The Inventory Culture of Babar Islands to the Local Content of SMP and SMA in Babar Islands

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Abstract

The inventory of local culture in Babar Islands was a preliminary study to develop local content curriculum to carry out SMP and SMA in Babar Islands. The goal of this study was to conserve culture values and to strengthen students’ endurance towards a possibly turning up a negative effect of industrialization which would be developed in Babar Islands and Selaru Island, as related to founding the Masela Block as Eternal Migas Block at Maluku Island.

The study conducted by using observation method, interview and reviewed documents which were done on June to August 2017. The result showed that the cultural objects and non-objects at Barbar Island were local wisdom which contained a lot of philosophy values and life values also they deserved to devide in a local content curriculum of SMP and SMA at Barbar Island. Specifically, on social practice in non-objects cultural can inventory into 7 cultures which accommodated in a school curriculum such as; 1) greetings like Kalwedo, Amarere and Lemyal, 2) Nyekora Culture, 3) Neyolya and Nekolya cultures, 4) Kalwedo culture, 5) Twa Roona culture, 6) Nweleya culture, and (7) Sasi culture.

Key Words: Inventory Culture, Babar Islands, Local Content

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Introduction

Islands Babar is a group of Islands that is in the district Maluku Southwest. there are 6 Island uninhabited on cluster of the Island, namely wetan, Babar, Dai, dawelor, dawera, and marsela. community life Islands Babar during this takes place in the order of life basudara established in harmony tied with values or norms Customs.

In recent years, found the content of the oil and gas relatively large around 10,3 TCF around the Island masela Islands Babar. block oil and gas this if at the time exploited will provide a positive impact for economic growth in the community, but will also have an impact on the changes in the construction and dynamics of social culture community Islands Babar. exploitation block oil and gas masela will bring up the upstream industry, industrial downstream, even industry derivative oil and gas will affect the invasion of labor to the area where the industry is, including Islands Babar.

The presence of thousands of even may tens of thousands of labor from outside the Islands Babar will also bring tradition and pattern new life. will happen mixing between the arrivals with the local community. assimilation or mixing culture will not be circumvented again. learn from experience urban areas in Indonesia, industrialization bring also negative impact, among others melunturnya cultural values, the development of demeanor individualism, lifestyle consumerism, and hedonism.

Anticipation of the possibility the advent of negative impact oil and gas industry that will be developed in the region Islands Babar necessary. strengthen the community with values and the cultural norms in efforts to improve the resistance of the community needs to be done. strategic step in this regard is to develop the charge culture as local wisdom (local wisdom) in the school curriculum. this research is the first stage of development local content junior and senior high school in Islands Babar, namely phase investigation of the beginning. in this phase identified local culture loaded with the values of wisdom that grows, maintain, and be used as the norm community life Islands Babar.

Results identification this later will be used as the substance of the design phase, which includes the activity of the formulation of competence (achievement learning) and learning materials, the preparation of curriculum structure, and writing textbook local content. in this paper, researchers will only focus study on the culture not object.
Culture in Babar Islands

Babar Islands rich with various types of culture good culture objects and culture not object. Culture objects is a culture that can be diindera with eyes and hands, while the culture not object is culture can not diindera with eyes and hand, but there is clearly in people's lives. Cultural Heritage objects in the Islands Babar among other traditional home, custom clothing, and sculpture, while the culture not object among other various types of dance, songs traditional, rhymes (tyarka), and practice of social. Some practice social that have been able to inventoried and worth accommodated in curriculum local content culture area for junior and senior high school in Islands Babar are as follows.

1. Greetings

There are some kind regards, used society Islands Babar interaction between the community. Greetings meant is as follows:

a. Kalwedo

Kalwedo as a culture, is also a greeting used by the majority of the community Maluku Southwest, including some people Islands Babar. greetings kalwedo used in the encounter between people Maluku Southwest, including the community Islands Babar. greetings kalwedo give meaning bond inward, ties Brotherhood of strong between Sesame society mbd, including the community Babar. kalwedo also significantly Congratulations or greeting Fraternal or greeting family for Sesame society MBD. According watloly, DKK (2012: 183), greetings kalwedo be a sign of the heart for knitting and strengthen the rope Brotherhood, although the life of mutual far apart as the Islands. if there guest or someone who say Hello kalwedo, it is a sign of greeting Brotherhood and peace people family. The person must be invited to stop a minute or log in the home and served as well as a brother. greetings kalwedo, also used in the start a variety of conversation public, such as welcome, speech, referrals, etc... in this context, greetings kalwedo can be meaningful joy or greeting prosperous. According to the Regent MBD, Barnabas orno¹, kalwedo has the meaning of profound and Universal, namely the hope of joy, greetings peace, Shalom, or peace. in the practice in the community Islands Babar, when the two or more of the Islands Babar met on the road or in the sea, the people first see or find out the other people will give greetings "kalwedo" which means "greetings peace" or "greetings Brotherhood," and hearing will also be answered "kalwedo". but in the meeting, conference, or the provision of referrals greetings kalwedo can be added to the "hoo" or "hoe" or "hoq", as a form of affirmations. speaker or leader start and mengakhir talks by providing greetings "hoo kalwedo". greetings this will be rewarded with "hoo". said hoo or hoe spoken at the beginning welcome containing the meaning Yes, ready to hear. while said hoo or hoe spoken in response "hoo kalwedo" end welcome to have meaning Yes definitely, we hear, which means "it / definitely peace"².

b. Amerere

Amerere is greetings in practice people's lives dawera dawelor. greetings encounter this usually used in meetings and in the introduction. society dawera and dawelor. greetings amarere is a confirmation will be the existence of the community dawera and dawelor. according amtu (2007), has the meaning of" we are there "or" we life ". the word 'we' pointing not only one group of people but also be person / individual. while the word 'no' refers to a response Express and introduce the identity of the original guarantee the values togetherness mutually turn. amere means that we were there, this word describe clear that even separate with each other but always lived in the atmosphere togetherness and family. amere derived from the local language which means I / we were there. in the life sesehari, people dawelor and dawera interpret the word as a symbol / ideology, so this word often be construed as an existence and the fact of life experienced both individual or group and there may be separated from their culture.

C. Lemyal

Greetings lemyal used community the country letwurung and country kroing. lemyal meaningful greetings or survived. greetings lemyal used as a form of scolds Sapa in encounter indigenous peoples letwurung and kroing. greeting lemyal by the community Babar East considered to have the meaning of deep, not just a greeting. according watloly, DKK (2012: 199), said lemyal become an icon civilization in terms of building a management life customary to set the patterns of human life (individual) pro task humanity, which must be immortalized through a tradition of life.

¹ Presented in the event the opening of the public lecture Study Program outside Campus Pattimura University in the District MBD,Tiakur February 16, 2017.
² Interview with Prof Dr. Bob Mosse, August 4, 2017.
2. Nyekora

Nyekora term or nekokora used by the community on the Island masela to describe the culture of cooperation or mutual assistance, on the Island Babar, culture is referred to as narera, while in wetang called by the name of warera. This is a culture community life Maluku in general and culture Maluku Southwest, including the community Islands Babar in particular. Society Maluku, culture is called with the term masohi. In the community Islands Babar, culture nyekora or nekokora is still appear in the practice of everyday life. According PDT: vekey untailawan3, together and the spirit of mutual assistance in society Islands Babar in general and society Island masela still very strong. Repair work or development family home and jobs the preparation of the garden always done together in the spirit of a family. Iwamony, DKK (2012: ...) explained that special concerning the cooperation, people living it to give each other or share your help in the interest of a job. Way is a lifestyle built from local culture, using the power of social to do the work of the individual is nekokora. Nekokora is to use all the people to do lading the rotating without relying on payment wages of the group. Landowners only provide eat and drink for workers. Job done to all who are in a society that have a garden. Harvest also can be done in the same way. According Tiwery, D (2009, in tiwery, ’s and Tiwery, D, 2012: 77), nekokora, there are calling nekora derived from the word Nye / NE and Kora / Cor. Understanding in the local language, said Nye / NE implies work equally, mutual help each other. Said Kora implies the garden. Thus, the word nyekora / nekora implies work together in the group to mutual help in working on the garden. According tiwery, ’s and Tiwery, D (2012: 77), community needs not only farming, but so complex and need role as well as all members of the community based value of each other please menolog, then culture nyekora progressing related to the needs of the other in the public, including the construction of the House, harvest the results of the sea (open METI), birth, death, and marriage customs. Culture cooperation wider involving family between the village found on the Island wetang and called nwaari. Nwaari a culture of cooperation antardesa associated with the development or home renovation old family. If there is a family that will renovate the old House family, it will be informed of the citizens of the village and the people in the village of other. On the day that has been set, the citizens of the various village on the Island wetang will come up with tool builders and groceries. Job renovate the House will be done with involving all citizens, starting with prayer by pastor4.

3. Neyolya and Nekoila

Neyolya and Nekoila culture have in common, ie, each other menggunjungi. Cultural developed in society Islands Babar and still appear in the social life today. Wakim and Uniberua (2012: 128) explained that neyolya is a system Exchange goods conducted between Kampung / village in one of kinship and not among residents freely. This system more focused on the Exchange of groceries. Tiwery and tiwery (2012: 79), culture neyolya the tradition visit between the village of premises carrying Exchange premises other items. Almost the same as barter, but only difference is done between family ties brother or kinship. Family of the village marsela usual produce gin or garden produce ubu Wood (cassava) want to get fish produced his brother in the village lawawang usual produce fish, come visit his brother by filling bakulnya with gin or cassava, come directly to the home his brother put bakulnya. After lunch or afternoon want to go back, his brother in the village lawawang fill baskets his brother with fish already marinated (dried fish) and brought by his brother. Tiwery, ’s and Tiwery, D (2012: 80), next to explain the culture nekoila as a tradition of each other visit one family with other family in a relationship brother, in the village or between the village to strengthen the rope Brotherhood by not take any items. Nekoila also often done to each other visit especially when relatives / family there are suffering pain, or mother was maternity. For these circumstances usually family come visit there that bring the water, firewood, coconut, fish, corn, nuts, etc.. All aims to help people / mother had a state of pain or birth. According iwamony, DKK (2012: 79), nekoila born of consciousness that sick person or experienced disaster is part of Fellowship need help and comfort. Visits are a family it intends also to help those jobs that can not be done or done by the sick or having accident that. For example, if the pain is husband or father, then men will social function that help cut down trees in the garden, Shepherd goat pet, and keep or monitoring tool catch fish (bubu) that have been put in the sea. Instead, when the pain is wife or mother then women help work and planted the garden.

4. Kalwedo

Kalwedo is culture community life Maluku Southwest, including the people in Islands Babar. Kalwedo as cultural, to be important aspect that animating people’s lives mbd, including the community Islands Babar.

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3 The results of an interview on August 16, 2017.
4 Interview with Drs. Otje Tangkere, August 21, 2017.
watloly, DKK (2012: 246-252) identify practice kalwedo in various dimensions people's lives mbd including public Islands Babar, ie (1) as regards the encounter in the sea and in the land, (2) in the customary ritual, (3) in agreement social, and (4) in the Rite mating Customs. kalwedo an order of life Laden with moral values, the values of life. kalwedo bring the norm or rules about how to build life together harmonious. watloly, DKK (2012: 185-187) explained that kalwedo into a form of culture typical because the values of the emitted from ideals, taste, and intention manusi advocates, become a mirror or pusaka life together. for the pennganut or supporting culture kalwedo, Customs or culture kalwedo has categories value which includes a character personality broad, both personal, communal, and religious or value of religious, ie (1) the spirit of sacrifice, (2) openness, (3) peace, (4) joy, (5) sincerity, (6) humility, (7) politeness, (8) Brotherhood, (9) friendship, (10) honesty, (11) Fidelity, and (12) responsibility.

5. Twa Roona this is a culture of mutual help especially for family while grieving. togetherness in love and grief is an important aspect the community life Islands Babar. Twa roona is a form of love each other and empathy for pain or misfortune experienced Sesame citizens. case Dolor, there are a family or villagers died, after funeral done the collection of donations for family grieving. event opened by the head of the village, with the gin kalwedo. a plate placed in the middle of page or in the middle sabuah, then every citizen alternately put contributions to the plate. donations collected next submitted to the family grieving. Values contained in culture Twa roona are:
   a. care and empathy against the suffering of others,
   b. Patient and able to control the self.

6. Nweleya

Nweleya is one of the pattern of culture on the Island marsela, Islands Babar. said nweleya of the two words that nwe and leya. nwe means together. while leya means that surrounds. said nweleya used to refer to the people who sit together surrounding a plate Rice or where to eat. in culture nweleya people living at home as brother and sister, both men and women, must nweleya. they should eat together on a plate or place food. first people at home on the Island marsela including in big family. in home one there are a number of households living together. home (Lev) built usually divided on some important part. parts of it is Oka (same as the room) and ipramna (same as the living room and guest). ipramna located in the middle of the building. while Oka located at the end of the left side of the building. each home (Lev) generally have one ipramna and four Oka. each Oka separated with a Cook with called ranya (furnace Cook). Oka is the place where each household stay. while ipramna is gathering place with everyone in the House. Oka not only a region special every household, but also to be a sign of the division of the rights of inheritance that dihidupi and turn the household it. in Oka each household cooking eating own the furnace Stone in ranya. cooked food was generally corn as a staple food mixed nuts. at lunch hour and nights people who live at home will eat together in ipramna. each person will come in ipramna with its food own. if domestic that there are two boys or girls, then they come each with its food. usually settings eat with done by gender and age. children of men eat in one place of its own, as well girls. in addition to children, setting eat the same applies in adults. in ipramna food was taken by the individual collected in the middle and those who nweleya (eat together) sitting around the food. each people bring spoon and mempergunakanyan alone. Food have collected were eaten together on a plate one to the plate next. when there are four people nweleya, then there are four plates containing the food. They will eat with the start of the plate Rice the first to the plate Rice last. They will spoon together on a plate of Rice it. when the Rice in plate they eat with stay two or three spoon, then the youngest child will spend it. while her brothers move to the plate the other. Nweleya for adults pose no problem, because they have been used. while for children often culminate in pertekaran mouth. this is the case when the child one eat faster than other children. in case of contention mouth, then parents will advise the children not to fight. Children's quick chew and swallowing eating, asked to be patient looking forward to his brothers the other. They must learn to each other to wait to take the food / tablespoons together in order to avoid problems among them. Culture Nwele loaded will be the values of life, both related to yourself as well as with other people. Values is among others:
   a. Each other matter and,
   b. Each other various patient and,
   c. able to control the self-life in the Brotherhood and togetherness.


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7. **Sasi**  
Sasi is a local wisdom implemented in most areas Maluku, including in the district Maluку. Southwest and Islands Babar. Sasi is culture related to the effort to protect the existence of natural resources and use it in a decent size and not interfere with the preservation of natural resources such. Sasi can be interpreted as a ban to take a result natural resource certain as conservation efforts to maintain quality and population resource biological (animal and plant-based) good on land and sea nature. results or natural resources of the new can be taken after the open Sasi on a given time. Islands Babar rich natural resources good on land and sea. sea Islands Babar in addition to rich with diverse fish, too rich with the results of the sea other such as the sea cucumber, Stone game, Lola, etc.. the use of natural resources exceed the power lestarinya will be able to interfere sustainability and may result in the extinction of natural resources such. culture Sasi constructed by indigenous peoples Islands Babar as efforts to maintain and preserve the natural resources such. there are two types Sasi are constructed by the community Islands Babar, namely Sasi Customs and Sasi the Church. Sasi custom made in case dispute over land or garden. Sasi customary usually marked with young coconut leaf is plugged in the middle of the garden as a sign that the area is disputed. Sasi this as well as intended to prevent the dispute and hostility between family or maturumah claiming land or garden it. while Sasi Church done on the results of the garden or the results of the sea. Sasi conducted by the owner, good people, family, the eyes of the House, and the government of the village. procession Sasi Church relatively simple; the owner of delivering request Sasi to penghentar congregation. further in worship week, information about Sasi on land or garden or in the area of the sea certain announced and the next prayed by pastor. as a marker Sasi on the tree or garden disasi placed information board Sasi, or is also used young coconut leaf coconut. Borolla et al , explained that if the object Sasi located in the sea then usually leaves coconut young (young coconut leaf) in fasten on a Wood and placed in the middle of the area sea (METI), which in Sasi (society in masela call sign Sasi with istila wyera). Sasi in the sea can be done to all results in METI the or just to the specific results only. if Sasi do in land for example Sasi Gardens Palm then sign used were 2pcs thatch is embedded in the former pieces in coconut trees. at the time of harvest or open Sasi, people or family which make Sasi usually give offerings thanks to the Church as the expression of gratitude. when at harvest or open Sasi, there is also the outside of family who participated harvest, then they will be given a part of its own family which make Sasi. PDT. veky untailawan explanation interesting about open Sasi sea Island masela. sea masela, from the limit the shoreline to limit the depth of diving adults at the time of tidal are the property of the landlord. thus, the results of the sea in the area is owned by the eyes of the home landlord. at the time of open Sasi, villagers can take the results of the sea disasi. the results of the sea then submitted to the eye home owner and divided 1: 1, which is one part for taking and one part of the eye home owner. results accrue, then the head of the eyes of the House divided to all members of the eyes of the House. there is also the rules for the people in violation of Sasi. trusted by the community Islands Babar that when there are deliberately breaking the rules Sasi, then he will obtain punishment by God the form of disease stomach swelling. this disease new will recover if actors make recognition and prayed by pastor. Borolla at all explained that for actors in violation of the rules Sasi in the area Babar East will be given punishment the form of fines, which have to pay one (1) pairs of gold and one (1) sheet cloth Basta.

**Conclusion**

Based on the inventory this can be concluded that the Islands Babar rich with local culture that as well as a local wisdom (local wisdom). there are various types of culture objects and culture not object terinventarisasi. for culture not object, more specialized in connection with the practice of social least 7 (seven) local culture that have been able to diinventarisasikan Laden with positive values, ie (1) greetings, among others kalwedo, amarere, and lemyal, (2) culture nyekora, (3) culture neyolya and nekoila, (4) culture kalwedo, (5) culture Twa roona, (6) culture nweleya, and (7) culture Sasi. local culture the next can be accommodated in the local content junior and senior high school in Islands Babar.

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