Social transformation of indigenous communities in forming citizenship identity: Case study of the Tobelo Dalam tribe in Tukur-Tukur hamlet, Dodaga village, East Halmahera

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Article Info

Abstract

The Tobelo Dalam tribe actively represents an indigenous community in Indonesia, consistently maintaining biodiversity in various forest areas of Halmahera, North Maluku. The expansion of timber companies and the mining industry threatens the roaming area of the Tobelo Dalam tribe. Over time, some experienced a cultural shift from nomadic life, embracing modern values while maintaining their identity as an inland community that fully utilises forest products to meet their living needs. This study analyses the existence of the Tobelo Dalam tribe in the Tukur-Tukur hamlet, Dodaga village, East Halmahera and examines how their social transformation patterns shape a citizenship identity. This study employs a qualitative approach through a case study method. Collect data using observation, interviews, and documentation techniques. We analysed the collected data using data reduction, presentation, and verification techniques. The research findings show that the Tobelo Dalam tribe in the Tukur-Tukur hamlet, an indigenous community that values the forest ecosystem, has undergone a shift in modern lifestyle due to government policies promoting modern living standards for the community, and internal encouragement from the tribe to leave the forest zone for settlements. The social transformation pattern of the Tobelo Dalam tribe in the Tukur-Tukur hamlet reveals three domains: political factors, cultural factors, and social factors, which are evident in aspects of religion, education, social behaviour, and economy. This study's findings offer stakeholders valuable insights to protect the sustainability of forests and indigenous communities on Halmahera Island from mining impacts.

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Introduction

The social transformation of indigenous communities is a complex phenomenon that occurs in many places around the world. This process aligns with the wave of modernisation, which results in a situation where indigenous communities are challenged to maintain traditions while adapting to ongoing social changes (Feinberg, 2023). Their existence is often marginalised because their lifestyles are different from modern customs, while the local wisdom they possess plays a crucial role in the environmental ecosystem. Therefore, public policy is essential to accommodate the interests and aspirations of indigenous communities in the context of sustainable development.

Several studies show that indigenous peoples' ability to adapt to the changing trends of globalisation has a relative influence on the citizenship identities they form. New values and practices in globalisation have different impacts and can facilitate specific opportunities for the survival of indigenous peoples. This tendency shows that globalisation does not threaten local identity and has the benefit of maintaining the authenticity of regional identity (customs) and implementing customary values even when interacting with the outside world (Pratiwi et al., 2018). Indigenous peoples can better maintain their citizenship identity by integrating new components without losing their identity. According to Morrison (2018), thriving indigenous communities have harmonised tradition and modernity. This process involves adapting to change while maintaining their fundamental values. It shows that social transformation can offer opportunities to strengthen citizenship identity, not just pose threats.

However, the problem that often arises is the state's lack of recognition and legal protection for indigenous peoples. Protecting indigenous peoples' rights is vital to maintaining cultural diversity in a community of citizens (Triyanto & Hartanto, 2018). According to Nelson & Wilson (2021), legal recognition of the rights of indigenous peoples is a strategic means to strengthen their citizenship identity. When the state provides legal protection for indigenous peoples, it can increase their participation in political and social processes. The involvement of indigenous peoples in the decision-making process, both at the local and national levels, also contributes to the formation of citizenship identity (Pandey & Sharma, 2021).

The case in Indonesia is more illustrative of the contradictory phenomenon due to the weak protection and recognition of indigenous communities. Since the development project organised by the government, indigenous communities in East Kalimantan feel they have lost their identity (Sabiq et al., 2023). Likewise, the indigenous community of Kampung Naga in Tasikmalaya seems to reject government policies in the tourism sector that are more oriented towards financial gain but ignore local socio-cultural values (Nugraha et al., 2018). Instead of pursuing economic growth, indigenous communities often face new problems that are detrimental in the form of job uncertainty and increasing social inequality (Irwansyah & Kamarudin, 2023). Likewise, in the Anak Dalam tribal community in Jambi, the social welfare program's campaign has not had a significant impact. On the contrary, it weakens cultural preservation by losing the traditional rituals they have long maintained (Yulinda et al., 2024).

The Tobelo Dalam tribe, also known as the Togutil tribe, is one of the indigenous communities in Indonesia that is most vulnerable to discrimination due to the presence of timber companies and mining industries. Meanwhile, several of their life experiences (local wisdom) have strategic value in maintaining harmonious relations between humans and the environment. The nomadic life of the Tobelo Dalam tribe allows them to maintain forest sustainability, which is considered an integral part of human life. For them, forests are natural resources and part of their cultural identity. This indigenous community can maintain biodiversity and prevent environmental damage in several forest areas of Halmahera, North Maluku (Asteria et al., 2021). However, the roaming areas of this indigenous community are increasingly marginalised due to massive extractive activities. This condition, in turn, causes socio-cultural changes among the communities that inhabit the forest, which are now shifting to a residential lifestyle.

In the case of Tukur-Tukur hamlet, Dodaga village, East Halmahera, the Tobelo Dalam tribe has experienced cultural acculturation. Consequently, they have established contact with

the surrounding community's culture. The style and model of clothing have changed, as has the use of electronic devices (mobile phones, laptops, televisions, and fans) and transportation (motorbikes are commonly used). Additionally, awareness of the importance of pursuing education has increased over time. In the social environment, interactions frequently occur during the buying and selling of garden produce at the local traditional market, where money is the medium of exchange. In the religious aspect, changes in the belief system have also occurred; initially, this tribe relied on the respect and worship of ancestral spirits, but now the majority has embraced Christianity, which is socialised in the congregation of the Calvary Church.

The lifestyle shift of the Tobelo Dalam tribe in the Tukur-Tukur hamlet illustrates a stable social transformation among indigenous communities, which occurs without completely abandoning their life norms and emphasises that the forest is an ancestral heritage that must be preserved. So far, they have consistently maintained the forest ecosystem and are personally socially responsible for ecological citizenship regarding environmental awareness and benefits (Halimah & Nurul, 2020; Istiqomah et al., 2024). The unfavourable situation often results in unfair treatment for access to claims of citizenship rights. The absence of legal certainty over the ownership of forest areas as their sovereign space contributes to this reality. Understanding the social transformation of the Tobelo Dalam tribe provides academic knowledge as a means of consideration to encourage legal protection for the recognition of customary forests. Given the discussion, this study seeks to explore and analyse the existence and pattern of social transformation of the Tobelo Dalam tribe in the Tukur-Tukur community in forming citizenship identity. The results of this study can be a benchmark for public policy to be made possible by the participation of indigenous peoples to articulate their interests and aspirations as citizens who are not just individual existences that need to be accommodated, but citizens with communal identities who need to be considered for Indonesian citizenship.

Method

The research was in Tukur-Tukur Hamlet, Dodaga Village, Wasike District, East Halmahera Regency, North Maluku Province. This location was chosen because Tukur-Tukur Hamlet represents a socio-cultural transformation of the Tobelo Dalam ethnic community and their interaction patterns, which are relatively open and adaptive to modern lifestyles. This qualitative research uses a case study method. This study aims to analyse the existence and pattern of social transformation of the Tobelo Dalam tribe in Tukur-Tukur Hamlet, Dodaga Village, East Halmahera, in forming citizenship identity.

Data collection through observation, interviews, and documentation. Observations focused on the process of interaction between the Tobelo Dalam social community and the local community. Interviews were conducted with several components, including community leaders, village government elements, and the Tobelo Dalam community itself, who were selected based on the consideration that they were directly involved in interaction and cultural acculturation in the Tukur-Tukur community. Meanwhile, documentation was obtained from village archives and previous research. The next step is to analyse the collected data using data reduction, presentation, and verification techniques (Miles & Huberman, 2014). Data reduction means that the collected data is grouped based on research questions. Subsequently, the data is presented through interpretive analysis techniques to derive its meaning, and it is further elaborated with various sources, including selected journal articles and supporting books, ultimately leading to the conclusion stage.

Results and Discussion

Tukur-Tukur Hamlet is in Dodaga Village, East Halmahera. The population of this hamlet is 162 people, consisting of 70 men and 92 women, with a total of 50 heads of families (KK). The livelihoods of this community are generally as farmers who rely on agricultural products, such as tubers (cassava and sweet potatoes), sago, bananas, copra, lemongrass, and several other types of local food (source: village data, Dodaga 2024). Origins naming. It is believed that the ethnic group Tobelo derived the name of this Tukur-Tukur hamlet from their exploration

activities. When crossing the river, a transverse tree resembles the bridge made for exploration. Transverse wood – that is the meaning of the name 'Measure'.

The original ethnic group, Tobelo Dalam in Tukur-Tukur hamlet, on a socio-historical basis, has a relationship with the tribe. Other Tobelo Dalam areas are spread across several natural East Halmahera Forest locations. Their ancestors originated from the mainland of North Halmahera and lived in the interior of Telaga Lina, which is in the Tobelo District of North Halmahera. Most of those who live in Tukur-Tukur hamlet are a One clump family Guis who have long lived on the coast forest near the district area Wasile East Halmahera, precisely, in the village Dodaga. Massive distribution in this community, in some cases, was pushed by political motives, such as the power of Dutch colonialism in the past. Since implementing the policy blasting, in the form of visible tax, felt burdensome to fulfil, a wave of migration occurred in the forest areas of Maba, Patani and Wasile (Mawikere & Hura, 2022). From the results of the migration in a relatively short period, pushing them to adapt to reality, new spatial patterns were created by relying on the forest as a source of livelihood to uphold the survival of their community as an explorer natural forest.

The existence of the ethnic group Tobelo shows the pattern of the relationship between marginalised communities and the state through regulations and apparatus. Marginal communities in this case refer to the concept of the other who is vulnerable, marginalised and not involved in decision-making policies so that they experience marginalisation from their own (Tonta, 2023). Since the existence of the settlement programme policy, the return that the New Order government intensified has had a significant influence on the practice of marginalising the ethnic group, the Tobelo Dalam. The programme was based on the stereotype that people living in the forest are tribes requiring advancement and development due to their lack of exposure to civilisation. The impression of the Tobelo Dalam tribe, however, is that of the Togutil tribe, namely, primitive, animist, isolated, and even backward people (Topatimasang, 2016).

Such conditions have caused the Tobelo Dalam tribe in Tukur-Tukur to become closely connected with the political structures influenced by state corporations' interests. In the name of forest rehabilitation and conservation, the government argues that it is essential to resettle the Tobelo Dalam tribe from the forest's interior. However, on the other hand, it has created its own problematic dynamics, as it is true, Topatimasang (2016), that behind the intensified propaganda, large-scale extractive activities in the form of exploitation of indigenous territory resources are hidden. As a result, massive deforestation occurred throughout the 1970s and 1980s to strengthen raw log export transactions. Since the wood processing factory was established, various persuasive efforts have been made to invite the Tobelo Dalam tribal communities, still scattered in the forest, to start a "better" life by settling in the coastal areas.

The discourse of settled life was raised as a promising strategy to improve the continuity of their generation. The Department of Social Affairs during the New Order government collaborated with several figures who were considered to have family relations with the Tobelo Dalam tribal community—as the ancestors of Madiki, figures who were known and trusted— to freely target the invitation to walk without obstacles (Borero, 2021). This strategy was successfully implemented by relocating some individuals to settle in Dodaga village, where they could integrate with the public while maintaining their identity as a community that relies on forest products. This aligns with the statement made by Tangani, the Traditional Head of Tukur-Tukur Hamlet, which states:

> So, in the old days, we got out of the forest because of an invitation from the previous elders who had a relationship with the family to get out of the forest together. By inviting each other, that is how slowly all of us came out and settled in a village like this.

After selecting to live in the village Dodaga, along with walk time, the existing ethnic group Tobelo Dalam in the village Dodaga in the 1990s experienced obstacles in the adaptation process, which resulted in a life of discomfort because of substantial prejudice addressed to them as a class backwards and threatening social stability and security of other residents in the

village. Finally, the tribe of Tobelo took the initiative to establish a new town named Tukur-Tukur Hamlet in the future. This hamlet is one of the three hamlets in the village of Dodaga. The move to the Tukur-Tukur hamlet received support from the government in the form of a settlement program for the ethnic group Tobelo, in the form of giving land, agriculture and housing to every head of family for use to meet modern living standards, as stated by Enos Pipido, Head of Tukur-Tukur Hamlet, that:

> *Before we lived here [Tukur-Tukur hamlet], our parents and family lived in Dodaga. From birth to childhood, I was well-known in the village of Dodaga. However, the discomfort we experienced in Dodaga led us to move and occupy Tukur-Tukur, which coincided with the government's assistance in providing land and housing to every head of family.*

Participation in the ethnic group Tobelo In for life living in the hamlet of Tukur-Tukur did not happen simultaneously; However, it takes place in three waves. The first wave took place around 1994, initially inhabited by five families. Then wave second took place in 1997, followed by several families, and wave third in a way massive inhabitants inhabit this hamlet after the social conflict ended in the 2000s. Finally, all the tribes, including the Tobelo Dalam who lived in the village of Dodaga, gathered and settled in Tukur-Tukur hamlet.

The public ethnic group, the Tobelo Dalam, in the Tukur-Tukur hamlet has changed its behaviour and lifestyle from nomadic to modern life habits. To analyse change, life said, the author, referring to the Analysis Castles & Davidson (2020) framework, as reinforced by Tharu (2023) regarding the transformation process, including social factors, cultural factors, and political factors. Of the three factors mentioned, political factors determine the ongoing social transformation process in the Tukur-Tukur hamlet. At the same time, they exert power and influence against the other two factors, which are social and cultural.

Transformation of social aspects in the political aspect. Because existence influences institutional (party private) against government through its legitimacy and authority, it acts coercively to maintain domination to source the Power nature. The case of the tribe Tobelo Dalam, as explained previously, stated policy on rehabilitation and conservation forest in the past, as a reason for the transformation of the social ethnic group Tobelo Dalam. This pattern places the struggle for power on the rights of ownership of forest zones that have long been identified with the community custom, and the ethnic group of Tobelo Dalam. Political factors show an existing symptom structure that takes the form of characteristic state capitalisation in pursuit of a growth economy.

Now, it simultaneously excludes the power source in local society. Many cases in several developing countries, including Indonesia, manifest this pattern. This pattern causes a loss of impact to the disappearance of the inheritance culture, the resident original, the gap in social economy, and environmental degradation (Yusoff & Rashid, 2023; Santosa et al., 2023). Since policy settlement, resettlement allocated to the ethnic group Tobelo In requires a pattern transformation of social community customs in the Halmahera forests, which are gradually experiencing significant change. At this point in this view, the factor of political influence is viewed as well as the collective public Tukur-Tukur hamlet to choose to settle and accept modern living norms.

Phenomenon transformation social benefits obtained from factor political relatively weaken authority traditional as *O'hangana Manyawa* — embedding identity ethnic group Tobelo Dalam—which plays a role in maintaining diversity biological natural forest. Political factors that have an impact, such as reduced room to explore the ethnic group Tobelo Dalam to survive from the results of deforestation and their occurrence, change the climate environment. According to Solovyeva (2024), climate change not only affects ecosystems, but also impacts the identity, self and cultural artefacts of the communities residing in forests, thus forcing them to migrate to other places. As a result, changes in lifestyle and relocation prospects occur because the changing environment allows for switching cultures. Point climax on the channel. This dynamic becomes a booster factor, a cultural factor, and a social transformation. The

campaign for living standards, prosperity, and welfare will fulfil the rights of citizens to challenge authority and past culture directly.

The Generation Tobelo Dalam, a large ethnic group that has chosen to settle, engages with culture to adapt their modern lifestyle. The social transformation process, with patterns of *cultural factors and* the ethnic group Tobelo Dalam in the Tukur-Tukur hamlet, is developing new ways to customise lifestyles, such as adapting to technology. However, their culture has been hybridised and dominated by the current primary culture. In addition, the system's beliefs/religion, education, economy, and public everyday life change occasionally; finally, culture begins, and public nomads are no longer found. Even though the height request culture resides in them for the sake of improving their social status as a conventional standard of living, the fact is, they have not been carried away towards pragmatism to meet their social life needs.

The identity of the Tobelo Dalam tribe in the Tukur-Tukur hamlet in terms of a belief system or religion, where they initially relied on respect and worship of ancestral spirits, is now Christian, with most of the community being Christians, members of the Calvary Church. Christianity is the choice of the Tobelo Dalam tribe because it is closely related to the trauma of power in the past, where most of the Tobelo tribe wanted to free themselves from the political ties of the Ternate Sultanate's tax domination that burdened them (Ahmad, 2017). Apart from historical factors, the choice of Christianity is supported by mobility and cooperative relations with educational foundations in the North Halmahera area, Tobelo City.

Regarding education, social transformation is seen in the increasing awareness of pursuing a relatively stable world of education; even so far, two citizens have received formal education up to college. Initially, this tribe practised education through the quality of maturity of the generation in maximising leadership roles to take care of community security. The level of education depends on the quality of professionalism in fulfilling responsibilities, which is not based on blood ties but on the ability of the subject concerned and getting affirmation from the community's approval (Martodirdjo, 1991).
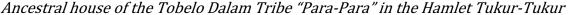
The behavioural aspect of society is seen in their clothing, initially depicting the customary dress model of the interior forest people: bark or *woka* leaves, now no longer found, and all have been bound by the ethical limits of modern society's clothing. Additionally, they frequently use electronic devices like cell phones, televisions, and fans to meet their living needs, along with motorbike transportation; in contrast, they were once known as forest hunters who relied on spears and arrows. Likewise, when a citizen dies, his body is buried in a cemetery, unlike their ancestors in the interior of the forest whose bodies were only left in an ancestral house called "para-para" or a small hut with a bamboo floor and a thatched roof; his body was left to rot, and they have moved and rebuilt a new ancestral house (see Figure 1).

While in the aspect of economy, to fulfil the need of life, tribal activities in Tobelo Dalam in Tukur-Tukur choose gardening and farming plant tubers (cassava and sweet potatoes), sago, bananas, lemongrass, and several types of food, among others. They combine traditional patterns with modern agriculture in cultivating land, but do not use chemical fertiliser; the rest depend on conventional maintenance with higher economic value. Their harvests are sold to traditional markets. Closest to Subaim is in Unit Settlement (SP) 4 sub-districts, East Wasile. The sales results used for the purpose include buying equipment and household facilities. Transactions buy and sell directly become an effective media change style to change their lives through contact-intensive social interaction with the local community. The previous meal pattern was limited to raw meat. Results, hurry up, now get used to the pattern dish through the ripening process. Dish staple food consumed varies in taste; stew cassava, sweet potatoes, rice and sago are the most popular. Introduction to style: This life has been embedded firmly since their ancestors occupied Tukur-Tukur. Money, for example, was socialised as a tool of exchange and has been used to carry out transactions since the 1970s; besides, they paid attention to the commodity wood Agarwood to enhance market economy income (Saluang et al., 2015).

The social factor pattern domain transformation seems more directed towards internal segregation of groups, which is marked by their distant settlement from the centre village of

Dodaga. It happened because memory-driven competition for ownership of forest areas in the past, which ended with *Sanga* or war, your fellow ethnic group, Tobelo Dalam, who also participated, strengthened their attitude to choose living in the hamlet of Tukur-Tukur. A safe, quiet, and remote life from hustle becomes a choice in their lives (see figure 2).

Figure 1.

Ancestral house of the Tobelo Dalam Tribe "Para-Para" in the Hamlet Tukur-Tukur

Source: author documentation, July 2024.

The Tobelo Dalam tribe has been making concerted efforts to establish its identity ever since the Tukur-Tukur hamlet fully embraced the values of modern life. The provision of social assistance for livable houses or slum housing programs was the driving force behind the emergence of this phenomenon by the local government. In addition, after the social conflict subsided in the early 2000s, the government started collecting administrative data for civil registration significantly. This included the creation of Identity Cards (KTP) and Family Cards. Additionally, since the beginning of the reform period, citizens have participated in several different election processes and continue to do so even today. Additionally, they have been active in the village government sector, serving in public office as hamlet heads and regional heads in Dogaga, which is in the East Wasile District.

The sociocultural landscape of the Tobelo Dalam community has undergone a gradual transformation because of these developments, which have contributed to it over the course of time. Not only has their participation in formal institutions resulted in an increase in their access to public services, but it has also contributed to the development of a sense of civic belonging within the context of the Indonesian nation-state. Nevertheless, the process of adaptation has also brought about new challenges, such as striking a balance between traditional values and contemporary administrative norms and preserving communal cohesion in the face of shifting economic and political dynamics. This ongoing negotiation between indigenousness and modernity reflects the tribe's resiliency and their ongoing efforts to redefine their identity in response to changes in both their culture and their structure.

The younger generation of the Tobelo Dalam has become very important in recent years for connecting old knowledge with new education. Many young people are going to school in nearby towns, but they still feel a strong emotional and cultural connection to their ancestral land. Community leaders and elders have started programs to record oral traditions, native rituals, and environmental knowledge so that they can be passed down to future generations. These efforts show that more and more people are realising that cultural identity can coexist with modernisation. They stress how important it is to protect indigenous heritage as a base for long-term development and social harmony in North Halmahera, which is changing all the time.

Figure 2.
Settlement of the Tobelo Dalam Tribe in the Hamlet Tukur-Tukur

Source: author documentation, July 2024.

The Tukur-Tukur community's citizenship identity has formed through the dynamics of a long and complex social transformation. Their existence is currently highly valued and acknowledged without discrimination. Equality and justice apply to a society with the same opportunity to express every life activity, whether politics, education, economy, or culture. In terms of Hopkins & Blackwood (2011), recent theorising on citizenship encourages a broader consideration of the degree to which individuals can participate in social life without valued elements of their self-definition being compromised. This includes the inherent and ongoing rights and obligations within this indigenous community. Citizenship, conceived as a matrix of rights and obligations governing the members of a political community, exists in tension with the heterogeneity of social life and the multiple identities that arise therefrom (Enato & Ehimeme, 2022)*.*

The phenomenon of the life ethnic group Tobelo Dalam in Tukur-Tukur after the transformation process, social experience point, meeting between form assimilation, forced assimilation, and voluntary assimilation (Bakry, 2020). It is said that experience forced assimilation, because the ethnic group Tobelo, as an entity, is a minority forced through the government's policy to adopt a pattern of modern life, so that it is socially changed and considered "civilised" behaviour that has been established. The process of voluntary assimilation is caused by the consistent interaction of life with society in the Subaim area and its surroundings. The Tobelo Dalam tribe has accepted characteristics of a dominant culture in modern life that it faces on its own will.

As paradigm theory assimilation is voluntary, it can exist in harmony, tolerance, marriage across cultures, homogeneity, and equal economic opportunities. Indicators of the immediately connected and almost no more attitudes were found in their exclusiveness in adapting to modern norms as common and valid. The point meeting between two forms of assimilation here indicates a level transformation of the social ethnic group Tobelo Dalam in Tukur-Tukur, which depicts the type of Milton Gordon model of citizenship (Proia, 2024; Bukowczyk, 2022), namely, the transformation process of social values and struggle for power in maintaining the community of the ethnic group Tobelo Dalam in the hamlet of Tukur-Tukur. In other words, the assimilation of the ethnic group Tobelo is on the move naturally and gradually, adapting to the culture of modern life.

Even though it has experienced a social and ethnic transformation, the Tobelo Dalam in Tukur-Tukur still hold firm to the culture of their community. As for the identity visible culture, among others, the first is preserving the Tobelo language as an identity culture. They are fluent

in interacting to say that this language is good among the people, children, and adults. Cultivating Language Tobelo as an effort to preserve tradition at a time to strengthen the bond among their kinship and solidarity as one community. The second step involves the enforcement of customs within the community. The customary rules in this tribe are highly respected by every member of the Tobelo Dalam tribe, such as the customary rules of marriage and the traditional clothing of "*Boeng*". The rules customarily prohibit disputes among each other; on the contrary, traditional values, such as love, mutual assistance and cooperation between fellow tribe members, are still practised with a high level of concern for social issues.

However, they are facing a serious threat, as the extractive activities of the mining company are getting more expensive around the forest settlements nowadays. This challenge will impact the sustainability of their existence in the future, which is still far away and depends on the results of natural forests. "The attitude of the Tukur-Tukur community, through the authority of custom, rejects my existence," it said. They think exploiting the forest will eliminate life, which is true, and it is their ancestors' identity. The Tobelo Dalam tribe hopes that the government will respect the forest customs that have existed for a long time and continue to be upheld.

From the results description of the research, its importance confirms the existence of wisdom in local public customs, especially the value of a life of appreciation for the ecosystem forest. Thus, a holistic approach is required to make political decisions by considering public customs, knowledge, culture, and rights. Therefore, the importance of applying ecological citizenship is to increase citizens' awareness of their rights in protecting the environment (Syahri et al., 2022). Ecological citizenship is an interesting idea in the middle of damage and protection to the environment that becomes a global issue, so it is necessary for citizens who are imbued with a sense of togetherness, care and responsibility to answer to the environment they live in by trying manage, maintain and preserve environment (Pertiwi & Samsuri, 2017; Usmi & Murdiono, 2021). In line with that, for a sustainable world, citizens need to consider climate problems and require a balancing policy to connect humans and nature.

Conclusion

The Tobelo Dalam tribe is a known ethnic group. *Togutil* represents one of the public customs in Indonesia that still maintains the diversity of the biological natural forest on Halmahera Island, North Maluku. Although part of this tribe has experienced a cultural shift from nomadic life to modern life, as has the Tukur-Tukur community in the village of Dodaga, District East Wasile, East Halmahera, embedding as a community, interior living in the forest is still inherent in this society. Things that determine the transformation process of the social Tukur-Tukur community in forming citizenship identity are: 1) the existence of the ethnic group Tobelo Dalam, which has experienced a change in the style of modern life because of the existence of factor (a), the aggressive policy of the government regarding the modern standard of living of society, and (b) the internal motivation of the tribe Tobelo in the form of an invitation to leave the forest zone to live elsewhere; and 2) the pattern of social transformation of the ethnic group Tobelo Dalam in the Tukur-Tukur hamlet, which shows three domains, namely *political factors, cultural factors,* and *social factors,* as seen in the aspects of religion, education, social behaviour, and economics. Further research is recommended to focus on the roles of stakeholders, including the government, scientists, NGOs, and local communities, in protecting the ecosystem forests of Halmahera from the increasingly widespread impacts of industrial mining, which directly threaten the continuity of life for the Tobelo Dalam ethnic group. This focus will help provide a deeper and more comprehensive understanding of the issues surrounding the sustainability of ecosystem forests and community customs, both now and in the future, on Halmahera Island.

Disclosure Statement

The authors do not have any potential conflict of interest to disclose.

Ethics Approval

This study was approved by the Dean of the Faculty of Teacher Training and Education, Khairun University (approval no. 803/UN44.C3/PP.03/2024).

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