ABSTRACT
The capital city of Jakarta is one of the places that most people in Indonesia want to visit, including people from West Southeast Maluku ethnicity, Maluku Province. Not a few migrants from West Southeast Maluku who live in Jakarta when returning to their hometowns invite their relatives to try their luck in the capital city of Jakarta. They come to settle down while still preserving the customs and culture of the people of West Southeast Maluku better known as the Tanimbar Islands. The purpose of this paper is to reveal the duan lolat culture that is still preserved by migrant communities from the Tanimbar islands even though they have migrated to the capital city of Jakarta and its surroundings. One of them is the value of kinship called Duan Lolat. The research was conducted using the historical method. The sources used were written sources such as literature studies, documents, and interviews with traditional leaders and Tanimbar people in Jakarta. The results of this study show that Duan and Lolat are social statuses derived from marital relationships, and marriage is the basis for determining the social status of Duan and Lolat. In marriage, the party who gives the daughter will in turn become Duan, while the party who receives the daughter will become Lolat. After marriage, the female family becomes Duan while the male family, the offspring of the married couple, becomes Lolat from the female family. The institutionalization of the Duan Lolat value occurs throughout human life, starting from birth, marriage, house construction, to death.

Keywords: culture, Duan Lolat, migrant, ethnic oluccas.

RESUMO
A capital Jacarta é um dos lugares que a maioria das pessoas na Indonésia deseja visitar, inclusive as pessoas da etnia Maluku do Sudeste Ocidental, província de Maluku. Não são poucos os migrantes do sudeste ocidental de Maluku que vivem em Jacarta e que, ao voltarem para suas cidades natais, convidam seus parentes para tentar a sorte na capital Jacarta. Eles vêm para se estabelecer e, ao mesmo tempo, preservar os costumes e a cultura do povo do sudeste ocidental de Maluku, mais conhecido como Ilhas Tanimbar. O objetivo deste artigo é revelar a cultura duan lolat que ainda é preservada pelas comunidades migrantes das ilhas Tanimbar, embora tenham migrado para a capital Jacarta e seus arredores. Um deles é o valor do parentesco chamado Duan Lolat. A pesquisa foi conduzida usando o método histórico. As fontes utilizadas foram fontes
escritas, como estudios de literatura, documentos e entrevistas con líderes tradicionales e o povo Tanimbar en Jacarta. Os resultados deste estudio mostram que Duan e Lolat son status sociais derivados de relacionamentos conugais, e o casamento é a base para determinar o status social de Duan e Lolat. No casamento, a parte que dá a filha, por sua vez, se torna Duan, enquanto a parte que recebe a filha se torna Lolat. Após o casamento, a família feminina se torna Duan, enquanto a família masculina, a prole do casal casado, se torna Lolat da família feminina. A institucionalização do valor Duan Lolat ocorre durante toda a vida humana, desde o nascimento, o casamento, a construção da casa e a morte.

**Palavras-chave:** cultura, Duan Lolat, migrante, oluca étnicas.

**RESUMEN**

La capital, Yakarta, es uno de los lugares que más gente quiere visitar en Indonesia, incluidos los habitantes de la etnia West Southeast Maluku, en la provincia de Maluku. No son pocos los emigrantes de Maluku Sudoriental Occidental que viven en Yakarta que, al regresar a sus ciudades de origen, invitan a sus familiares a probar suerte en la capital del país. Vienen a establecerse sin dejar de preservar las costumbres y la cultura del pueblo de Maluku Sudoriental Occidental, más conocido como las islas Tanimbar. El propósito de este artículo es revelar la cultura duan lolat que aún conservan las comunidades de emigrantes de las islas Tanimbar a pesar de haber emigrado a la capital, Yakarta, y sus alrededores. Uno de ellos es el valor del parentesco llamado Duan Lolat.

La investigación se llevó a cabo utilizando el método histórico. Las fuentes utilizadas fueron fuentes escritas como estudios bibliográficos, documentos y entrevistas con líderes tradicionales y habitantes de Tanimbar en Yakarta. Los resultados de este estudio muestran que Duan y Lolat son estatus sociales derivados de las relaciones matrimoniales, y el matrimonio es la base para determinar el estatus social de Duan y Lolat. En el matrimonio, la parte que da a la hija se convierte a su vez en Duan, mientras que la parte que recibe a la hija se convierte en Lolat. Tras el matrimonio, la familia femenina se convierte en Duan, mientras que la familia masculina, descendiente de la pareja casada, se convierte en Lolat de la familia femenina. La institucionalización del valor Duan Lolat se produce a lo largo de toda la vida humana, desde el nacimiento, el matrimonio, la construcción de la casa hasta la muerte.

**Palabras clave:** cultura, Duan Lolat, migrante, etnia oluca.

**1 INTRODUCTION**

Tanimbar people migrated to many parts of Indonesia after independence, including the capital city of Jakarta. The attraction of Jakarta for some villagers living in the Tanimbar islands to get a decent job cannot be denied. The arrival of people from the Tanimbar Islands to Jakarta in 1950 was initiated by a resident from one of the villages in the Tanimbar Islands named Yosias Naflalia and Abe Dulanlebit from Romean Village. Jakarta at that time, seen from the statistical data on the number of residents from 1941-
1948, had experienced the dynamics of increasing and decreasing population from 544,823 people and then in 1945-1947 decreased by 3.3 percent to 601,904 people. This was due to the independence struggle at that time so that many became victims of the war [1] But after 1948-1959 the population growth rate in the city of Jakarta experienced a fairly drastic increase of up to 62.8 percent in 1949 to 1,340,625 people. This was due to the influx of migration from West Java and various regions in Indonesia, including from the East. [2], [3] One of the regions in Eastern Indonesia is Roman Village in Yaru Sub-district, West Southeast Maluku Regency, Maluku Province. (Drabbe, 1989:2). Roman Village is located in Yaru Sub-district, West Southeast Maluku Regency, Maluku Province. [4] Arrival Yosias Naflalia initially wanted to migrate out of Roman village to work as a dockworker in Ambon City in 1950, then because the ship he was on only stopped briefly in Ambon City, he tried his luck to follow the ship to Surabaya. The difficulty of finding work there made Yosias continue his journey to Jakarta to work as a port worker, then in 1952 the DEPERLA office was opened, which is currently the name of the Sea and Coast Guard Unit (KPLP) as an officer and employee. [5]

In 1952 his life began to change because he received a monthly salary and employee housing facilities at the DEPERLA dormitory in Tanjung Priok Port City. In that year, many people from Roman Village began to hear about his success in getting a job so a wave of arrivals of Roman people who wanted to migrate from Roman Village to Jakarta began. Because they had no place to live, they stayed at the house of Mr. Yosias Naflalia in the Tanjung Priok area of Jakarta. With a goal and a place to live overseas, the Roman community began to arrive who wanted to migrate to Jakarta to find work. The arrival of some of the Roma people who migrated to Jakarta, gradually caused a longing for some families to gather to hold meetings such as joint prayers and Christmas together to stay in touch with fellow families from Rome. The desire to gather together is the forerunner of the formation of the Roman Children's Association in Jakarta [5] Thus the existing culture in Roman Pun is carried over and still preserved by the Roman community in Jakarta. One of them is the culture of duan lolat relations. The duan lolat relationship is still preserved in Jakarta because this culture strengthens the bond of brotherhood even though they have migrated and settled in the capital city of Jakarta. The duan lolat relationship for the people in Tanimbar is a form of local wisdom that is maintained until they are in the migrant area, namely in the city of Jakarta. Local wisdom is a set of worldviews, knowledge, and life strategies manifested in activities carried out by local communities, which can answer various problems in fulfilling their needs [6],
In its development, the *duan lolat* culture has experienced ups and downs, but not a few migrants from Tanimbar still maintain this local wisdom and pass it on to the younger generation.

This research on *duan lolat* is limited by the temporal scope from 1950 to 2018. It started in 1950 because in that year a son from Romean Village arrived in Jakarta to migrate and make a living, and ended in 2018. After all, it can be seen in the form of local wisdom of *duan lolat* culture that is still preserved by migrant residents from the Tanimbar Islands even though they have migrated and settled in the capital city of Jakarta. The spatial scope is limited to Jakarta and its surrounding areas including Bekasi, Bogor, and Depok, because most people from the Tanimbar Islands live in these areas.

From the above background, several problems can be formulated, among others: 1. what is the form of *duan lolat* culture, 2. why is *duan lolat* culture maintained by migrant communities from Tanimbar Islands in Jakarta, 3. How to preserve *duan lolat* culture so that it can continue to survive amid the current times in the capital city of Jakarta.

### 2 METHODS

This research used qualitative methods of observation, interview, and document review. This method was used because of several considerations. First, adjusting qualitative methods is easier when dealing with multiple realities. Second, qualitative methods present directly the nature of the relationship between researchers and respondents. Third, this method is more sensitive and more able to adjust to many sharpening joint influences on the value patterns encountered. [8], [9] The research was carried out with observation steps by observing the lives of Romeans who had migrated to Jakarta for 6 months, besides that in-depth interviews were conducted with traditional leaders living in Jakarta as well as several informants from Romean origin who were selected using the snowball technique. Literature sources were obtained from books and journals that discuss culture in Maluku in general, especially about the *duan lolat* culture.

This cultural qualitative research, allows researchers to organize, criticize, and classify interesting data. In addition, this qualitative research will guide researchers to obtain unexpected findings and build a new theoretical framework.
RESULT AND DISCUSSION

3.1 DUAN LOLAT CULTURE

The culture of duan lolat relations in Tanimbar society can be interpreted as duan means master or owner of an item. This master or owner functions as a protector of the item. Meanwhile, the word lolat means the recipient of an item. This duan-lolat relationship in [10], [11], [12] and [13] is also literally explained that the word duan means the master or owner of an item in. [14] The institutionalization of the duan lolat value occurs in the customary marriage process, where duan is the predicate given to the family group acting as the giver of the woman, while lolat is the predicate for the family group acting as the recipient of the woman. The above duan lolat kinship relationship is symbolized in various forms of gifts, both from the duan and the lolat, which take place mechanically in every life event of the Tanimbar people. [10]

The customary culture in Romean village, which originates from the Tanimbar islands, is strongly held by every Romean village child who lives overseas. So in every wedding or proposal event in the extended family of the Romean community or with other customary communities, it is still carried out as a tradition or local wisdom in itself and to also respect the customs of other regions. Every settlement of big family disputes between Soa and the family, it is also still based on the duan lolat custom. The duan lolat culture needs to be carried out in every activity because the elders are also invited to officiate the custom. [12]

In every duan lolat custom, various kinds of offerings or items are used as tribute or gifts differentiated according to the event such as:

a) The proposal or entry ceremony for marriage in Romean Village usually brings or gives Tanimbar woven cloth (Bakan), Sopi or a type of alcoholic beverage with a cork or closed amount of money, the money is usually used as an offering for the Church or in return for breast milk, and Tanimbar Loran (dowry) which comes from ancestors and has been used for generations. The customary procession of entering asks the customary spokesperson to ask the host of the bride and groom to inaugurate the wedding ceremony. Then it ends with drinking together or eating together;

b) when settling family disputes, whether extended family or inter-soa family, Sopi or a type of alcoholic drink is usually used, corked, or covered with a sum of
money. The money is usually used as an offering to the church and prayed as Natsar so that the dispute can be resolved in line with God's wishes;

c) at the time of death, the extended family usually puts a Tanimbar woven cloth at the feet of the corpse as a sign of mourning and respect for the extended Family;

d) when welcoming guests or families from other traditional regions, a small glass of palm wine and Tanimbar woven cloth or Bakan are usually given. [15]

The duan lolat custom is carried out to honor the people of Romean Village if it is not implemented it will have implications for the Romean community. The positive implication is that the ancestors of the Romean community have their reasons for making the duan lolat custom on the one hand as a means of adhesive between Soa or extended families and on the other hand a tribute to the origin and appreciation of gifts from God. The negative implication is that if the Romean community does not carry out the duan lolat culture, Romean descendants overseas will fade closeness to customs and lose their identity, especially in marriage with fellow Romean ethnicities. In addition, they will feel ostracized and will even retain a family promise or debt so they will find it difficult to navigate family life. The case with mixed marriages is usually only as a symbol of respect for the customs of the bride and groom. In addition, there are sanctions if the big family dispute is not carried out according to custom, it is considered that God will not solve the problem and the problem remains prolonged and can even be carried to the offspring. [15]

3.2 STICKING TO DUAN LOLAT CULTURE AMID THE CURRENT AGE IN THE CAPITAL CITY

In the period 1955 - 1960, so many people from Romean Village heard about Yosias Naflalia's success in Jakarta by word of mouth that people from Romean Village came to migrate and look for work in Jakarta. Some of them tried to work as dockworkers, ship laborers, and even construction workers in Jakarta. To strengthen the sense of solidarity and brotherhood as well as a sense of wanting to build a hometown, an association "Kerukunan Anak - Anak Romean Se Jawa" was formed in Jakarta. This association consists of four large clans. The four major soa in Romean Village are Soa Arun Roal, Soa Selaru, Soa Ivnur, and Soa Rahan Ra in Romean Village. Philosophically it means that they live in Jakarta as if they are in a boat carrying the 4 Soa in Romean Village so that they always live in harmony and togetherness. [16]
Yosias Naflalia initiated the formation of the Roman children's harmony in Jakarta under the name "Kerukunan Anak Romean Sejawa". Based on strengthening the sense of brotherhood and togetherness and based on a sense of wanting to build the country or hometown. The Roman Children's Harmony Association consists of all Roman villagers who are overseas and even their wives and children overseas. They enter without any conditions and can be accepted according to where they come from and of course, they come from Romean Village.

The activities they do include, among other things, harmonious worship or worship services every month by giving offerings in the form of money to then be collected to finance the association and build the hometown. Family gathering for each Soa once a month to strengthen the relationship among Soa. In addition, there is a Christmas harmony service every year. As well as establishing a grief fund for a sense of mutual assistance when members of the harmony are afflicted with grief or calamity. [16]

Since the formation of the Roman Children's Harmony, there have been more than 300 families from Romean Village who are members of the Roman Children's Harmony Association spread across Jakarta, Bogor, Depok, Tangerang, Bekasi or JABODETABEK. They work in various fields of business as employees or laborers of private companies. In addition, some become civil servants, teachers, in the field of security services or security, self-employed, and so on. The number of Romans living in Jabodetabek until 2017 was around 600. [5]

With the routine activities of the harmony of Roman children in Jakarta, the duan lolat culture is still maintained today even though they are in migrant areas. Kinship relations even though they have migrated to the capital are still carried out considering the large number of migrants from the Tanimbar Islands who live in the capital. [17]

4 CONCLUSION

The duan lolat culture in the capital city of Jakarta is still well preserved, even though it has shifted because people have migrated to the city of Jakarta. They continue to practice their culture even though there have been many mixed marriages with other ethnicities such as Javanese, Balinese, Sundanese, Batak or Manado.

Practicing the duan lolat culture is an honor for its adherents. They do not easily forget the origin of their ancestors, because after all they will return to their hometown and will meet their relatives there. The kinship of the Tanimbar people is well maintained.
with the Roman Children's Harmony Association. Whatever the name of the association they established, the sole purpose is to unite people from the Tanimbar islands who migrate to the capital city of Jakarta and its surroundings. With the hope of preserving the customs and culture of their ancestors so that they do not become extinct amid an age that is starting to be individualistic.
REFERENCES


