

The Implementation of Local Wisdom Values of Maren Culture in Kei Community as Resource of History Learning

Ufie, Agustinus^a, Agus Mulyana^b, Samuel Patra Ritiauw^c

^aLecturer of History Education Program Study, University of Pattimura, Indonesia

^bLecturer of History Education Program, UPI Bandung-Indonesia

^cLecturer of the Study Program of Elementary School Teacher Education, University of Pattimura, Indonesia

Abstract

This qualitative study is aimed to reveal the facts of cultural value. The focus of study is to examine comprehensively the *maren* culture which grow and develop in life of Kei community, Southeast Maluku Regency. *Maren* which had become local wisdom of Kei tribe community, is analyzed descriptively and qualitatively. So far, *maren* culture had not been fully raised and made to become resource of local history learning in schools. This reality also shows that history learning in school had not seriously made surrounding environment (local culture, traditional game) which have social, moral and ethic values as resource of local history learning. It is revealed from observation and interview result that *maren* culture is culture which grow and developed for generation to generation and had become a guidance and life guiding of Kei tribe. This value full of social, moral and ethic values such as togetherness, cooperation, life unity and solidarity. As with development of era which is continually happened in which modern cultures everywhere threat even replace local cultures of our community; therefore various ways should be done in order to make the community aware of their culture as their identity, for example through process of implementing the values of *maren* culture in history learning in schools.

KEYWORDS: Maren Tradition Value, Local Culture, Local History Learning

INTRODUCTION

Indonesian culture reflect lofty values of nation which are continually maintained, fostered and developed to strengthened nation personality, increase self esteem and national pride. In the developing era today in which the relation among nations so tight, it shows that cultural values from outside increasingly enter the nation along with the freedom as a consequence of that advance. But the important thing for us is that we should be able to filter the cultural values from outside, in order that we only absorb good values and suitable with personality of Indonesian Nation. We must be able to deny unsuitable values and those which can destruct our nation personality. The attitude to preserve good cultural values is very expected in order to strengthened the relation among humans. Each human being has desire to survive the life and pursue the better life (Sukarta, et all, 1995).

According to Narwoko and Suyanto (2007), that culture diversity which exist in each region in Indonesia is asset or wealth which are constantly maintained and preserved. It is asserted that even though we have differences in culture but we are united in a bond called *Bhineka Tunggal Ika*. In each region in Indonesia there are culture values

which then become life pattern in that community. The wealth of culture which exist in community life always change along with development and modernization. That change often make native culture become increasingly replaced but there are still local cultures which are alive and preserved by community. The situation in Indonesia today full of social conflict, violence, fighting, etc. This is happened because community have lost their awareness of culture values which exist in their life even they not realize of their individualism. Simply, we can say that someone shows misbehavior if most people (at least in one of group or certain community) consider that behavior or act is not accord with custom, tradition, rule, values or social norm prevailed.

Maluku is a region which consist of almost 1000 islands and inevitable has social gap. The social gap is directly proportional with social conflict and violence and of course it disturb nation life. Thus we must find the right solution to overcome it. The awareness to preserve culture values in life of community, is one way (solution) to reduce even stop various social conflict which is happened, whether it is conflict among individuals, among groups and conflict between individual and group in a community (Ufie, 2013).

South East Maluku particularly Kei Islands, has many traditions and cultures which should be developed and preserved. *Ain Ni Ain* culture, for example has become life guidance in social relation among people. One part of this culture is *maren* tradition or help each other without reward among individuals. If it is examined deeper, *maren* tradition as *ain ni ain* sub culture contains social, moral, and ethic values which strongly tie the life of Kei community.

Departed from social conflict which ever happened in Maluku long ago, as young generation particularly students, they must be able to understand even apply social, moral and ethic values which are contained in each local culture so the attitude such as tolerance, help each other, etc are build among them. Applying those cultural values can be done through educational field in which the values of *maren* culture can be made to become resource of local history learning. If it is continually developed then various social conflict, violence and another social misbehavior which destruct social relation among individuals can be blocked even stopped.

As expressed by Hasan (Ufie, 2013), that in one side, culture diversity is a nation asset but in the other side, it can be source of conflict which is detriment. In this case, education should capable to develop the potency of students so it can change cultural difference from potential source of conflict to become potential source of productive cooperation and source of inspiration for another culture. School is socialization media which is broader than family. School has potency which is influential in shaping child's attitude and behavior, and prepare him/her to master the new roles in the future when he/she not rely his/her life on his/her parent or family (Narwoko and Suyanto, 2007). Therefore, formal learning process which is developed must resourced from culture of local community.

Indeed, local history learning which is resourced from culture of local community has strength and broader meaning for structuring social life which is increasingly fragile for day by day. Douch (1967) and Mohoney (1981) asserted that local history learning is more unique and easily to be instilled by students because it can penetrate to real situation experienced in students' environment. But indeed, this academic fact had not appeared in learning process because there is still gap among the importance of local

culture tradition value and development in schools through its implementation in learning.

Based on observation and interview result, it is revealed that the value of *maren* tradition as local culture existed in Kei community had not been really implemented well in local history learning in school. Learning process only focused on the goal to understand material concept taught whereas relating the material to social reality in community life often ignored, so students do not have opportunity to make the meaning of learning material they learn in social culture life which is existed in their surrounding.

The statement of Wineburg (2000) also reveal that local history learning also try to form behavior models which cultivate cultural nationalism to create the relation pattern which overcome temporal and spatial environment and another dimensions. Therefore, local history learning which resourced from various local culture is aimed to strengthened students' role, position and behavior in nationhood or nationalism perspective. This writing elaborate how the implementation of *maren* tradition in life of Kei community, then implement the value of *maren* tradition in this learning process in school particularly in history subject.

LITERATURE REVIEW

Culture and Local Culture

According to Koentjaringaningrat (Soelaeman, 2010), "*kebudayaan*" derived from Sanskrit language "*budhaya*", that is plural of *budhi* which means "*budi*" or "*reason*". Therefore, culture can be defined as "the matters which related to reason". Whereas the word "*budaya*" is complex word from "*budi daya*" which means "*daya from budi*". So it is distinguished between "*budaya*" which means "*daya from budi*" in the form of creation, intention and feeling, and "*kebudayaan*" which means the product of creation, intention and feeling.

Culture also refer to various aspects of life. This word comprise the ways to behave, beliefs, attitude and also result of human activity which is unique for a community or group of certain people (Ihroni, 2000). Another view is suggested by Van Peursen (1989) that Culture is deposit of human's activity and work. Further, Soemardjan and Soemardi (Hariyono, 1996) explain that culture is said as all product of work, feeling and creation of community. Work produce technology and material culture which is needed by human to master the nature in order that its power and result can be utilized to fulfill community needs. Feeling comprise human soul, which manifest the rules and values of community which is needed to regulate community problems in broad meaning. Creation is mental ability, thinking ability of people who lived socialized which among other result in philosophy and good science which manifested in pure theory or arranged theory to be applied directly to community life. Culture is all things which comprise human acts. Culture is human behavior which is taught continually from one generation to next generation.

Culture comprise human behaviors whether physical or mental in nature. These all done by human. From that definition we can recognize that what is called culture has very broad meaning, because it comprise thought, ideas, and behavior of human being. In more concrete it means custom, tradition, experience and knowledge of human being, science and many more. Culture is not human acts, but what human strived for, that is human's product (Santrosupono, 1982).

According to Brennan, at all (2014), that local culture as identity for community and citizen. This identity facilitate an understanding, tradition and values in increasing welfare and contribute to build sense of togetherness and solidarity. Regardless of economy problems and politic condition, then local culture can be functioned as valuable tool in shaping effectiveness which is potential as an effort to develop community social values. Indeed, it give signal that the values of local culture is dynamical nodes which are effective in growing social, moral and ethical relations among fellows in community life. Refer to opinions above, then it can be said that culture is human's product which should be habituated in daily life, because it refer to the definition of *kebudayaan* which derived from the words *budi* and *daya*. Thus, culture is the product of thinking which is inherited from generation to generation.

Entity and Nature of Culture

The scope of culture which is broad make difficult for us to observe and trace a culture event. This difficulty become real when it is found that there are elements which are interconnected and take part in process to produce a culture event. Therefore, it is needed the concept of culture according to its embodiment (Hariyono, 1996). Furthermore, it is explained that culture has at least three entities, namely:

1. Culture entity as complex of ideas, concepts, values, norms, rules, etc.
2. Culture entity as complex of behavior activity patterned from human in community.
3. Culture entity as objects which is result from human work.

The first entity is ideal entity of culture. The nature is abstract, untouchable or photographed. This ideal culture can be called custom in specific meaning or mores in plural form. The term custom indicate that ideal culture usually functioned as custom which ruled, control and give direction to human act or behavior in community. In this function, in more specific, custom consist of some spheres, that are from the most abstract and broad, until the most concrete and limited. The most abstract sphere, for example value-culture system. The second sphere, that is norms system which is concrete, and legal system which is leaned on norms is more concrete. Whereas the specific rules about various daily activities in life of human community [for example civility rules], is sphere of mores which is most concrete but its scope is limited.

The second entity of culture which is often called social system is about patterned behavior from human themselves. This social system consist of human activities who interact, associate and mingle to each other, from day to day, year to year, always follow certain patterns which is based on custom of behavior order. As course of human activity in community, thus social system is concrete in nature, occur in our surrounding in daily life, can be observed, photographed, and documented. The third entity of culture is physical culture, and need much explanations. Because it is total of physical outcome from activity, act, and work of all humans in community, thus its nature is most concrete, and in the form of objects or things which is touchable, visible and can be photographed.

Those three entities of culture in real life of community, of course is not separated from each other (Koentjaraningrat 2004). In Community Action Programme on Social Exclusion (CAPSE) (2005), it is explained that attitude and participation in promoting the culture can enhance: 1) self- belief; 2) enhance self esteem and identity; 3) overcome culture diversity and discrimination of a community; and 4) promote the local history.

Maren in the Life of Kei Community- South East Maluku

According to J Ohoiwutun (2010), the Philosophy of Pancasila has based on Indonesian Nation mores which has been inculcated since primitive times. For example, the third principle: “Social Justice For All Indonesian People” which has very broad meaning. If everybody can instill and implement well the meaning of that principle, then social justice will be achieved in Indonesian people life, from people, by people and for people. This habit also appeared in the life of Kei Community that is *maren* tradition. The term *maren* exactly contain the meaning: cooperation, consanguinity spirit, help each other without demand the reward. The concrete entity of consanguinity spirit, mutual cooperation and help each other not only in the form of non material (effort, thinking) but also in the form of material (food material, *lela*, gong, money and golden); it is depended on how big the party of *maren* intended. All form of donations or in local language known as *yelim*, are used to support the implementation of *maren*.

Maren is concrete entity from one of values which is contained in *ain ni ain* culture. *Maren* is identity of Kei community, because the values which are contained in *maren* tradition are togetherness, cooperation, life unity and solidarity are continually manifested in community life through behavior, attitude, social relations among fellows which are different in religion, race or tribe. The attitudes should be continually grown and developed from generation to generation even though there is globalization. Education (school) is one place which is very appropriate to develop and preserve various cultures and tradition of local community which are full of moral, ethic and social values. The next generation not only proud of *maren* tradition as a local strength of the past, but keep become a guidance which guide social relation of Kei community from time to time and will not faded or replaced.

THE METHOD OF STUDY

This study is qualitative research with descriptive analysis method, which is aimed to reveal well the values of *maren* tradition in the life of Kei community which can be made to become resource of local history learning. The social phenomena such as young generation (students) attitude., motivation and action are traced in the whole then are described to become a scientific study result. In order to obtain valid data, researcher interview the community figures, history teachers and students of SMAN 1 Kei, Tual City, and various sources and documents which are related to Kei culture. All the data obtained then analyzed by data analysis technique as revealed by Miles and Huberman (Burhan Bungin, 2011) as shown in Figure 1.

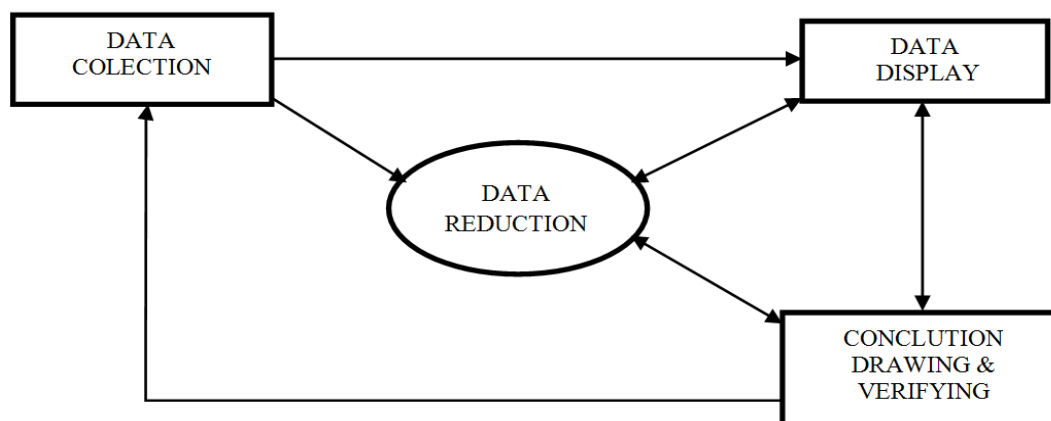


Figure 1. Data Analysis of Interactive Model

Source: Miles & Huberman (Burhan Bungin, 2003: 69)

RESULT AND DISCUSSION

The values of *Maren* tradition values is considered important to be implemented in teaching and learning process that is local history learning. The aim is to not only preserve values of local culture but also to shape student character as individual who is polite, respect each other, and mutual cooperate as social creature. Learning which is resourced in the environment surrounding the students are very enjoyable, exciting and facilitate students to understand it even apply it in the life in school and community environment.

The environment which is intended is all conditions both in the form of material and non material which are produced by human through activity, creativity and creation which are influential to humans themselves, environment and community in general, for example culture, because culture had become benchmark or reference in shaping human attitude. The culture which is cultivated in community is one of important source in learning process (Ufie, 2013). According to *Association for Educational Communications and Technology* (AEC) in Komalasari that there are two kind of learning or information resources, namely:

- 1) Learning resources by design, that is learning resources which is specially designed or developed as instructional system component to provide learning facility which is direct and formal.
- 2) Learning resources by utilization, that is learning resources which is not designed specially for the need of learning and its existence can be found, applied and utilized for the need of learning.

Those kinds of learning above indicate that school environment can be used as one of resource in learning. The utilization of school environment as learning resource will enhance the learning activity which is more efficient because it don't need time and expensive cost, and students also more motivated to learn by environment familiar for them. Therefore, it is important to make the values of local culture in learning.

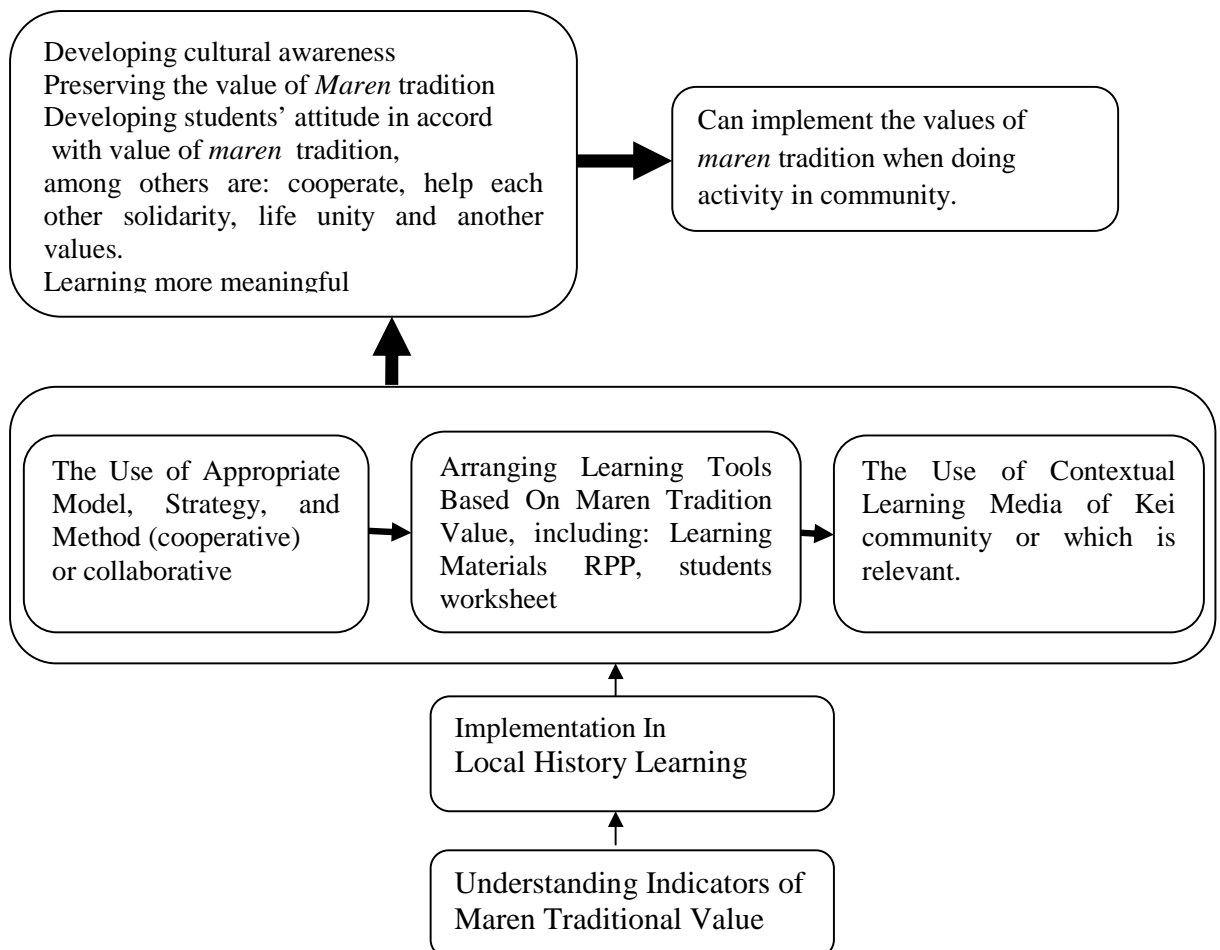
The implementation of *Maren* tradition value in history learning is one form to preserve the culture itself. The implementation of local culture value can be done by inculcating values contained in local culture, thus students will grow the awareness about

the importance of local culture and can reduce student's boredom in learning history thus learning can be more enjoyable and meaningful.

According to Randi and Corno, 1997; Barnet and Hodson, 2001 in (Squire, et all, 2002), that in curriculum implementation, teacher need to use learning model which is innovative because teacher as agent of education renewal. This give meaning that innovative teacher can make creation in presenting meaningful learning, one of them is promote maren tradition value in learning. To implement the value of *maren* tradition in learning, Figure 1 below present the design of implementation alternative to be applied by teacher.

The value of *maren* tradition as revealed from result of interview whether with community, teacher, and students literally contain meaning of togetherness, help each other, mutual cooperation in doing something together without coercion from other people and without expect the reward. The meaning contain in maren value is togetherness, cooperation, living in unity, and solidarity. The values of *maren* tradition which are the tradition of Kei community need to be preserved and developed.

Figure 1. Implementation Design of Maren Traditional Value In Learning



This is in accord with opinion of Garna (Ufie, 2013), that tradition is social habit which is passed from one generation to another generation through socialization process.

Tradition determine values and moral in community, because tradition is rules about what is right and what is wrong according to community citizen. This concept of tradition comprise worldview which related to belief about problem of life and death and natural event and its creatures or this concept of tradition related to belief system, values, and pattern and way of thinking of community. Refer to meaning from tradition which has been explained above, thus *maren* is a tradition or habit of Kei community, which is constantly preserved and done from one generation to next generation until now.

Maren is one of culture which is inherited for generation to generation, which for a long time had been grown and developed in the region of Kei islands. *Maren* is a socio cultural system of Kei community which is manifested in the form of help each other and mutual cooperation among members of community. *Maren* is usually implemented in the form of asking the relatives to help doing an activity together, for example build the house, open the land to planting, build the mosque, or build the church. *Maren* tradition is the way of Kei community to express the solidarity and social relation among the members of community through the attitudes to help each other, mutual cooperation and followed by give donation (*yelim*) for family who hold *maren*. The habit to give donation (*yelim*) in various forms is the manifestation of togetherness, sense of solidarity among community members or they who will hold *maren* as intended.

Through historical journey, *maren* tradition today has been spread to almost all domains of life among Kei community, such as education, agriculture, fishery, settlement, religion, marriage and another social domain; without seeing difference, crossing the boundary of religion, tribe and race (strata) and village. The social culture values of *maren* tradition also face various changes because of the advance of knowledge globally; but this culture is firm because had been rooted deeply in the life of Kei community. The custom and cultural relations should be continually forced, so it can create a synergy which capable to build together new Kei in the future.

The social interaction of Kei community had not been appeared significantly through learning process in schools because teachers had not applied it in learning. Learning process in SMAN 1 of Tuai City for example, had not been serious to make the environment surrounding school or students to become learning resource. So far learning still focused on understanding the material concept taught; so it is difficult to relate the material to social reality in community (the traditions of local community). Certainly, this condition make students do not have understanding even they cannot apply well the values of local culture which grow and developed in their surrounding. That values indeed need to be cultivated as model of nation unity.

With that situation, therefore learning model should be changed in accord with the demand of era. In this case, the monotone conventional learning model which only use lecture method without question-answer process should be eliminated. 2013 Curriculum has been applied in learning process in SMAN 1 Tual and has showed a good change. This demand teacher to use various learning methods which are innovative so students are more motivated in following learning process in class.

Teacher should understand that local history learning material can become means of link between the past time and present time, in which the values of *maren* tradition should not only become theoretical material which only prevail in community; but should be taught in young generation (students) in process of local history learning in school, so

the value of *maren* tradition always become a guidance for students in doing activity in the midst of community.

In that situation, teachers had arouse and make students aware of the attitudes of togetherness, mutual cooperation, forgive each other and sense of brotherhood even though they are different in color of skin, economy, religion, tribe, etc. These attitude certainly in accord with the values contained in *maren* culture as tradition of Kei community. For example in discussion in class, teacher divide discussion group by joining weak student with clever student, student from low income family with student with high income family; besides, children of native Kei with non native Kei, or Muslim child joined with Christian child. They learn and play together, help each other without partition at all among them. With such simple ways. certainly students are continually reminded how to live in brotherhood, and it will be remembered then implemented in the their life activity in community.

Therefore, the value of *maren* tradition in the life of Kei community can be made to become resource of local history learning, which in this case can be applied in learning material in class X semester I in Indonesian History subject or another materials. Of course, this should be adapted with demand of 2013 Curriculum which consist of Core Competence, Basic Competence, Indicator, Learning Goal, Learning Material, Learning Method and Learning Steps. For example, one of main material in Indonesian History subject is Indonesia in Preliterate Era: The development of culture in preliterate era in which in that material explain about socio cultural life of community in Neolitikum era with one of its characteristic is planting of food production which need cooperation among students in order to help them doing planting. That condition in accord with values of *maren* tradition, in which family and relatives are asked to be together help each other (*maren*) open the land for planting to lengthen community life.

such as Hamaren to build a garden, fishing, build a house, marriage ceremony, grief ceremony, and support children education, and involve various elements in community which has different background (cross over tribe, religion, caste, clan, village/country boundaries). This social culture system also face various social changes. Social culture values which has been rooted in life of Kei community is one of basic asset to enhance unity and union included encourage community in implementing development in this region. Kinship relations of custom and culture should be forced in order to create synergy which is effective for effort in building together new Kei in the future.

The result of observation and interview which has been done reveal that local history learning in SMAN 1 Tual City often detached from social culture life which exist in student surrounding. *Maren* tradition value as local culture which exist in Kei community often not revealed in local history learning. Learning only focus on material concept mastery which is taught and ignore its relation with social reality in community. As a result, students do not have opportunity to grasp the meaning of learning material they learn with social culture life which exist surrounding it. The material about *maren* tradition value only will be touched if related to history learning topics.

It is hoped that teacher will understand well about *maren* tradition value and can explain it to students in learning which is implemented in history learning taught. The material of local history learning can become means which connects the past with the present. It is hoped that *maren* tradition value not become merely theoretical material,

but it should be taught to young generation [students] in local history learning in school, thus maren tradition value always become guidance for students in doing activity.

It is identified also that method used in learning process had showed a change, in which initially only in the form of lecture and question-answer, but when 2013 Curriculum which is used by teachers of SMAN 1 Tuai just for 1 year in learning proses, students are seen more active by using cooperative innovative learning models through cooperation in the form of discussion groups. The values which is contained in maren tradition are togetherness, cooperation, living in unity, and solidarity. These values are reflected not only during learning process in classroom with groups of discussion but also in social intercourse among students in school environment.

In accordance with it, the hopes of community which is revealed through interview is that maren tradition in life of Kei community should be taught to students so these values always be memorized and applied in their life. Beside, the important thing is how teacher can prepare various material and reference which is related to local history and maren tradition value optimally and well in order to support learning activity.

Maren tradition value in life of Kei community which can made to become learning resource of local history can be applied in learning material in class X semester I in Indonesia History subject or another materials. In accord with demand of Curriculum 2013 which is consist of Core Competence, Basic Competence and Indicator, Learning Goal, Learning Material, Learning Method, and Learning Steps. For example, one of core material in Indonesia History subject is Indonesia in Pre-literate Era: Culture development of pre-literate era in which this material explain about social culture life of community in Neolitikum era whose characteristic is planting or food production which need cooperation among students in order to help the work of planting. This is in accordance with maren tradition values.

CONCLUSION

Based on explanation above, it can be concluded that:

- 1) Maren tradition in life of Kei community is local wisdom entity which contain values of cooperation, mutual cooperation, love each other regardless tribe, religion and race differences. Maren tradition value has become life guidance of Kei community and inherited for generations.
- 2) Values contained in maren tradition are togetherness, cooperation, living in unity and solidarity. From day to day there values are degraded gradually which is reflected in social intercourse among students in school as a result of modernization.
- 3) Promoting local culture values in learning process in schools, in this case is maren tradition is very needed.

REFERENCES

- Brennan, M., Kumaran, M., Cantrell, R., & Spranger, M. 2014. The Importance of Incorporating Local Culture into Community Development. Ifas Extension. University of Florida.
- Burhan Bungin. 2011. The Methodology of Qualitative Research. Jakarta: Raja Grafindo Persada.

- Community Action Programme on Social Exclusion. 2005. The role of culture in preventing and reducing poverty and social exclusion. European Communities.
- Douch R.C. 1967. Local History and The Teacher. London; Routledge and Kegan.
- Hariyono, P. 1996. Contextual Understanding of Basic Culture Science. Yogyakarta: Kansius.
- Ihromi, T. O. 2000. The Foundations of Culture Anthropology. Jakarta : Yayasan Obor Indonesia.
- Koentjaraningrat. 2004. Culture of Mentality and Development. Jakarta: Gramedia Pustaka Utama.
- Komalasari, Kokom. 2010. Contextual Learning “Concept and Application”. Bandung: Refika Aditama.
- Mahoney, James 1981. Local History: a Guide for Research and Writing. Washington DC. National Education Association.
- Munandar, Soelaeman M. 2000. Basic Humanity : An Introduction. Bandung: PT Refika Aditama.
- Narwoko, D. J. & Suyanto. 2007. Sociology Text: Introduction and Application. Jakarta: Kencana Prenada Media Group.
- Ohoiwutun J. 2010. Nuhu Evav and Tradition Law of Larvul Ngabai. Laporan Penelitian.
- Sastrosupono, M.S. 1982. Approaching The Culture. Bandung: Alumni.
- Soelaeman, M. 2010. Basic Humanity: An Introduction. Bandung: Refika Aditama
- Sukartha. I.N, Mayun. 1995. The Study of Cultural Value in Aji Dharma Poetic , Jakarta: Education and Culture Department.
- Squire, at al. 2002. Designed Curriculum and Local Culture: Acknowledging the Primacy of Classroom Culture. Wiley Periodicals, Inc. Sci Ed 87:468 –489.
- Ufie A .2013. The Inheritance of Local Wisdom Values of Kei Community through History Learning as The Effort to Build Social Cohesion. Scientific Journal of Knowledge. Vo.6. 15th Edition.
- van Peursen, C.D. 1988. Culture Strategy. Yogyakarta : Kansius Press.
- Wineburg, S. 2000. Historical Thinking and Other Unnatural Acts. Temple University Press Philadelphia.