

Intertwined between *Samawi* Religions (Islam-Christianity) and the Cosmology of the Naulu People



Fitrawati Tuahuns^{a,1,*}, Aholiab Watloly^{b,2}, Abidin Wakano^{c,3}

^a Graduate Program of UKIM, Jln. Ot. Pattimaipauw, Talake-Ambon, 97115, Indonesia

^b Pattimura University, Jl. Ir. M. Puttuhena, Poka - Ambon, 97233, Indonesia

^c Universitas Islam Negeri A.M. Sangadji, Jln. Kebun Cengkeh, Amobn, 97128, Indonesia

¹ fitratuahuns@gmail.com; ² aholiabwatloly@ymail.com; ³ abidin90221@yahoo.com

* Corresponding Author

ABSTRACT

This research was conducted in the religious context of one of the indigenous tribes of Maluku located in Siwalalat District, Central Maluku. This research focuses on the social changes in the spiritual patterns of the Naulu people after embracing the Abrahamic religions, Islam, and Christianity. Using qualitative research methods, through field research and literature, this research aims to observe and understand the phenomenon of social changes in the religious patterns of the Naulu Tribe after embracing the Abrahamic religion and analyze it with a scientific approach to be described as academic findings. The results of the study show that the presence of the Abrahamic religion has changed the pattern of faith and community life. There is a process of growth and development of new cultures, new ways of life, new mindsets in appreciating various values, including the influence of money, goods, education, and strong government politics. However, the Naulu people still maintain their traditional values, such as living simply, wearing cloth tied around their heads, and living dependent on forests and customary land as a true and fundamental way of life. They still hold fast to the traditional belief that land and forests are the cosmos of the original Naulu people. It is in the forests and customary land that they maintain the integrity of the Naulu Tribe's life which is always connected to their ancestors. This finding is what we call the connection between the Samawi religion and the local cosmology of the Naulu people, which must be preserved as a contextual way of religion.

Article History

Received 2025-02-03

Accepted 2025-06-27

Published 2025-06-30

Keywords

Religion and Local Cosmology
Naulu People
East Seram
Samawi Religions
Islam and Christianity

How to cite this article:

Tuahuns, F., Watloly, A. and Wakano, A. (2025) 'Intertwined between Samawi Religions (Islam-Christianity) and the Cosmology of the Naulu People', *ARUMBAE: Jurnal Ilmiah Teologi dan Studi Agama*, 7(1), pp. 150-161. doi: 10.37429/arumbae.v7i1.1481.



©2025 The Author(s)

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



Scan this QR code with your smartphone or mobile device to read online.

Introduction

As a large archipelago with diverse nationalities, Indonesia boasts a rich tapestry of tribes, religions, customs, and languages that differ from one another. Until now, in Indonesia, there are still remote tribes whose lives are primitive and isolated from the outside world. One of them is the Naulu tribe in Siwalalatan sub-district, East Seram Regency. The Naulu tribe lives in the East Seram forest area. The life of this tribe remains simple and heavily dependent on the forest. They also firmly maintain their traditional values. The religion of indigenous peoples in rural areas has always been strongly dependent on nature, as evident in the use of forest land as a basis for existence, defense of life, and community sustainability, as well as the fulfillment of basic needs. Forests and customary lands are not only understood as physical areas, but also as the cosmos of indigenous peoples, with their unique spiritual beliefs and practices. To such an extent

that they often develop a metaphysical sense of emotional attachment to the forest, rooted in a cosmological belief (Watloly, 2024).

The Naulu tribal community in Siwalalat District, East Seram Regency, has lived in simple circumstances for decades. That simplicity illustrates how a tribal community has a distinct perspective on the world that differs from the reality of modern society. The Naulu tribe is also known as the Alifuru tribe. They are the original tribe of the Maluku people, who still live within the framework of their ancestral cosmology, which includes the concept of past lives. According to ethnographic studies, the indigenous people of Maluku are of Melanesian origin. However, according to the general opinion of the local community, they are believed to be descended from the Alifuru, who have long inhabited the islands of Seram, Halmahera, and Buru. The Alifuru people are Proto Malays; they migrated to the archipelago after the Melanesians. The Deotro Malay group pushed them out, so they went inland and formed separate groups (Vlekke, 1965).

If we explain the basic concepts of sociological thinkers regarding belief and ritual, then a fundamental difference between the two becomes apparent. The relationship between the rationality of this opinion and Durkheim is evident in Durkheim's foundation of the concept of religion, where religion should not be understood in terms of its content, material, or form, but rather in terms of how the ritual function is carried out. Durkheim emphasizes the ritual aspect as the primary thing of religion, because this is what gives birth to the beliefs and solidarity of the community. The belief and solidarity form a strong foundation of faith and dedication to something eternal in their lives (Durkheim, 1992). This thought emphasizes that society needs religious values to exist. Consequently, religion influences people's attitudes in managing their lives, particularly regarding their environment or nature (Pals, 2005). In the context of the Naulu tribe, this study was conducted to examine the phenomenon of changes in religious patterns that the Naulu tribe has adopted as part of the subject matter of science on religion. However, over time, the Naulu people in Seram have also accepted other religions, namely Islam and Christianity. They live together in one traditional community. This certainly has an impact on character building and the transformation of understanding of their religion's existence. The transformation of villages into cities, or the advancement of technology, has an impact on the changes in the religion they follow.

The Naulu indigenous people have a nonverbal symbol in the red headband "Kaeng Berang" (red-head-covering) and bare-chested for adult men. "Kaeng Berang" is not released in any situation or condition, except when bathing and sleeping, married women are required to wear a shawl around their waist. The Naulu indigenous people are a testament to the cultural wealth that exists in this country, exemplifying the community diversity and cultural plurality that characterizes Indonesia. The community believes in the principle of harmony of human life with the surrounding nature, the highest source of life is *Upuku Anahatana* (God the creator of humans, plants, animals, and land) as an inseparable unit. They still carry out cultural traditions to preserve, maintain, protect, and utilize their forests (Sulaiman, 2016).

One of the activities of the Naulu indigenous people is forest activities. Forest products are used to take, cut down, and cut wood, such as rattan, resin, coffee, cloves, nutmeg, sago, and durian, which are then sold to collectors. Gardening is a side job, such as vegetables (cabbage, shallots, garlic, tomatoes, and cucumbers), but it is not their primary source of income. The same applies to the use of water sources in the hills, where they are drained to supply houses and plantations. Thus, research on the changes in the Religious Patterns of the Naulu tribe in Siwalalat District, East Seram Regency, after they converted to the Samawi religion, is fascinating and essential to be further developed. Social change can be defined as any alteration in the social institutions of a society. These social changes then have an impact on social systems, including values, social norms, patterns of behavior, and attitudes within the community, which consists of groups (Sulaiman, 2016). Changes in society can encompass social values, social norms, organizational behavior, the composition of institutions, social stratification, power and

authority, social interaction, and more. Rogers et al. suggest that social change is a process that produces changes in the structure and function of a social system (Soekanto, 1994).

Meanwhile, Selo Soemarjan and Soelaeman Soemardi suggest that social change is defined as a variation of accepted ways of life, either due to changes in geographical conditions, material culture, population composition, ideology, or due to diffusion or discoveries in community (Soekanto, 1994). The cosmology of religion and nationality of the indigenous peoples of the archipelago, in the Alifuru community, especially the Naulu tribe in East Seram, Seram Island, shows that customary land and forests are understood not as capitalist economic commodities that are transactional, but as an existential reality on which the Alifuru community, especially the Naulu tribe, connects their present reality to the past through mythological and cosmological rationalizations about ancestors while expressing dimensions of religiosity and linking their present existence with *Upu lahatala* (the Almighty). Forests and customary lands become the axis of identity construction, connected to others (human beings), as well as the basis for sacralization, maintaining them as a source of sustainable life with a link to *Upu lahatala*. The Alifuru worldview is shaken by the rationality of economic development, which is the central axis of global and national capitalism's operation through companies and national trade that encroach on the land and forests that have been the traditional living spaces of the Alifuru Seram community.



Figure 1. Naulu adult men with Red-Head Covering (Kain Berang) and Bare-chested

Soekarno was one of the pioneers of Indonesian independence who developed the concept of Indonesian nationality. Soekarno viewed Indonesian nationality as a national unity based on the spirit of nationalism and strengthened by elements such as culture, history, language, religion and the Indonesian homeland. For Soekarno, Indonesian nationality is the unity of the people with the motherland. The Alifuru community, especially the Naulu tribe, has the same national and religious cosmological view in which customary land and forests are understood not as transactional capitalist economic commodities, but essential and fundamental existential realities, on which the Alifuru community, especially the Naulu tribe in East Seram Regency, connects their present reality to the past through mythological and cosmological rationalizations about ancestors while expressing dimensions of religiosity and linking their present existence with *Upu lahatala* (the Almighty). Land and forest become the axis of identity construction, connected to others, as well as the basis of sacralization, maintaining them as a source of sustainable life with a link to *Upu lahatala*. The idea of a cosmology of indigenous religion and nationality becomes a ratio of religion and ethnicity in the perspective of the study of religion and ethnicity.

Longitude and 308'0" to 3024'0" South Latitude. Based on its geographical position, Siwalalat District borders: the north borders the West Bula District, the south borders the Banda Sea, the west borders the Tehoru District, and the east borders the Werinama District.

The Naulu or Noaulu tribe is the native tribe of Seram Island. To the people of Seram Island, this tribe is known as Alifuru, the first humans who originally inhabited the island. The word Naulu is derived from two words: *Nua* and *Ulu*. *Nua* is the name of a branch of the *Ruata* River that flows in West Seram Island, while *Ulu* means upstream. Because there was a tribe that lives upstream, the community is then called *Nua Ulu*, namely, people who live upstream of the *Nua* River.

According to history, in the past in the interior of West Seram, precisely in the upper reaches of the Tala, Eti, and Sapalewa rivers, there stood a large kingdom known as Nunusaku. The Naulu tribe is one of the descendants of King Nunusaku named Upu Amanlatu Nunusaku. This king had two sons, Natu Manue and Natu Sahunawe. The king's two sons fought over the rule of the Nunusaku kingdom. To stop the conflict, King Nunusaku then decided to expel his two sons from the Nunusaku Kingdom. The two sons left the kingdom, but the two followers of the king's sons fought within the kingdom. Seeing the conflict, Natu Manue's followers came to see King Nunusaku and asked that they and Natu Manue not be ordered to leave the kingdom, and asked Natu Wanue to replace the king. But the king did not change his decision, and the two sons were asked to remain out of the kingdom. Because the king did not want to change his decision, Natu Manue's eldest son and his followers left the kingdom along the Sapalewa River towards the North of Seram Island. Meanwhile, his younger brother Natu Sahunawe and his followers had already left and followed the Tala River towards the southern part of Seram Island. Meanwhile, other Nunusaku people went out along the Eti River to the western part of Seram Island. After that incident, the Nunusaku kingdom collapsed.

The Naulu tribe in Siwalalat is also a tribe whose members' lives still depend on nature. This dependence on nature is shown in the local wisdom of the Naulu tribe in Siwalalat, East Seram Regency, that one way to get food is by planting (gardening). Oral history (oral story), which tells about the arrival of the ancestors of the Naulu Tribe in Siwalalat Subdistrict from Mount Manusela, first of all they recognized that their origins from the descendants of Naulu, who called themselves the Naulu Tribe in Siwalalat Subdistrict, had a history of origin from Naulu descendants who came from Mount Manusela. They came by boat and occupied the location of the initial residence of *vatailu* (soa stone) the first dry cape encountered.

The life of the Naulu tribe is very dependent on forest products. They live and limit not to be excessive, they only take forest products as needed. The Naulu tribe in Siwalalat sub-district has a strong motivation to protect the forest compared to other parties because it concerns the sustainability of life and their indigenous knowledge of how to maintain and utilize forest resources in their habitat. They have customary laws to uphold and have customary institutions that regulate harmonious interactions between them and their forest ecosystems. Local wisdom in forest management activities consists of procedures for forest utilization according to local wisdom and procedures for opening gardens. Indigenous people's concern for forests is outlined and applied in local wisdom. Natural wealth is so significant that it must be preserved for its sustainability (Ritonga, et al 2013).

In the first category, respondents viewed forests simply without any intention to utilize or exploit them. The second category of respondents believed that forests provide water, air, and prevent erosion and flooding. This perception has implications for community behavior, as it encourages efforts to protect the forest and maintain these functions. If the forest is no longer

able to perform its functions, it will result in natural disasters that affect the community itself. The third and fourth categories suggest that the forest serves as a place for the community to collect forest products and as a source of farmland. This category is active and aggressive, as the forest is a resource that can be utilized and exploited to increase income. People who utilize the area's potential without considering the preservation of natural resources are perceived as being in the negative category (Sawitri and Subiandono, 2011).

Illegal logging, the collection of non-timber forest products that disregard the principle of sustainable benefits, hunting, and forest encroachment are activities often carried out by the community. The indigenous people of the Naulu tribe in Siwalalat Subdistrict consider the forest a place to make a living, a tradition inherited from their ancestors. In the daily life of the Naulu tribe community in Siwalalat District, they view the forest in several parts, namely: the Forest as a medium to connect with their ancestors; The forest is a place for their survival and life. The forest is a place for gardening.

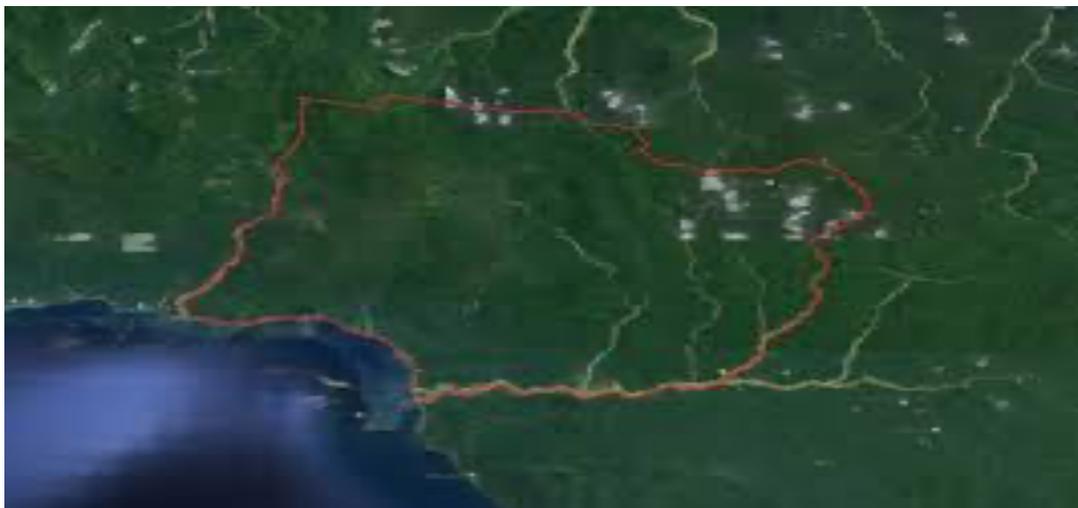


Figure 3. The Green Siwalalat District

Forest as a medium to connect with their ancestors

The belief system of the Naulu people in Siwalalat sub-district is centered on ancestral spirits as subtle beings that occupy nature and their surroundings. In addition to spirits or subtle beings, there is also a belief in the existence of magical powers that exist in every object. This is the case with the belief of the Naulu people in Siwalalat Subdistrict, that things in this universe have souls and feelings similar to those of humans. So that in their religious life, the Naulu people in Siwalalat Sub-district place and treat and respect these objects as if they respect fellow humans. In addition, the Naulu people in Siwalalat District also believe in the existence of a supreme power that controls other forces, known as upu lanite. The belief in the existence of supreme strength and power illustrates the concept of a single force that exceeds all other supernatural forces, controlling the universe.

The Naulu people in Siwalalat Subdistrict, who inhabit the forest unit today, are still influenced by animism and animistic beliefs inherited by their ancestors. In the old beliefs of the Naulu people in Siwalalat District, there is a concept of the supreme power that controls other forces in nature around them. The daily life of the Naulu people in Siwalalat District is strongly influenced by their religious system, which is deeply rooted in the spirits of their ancestors.

Various forms of worship are still practiced in the forest, including offering sacrifices and seeking blessings or guidance from ancestors. This is still done because they consider that the relationship between each family and their ancestral spirits (hate rawin) still exists and must be maintained. Offerings are not only given to hate rawin, which is the ancestral spirit in the family. Naulu people in Siwalalat sub-district recognize two types of spirits or spirits, namely, good spirits and evil spirits. Spirits that are good because they are considered always to help and maintain their safety, because they are the spirits of their parents or ancestors who will always guard and protect their children and grandchildren. Meanwhile, evil spirits are the spirits of people who die in unnatural ways, such as killing, committing suicide, falling from trees, dying in childbirth, being attacked by wild animals and so on. Dying in these ways in the view of the Naulu people in Siwalalat District, the spirits will become evil because they are always curious, and as a release they will always disturb human life.

Opinions about spirits or spirit beings vary from person to person in a community. However, within these differences, there is a consensus on the existence of spirits and their significance. Each person has their own opinion about the exact nature and form of spirits and is supported by some personal experience to prove it. Clifford Geertz writes that belief in spirits among the abangan in Mojokuto is not part of a consistent and integrated scheme, but rather a series of different images, which are concrete, specific, and instead sharply formulated. They are also metaphors that are independent of each other, that give form to vague experiences and that would otherwise be incomprehensible (Clifford Geertz, 1981:20- 21). Retno Handini (1999) noted that the Anak Dalam tribe acknowledges the existence of gods, as well as evil spirits such as ghosts and demons that can bring trouble, alongside gods and spirits believed to help and protect them. Gods and ghosts or demons inhabit certain places, such as large logs, hills, river headwaters, or cliffs. In the view of the Anak Dalam tribe, the gods (dewo) are great powers that will not interfere if they are not disturbed. Although they do not know the exact existence and form of the gods, they strongly believe that the gods are around and can protect them so as not to anger the gods and remain protectors, they must offer offerings.

Forest as a Gardening Site

The Naulu tribe community in Siwalalat Subdistrict views the forest as a source of livelihood from an economic perspective, so that its utilization is as much as possible to increase income without thinking about its sustainability. The Naulu tribe community in Siwalalat District has a good perception because they realize that their lives are influenced by the forests around them, so that their sustainability must be maintained. The life of the Naulu indigenous people in Siwalalat Sub-district is still influenced by the condition of the surrounding forest, both directly felt and indirectly such as climatic conditions and the availability of clean water. The high value and benefits of forests for the community have implications for the community's dependence on forest products and wildlife.

Forest Cleared for Plantation Needs

As a forest-dwelling community, the Naulu tribe in Siwalalat District has a spatial concept of the forest area, which is where they maintain civilization. The idea of forest among the Naulu people in Siwalalat District refers to the unity of the forest, with the basic idea being the unity that determines the bonds among fellow residents. Making a garden usually starts with clearing a plot of land using a machete, they start cutting down trees, and then burning. Every forest clearing to for use as a garden is carefully considered. This is often done because they believe that the forest is always inhabited, both visible and invisible inhabitants.

To open a piece of land for a garden, they usually do it individually or by involving family members. The location chosen for a garden is usually selected through careful observation. The Naulu people in Siwalalat District before clearing the forest for gardening, usually need to

perform rituals to ask the ancestors or those believed to be the inhabitants of the forest at the local location to bless all their activities and not interfere with all activities carried out by local people. In such conditions, it can be said that their work orientation to understand livelihoods is still limited to efforts to fulfill their own needs and is subsystem in nature. Household economic management that is still subsystem in nature is not differentiated from other hunter and gatherer communities, such as the Forest and land community for the Naulu tribe in Siwalalat District is basically for domestic purposes. Because the land that has been cleared will be planted with sweet potatoes as staple food to meet daily needs. Forests are opened and utilized as necessary for limited needs, not for land accumulation and extractive and exploitative interests.

Beliefs of the Naulu Tribe in Siwalalat

The Naulu tribe in Siwalalat still maintains its traditional values. A number of local wisdom and rules that apply among this tribal community are related to forest management. For them, the forest is a gift from God that must be preserved because it has provided life for them. Trees in the forest are also considered a symbol of the birth of a new generation. In addition, Naulu believes that the forest is where the spirits of the ancestors (*hate rawin*) reside. Therefore, the Naulu people are very protective to the point of applying prohibitions in an effort to protect the forest. Until now, there are still Naulu people who continue to live in the forest interior. Their life is also still very simple, with clothes that do not cover their entire body. Even if they leave the forest to go to villages outside the forest, they will still return to the forest to stay there.

The religious system is still adhered to and practiced by the Naulu tribe in Siwalalat. According to them, this religious system is the original heritage of their ancestors that they must preserve. They must maintain these religious practices because for them they are very important for their lives, and they are reluctant to change what they believe in. The Naulu people in Siwalalat believe that there is a supernatural force that controls them outside of nature. The power is called *upu lanite*, although there are differences in pronunciation, what they mean by that term is God Almighty and is the highest source of life because He is the creator of humans, plants, animals and land. According to the Naulu people, their relationship with the supernatural is not done directly, but through intermediaries.

As one of the tribes that inhabit the interior forests of Seram Island, one of the characteristics of the Naulu people is characterized by their animist beliefs. However, they still practice the religion of their ancestors which is still shrouded in elements of animism, magical powers and about spirits. Based on the results of the search, it was found that the population of the Naulu indigenous community in Siwalalat sub-district there are approximately 10 (ten) heads of families in *Kamu-kamu hamlet*, *Elnusa* hamlet there are 7 heads of families, *Pon* hamlet there are 45 heads of families and their children still adhere to ancestral religious beliefs along with traditions that have been practiced by them since their ancestors until now. The practice of belief and culture of the Naulu community in Siwalalat District can be seen from the form of farming, managing sago, managing forest products, hunting, fishing and others. While the people of the Naulu tribe in the Siwalalat sub-district who have converted from ancestral beliefs (animism) to the heavenly religions (Islam and Christianity) are scattered in all traditional villages (*negeri*) in the Siwalalat sub-district including Dihil village 0.01% have embraced Christianity, Polin village, 0.2% have embraced Islam, Tungsi village 15% have embraced Islam, Lapela village 25%, Nayet village 10% have embraced Christianity, Elnusa village 20% have embraced Christianity and 10% have embraced Islam, Atiyahu village there are 40% Naulu indigenous people who have embraced Islam, Adabai country found 75% of the Naulu indigenous population has embraced Islam, Naiwel Ahinulin village found 5% Naulu indigenous people have embraced Christianity and Catholicism, Abuleta village found 10% Naulu

people who have embraced Islam and Christianity then Sabuai village 5% Naulu people have embraced Christianity.

The transfer of belief by the Naulu in Siwalalat indigenous people from animism (ancestral religion) to Islam or Christianity is due to individual choices that occur over time. Naulu indigenous people in Siwalalat sub-district when interacting with outside communities, Naulu people always prioritize feelings of peace. Their principle is that as long as they do good, there will be no bad things. What is the right of others, should not be taken. If this wisdom is carried out properly, then the person's life will be peaceful. Conversely, if it is violated, their lives will be miserable. In the life of the Naulu Tribe in Siwalalat there are prohibitions that should not be done and there are also rules that should not be violated. Naulu people, for example, are prohibited from stealing and addressing others with inappropriate calls. Children must call their elders according to the customary rules that exist in Naulu society. If a child violates the customary rules, the parents of the child are blamed, because they are considered unable to educate their children properly.

Changes in Patterns of Religious Social Relations in the Naulu Community

People in the Siwalalat sub-district have various beliefs, but this does not become an obstacle for all residents. Education is lacking because of the distance of schools from residential areas, but parents' and children's awareness of the importance of education is starting to develop and is supported by existing school buildings. The community in the Siwalalat sub-district comprises sub-districts that undergo changes typical of areas undergoing development. People can develop awareness to do better things by implementing effective services. Examining the significance of Islamic religious teachings in the lives of the Naulu indigenous people in Siwalalat District reveals two distinct perspectives. First, religious values are viewed from an intellectual perspective, which makes them a norm or principle. Religious value is perceived from an emotional point of view, which causes a sense of encouragement within.

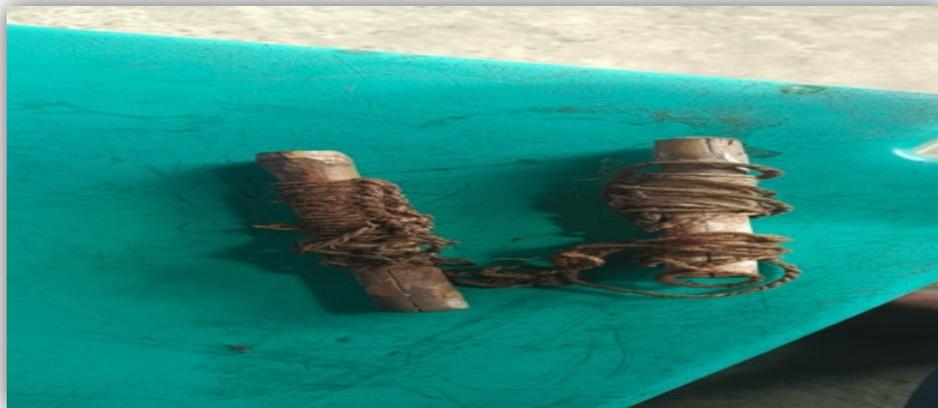


Figure 3. Circumcision ritual tools by the Naulu community in Siwalalat

The level of understanding of the Naulu indigenous people in Siwalalat sub-district is very good because the community can overcome problems that arise in society that cannot be solved by individuals in society due to limited abilities and uncertainties. Therefore, it is expected that Religion carries out its function so that the community feels prosperous, safe, stable, and so on. The understanding of Islam in society is actually a balance of community life in various fields such as social, economic, educational, political, scientific, technological and so on. People often make religion the basis or reference point for living a good social life, avoiding deviations from

existing norms and regulations. Based on the description above, the understanding of Islamic teachings in social life is very familiar with Islamic teachings. This aligns with what was explained by one of the religious leaders in the Naulu traditional community in Siwalalat District. From the results of the interview he said that "Alhamdulillah, most of the people here have shown a form of obedience to Allah, especially during prayer, many of them come in congregation at the mosque. The ancestors carried out the coming-of-age ceremony, both for girls and boys, and certainly had good intentions, and there were noble values behind it. Indeed, when we ask the elders, they find it difficult to explain it. They only say that it is a custom and tradition that has been passed down from their ancestors from one generation to the next. However, upon closer examination, the coming-of-age ritual is actually an effort to maintain the maturity of the age of marriage for both girls and boys. Therefore, the coming-of-age ritual, both for girls and boys, must still be carried out. However, along with the development of the times, girls' teeth should no longer be polished with a whetstone, filed, and even cut, but should be done symbolically. Other rituals are still carried out. To save time and money, the implementation of *koa ngi'i* can be carried out collectively per village. For boys, circumcision activities can utilize doctors to be more hygienic. These doctors can be contacted specifically by traditional leaders with an explanation that in *Nagekeo*, there is a tradition of making boys mature through a circumcision ritual.

Conclusion

The religious pattern of the Naulu people in Siwalalat sub-district, prior to their adoption of monotheistic religion, is a tradition inherited from their ancestors that they continue to preserve. The religious pattern of the Naulu people in Siwalalat sub-district is not only related to the belief system but also related to the traditions practiced since their ancestors until now. The beliefs of the Nuaulu tribe are reflected in their belief in the existence of a supernatural power that governs them beyond the natural world. This power is called by several different names, such as *Upuku Anahatana*, *Anahatana*, *Upu Anahatana*, *Upu Kuanahatan*, *Upu Ama*, *Upu Lanite*, although there are differences in the names, what they mean by that term is God Almighty and is the highest source of life as the creator of humans, plants, animals, and land. In that context, the Naulu people understand and experience religious life as inseparable from the living space with the universe (cosmology). Nature has sacred value as a place for the ancestors to live and as a source of life. Therefore, the Naulu people still have rituals that connect their existence with the supernatural reality that is believed to exist in the cosmic space. The relationship between the Naulu people and the supernatural reality is not done directly, but through an intermediary called *upu* or spirit. There is a tradition carried out by the Nuaulu tribe in Siwalalat which is still preserved to this day. This tradition is a tradition about the cycle of life. Starting from the tradition of pregnancy, birth, becoming an adult, marriage, and death. In the beliefs of the Nuaulu tribe, the pregnancy tradition needs to be carried out to save the mother and baby from the disturbance of evil spirits. The birth tradition is carried out so that the baby is born safely and to prevent it from being disturbed by spirits. The *basunat* rite is carried out to deliver a boy to adulthood so that he is responsible, the marriage tradition with *papeda bulan* is carried out to protect offspring, and the death ritual is carried out to deliver the spirit to *Upu lanite*.

The presence of Abrahamic religions has changed the pattern of religion and community life. The process of the growth and development of new cultures, new ways of life, new patterns of thinking in the appreciation of different values, continues. In the process of change, the teachings of Abrahamic religions are one of the most influential factors, among many other things such as money, goods, education, government politics, and so on. The entry of religion as part of the cultural flow and fundamentally influences the life of the Naulu community in Siwalalat. The formation of new communities based on the religion they embrace, in turn also influences the way they think, act, and relate to nature, others and the Divine. Conversion and

the process of forming a community within a religion is not merely an “event of faith”, but also part of a “cultural process”, part of a strategy to open access to a life that is considered better, whether economically, socio-politically, or spiritually. In such a reality, the Abrahamic religions, as the parties that are often in a dominant position, are challenged to present their face as a “path of salvation” that is truly humane and cultured. The “glory of truth” presented by the Abrahamic religions will be increasingly apparent in the “glory of human life” that they attend.

Acknowledgment

This research was conducted in order to complete the dissertation research in the Graduate Program of the Indonesian Christian University of Maluku (UKIM). Therefore, we would like to express our gratitude to the community of the Doctoral program Religion and Nationality at UKIM, who have become friends of academic discourse. Thank you also to the government and the people of Naulu, who have supported the entire research process.

Declarations

- Author contribution** : All authors contributed equally to the main contributor to this paper. All authors read and approved the final paper
- Funding statement** : None of the authors have received any funding or grants from any institution or funding body for the research
- Conflict of interest** : The authors declare no conflict of interest
- Additional information** : No additional information is available for this paper

References

- Agoes Soegianto. (2005). *Ilmu Lingkungan Sarana Menuju Masyarakat Berkelanjutan*. Surabaya: Erlangga Press.
- Ahmad Norma Permata. (2000). *Metode Studi Agama*, Yogyakarta: Pustaka Pelajar.
- Brian Morris. (2003). *Antropologi Agama*. Yogyakarta: AK Group.
- Clifford Geertz. (1970). *The Interpretation of Culture*. London: Sage Publications.
- Durkheim, Emile. (2006). *History of Religion; The Elementary Forms of the Religious Life*, Yogyakarta: IRCiSoD.
- Dwi Narwoko J and Bagong Suyanto. (2007). *Sosiologi: Teks Pengantar dan terapan*. Jakarta: Kencana
- Daniel L. Pals. (2005). *Deconstructing Truth: A Critique of Seven Theories of Religion*. Yogyakarta: IRCiSoD.
- Emile Durkheim. (1992). *The Elementary Forms of the Religious Life*. New York: Free Press.
- Emy Susanti. (2005). *Metode Penelitian Sosial*. Jakarta: Kencana
- Eny Pujiastuti. (2009). *Relasi Sosial Antara Umat Muslim dan Katolik di Desa Sumber Mulya Kecamatan Bambanglipuro*. Bantul Regency, Yogyakarta.
- Husserl Edmund. (1999). *The Idea of Phenomenology*. NY. Springer.
- Hendropuspito D. (1989). *Sosiologi Sistematis*. Kanisius. Yogyakarta.

-
- Harsojo. (1999). *Pengantar Antropologi*. Bandung: Puta A. Bardin, Eighth printing.
- Hilman Hadikusuma. (1993). *Antropologi Agama*. Citra Aditya Bakti, Bandung
- H. Sulaiman. (2016). *Environmental Communication of the Naulu Tribe's Forest Phenomenon in the Countryside*. LP2M IAIN Ambon.
- Khalik Latuconsina Abd. (2011). *Pataheru and Posuno: Ritual Inisiasi Masyarakat Naulu*. Yogyakarta: Graha Guru
- Koentjaraningrat. (1985). *Pengantar Antropologi*. Jakarta: Aksara Baru
-(1982). *Mentality and Development*. Jakarta: Gramedia,
- Max Weber. (1948). *The Handbook of Sociology*. London: Routledge
- Mojzes, Paul, and Swidler, Leonard. (2000). *The Study of Religion in an Age of Global Dialogue*, Philadelphia: Temple University Press
- Mationis, J John. (1997). *Sociology*. Printice Hall. New Jersey,
- Nina Johan. (2012). *Perempuan Naulu: Tradisionalisme dan Kultur Patriarki*. Yayasan Pustaka Obor
- Peursen, Van, C.A. (1976). *Strategi Kebudayaan*. Yogyakarta: Kanisius
- Poloma, M. Margaret. (2000). *Sosiologi Kontemporer*. Jakarta: Grafindo Persada.
- Rahman Abdul. (2013). "The Effect of Individual Characteristics, Motivation and Work Culture on Employee Performance at the Donggala Regency Family Planning and Women's Empowerment Agency." *E-Journal Catalogis Journal*, 1(2).
- Roucek and Warren. (1962). *Sociology, an Introduction*. Littlefield, Adams & Co Peterson, New Jersey
- Ritna Wati Utami. (2015). *Development of Civic Culture through Formal Education and Local Culture of the Naulu Tribe Community*. Bandung, University of Education Indonesia.
- Roem Topatimasang (2005). *Popular Education: Building Critical Consciousness*.
- Roy F. Elle. (1978). *Nuaulu Settlement and Ecology: An Approach to the Environmental Relations of a Western Indonesian Community*. The Hague.
- Syamsul Arifin et. al., (1996). *Spiritualisasi Islam dan Peradaban Masa Depan*. Yogyakarta: SIPRESS.
- Soekanto, Soerjono. (1997). *Sosiologi: Suatu Pengantar*. Raja Grafindo Persada, Jakarta.
- Sumaryono. (1999). *Logika Fundamental*. Kanisius Yogyakarta.
- Stompka Piotr. (2005). *Sosiologi Perubahan Sosial*. Jakarta: Pranada Media.
- Sugiyono. (2007). *Metode Penelitian Kualitatif*. Bandung: ALFABETA.
- Tuny M. Aziz. (2013). *Beta Agama Noaulu*. Yogyakarta Smart Writing.
- Tresna Sastrawijaya. (2000). *Pencemaran Lingkungan*. Jakarta: Rineka Cipta.
- Tihurua, Usman. (1988). *The Naulu People and their Soaninya*," Thesis. Pattimura University, Ambon.
- Thomas F. Ode. (1985). *Sociology Agama: Suatu Pengantar*. Jakarta, Rajawali.
- Vlekke. (1965). *A History of Nusantara*. London: Free Press