

## **Behavior Of Hiv/Aids Prevention In Adolescents With The Duan Lolat Cultural Approach In The District Of Tanimbar Islands**

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### **Abstract**

**Introduction:** Life In The Modernization Era Colored The Socio-Cultural Life System Of A Cultured Society, Especially Teenagers, So They Experienced An Identity Crisis, Fading Of Character, Neglected Life Goals As If Sailing Aimlessly. The Portrait Of The Life Of Modernized Adolescents Shows Rampant Promiscuity, Alcohol Consumption, Drug Cases, Young Marriage, Sexual Violence That Occurs At An Early Age So That It Can Cause A Disease That Threatens The Life Of The Nation's Future Generations By Burying Future Dreams, Namely Hiv/Aids.

**Objective:** To Determine The Cultural Approach Of Local Wisdom And Knowledge In Preventing Risky Behaviors That Lead To Hiv / Aids Potential In Adolescents.

**Methods:** This Study Uses Sequential Mixed Methods Where The First Stage Is A Qualitative Method Which Functions To Find A Hypothesis On The Problem To Be Studied, And The Second Stage, A Quantitative Process, Serves To Test Ideas In Research Related To Knowledge, Attitudes, And Actions.

**Results:** This Study Shows That The Cultivation Of Character Education Can Be Started From The Optimization Of Character Based On Local Wisdom And Knowledge Through A Local Content Learning System Integrated Into The Learning Curriculum And Impacts Knowledge, Attitudes, And Actions. Therefore, Educators And Curriculum Developers Need To Pay Attention To The Livelihood Of Education Based On Local Wisdom. If This Is Taken Seriously, Strengthening The National Character Of The Younger Generation (Adolescents) Becomes Necessary By Interpreting Cultural Values That Can Become The Primary Weapon In Shaping Adolescents' Surface As Filtration For The Modernization Era And Remain Cultured, Characterized Children—Knowledgeable And Virtuous Capable Of Creating A Positive Change In A Community And Society.

**Conclusion:** Culture Has A Critical Position, Especially In The Next Generation, Especially Adolescents, In Interpreting The Cultural Values Itself. What Is Stated In Local Wisdom As A Value System Becomes A Preventive Factor In The Modernization Era To Overcome Adolescent Problems That Lead To Risky Behavior, Including Teenage Pregnancy, Sexually Transmitted Infections, Alcohol, Smoking, Drugs, Sexual Harassment So That It Can Cause Hiv / Aids Shirts.

**Keywords:** Culture, Duan Lolat, Behavior, Hiv / Aids, Prevention.

## Introduction

The Life Of The Modernization Era Has Its Uneasiness With The Occurrence Of Deculturation In Various Fields, The Flow Of Cultural Penetration From The Western World Is Increasingly Coloring The Socio-Cultural Life System Of Indonesian Society, Especially The Tanimbar Islands Regency (Kkt), With The Tendency Of Some Of The Younger Generation To Result In This Culture. The Phenomenon Is Seen The Rampant Promiscuity, Alcohol Consumption, Young Marriage, Sexual Abuse Of Underage, So That It Can Cause A Disease That Threatens The Life Of The Nation's Stewardship Generation By Burying Future Dreams, Namely Hiv / Aids. The Survey Data Obtained<sup>1</sup> On Why This Phenomenon Occurs Include Curiosity (57.5%), Found In Men (38%) And Women Forced By A Partner (12.6%). The Impact Of This Behavior Is The Occurrence Of Early Pregnancy And Infectious Diseases.

This Shows That Gradually Moral Knowledge Is Disappearing From Cultured Human Life. <sup>2</sup>koentjaraningrat (1996) States That The Concept Of Culture Is A Systemic Unit Guided By Values And Norms That Refer To The Individual, Social And Cultural Aspects Of Human Life Reciprocally. So The Culture Upholds The Importance Of Harmony In Order With The Universe, Which Illustrates That People Must Respect And Place It As A Source Of Life That Must Be Arranged, Maintained, And Developed.

The Root Of The Problem Lies In The Social System And The Ideology Of Modern Culture, Which Is Now Dominated By Contradictory Life Systems And Ignores Their Identity As Cultured Children To Experience A Character Crisis. It Is Clear From The Research<sup>3</sup> Of Koritelu Paulus In 1995-2004 That There Is A Significant Influence On Changes In Social Relations Between The Two Groups And Technological Factors And Religious Factors. The Research Is Also In Line<sup>4</sup> That Modern Life, Especially Young People Of Tanimbar People, Takes A New, More Critical Attitude Towards Traditional Social Institutions, Which Causes Various Changes In The Social Life Of The Tanimbar People And The Religious Field.

This Change Occurred Where The Latupati Decision Number 1 Of 1989 Regarding Familiar Objects Was Replaced With A Money Value, And This Directly Gave A Meaning That Respect For Limit (Women) And Respect For Duan Became Less Authoritative. This Condition Traditionally Results In The Loss Of Social Relations Between Duan And Lolat Regarding The Responsibility To Pay For Customary Assets.

The Social Change Of Duan Lolat Has Experienced A Shift In Values, But The Stock Status Remains And Cannot Be Replaced With Any Other Position Because It Has Become The Identity Of The Local Wisdom Of The Tanimbar Islands Regency. Tanimbar Islands Regency Is One Of The Districts In Maluku Province Which Has A Cultural Image As The Formation Of Noble Character, Acts Entirely On Awareness, Antiquity, And Self-Control Which Plays A Role In The Behavior System Which Is Improved More Concretely As Special Rules, Laws, And Norms Guided By The Values Cultural Values To Encourage Character Building.

Adolescents Need To Be Strengthened By Inculcating These Values To Foster The Kkt's Younger Generations To Remain Cultured Children. Therefore It Is In Line With The Trisakti Concepts Pioneered By Bung Karno, And The Educational Objectives Of Maintaining And Preserving Cultural Values Need To Be Strengthened, So That Cultural Value Needs To Be Transferred To The Younger Generations Through More Real Subjects, Habits That Have Been Carried Out From The Beginning To The Present, We Can Keep Up With The Times, But We Must Not Forget Our Identity As Cultured Children.

Based On The Description Described Above, The Researcher Wants To Study, By Taking A Cultural Approach Of Local Wisdom And Wisdom Aimed At Preventing Risky Behavior In Adolescents, Seeing That Kkt Is An Archipelago That Has Values And Norms Found In Duan Lolat As A Filter Or Guardian Of The Global Climate. Hit Teenage Life. So That Adolescents Are Always On The Safe Axis And Can Be Avoided From Risky Behaviors. Cultured Adolescents Are Adolescents With Character.

**Method**

This Research Is Gradual, Namely Sequential Mixed Methods, A Research Procedure That Combines Two Research Methods, Including Qualitative And Quantitative, To Be Used Gradually In Research Activities To Be More Comprehensive On Research Problems. Strategies Can Be Carried Out By Conducting Qualitative Interviews First In Stage 1 Research And Then Obtaining Information And Explanations From Informants, Followed By Quantitative Methods With Several Samples To Get General Results From A Population<sup>6</sup>.

Table 1.1  
Stages Of Data Collection

No	Step	Method Of Collecting Data	Data Analysis Method
1	Review The Problems That Occur In Kkt	Observation, Idp	Qualitative Descriptive
2	Identify The Value Of Local Wisdom	Fgd, Observation	Qualitative Descriptive
3	Designing Draft Modules	Exploration, Interview	Content Analysis, Qualitative Descriptive
4	Module Development	Exploration, Interview	Content Analysis, Qualitative Descriptive
5	Test The Module	Observasi, Questionnaire	Quantitative And Qualitative Descriptive

**Result And Discussion**

The Modernization Crisis Has Manipulated Nature And Culture By Objectifying All Aspects Of Life Both Naturally And Inwardly, Thus Losing Elements Of Cultural Values And Morality. So It Needs To Be Restored By Interpreting The Importance Of Local Wisdom Because Culture Is In The Community For That It Needs To Be Passed Down From Generation To Generation. Because It Has Been Proven That The Value Of Local Wisdom Also Determines The Progress Of The Community. There Are Several Opinions From Experts And Research On These Statements. According To To<sup>7</sup>, It Is Revealed That Local Wisdom Is The Role Of Reducing The Impact Of Globalization By Instilling Positive Values In Adolescents. According To Law No.32 / 2009 Concerning Environmental Protection And Management, Local Wisdom Is The Noble Value That Applies To Community Life, Including Protecting And Managing The Environment In A Sustainable Manner. Conceptually, Local Wisdom Is Human Wisdom That Rests On A Traditional Institutionalized Philosophy Of Values, Ethics, Ways, And Behavior. Local Wisdom<sup>9</sup> Is A Value That Is Considered Excellent And Accurate So That It Can Last A Long Time And Even Become Institutionalized.

The Concept Of The Value Of Local Wisdom Expressed, The Writer Can Understand That The Value Of Local Wisdom Universally Has A Multidemic Role By Adhering To Religious Values And Can Move One's Knowledge, Attitudes, And Actions In The Social Life Of Society Both In The Past And The Current Moral Crisis And Even Time To Come. Local Wisdom Can Be Interpreted As A Pattern Of Thinking, A Habit That A Specific Community Owns That Results In A Long Time Adhering To Particular Values, But Other Communities Do Not Share These Values. In Foreign Languages, It Is Often Conceptualized As A

Local Policy, "Local Wisdom," Or Local Knowledge, "Local Knowledge," Or Local Intelligence, "Local Genius." Local Wisdom Is Part Of A Culture That Has Traditionally Belonged To Collectively And Is Functional In Solving Problems After Passing Through Experiences And Dimensions In Space And Time On An Ongoing Basis. In Another View, Local Wisdom Will Refer To Various Cultural Properties That Grow And Develop In Society, Are Known, Trusted, And Recognized As Essential Elements Capable Of Strengthening Social Relations Or Cohesion Among Community Members. To Find Out A Pearl Of Local Wisdom In An Area, We Must Understand The Good Cultural Values In That Area.

Indonesian Territory Has Local Wisdom, Norms, And Customs That Are Thick And Become A Reference In Living Everyday Life. The Majority Of Areas In Maluku Are Known For Their Pela Dandong Kinship, And For The Tanimbar Islands, They Form Kinship In Social Status, Which Identifies The District Of The Tanimbar Islands Known As Duan Lolat. Duan Lolat Is A Customary Law That Holds And Explains Social Situations Based On Marital Relations, Meaning That Marriage Is The Basis For Determining The Social Status Of Duan And Lolat. Who Is On The Lolat Side And Who Is On The Duan Side. Explicitly, The Position Of Duan As The Giver Of Women Is Superior Because, In The Traditional Life Of The Tanimbar Community, Women Have The Highest Rank Given The Symbol Of Giving Life. At The Same Time, The Lolat Position Looks Inferior. However, The Situation Is Not Static And Constantly Changes Depending On Marital Status. Kinship And Social Status Of Duan Lolat Have A Critical Function And Role In The Life Of The People Of Tanimbar, Including Helping Each Other, Protecting Each Other Both Duan And Lolat, Can Also Solve Problems In Any Form Whether In The Form Of Family, Community And Disputes Between Village Boundaries. The Framed Villages Are Traced Based On Blood Relations And Marital Ties That Describe Who Is Duan And Who Is Lolat. From This Search, They Visit Each Other And Talk About Peace Towards A Prosperous Life. At The End Of The Dispute, A Friendship Between Villages Called Pela Emerged.

In The Duan Lolat Kinship Relationship, There Are Mutual Obligations And Responsibilities Between Duan And Lolat In Which The Value Of Life Is Revealed. Duan And Lolat Lineage Tracing To Fulfill Duties And Obligations That Must Be Obeyed Are Three Types Of Lineage Tracing, Namely<sup>3</sup>: 1) Duan Ompak Ain; 2) Duan Udan Ain.; 3) Duan Empu Ain. The Three Components Carry Out Their Obligations By Providing Traditional Objects, Including Loran/ Lelbutir, Mase/Gold, Gaja Teeth, Kmene, Ngoras/Beads, Belusu/Mpiar, Teis/Weaving (Paulus Koritelu). These Ordinary Objects Are Used To Pay For The Customary Assets Of A Woman Who Is Getting Married. These Ordinary Objects Are Not Mere Objects But Have A Value Held By The People Of The Tanimbar Tompo Doloe Islands To This Day. The Values Adopted By The Indigenous People Are Full Of Sacred Local Wisdom Values.

Talking About Values Fits That It Cannot Be Separated From The Word Integrity, Where Integrity Becomes An Identity; This Issue Is Related To A Study Conducted At Harvard University In The United States<sup>10</sup> Which Reveals That A Person's Success Is Not Only Determined Solely On The Influence Of Knowledge And Technical Abilities. (Hard Skill) Only, But More On The Ability To Cultivate Yourself Or Control Yourself And Others (Soft Skills). The Study Results Were That Success Was Only Determined By About 20% By Hard Skills And 80% By Soft Skills. Culture Is Integrated As A Tool For The Learning Process To Motivate Students To Apply Knowledge And Morals. Various Phenomena That Exist In The Social Life Of Society Can Be Revealed Through Multiple Cultural Meanings—Patterns Of Meaning Are Manifested And Transmitted Continuously In Symbolic Form<sup>11</sup>.

Symbols Are Divided Into Two Forms, Namely: 1. Characters Were Originating From Nature Manifested Through Social Conceptions And Structures; 2—Characters From The Outside Manifest As Realities Of Social Life. Characters Are Also A Means To Express Meanings In Ideas, Attitudes, Desires, Beliefs, Considerations, And Abstractions From Specific Experiences In An Understandable Form<sup>12</sup>.

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The Symbolized Values Found In These Traditional Objects Are Based On The Results Of The Fgd With The Theme "Cultural Exploration Of Duan Lolat Based On Character In The Next Generation Of Kkt Against Risk Behavior" Aims To Explore The Values Of Duan Lolat Deeply, So The Results Obtained Are Religious Values, Tolerance Values. (Please Help), Care For The Social Environment, Responsibility, Self-Respect, The Value Of Mutual Respect, The Value Of Honesty, The Value Of Hard Work. These Values Are Integrated Into The Social Life Of The Kkt Community, Both In The Fields Of Health, Social Economy, Environment, And Bureaucracy, The Primary Function Of Which Is Universal Protection And Protection.

However, Ironically, The Fact That Changes In Cultural Values That Occur Throughout Society Are Closely Related To Changes In Patterns Of Biological, Sociological, And Psychological Needs; In Brief, It Is Described That Culture Is Constantly Changing Along With Changes That Occur According To The Needs Of Society. Socio-Cultural Changes Can Occur Due To The Encouragement Of Various Factors, Including From Within The Community Or From Outside; Some Are Consciously Or Unconsciously<sup>13</sup>. From The Above Opinion, Cultural Change Is Caused By (1) Cultural Elements That Have The Potential To Be Easily Changed, Especially In The Fields Of Technology And Economy (Material). (2) There Is A Community, Individuals Who Easily Accept Elements Of Cultural Change, Especially The Younger Generation. (3) Factor Adaptation To The Environment.

The Scope Of These Changes In The Tanimbar Islands Regency Since The Latupati Decree No. 1 Of 1989 Stated That All Forms Of Everyday Objects Used In The Payment Of Assets Are Replaced With Money Values. It Is Evident That The Statement, According To The Researcher, Has Caused Controversy. The Facts Can Be Seen From Research<sup>3</sup> Years 2000-2004, Traditionally The Social Relationship Of Duan And Lolat In Terms Of The Distribution Of The Responsibility To Pay For Assets Is Cut Off, The More Often The Payment Of Assets Is Made In Money Value, The Level Of Dependence On Duan Is Reduced Or Even Lost, A Phenomenon That Occurs During That Time, The Number Of Assets Was Determined By The Limit Family, The Figure Was Quite High, Reaching Rp. 50 Million, And The Other Party Asking For Rp. 10-25 Million. The Old Decision Of 5 Million Is Only 25-27 Million, So The Thing That Is Criticized By Paul Is Whether The Increase In Customary Assets Is Due To The Cultural Dimension Or Because Of The Economic Value Of The Amount Of These Assets And The Results Obtained Have A Dimension Of Economic Value Behind The High Limditi Customary Property So That Causing A Mismatch In This Process And So It Was Resolved At The Police Station. Observations Made By The Researchers Found That The Same Case Was Related To The Payment Of Assets But The Problem Flow Was Different, Which Was Guided By The Decisions Of The Local Government And Village Government Regarding The Value Of Money, And The Role Of Social Relations Between Duan And Lolat Had Not Changed. From The Two Facts, It Is Clear That The Meaning Of Duan And Lolat Has Changed.

Based On These Two Cases, According To Researchers, Local Government Policies Need To Be Explored In Depth By Reflecting On The Value Of The Existence Of Duan Lolat Culture And Its Meaning And Tracing The Name Of The Tanimbar Islands Regency Then Followed Up By Disseminating It To The Community. Because In The Concept Of Culture, It Is Necessary To Know That It Is Manifested In The Form Of Material And Non-Material Culture And Culture Concerning All Human Thoughts And Behavior In A Functional And Dysfunctional Order In Social Life. Duan Lolat Is A Pearl Of Local Wisdom. Tanimbar Islands Regency Has A Value System That Helps Each Other, As A Protection And Protection Between The Two Parties In The Social Relationship, Complementary In Various Fields. There Are Several Cultural Elements In The Form Of Symbols Used By Duan Lolat Which Have Meaning. The Values That Can Regulate The Community's Social Life Towards Prosperity Include Gold, Lelbutir, Ivory, Weaving, Dances, Fork, And Folk Tales That Describe The Value Of Local Wisdom Duan Lolat. Some Of These Cultural Elements Experience A Shift In Values In Certain Fields, One Of Which Has Been Described.

The Impact Of These Changes In The Era Of Globalization Has Manipulated The True Meaning Of Duan Through Cases That Are Rife With Rates Of Divorce, Infidelity, Sexual Violence Of Minors, Child Marriage, Impact On These Cases The Emergence Of A Disease That Can Paralyze The Dreams Of Future Generations And Give Disgrace. For Families Both Lolat And Duan, Namely Hiv / Aids. Hiv / Aids Is Not A Hereditary Disease But A Form Of Social Ills Associated With A Person's Behavior Patterns. The Data Obtained From The Health Office Of The Tanimbar Islands District Has Annually Increased Hiv / Aids Cases, And Ironically The Majority Are Adolescents. Hiv / Aids Cases In 2017 Totaled 17 Cases, 2018 As Many As 32, And 2019 As Many As 40 Cases; In 2020, There Were 30 Cases, Dominated By 13-25 Years Old. The Health Office From The District To The Village (Pustu) Has Carried Out Socialization Related To Reproductive Health And Has Also Carried Out Socialization In Places Of Risk, But It Is Not Evenly Distributed There Are Some Areas That Are Not Touched. Socialization Activities Seem To Not Influence In This Case And Are Constantly Increasing. Ironically, During The Covid-19 Pandemic, Pregnancy At An Early Age Jumped, Both From The Provincial To The Village Level, Sexual Violence At The Age Of Children. Data Obtained From The Social Service Of The Tanimbar Islands Regency In 2020 Were 24 Cases, The Lowest Age Was 10-17 Years, Every Month There Were Always Reports Related To These Cases, But There Were Cases That Were Not Reported And Then Resolved Amicably.

Based On Data On Problems That Arise In Most Adolescents, Unicef Aids Data Kills 76 Teenagers Worldwide Every Day 360,000 Will Die In 2030 Unless Urgent Action Is Taken. Data From Unaid Estimates The Death Of People With Aids In Indonesia To Be Around 39,000 People In 2017, An Increase Of 69.6 Percent From 2010, And The Majority Are > 15 Years Old. The Problem Of Hiv / Aids Is A Flawed Social Problem, Scratching The Identity Of A Cultural Child. Because Adolescents Experience Emotional Instability So That That Person Easily Influences Them And The Essential Nature Of Adolescents Has High Curiosity, Adolescents Can Experience An Identity Crisis Primarily Not Based On The Inculcation Of Good Values From Parents And Education (School) And Attention Community. Therefore, Schools Are Educational Institutions First And Foremost, So Their Job Is To Teach Children The Truth Of Good Values. The Truth Is That The Activities Of Risky Behavior (Sexual Activity, Alcohol, Smoking, Drugs) By Adolescents Are Hazardous For Themselves And Society.

To Help Adolescents Act Appropriately By Controlling Control, Desire, Respect For Themselves And Others, A View Of The Future By Interpreting Local Cultural Values As Cultured Children, It Is Essential To Reorganize The Values Of Local Wisdom, Especially Teak Tanimbar Children, Namely Duan Lolat, Need To Be Introduced To The Younger Generation, The Golden Generation, The Nation's Future Generation. Youth As The Main Target Of Junior High School To Become A Local Content Subject That Explores In Detail And In-Depth To Become Customers And Are Not Easily Influenced By Foreign Cultures. Then These Problems Can Be Resolved To Achieve Progress In Reducing Teenage Pregnancy, Underage Sexual Violence, And Sexually Transmitted Diseases Hiv / Aids. Culture-Based Learning<sup>17</sup> Can Be Divided Into Four Types: Learning About Culture, Learning With Culture, Learning Through Culture, And Learning With Culture. Learning About Culture Places Culture As A Field Of Science. Learning With Culture Occurs When Culture Is Introduced To Students As A Way To Learn Certain Subjects. Learning With Culture Takes Advantage Of Various Forms Of Cultural Manifestations. Learning Through Culture Is A Strategy That Allows Students To Show The Achievement Of Understanding Or Meaning Created In A Subject Through A Variety Of Artistic Expressions. Cultured Learning Is A Form Of Embodiment Of That Culture In Students' Daily Actual Behavior.

### **Conclusions And Recommendations**

The Indonesian Nation Is A Nation That Has Unity In Diversity. The People Of The Indonesian Archipelago Always Weave And Mix Broadly (Nationally) From The Bases Of The Local Community. Each Of The Indigenous Communities Of The Indonesian Archipelago Community Is Called The

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Archipelago Community, Has Various Traditions (Cultures) And Local Wisdom. Culture Is A Value, A Process, And A Result Of Human Creativity, Taste, And Initiative. So Culture Has A Significant Position, Especially In The Next Generation, Especially Youth, In Interpreting The Cultural Value Itself. What Is Stated In Local Wisdom As A Value System Becomes A Filtration In The Modernization Era To Overcome Adolescent Problems That Lead To Risky Behavior, Including Teenage Pregnancy, Sexually Transmitted Infections, Alcohol, Smoking, Drugs, Sexual Harassment So That It Can Lead To Hiv / Aids Shirts. So It Is Essential The Role Of Parents And The Education System In Interpreting Cultural Values.

This Research Can Contribute To Schools, Education Offices, And Local Governments To Make A Policy Of Duan Lolat As Cultural Values That Can Prevent Risky Behavior For Adolescents As The Next Generation Of Gold, Which Is Contained In The School Curriculum Culture-Based Character Education. This Is One Of The Alternative Solutions For The Implementation Of Character Education According To The Local Excellence Of Each Region In Preventing And Reducing The Shift In Human Values And Remains The Identity Of Cultural People And The Broader Social Life Of The Community In Upholding Cultural Values Because In Local Wisdom Is That Social Networks Are Interactions Between Individuals, Groups And The Community To Fully Support Common Goals In Various Fields That Have The Potential To Give Birth To Welfare, Peace Towards The Quality Of Life. In This Way, It Can Be Believed That Education Can Make A Real And Meaningful Contribution To Building The Nation's Character For The Next Generation To Be Virtuous And Have Good Behavior. As Well As For The Local Government, It Is Necessary To Have Regulations And Policies On Local Wisdom, Especially In The District Of The Tanimbar Islands, So That It Becomes A Strong Regulation Orally And In Writing, As A Document That Is Not Too Extinct.

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