Long-term isolation as the main source of poverty causes other issues, such as inadequate levels of education and skills in managing natural resources, limited access to advanced technology, the inability to build networks despite their cultural values, and various other concerns [12, 36, 37].

The history of Lumoli community showed that in their early stages, their ancestors lived at the center of the Nunusaku empire in the interior of Seram Island. Many indigenous peoples in Maluku explained that their ancestors were from the kingdom of Nunusaku. Because of the internal conflict that resulted in the rupture of the kingdom, each group tried to find a safe place. Lumoli ancestors chose a place called Eslatup, with very simple circumstances. After about 5 (five) years living in Eslatup, they moved back to Liunama, named as 'the original village', because in this place the Lumoli ancestors lived for a long time. Here they began to build a system of government that became established, known as the Kingdom of Nunusaku [13]. In Liunama, the Lumoli lived with the Rumahsoal, the Morekau, the Kamal, the Neniari, and the Nuruwe people. From Liunama, they moved to Papela, then to Tanake from 1875 to 1896, then moved to Kawa. From Kawa, they moved to Kwasulatal, then moved again to Ayepui Ului in 1950 and lived there until 1953. They then moved to Aileobula until 1956. From Aileobula, they moved to Ai Inauei, which also was called Soat. Because of war between the Republic of South Maluku Army and the Indonesian army, they were deployed by the Indonesian National Army into the territory of Piru until 1957, and moved to the Sabalua region until 1959. From Sabalua, they moved to Porolue/Porolwei until 1961. Then in 1963, they moved to Lumbuin, the current Land of Lumoli. Thus, they stayed in as many as places, many for long periods of time in isolation,

and lived in others for a short time, within two years. Their migration from one place to another was a result of wars between groups resulting from the anger and resentment within the Nunusaku empire, and also because of community welfare.

The journey of their lives, moving from place to place, influenced their characters and thinking abilities. For a long time, they did not think to build a settlement, as they were so accustomed to moving from one place to the next. Although they had settled in 1963 in their current settlement area, they did not have access that could link them to the people of other lands, as well as to other towns of the subdistrict, other districts, or even to a city. The journey and long isolation became the root cause of indigenous poverty of the Lumoli. Based on the description above, the study was conducted with the aim of explaining this long period of isolation as the main root cause of community poverty in Lumoli Village.

2. Methods

2.1. Types of Research

In this study, qualitative research was used to conduct the study, as a case study under qualitative approach. Qualitative study is the study about comprehending social problems and life based on reality, holistic, complex, and specified. This design is applied to deeply explore the phenomenon in the community by observing, hearing, thinking, feeling, and being involved in the community. The qualitative method can be used to find out and comprehend the phenomena that can't be known to have any new perspectives from the phenomenon [14]. The main objective of qualitative study is understanding phenomena or social symptoms by focusing on the complete pictures of those phenomena with the expectation that a new theory will be adopted as the result of conducting this study [15].

2.2. Setting and Participants of the Study

The study was conducted at Lumily village of West Seram District, Maluku Province. The settings included the office of West Seram district, Sub-district West Seram, the Piru Market place located to Ety village, Ambon city, particularly in the Governor office. The main informants/participants were selected by composing technique. The first main informant, namely Frans Matita, born in 1934, had ever worked as the King of Lumoli Village from 1995 to 2015 (20 years). The second was Edy Lumapuy as the landowner of Lumoli village, the third was Alexander as the member of Saniri village, fourth was Yonathan Makaluy as the former and the secretary of Saniri village, and the last was Mrs. Dely Sasake/Matita as the female leader and church administrator (Member of the Protestant Church Council of Maluku).

2.3. Techniques of Collecting Data

Design and Methods explained that three main instruments could be used to collect the data in the qualitative study: in-depth interview, participant observation, and review related documents [16]. The following paragraphs described the techniques of collecting data in this study [35].

2.3.1. In-Depth Interview

In-depth interview is an instrument to collect data or recheck information gained previously. This technique can be practiced as structured, unstructured and face-to-face in-depth interview or by phone [17]. Using this instrument, the researcher can deeply explore the answers provided by informants based not only on their knowledge but also from their experience. There are three kinds of interviews, namely structured, semi structured, and unstructured [18].

This study used structured interviews designed based on guided questions for interviews between researchers and informants. Some guided questions were provided to brainstorm the main informants to continue to explain for the given questions arranged systematically. A similar procedure was also performed for random informants from the public community, by considering any situation, so that the researcher applied a semi structured interview based on the guided questions, but it was done freely and openly to support any data gained from the main informants.

2.3.2. Observation

Observations were undertaken to collect data in qualitative design, such as participant observation and unstructured observation [19]. There are three kinds of observation, namely, (1) participant observation consisting of passive observation, moderate observation, active observation, and complete observation, (2) straightforward and distinguished observation, and (3) unstructured observation.

This study adopted the three kinds of observation from Sugiono's theory. The participant observation could be done through some activities such as field study at Lumoli village, field study at district and sub district office, field study to check food and other prices at the market as well as of the products produced by Lumoli community, observation of the courage of women who worked together called Masohi, visit to the garden to observe the farmers working there, visit to Telpipi waterfall to see the beautiful scenery there, meeting with the damar collector who had finished their work, and so on. For testing the interview content that the main informants had explained, all the data were valid with the result of observation.

2.3.3. Documentation Study

Documents can be formed into the history notes from the past, and it was formed of pictures, writings, or other monumental creative products from someone

[20]. Therefore, documentation is one of the collecting methods in the qualitative approach that can be done by studying or analyzing the documents made by the subjects/participants or other people about the object.

Two kinds of documents can be used: a) personal documentation consisted of diary, personal letter, and otobiography, and b) official documents covering internal and external documents. In this study, some related documents were analyzed to find the real data on reducing poverty in Lumoli village.

2.4. Data Analysis Technique

Data analysis was the forming of a substantive theory of conducted study. It was the ways to find out the data, systematically arrange the data gained from the interview, field notes, documentation, to organize the data based on its category, present them into units/themes, synthesize, arrange them into a pattern, chose which one was important and should be studied deeply, make a conclusion to be understood by the researcher and other people. The data analysis in the qualitative study was inductive, which meant that the analysis was based on the study's findings and would be developed into a proposition [21].

3. Findings and Discussion

Poverty, as one of the social issues, has different qualifications from other social issues [22]. It can be seen that poverty is experienced by many people around the world, and as a result, it has complex impacts [23]. Therefore, to reduce poverty, its causes should be figured out even though it is complex to have the appropriate answers to overcome it. In the Lumoli context, before conducting the study to determine models and strategies in reducing poverty in this community, the pilot study had already been done to determine factors that influenced the poverty in this community even though it is rich with natural resources. The pilot study found that the Lumoli community has low education levels and skills, so that they could not manage their natural resources. They have limited technology literacy for their needs and fewer facilities from the local government to support their daily lives. Otherwise, all those causes are the further causes from the main cause, because they stayed for a long time in the isolation areas. Besides that, the government was less to give services for developing their village, and as a result, they could not go out of the poverty circle.

In line with the condition above, World Bank declared the basic causes of poverty: 1) fail to be the owner of land or modal, 2) limitation of available facilities and basic life needs, 3) development policies that bias for city and sector, 4) there was a differentiate chance among community member and unsupported system, 5) there was a difference between human resource and economic sector (traditional versus modern economic), 6) the lowest of productivity and

forming modal in community, 7) life tradition that was connected with one's ability in managing natural resource and environment, 8) no one good governance, 9) exploitation in managing natural resource and it was not based on the environment [24].

3.1. Poverty as a Result of the Long Isolation

Poverty has a different characteristic in every village [25]. As it happened at Meksiko, isolation was reported as one of the causes of poverty [26]. Otherwise, the poverty of the village community can happen as a result of the wrong policies of the government, as it happened in the village community at Jamaika [27]. Based on those previous studies, it can be known that the solution to overcome the poverty in a community village included the community in isolation areas, which seemed different among others.

Through social Ministry Affairs in overcoming the strategy of isolated communities, the Indonesian government no longer used the term of isolated communities, but the term was the indigenous peoples. However, it was only a terminology change as its handling strategies, programs, and activities remained the same [28]. The Lumoli Land Society is currently no longer classified as an isolated society or a remote community. Still, they have experienced a long alienation and were identified as an isolated community. They were still classified as isolated groups of people who had never received Government aid as the other isolated communities did until 1983. Therefore, YM explained: *"In 1983, we, at Lumoli, were called as an isolated community by the Central Maluku District Social, but the assistance provided to us was only formed in one group work of 10 people, one sago scar, one bicycle, and one stall, and it contained rice and kerosene cans for sell, soap, and sugar, but there was no continuation of aid so that the business did not work anymore."*

Seram Island is in the Eastern Indonesian archipelago, strategically located on an important migration path heading east towards Australia.

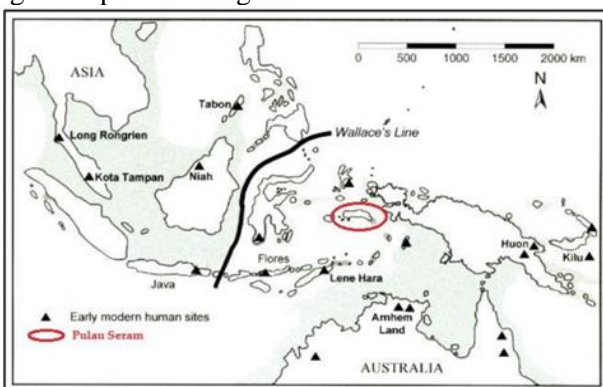


Fig. 1 Map of prehistoric sites in the context of early human migration in mainland Asia-Oceania [29]

The history of the people of Seram Island was obtained through two sources: (1) an unpublished textbook written by Edo Makaruku (former lecturer,

Faculty of Teacher Training and Education, Pattimura University) submitted by the Lumoli Land Secretary, and (2) a 2012 thesis written by Novadyette Mailoa for the Pattimura University Postgraduate Program. These sources indicate that the Lumoli people have been in their village since 1963. Previously, they were a nomadic group that moved from one place to another to find food. They lived primarily in the jungle, which was a part of their land. As a long-time nomadic group, they were not attuned to competing with other settled communities in the name of "progress."

The historical record shows that in earlier times, the ancestors of the Lumoli people lived in the Nunusaku Kingdom in the central part of Seram Island. Many indigenous people of Maluku tell how their ancestors came from the Nunusaku Kingdom. However, when internal conflicts caused social breakdown, groups living in the kingdom began to disperse in search for safer places to live.

The Lumoli community was one of these groups. Upon first leaving Nunusaku lands, the Lumoli people migrated to a place called Eslatup, which was very undeveloped, where they remained for about five years. In 1864, they moved to Liumana, also known as the "Old village" or "origin village." There the Lumoli people lived with the Rumahsoal, Morekau, Kamal, Neniari, and Nuruwae communities and established a government similar to that of the Nunusaku Kingdom.

However, in 1875 the Lumoli people first migrated from Liunama to Papela, then continued to Tanake where they remained until 1896 before moving again to Kawa. After reaching Kawa they continued their journey to Kwasulatal, then to Ayepui Ulai where they stayed for three years. In 1953 the Lumoli people moved to Aileobula where they remained until 1956. From Aileobula they journeyed to Ai Inauei, also known as Soat. At the end of the war between Republic of South Maluku and Indonesia, the National Indonesian Army took the Lumoli people to settle on Piru land. They stayed there until 1957 before moving to Sabalua where they stayed until 1959. From Sabalua, in 1961, the Lumoli people settled in Porolue/Porolwei, and in 1963, they moved to Lumbuin, which is where they are now settled.

The many journeys of the Lumoli people took them to 14 different geographical locations. They never stayed in any one area for very long; indeed, they stayed in one place for only two years. As was explained above, the Lumoli people were nomadic and constantly on the move. This was not only in search of food but also because of wars and internal strife in the central part of the Nunusaku Kingdom. This pushed them to seek greater security in other areas so their community could find food and thrive in peace.

These long journeys impacted their characters and perceptions. For many decades, frequently moving from place to place, their minds were not focused on building a permanent village but on finding security

and food. However, while they have lived in their current village since 1963, they haven't been able to connect with other communities, districts, subdistricts, cities or provinces.

Frans Matital was born in 1934 and was the King of the Lumoli community between 1995–2015. He explained: *“When we first settled in the country, there was no road that could be used for access to other areas such as the land of Eti, Morekau land and other lands. With the expansion of the Central Maluku district into the Seram Barat district, the city of Piru become the district capital. Until the 1980s people still used the path in the middle of the forest to travel. So when people brought food or other material on the way through the forest, often such items were stuck with grass or tree branches. In 2009, using a tractor, the government opened that forest road. Then, in 2014, the road was paved. Even today there are still bridges made of coconut tree trunks instead of more permanent structures.. Thus, only motorcycles and small four-wheeled cars can be used as transport between Piru and surrounding areas.”*

3.2. Low Level of Education and Skill

The results showed that the people of Lumoli village still had a low level of education and skill, based on the total population of 1023 in 2017. The data indicate that those who have not attended school and are educated up to the primary level occupy the largest position of 57.87% (rounding up) of the population. Those with junior high school / unfinished high school education level 22.87% (rounding down), and those with a high school education or unfinished college are 17.50% (rounding up), and those who completed undergraduate education are only 02.05 % (rounding down), as several low levels of education and community skills.

Although there are 21 scholars, but not from the type of education that can directly practice the knowledge they possess to manage the rich local potentials to release them from the bondage of poverty, because the degree is mostly a bachelor's one gained through equality education, as well as those who have not obtained employment with scholarship, are not in government or political positions to determine a policy that can help solve the poverty problems experienced. EL explained the low level of community education: *“Currently, Lumoli society has a low level of education because people are always moving from one place to another in the past few decades, so they do not have the knowledge or concept to build a school. Also, we have not considered the importance of school, because for us at that time, the man was able to garden, cultivate sago, take resin (gum rosin), which was enough. By the time we had settled in this country, no schools had been built. A few years later, the Maluku Protestant Church built a primary school and, to study at a junior high school, one had to walk to the town of Piru on foot*

so far. Until the 1990s, if anyone wants to continue the school to junior high and high school, they must have a family in Piru town that can accommodate children for school. Later, after the road was built, almost all the children who graduated elementary school continued to junior high.”

In addition, if some of them have skills acquired based on skills courses to be able to cultivate or organize their local potential, they can, in a short time, leave the alienation to become a developed society, as well as transforming them from a state of affairs poor into non-poor communities. Awareness of the importance of skills through skills courses, delivered by FM explaining the following: *“No one of us can send out to Java for practice. If you see on television, the Government is training many young people; then we think it is good if the government also noticed us.”*

Also, AL (one member of Lumoli land saniri) explained: *“None of us can be sent out for training or courses, whereas the abilities they have through the courses can be applied to us so that we can cultivate our treasures. It also prevents us from being backward and poor. We cultivate this natural wealth only based on the knowledge passed down by parents from generation to generation, so there is no new thing that we get.”*



Fig. 2 a) The condition of one of the houses in the Land of Lumoli whose roof and walls are derived from a sago tree; b) House wall made of sago branch (gaba-gaba) split is arranged simply, traditionally, and not neatly to be easily penetrated by wind and cold air from outside, and the floor is ground

3.2.1. A Weak Working Spirit

Currently, the Lumoli community is entirely Christian Protestants. The key informant explained that the Lumoli community had known Christianity since 1929, but the results of research conducted through the Inventarisas Project and Documentation of Regional Culture by the Regional Office of the Department of Education and Culture of Maluku Province, which has been known as the Department of Education, Youth and Sports, explained that the Lumoli community only knew about Christianity in 1940 [30]. Although they had known Protestant Christianity since 1929 or 1940, indirectly, they released the rituals of the old religion called Upu Lanite. Until the 1980s, a woman entering adulthood marked with menstruation and an adult woman who experienced menstruation or childbirth must be removed from the house so that it must be made a small house (tamoli) on the edge of the village. This tradition was believed that the dirty blood that

came out of the female body would invite the power of darkness (the devil) against the dirty blood. The power of darkness would not disturb the family again because the blood was already outside the home. Women who would give birth should be exiled to *tamoli* as a place of childbirth. The woman with her child just left the *tamoli* after 40 days of giving birth with the consideration that after 40 days, it was not dirty blood coming out of the woman's body. Key informants on behalf of Ms. Dely Sasake/Matita explained: "*Until the early 1980s when I was a teenager, the necessity of women to enter inside the tamoli was still there. For the childbirth, it must be there for 40 days after delivery and for a new girl who got her period until the end. I had experienced it. By the late 1980s, the practice was no longer done due to the influence of Christianity.*"

Certain rituals, such as *pasawari* (the ceremony of calling the ancestral spirits to aid in resolving community issues), are still maintained despite the growing influence of Christian religious teachings. On the other hand, other rituals, such as hair-shaving ceremony, adult ceremony for boys, death ceremony, and ceremony for future leaders, have long been abandoned. Moreover, certain old religious rituals (*Upu Lanite* or ancestral) practiced by the Lumoli people are also adopted by the Nuaulu tribe.

Members of the Nuaulu community never fully adopted Protestant Christianity [31]. As a result, some community members still consume liquor (*sopi*), which affects their ability to perform farmwork. These assertions are supported by the information offered by the key informant on behalf of Dominggus Elisoa Sasake (Lumoli Government Official and Chairman of the Protestant Church of Maluku Branch Lumoli).

3.2.2. Limitations to Network Development

The natural resources, such as sago and resin, could help alleviate poverty that is highly prevalent in Lumoli. However, as sago is mostly cultivated for use as food, its high economic value has never been realized. Moreover, as most villages in the Piru areas rely on the same crops, their market value is very low. For example, local resin price (Rp. 3.500 or 4.000 per kg) is significantly below the national level of Rp.19.000. These issues can be attributed to the absence of networks required to manage and market these products.

3.3. Poverty as a Result of Low Government Service

Many previous relevant studies have shown that low Government service was one of the causes of society poverty [27]. The State of Indonesia has a Constitution written in the fourth paragraph, that the Government's duties were '*promoting the general welfare, educating the life of the nation*' and so on. With that assertiveness,

the Government should try so that the people have a prosperous life and intelligence. For facilitating the range of control of development services by the Government, the division of Central Maluku Regency into Central Maluku Regency, West Seram District, and East Seram Regency following Law Number 40 of 2003, there have been 510 Civil State Apparatus, and there would be no limited apparatus to serve the community. In terms of place destination, the distance between the Piru as the capital of West Seram District and Lumoli village was approximately 6 km. It could be reached in 20 minutes, as pursued by the researchers. Similarly, the government programs emphasized strengthening community capacity, poverty alleviation, improving the quality of education, health, physical facilities, and others. Government programs for community empowerment to overcome poverty included five things: first, to maintain price stability of basic commodities; second, to encourage pro-poor economic growth; third, to improve and expand the scope of community-based development programs; fourth, to improve poor people's access to basic services; and the fifth, to build and complete the social protection system for the poor people [32]. From the five focuses of the government program, there were technical strategies implemented by the government as follows:

1) Maintaining the price stability of basic commodities aimed at ensuring the purchase value for low-income families to meet their basic needs, especially rice and other main needs. Related programs such as:

- a) Providing rice which served for 1 million tons
- b) Stabilizing the primary commodity prices

2) Encouraging pro-poor economic growth aimed at encouraging creativity and provided wider and better facilities to improve the quality of business opportunities for poor communities/families. Related programs as following:

- a) Providing the revolving funds for activities production of micro-scale enterprises which oriented to results/*syaria* and conventional.
- b) Technical guidance/mentoring and training of Micro Finance Institution (LKM)/Koperasi Simpan Pinjam (KSP).
- c) Cultural training, business motivation, and technical management of the micro-business.
- d) Constructing the production centers in isolated and underdeveloped areas.
- e) Facilitating micro-business facilities and infrastructure.
- f) Empowering Economic of coastal communities.
- g) Developing a small-scale fishing business.
- h) Improving information access and assistance services for empowerment and family resilience.
- i) Accelerating land registration.

j) Improving the coordination of poverty alleviation based on opportunity for the poor.

3) Refining and expanding the scope of community based on developing programs aimed at improving the synergies, optimizing community empowerment in rural and urban areas, and strengthening the provision in supporting business development opportunities for low-income families. Programs related as follows:

a) National Community Empowerment (PNPM) Program in rural and urban areas.

b) Regional Socio-Economic Infrastructure Development Program.

c) Backward Areas and Special Areas Development.

d) Improvement and consolidation of community-based development programs.

4) Improving low-income families' access to basic services to meet their basic education, health, and infrastructure needs. Some of the related programs are:

a) Providing scholarships for poor students at primary level (SD) / Madrasah Ibtidaiyah (MI) and Junior High School / Madrasah Tsanawiyah (MTs);

b) Providing students' scholarships for High School / Vocational High School / Madrasah Aliyah (SMA / SMK / MA);

c) Providing scholarships for poor students and excellent scholarships;

d) Referral health services for low-income families with free charge in class III hospital rooms;

5) Establishing and improving the social protection system for low-income families to protect low-income families from a possible inability to cope with social and economic shocks. Technical programs made by the government such as:

a) Increasing the institutional capacity for gender mainstreaming (PUG) and child mainstreaming (PUA)

b) Social empowerment of families, the poor, remote indigenous communities, and other people with social welfare problems.

c) Social assistance for vulnerable communities, victims of natural and social disasters.

d) Providing cash transfers to eligible poor households (maternity checkups, immunization and routine checks of under-fives, ensuring the presence of school-aged children in primary schools/MI and junior high schools / MTs, and improving the implementation of social assistance to poor households) through the Expansion of Family Hope Program.

e) Collecting data on the implementation of the Hope family program (cash transfers for very poor households that meet the requirements).

The program formulated nationally was also used as a reference for poverty alleviation programs in Maluku Province, with various variations due to different geographical conditions of the district region based on

the condition of each district/city in Maluku, including West Seram District.

However, in Lumoli village in 2017, it was reported that 92.65% of 204 households or a reduction of 1.38% of the poverty rate in 2015 is alarming. This fact proved that the Government was negligent in performing its responsibility for the welfare of the people. One of the main causes of rural poverty was that 'conditions of government, law, and politics are not pro-poor' [33]. The policy issues maintain a balance between local/central authorities so that local governments can harness their unique knowledge of the community and their needs in shaping programs, while central authorities can apply extensive restrictions on matters effectively [34]. The study conducted at the Lumoli Affairs proved that the Government, especially the Regional Government of West Seram District, had a very low awareness to empower the Lumoli community as it was explained by the key informant Alexander Laturake as follows: *"Some time ago, there was clean water. Initially, it was running water, after the inauguration was completed, one week then not running again. Lately, it has just done again, but the flow of clean water has not reached all the houses, so it still needs human power to lift water can enter the house."*

Also, there was the weakness of human resources within the Lumoli community and their expectation for the Government to improve their human resources so that they have the skills to manage their potentials. Alexander Laturake states: *"Indeed, the Lumoli community lacked education; therefore, many of us did not know how to manage the existing property. We felt that the Government was less empowering us for these business activities. Besides, none of us could be sent out for training or courses so that from the abilities they have through the courses, they could cultivate our treasures so that we were not backward and poor anymore. We could manage our natural resources just based on what we had from our parents who taught us from generation to generation so that there was a new improvement for us."*

A similar explanation conveyed by Frans Matita, who concerned the lack of attention from the Government to improve the skills of the Lumoli community to manage their potential, is presented below: *"The government had already known that people here have low education, but we have a lot of natural wealth, it can be said that it was unexhausted sources. Because our education was not very good, we could not manage these treasures. The Government should look for a way out so that we could arrange our needs properly to prevent this poor condition. But we also felt that the government was not concerned to empower us. Besides, none of us can be sent out to Java for practicing. We saw on television that the Government provided training a lot for young people, then we thought it was good if the Government noticed*

us as well. We have much treasure that our parents descended for us, and the Government should help us keep and multiply so that our children and grandchildren could enjoy it.”

Through this explanation, Frans Matita emphasized the potential management of government support and the management of sustainability of natural potentials that their grandchildren would enjoy in the future. Sustainable development has the following characteristics:

1. The process of development takes place in a sustainable manner and is supported by a growing source of environmental and human resources.

2. Natural resources, especially air, water, and soil, have a threshold, so over-utilization can reduce their quality and quantity, thereby reducing their sustainable development and disturbing the harmony of human relationships with nature and the environment.

3. The quality of the environment is directly correlated with the quality of life: the better the quality of the environment the more positive the effect on quality of life, the decline in mortality rate, etc.

4. The pattern of natural resource development does not exclude the possibility of choosing other opportunities in the future in the use of natural resources.

5. This development enables the present generation to improve its welfare without diminishing the possibility for future generations to improve their welfare.

At that time, when the researcher attempted to confirm the information to the government of West Seram Regency against the government's policies to the Lumoli community, only the national poverty alleviation programs and community empowerment were reported, without explanation of how these programs should be implemented. In addition, there was also a very low work discipline in civil state apparatus regarding time and quality of work based on several experiences of the researcher when dealing with civil state apparatus officers. Then, the researcher tried to focus on civil state apparatus timekeeping in West Seram District Office. The researcher observed the following. As of 08:30 a.m., the office still looks quiet. A few civil servants are outside the office talking freely to each other about problems unrelated to work. From 08:45 to 09:15, many more workers arrive. However, they do not start their work proper, and conversation still revolves around personal activities outside of the office. At 09:53 another civil servant arrives who expresses no guilt on account of her lateness. She is a mother who has brought her 3–4 year old daughter with her. The presence of the child diverts the attention of existing civil servants, who praise the child's clothes, accessories and so on. As such, the concentration of civil servants in the room is already on the child rather than their work. Between 10:00 and 11:45, residents of the community attend the office

regarding their affairs. At this point, the researcher asks one of the residents why they have only arrived after 10.00 a.m. They answer that there is no officer serving earlier than this, as staff usually arrive after 09:00 a.m. these days.

4. Conclusion

Lumoli community can be categorized as a poor community of Maluku province. The findings of this study reveal that the poverty level for this community is above 92%. This finding contradicts with knowledge about their access to natural resources, which have been known to hold extraordinary treasures. These natural resources have supported their cultural values, which have been present since the days of their ancestors. This study was conducted to find the root or main causes of poverty in Lumoli community. From in-depth interviews with key informants, this study has reached a number of conclusions regarding the causes of poverty in Lumoli. These are as follows: 1) Living as a nomadic group in some places, as the long-term isolation of some areas means there is little in the way of human resources. In this case, social groups have neither the ability nor knowledge to manage their natural resources even if they have been settled in their current village since 1963. 2) Having little access to government services historically. This is also compounded by the poor work discipline of civil servants in West Seram District, which impacts their work performance. It is assumed that this style of office culture also negatively influences the government services for Lumoli village. Based on the findings of the study, further research will need to consider these issues to determine any model or strategy that can be implemented to minimize or overcome the poverty of the Lumoli community in their current village. As such, this study presents the phenomenon of long-term isolation as the main cause of poverty for the indigenous peoples of Lumoli village.

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