

Memory as A Source of Writing History

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Abstract-Every society has its own history. But not all societies have known the writing and still use oral tradition as a way of recording historical facts. Meanwhile, the hegemony of opinion held by historians is the hegemony which states that "no document is written there is no history". The hegemony certainly brings a new problem for the writing of the history of a society that has not known writing, a society that still uses oral tradition as a historical source. Oral tradition in this case always relies on the memory of the speakers of historical events. This means memory serve as the source of history writing. This research aims to reveal about memory as a source of historical writing. This research is a literature study using philosophical hermeneutics method which consists of description, deduction-induction, holistic, historical continuity, language analytic, and heuristic. This study came to the result that memory can be used as a source of historical writing. This is because memory or memory is a form of knowledge even though memory has many weaknesses. Referring to the opinion of Paul Ricoeur concept is what is referred to as happy memory.

Keywords-*Memory, Happy Memory, Historical Writing*

I. INTRODUCTION

History is a story as well as a human event that happened in the past. Historical attachment to the past makes history a science that has characteristics that are different from other sciences. Historical work always includes duration of time. This has become one of the characteristics of History or historical research. A study can be categorized as historical research if the research includes duration of time even though historical research sometimes also does not include the duration of time.

Historiography is historical writing. Historiography is the end result of a long series of historical studies. Historiography is often subjective. Subjectivity in historiography is rather difficult to avoid. A historian has indirectly been influenced by the background of his life when writing and seeing historical events. The history writer's subjectivity has begun when he chooses data related to an event. The background of the social and cultural life of the historian will influence the interest and the point of view of historical events. It will continue to influence until the writing of history.

In addition to the subjectivity of historical writers, in the process of writing history often collide with problems of historical sources. This is because not all historical sources have been well documented. Especially if there is no written tradition related to historical events that will be studied. This is a problem. The absence of written

tradition causes the absence of documents that can be strong evidence for the disclosure of historical events so that the research or the process of disclosing historical events is more objective.

In the oral tradition, the source is inevitably obtained by means of interviews with people who experience historical events directly or the person is one of the witnesses of historical events. The problem that arises regarding someone's testimony about an event is a matter of the person's memory. The extent to which the person remembers events that have occurred. Is his memory still the same as the memory that existed when he faced the event or maybe his memory has changed with the changes that occur around him. This of course will cause problems related to the person's memory validity. Not to mention if the source of history in this case the person who witnessed the event was senile then there would be doubts about his opinion about the historical event. Not to mention if we are faced with statements from historians and historians. Sometimes we are faced with the issue of which truth is acceptable or which statement is considered correct. Here are some issues that arise related to historiography, especially historiography in the history of oral traditions.

This is important to study because historical events are not only historical events of a majority nation or events that are considered major events. The history of marginal groups and historical events that have never been revealed before also need to be examined so that history can be more comprehensive. Like the history of the people in the periphery when faced with modernization, the history of how conflicts between tribes are related to the struggle for land in Batam City, the history of how the people of Tarempa resurfaced after the Japanese bomb. Some of these events or other events referred to as micro history will certainly not be found in school textbooks. But is that not an important event that needs to be revealed? In Indonesia, the recognition of oral tradition as history never materialized. Oral history is hardly even developed in scientific historical research. Hegemony of opinion "no written document has no history" has taken root in the history of Indonesian history so that oral tradition is excluded from Indonesian history.

Oral sources produced by oral history work are still considered to have low credibility for historical writing. This has implications for some community groups in Indonesia that do not have written traditions, which have been associated with oral traditions only present in history

books when they interact with other groups in a large narrative of written tradition. They are considered to have no history before there is a written document. The neglect of oral traditions results in the historiography of Indonesia, which lost historical events that occurred in its sea space and even lost its Austronesian characteristics which are at the root of the existence of the Indonesian people themselves. Neglect of sustainable oral traditions will make historiography narrow-minded [1].

Some of these reasons encourage researchers to try to research related sources in the oral tradition of memory or memory. This is because in the oral tradition, memory or memory of historical speakers is the main source for the disclosure of historical events. Therefore, it is important to discuss the concept of memory that can provide accurate information so that historical writing can truly reflect and describe the past. In addition, the disclosure of history in the oral tradition by using the memory of the narrator of history, has the advantage of the humanism side of historical objects because in essence, history is not just facts, facts and ideas but also contains the spirit, spirit and inheritance of the nation's personality and values

The issue of memory will be seen from a philosophical point of view. Philosophy is a formal object in studying history, so one discussion will be related to the problems of historical epistemology, in this case memory as a historical source. Memory as a historical source must be able to provide correct knowledge. The problem that arises then is what kind of memory can provide the right knowledge? Is it possible that memory can provide objective and neutral knowledge without the influence of emotions from the source of the owner of memory because memory is a memory of the past revealed at this time so that it is possible to experience change? How can we distinguish that what the resource person conveyed is not imagination? What is the difference between imagination and memory? Those are some examples of problems related to memory problems if viewed from the point of view of epistemology. These problems stem from the main problem about memory, is that the correct memory? This problem is a problem related to the concept of memory.

The problem of memory seen from an epistemological point of view will be further purified by choosing the view of one of the phenomenological figures and at the same time a hermeneutic figure. The selection of the thoughts of Paul Ricoeur on this research plan with the aim of narrowing the scope of the research so that the research will be more focused and the results of the research will be maximized[2]. In addition, Paul Ricoeur's thinking about memory is closer and can be a way out of memory problems as a source in the history of oral tradition. This is because in the concept, in general Ricoeur offers a concept of memory that is impartial, an objective memory. Therefore Paul Ricoeur's concept of memory is important enough to be raised and used as a basis for formulating an epistemology for memory. The existence of a memory epistemology formula is expected

to strengthen the memory position as a source for the history of oral tradition in particular and as a source of knowledge in general.

II. FINDINGS AND DISCUSSION

1. *The Truth of Knowledge*

In general, knowledge can be divided into two: common sense and scientific knowledge. Distinguishes knowledge into three types, namely scientific knowledge, moral knowledge, and religious knowledge. Scientific knowledge is knowledge that is obtained and accounted for scientifically. Associated with scientific terms, in this case, refers to the method of work or scientific method. The scientific method in question is the systematic procedure or steps taken to obtain knowledge. Scientific steps in this case involve testing hypotheses and theories. The scientific method involves a combination of inductive, deductive, and abductive ways of working so that the truth is considered objective and universal. The second type of knowledge is moral knowledge. Regarding morality, most people consider the truth to be neither objective nor universal.

This is because judgments and moral decisions are seen as issues of personal feelings and are cultural products. Therefore, in terms of morals there is no valid truth claim. The last type of knowledge is religious knowledge. Problems related to this type of knowledge include, among other things, the truth or error of the statement cannot be determined either a priori or a posteriori. Measurements of truth ratios and factual or empirical truths do not apply to religious statements. Based on this classification, history entered into the type of scientific knowledge. As scientific knowledge, history must be able to provide correct and accountable knowledge. Therefore, the method used must be able to bring humans to the scientific knowledge.

Epistemology study brings people to three types of truth, namely epistemological truth, ontological truth, and semantic truth. Epistemological truth is the notion of truth in relation to human knowledge which is often referred to as cognitivist verity (truth of knowledge) or *veritas logica* (logic of truth or logically correct[2]). Ontological truth is truth as the inherent nature of everything that exists or is held. If it is associated with epistemological truth, truth is the basic nature that exists within the object of knowledge itself. While the truth in the semantic sense is inherent truth and is contained in words and languages. This type of truth is often referred to as moral truth.

Furthermore, [2] states that knowledge is the oneness between subject and object. Therefore, knowledge is said to be true if in unity which is intrinsic, intentional, passive-active, there is a match between what is in the subject's knowledge and what is in fact contained in the object. Or in other words, knowledge is true if what is contained in the mind of the subject is in accordance with what is in the object so that there is oneness between the subject and the object. In other words, truth is within the relational sphere between subject and object so that to

understand the meaning of truth can be viewed from the aspect of subject and object. Truth if viewed from the aspect of the subject means truth is in concrete knowledge, in one's knowledge. Therefore, the truth is always varied, can develop, less perfect, or more perfect. Meanwhile, when viewed from the aspect of the object, truth means an incomplete epistemological truth. This is because the object is a complex totality so that knowledge will never touch all its objects in its totality. Therefore, the truth in terms of its object will always be less than perfect, its certainty is also not comprehensive.

Meanwhile, Sudarminta explained about the problem of correct knowledge by first distinguishing the terms "right-wrong", "right-wrong", "right-miss", and "valid-not valid". The term "right-wrong" is used to assess the nature or quality of a proposition or the meaning/content of a statement. Knowledge can be judged right or wrong. While the concept cannot be judged to be true or not. The concept can be clear and disaggregated or blurred, adequate or inadequate. Likewise with perceptions that cannot be true. Perception can be said to be observant or haphazard, sharp or blunt, thorough or partial. Really related to perception is the content of the statement about being perceived. The term "incorrect" is used to assess the state of the person or statement maker as a result of consideration of his decision on a proposition. Knowledge is incorrect if it is said "right" or "wrong". The term "misleading" is used to assess an answer to a statement or problem, assessing an assessment, judgment and decision. The term "valid-not valid" is used to assess the process, procedure or steps of reasoning and the conclusion of an argument so that the method or method of work is used to seek and obtain knowledge which can be said to be "valid-not valid".

Distinguishes truth into several types based on the views of the sect or figures, namely: 1) Logical Positivism that distinguishes truth into factual truth and the truth of reason. Factual truth is the truth about the factual presence / absence of the real world as experienced by humans and is usually measured by the ability to be/not observed sensually. Factual truth is the truth that can add to the repertoire of knowledge about nature insofar as it can be experienced sensorily so that this knowledge is relative and tantamount, its certainty is never absolute and permanent. The truth is accepted as long as there are no other alternative views that abort. The truth of reason is truth that is tautological and does not add new knowledge about this world. This truth is found in logic and mathematics that are relative and exact, absolute and necessary, 2) Thomas Aquinas who distinguishes ontological truth and logical truth. Ontological truth is the truth contained in both spiritual and material reality that is still free from the symptoms of knowledge. Logical truth is the truth contained in human reason so that its form adjusts between reason and reality. 3) Truth according to the existentialists, as a reaction to the truth of scientific materialism that equates truth with reality[3]. Existentialists emphasize the importance of existential truth where what is personally valuable to the concrete

subject is concerned and deserves to be held firmly with loyalty. If scientific truth is external to the subject, existential truth is internal to the subject. In other words, the subject is directly involved in cases where the truth is assessed or at stake.

The logical-proportional truth in general can be said that a statement is true if we know the meaning of the statement, we know how to test the truth, and we have enough evidence to accept or believe it. Meanwhile, the theory of truth implies the truth condition of a statement. There are three truth theories that have been widely known, namely the truth of the correspondence (conformity) theory which bases itself on the existence of an agreement between what is stated in verbal or written expression and the actual reality of the object referred to by the statement. The second theory is the theory of coherence which is based on coherence between statements and other statements in a knowledge system whose truth has been assumed. The third theory is the pragmatic truth theory (success) which bases itself on proof in practice or if it is operationalized in an action.

In addition to the three truth theories above, there are several other theories of truth, including Tarski's semantic truth theory which states that "p" is true if and only if it is "p", the statement "grass is green" can be said to be true if and only if the grass is indeed in reality outside the mind the grass man is really green. Another truth theory is a performative theory of truth which asserts that a statement or utterance is true if what is stated actually occurs when the statement is made and the statement becomes untrue when the statement is pronounced by a person who does not have the authority to make the statement. The final truth theory is the theory of truth consensus from Thomas Kuhn and J. Habermas. Thomas Kuhn with paradigm states that a scientific theory is considered true if the theory is approved by the scientific community of the relevant field as true. This is because the main task of science is to solve the puzzle presented by the universe, not to seek truth.

Meanwhile, Habermas stated that the conditions for truth statements are the possibility of the approval of rational participants in a discourse. Truth means a promise of achieving a rational consensus. The conditions that must be fulfilled are the statement or statement must be understood, the proportional content of the utterance is correct, naturally or justifiably that the speaker makes the utterance, the speaker speaks truthfully and honestly 3. The problem that arises then is what about the truth of knowledge that is in memory or memory? To discuss this issue, here is a discussion of what memory is and how memory can be a source of knowledge. The issue of what memory is is a matter of the nature of memory while the question of how memory is a source of knowledge is related to the discussion of memory epistemology. Before arriving at the memory epistemology discussion, it will first discuss the ins and outs of memory.

2. Memory and knowledge

Associated with memory or memory has been known long before modern knowledge of the brain exists. Hadith writers use their memory skills when writing hadiths. The Greeks developed a basic memory system called mnemonic. This mnemonic technique was exchanged among members of elite intellectuals at that time which was used to remember various kinds of things especially related to achievements in society that gave personal, economic, political, and military power. Plato himself also knows this concept of memory, where humans can return to the world of ideas he must recall the world of ideas.

Some theories related to memory include: 1) disuse theory which states that memory can be lost or faded because of time; Inference theory which states that memory is a candle or canvas table. Experience is a painting on the candle or canvas table. When the canvas has been painted on a canvas and then on the canvas a new painting is made, the first painting will disappear or run away and be replaced by a second painting; 3) information processing theory (information processing) which states that humans are creatures who process information. Information processing is an active process that involves: a) input in the form of phenomena or visible reality symptoms; b) memory in the form of temporary or permanent information storage space. This memory is active so we must continue to activate it; c) perception as giving meaning to objects or experiences about objects or events; d) thinking as a process of understanding reality; e) control or *qolbu* that will guide humans to think and process information in a particular framework or context. This control is a process of control so that the motion of memory leads to the noble values possessed by someone.

Sigmund Freud states that memory and mind are spiritual paintings of past experiences associated with language. People cannot think or recall unless what they are thinking or remembering has been linked to language or words. Memory is divided into two, memories that are impossible to become conscious because they have nothing to do with language and memory that are on the tip of the tongue. This memory on the tip of the tongue is the memory associated with words or languages.

Associated with memory problems, that memory or memory has a structure that can be divided into three systems, namely sensory memory systems, short term memory systems and systems. long term memory. This sensory memory records information or stimuli that enter through one or a combination of the five senses. If this information or stimuli are not noticed, it will immediately be forgotten, but if you pay attention, the information will be transferred to the short-term memory system. Short-term memory systems store information or stimuli for about 30 seconds. Once in a short-term memory system, this information can be transferred again by the process of repetition into the system of long-term memory to be stored or even lost and replaced with new information. After being in a long-term memory system, this information can be retrieved through certain strategies,

namely through stimuli such as auditory, visual, or semantic stimuli depending on the information stored.

Regarding the source of knowledge, memory or memory is one source from which humans gain knowledge. Sudarminta³ states that our knowledge is based on memory. Without memory, reasoning activities will become impossible because to be able to reason and draw conclusions we must be able to remember their premises. If the memory problem is related to the past, Sudarminta^[3] states that past events are directly present in memory and not consciously concluded through reasoning. As a memory, the past's presence was as a past. A past event is present in our consciousness now as it occurs at that time and there. The role of "ideas" or "images" in the mind becomes a means to present in mind the events that occurred in the past.

However, memory can also be said to be incorrect. Therefore, in order for the memory to become the basis for which the truth can be accounted for knowledge, two conditions must be fulfilled, namely: 1) I have a testimony that the events that I remember were truly experienced or witnessed in the past; 2) the memory is consistent and can be the basis for solving the problems that I now face with regard to it.

Distinguishes memory into three types: episodic memory, semantic memory (semantic memory), and procedural memory (procedural memory). Procedural memory is a memory consisting of a series of perceptions, motor, and cognitive abilities. While semantic memory is related to factual memory or related to actual facts. Episodic memory is related to past arrests. Episodic memory is not about the current arrest of feelings that exist in past events but an action that maintains the feelings that existed in the past.

3. Paul Ricoeur's "Happy Memory" concept

Associated with memory or memory problems and history, Paul Ricoeur gave his views in a book entitled *Memory, History, Forgetting*. This book is divided into three parts. The first section is entitled *On Memory and Recollection*, the second part is entitled *History, Epistemology*, and the third part is entitled *The Historical Condition*. Memory or memory is in the first part of the book. Ricoeur sees that memory or memory problems are representations of the past, namely the problem of the presence of something. Paul Ricoeur with his phenomenology states that the question of memory must first be treated as a 'happy improvement' of a certain capacity, not as a deficiency or dysfunction, as practiced by neurologists. Memory, for Ricoeur, contains an ambition, a claim, which is one of loyalty to the past. In this case, lack of memory is forgetfulness, which is part of memory. Ricoeur writes that if we can blame memory for lack of reliability, precisely because this is the only unique and unique source to signify past characteristics of what we claim to remember. The following is a complete quote:

For him, the question of memory should be treated as a 'happy fulfillment' of certain capacities, not as modes or dysfunctions, as it has been, by and large, by neuroscientists. Memory, for Ricoeur, contains an ambition, a claim, which is one of faithfulness to the past. In this regard, the conditions of memory are forgetfulness, which is part of memory.

Ricoeur writes: 'If we can blame memory for lack of reliability, it is precisely because it is our unique resource to signify the past character of what we claim to remember'⁹. Subsequently stated:

... memory refers to the past and it's a reference, or rather, it is its very claim to the past that constitutes the epistemic dimension of memory for, after all, if memory is not a thing, it is not an object, it is an act and an action, its epistemic dimension is blended with its pragmatic dimension, which makes it an exercise. For memory exerts itself. Indeed, memory, Ricoeur contends, has an objectal trait, one does not just remember, but one rather remembers something. There is hence memory as an aim (*visée*) (act and action) and remembrance as the thing aimed at (*le comme souvenir chose visée*). ... Further, memory is singular (as a competence and as an effectuation, Ricoeur says); remembrances (*souvenirs*) are plural, one has remembrances ... The point for Ricoeur is that memory is not only about events, but being so, it also constitutes a form of knowledge. Ricoeur distinguishes between three types of memory: repressed memory, manipulated memory and forced memory. The first one is on the pathologic-therapeutic level; the second one is on the practical level; and the third on the ethico-political level.

The quotation above explains that memory refers to the past and in the same reference, its claim to past truths is an epistemic dimension of memory problems. If memory is not something then it is not an object, it is action and action so that here the epistemic dimension is mixed with its pragmatic dimension. Memory, has an objective nature. This objective memory is named by Paul Ricoeur as "happy memory", a memory without emotion.

Objective or "happy memory" memories can occur if humans can forget. Forgetting can occur if humans can recognize and forgive. This is because when humans forgive, humans will be free from the past. Remembering and forgetting are two things that are not the same. Obligation to remember is related to the obligation to convey while forgetting is the human obligation to be able to transcend anger and hatred. Therefore, in "happy memory", humans must be able to make peace with the past, able to escape from anger and hatred. Someone not only remembers but remembers something. Therefore there is a memory as a goal (*visée*) (actions and actions) and memories as things intended for (*souvenir souvenirs chose visée*). This distinction is inspired by Husserl's distinction between *noese* (memory) and *noeme* (which is memory) or *souvenirs*. Memory is single, namely as competence and as influence, while memories

are plural. Someone has memories. Memory is not only about events, but because it is also a form of knowledge. Ricoeur distinguishes between three types of memory, namely memory that is pressed, memory that is manipulated and forced memory. The first type of memory is at the pathological-therapeutic level, the second type is at the practical level and the third at the ethnic-political level.

At the pathological-therapeutic level, Ricoeur refers to Sigmund Freud's thinking about mourning and melancholy. Freud considers that mourning is a reaction to the loss of someone who is loved or lost some abstractions that replace it such as the state, freedom, and ideals. Based on this, Ricoeur then distinguishes between manipulated memory, instructional memory so that to talk about memory or forgetfulness is subject to power manipulation. This makes it difficult for a person to separate memory or memory from both individual and collective identities. This also encourages memory abuse. Ideology is one example of identity that can affect memory and can even be a source of memory abuse. Historical countries or communities can also manipulate memory. At this level memory is at the second level. At the third level, memory is not only manipulated but rather forced. This memory violation for Paul Ricoeur is a violation in the notion of justice.

Memory has two types of relationships with the past which are related to knowledge and action. This is because real memory is not much different from the knowledge gained from perception, imagination and understanding. The link between memory and knowledge and action is also due to the activity of remembering is an activity that not only involves words but also thoughts. When humans remember then at that time also describes the type of action taken when the event that was remembered occurred. The history of the art of remembering has begun since the time of Sophist which, among other things, was with Plato's thinking about imitation art (*mimetike techne*). Related to memory and history, Ricoeur writes:

Thus it becomes possible to analyze the relationship between history and in three stages. In the first, memory establishes the meaning of the past; in the second, history introduces a critical dimension in the relationship with the past; and in the third, the dialectic between the experiential space to which memory belongs and the expectation horizon against which lessons with history has enriched projected memory get.

The quotation above explains that the relationship between memory and history can be analyzed in three ways: first, it relates to how memory can build on the meaning of the past, both histories introduce a critical dimension in relation to the past, the third dialogue between experiences controlled by memory and historical expectations can enrich memory.

Memory for Ricoeur is not only about events but also a form of knowledge. Memory has an objective nature

because someone not only remembers but remembers something. The center in the act of memory is "recognition". Paul Ricoeur also distinguishes the relationship between memory and history into three stages: the stage of testimony (eyewitness), the comprehensive explanation stage, and the representative stage (representative). The problem of past representation begins with memory. Memory is always a memory of events, a memory that is based on representations of related times.

4. "Happy Memory" and Indonesian historiography

History in its sense as a story about events that happened in the past is usually narrative, meaning that it is more inclined to describe the complete past that is structured, including the sequence of facts with explanations and reviews of existing reality. History is categorized into two, namely Narrative History and Scientific History or Historical Analysis. Narrative History has characteristics including a) history is a logical description of a process of the development of events; b) based on common sense, imagination, language expression skills, and fact knowledge; c) the process of occurring genetically (from beginning to end); d) information about their causes (causality) descriptively; e) written without using theory and methodology. Scientific History seeks to study past events by explaining their causes, reviewing environmental conditions of events and socio-cultural context.

The usefulness of history according to Wang Gungwu¹⁰ among others a) the preservation of group identity and strengthening the group's resilience for survival; b) as a lesson and example of past examples; c) as a means of understanding the meaning of life and death. History can be a historical work when the history has been written in an article or commonly called historiography. However, historiography in Indonesia at this time has not yet provided a place for oral traditions and oral history so that Indonesian historiography only reveals events that are considered great, in this case events supported by documentation originating from the written tradition.

Historiography is a reflection of historians on the historical events surrounding it. In general, Indonesian historiography is divided into three developmental phases, traditional historiography, colonial historiography, and national historiography. Traditional historiography is a historiography written when Indonesia was still in the form of empire or before the arrival of the Colonialists. Traditional historiography can be found, among others, in the form of *tambo*, *saga*, *silsilah*, history, *wawacan*, *kidung*, *babad*. Traditional historiography is a work with the community towards its existence as a form of identity and solidarity. In traditional historiography, history contains a gradual degradation towards legend and mythical nature. In this phase, historians are considered courtiers. These poets are professional historians who occupy functions as creators of values and symbols to support rulers or kings so that traditional historiography is

often characterized by king centric. Even so, in the community, other histories developed which usually took the form of folklore. This folklore develops and is known in the form of oral traditions.

When the Indonesian nation was colonized by the Dutch, writing of colonial history emerged. This writing of colonial history is then called colonial historiography. This historiography places Westerners as the main actors or actors in the course of history. Therefore, colonial historiography is also called western historiography or eropasentrism. Colonial historiography places the Dutch as the main actors so that in writing, history contains the history of the Dutch in Indonesia. After Indonesian independence, Indonesian historiography entered the phase of development of national historiography. The Indonesian nation at that time wants a history writing as an identity. At this time the writing of the history of the Indonesian nation seems to have begun even though there is still a need for improvement to date. This is especially true when it comes to colonial historiography. Indonesian historiography does not seem to be able to immediately abandon colonial historiography, and even related to the historical periodization of Indonesia still refers to colonial periodization. Thus, historiography with Indonesian-themed insight can be said to be still at the pioneering level.

Kartodirdjostates that Indonesian historiography requires steps to revise colonial history, namely that Indonesian historians must expand temporal and spatial coverage by paying attention to various aspects of Indonesian life. Second, historians use a multidimensional approach to approach historical facts because history is multi-dimensional, multi-time, multi-faceted, multispatial, and multicellular. Third, formulate a conceptualization of national history. Fourth, using concepts and theories from various branches of social and cultural sciences. The approach of social science and culture will produce history which includes socifact, mentifact, and artifact. Fifth, historians must put pressure on micro-history in the form of local history writing, not just macro-history in the form of national history writing. At this time, Indonesian historiography is more focused on writing that is macro-history while micro-history has not yet received a place in Indonesian historiography. Sixth, applying analytical history, namely non-narrative history that presents history with description-analytics which is continued with synthetic.

Oral tradition and oral history are voices for those who do not know writing. Is there a connection between oral tradition and oral history?. Views oral tradition as verbal messages which are reports from the past that go beyond the present. Henigel¹² added that the tradition must be known in general or universally in the culture. Unrecognized versions must be considered as testimonies. Tradition symbolizes general historical awareness. Priyadi states that oral history is a historical work or historiography which is dominated by sources of oral history. This oral history usually concerns the community, society, and nation that has occurred in the present or at

least 50 years. Meanwhile, oral tradition is folklore which is expressed through oral and successively developed. Pelisan is not related to events because life is not contemporary and also not witnessing events so that they are not responsible for the truth of the statements they tell.

Oral tradition is a derivative of sources of oral history. Bambang Purwanto states that oral history is a method while oral tradition is the methodology. Kuntowijoyo[4] distinguishes between oral tradition and oral history. Oral tradition does not include eye testimony which is oral data. Oral tradition is limited to the oral culture of people who are not familiar with writing. Meanwhile, oral history was not obtained but was deliberately searched. Extracting historical sources by interview. Nevertheless, oral tradition is a historical source that records the past so that it can be a source of writing for historians. Even equates oral history with oral tradition by stating that "*When I say oral history, I mean national traditions, which are generally spread in everyone's mouth, ...*"[5]

Oral tradition is a storehouse of history for the community. Tradition is a message, an unwritten message that is preserved from generation to generation and is a task from generation to generation to maintain that message. There are two phases of oral history, namely: 1) witness statements and oral traditions about the current time. In this phase or round, it includes all oral histories and oral traditions whose contents deal with a more recent period (the present) which is an event in which a tradition is recorded or recorded. This phase includes something about the past century and also the memory of the specificity of an event in the previous century. Tradition in this phase is the most useful tradition for historians; 2) traditions about the origin of institutions and identities or known as myths. Tradition in this case is related to the tradition of a origin. This round contains stories about creation or information about the first human presence on earth, migration and the initial settlement of an institution or even the emergence of a religion. All of these information have in common that is an explanation of ethnic, political or religious basic identities. Traditions like this are sources for history that discuss how people feel and classify their identities.

In oral memory tradition which is the main foundation for informants. One of the weaknesses of oral traditions related to the memory of the resource person. In addition to memory, credibility and authenticity of resource persons is also a separate issue. This is because noting someone's words is not enough. Credibility and learning to be credible with the rules of evidence become important enough so that to make the oral tradition a historical source researchers must apply appropriate methods.

In the concept of "happy memory" proposed by Paul Ricoeur will have implications for historical writing that can be objective. Based on this concept, the Indonesian nation must be able to forget and forgive. Forgetting the pain and suffering experienced during the event so that

aspects of good emotions that contain anger, disappointment, hatred and other psychological aspects can be eliminated. While forgiveness will benefit the Indonesian people to be able to accept historical events as an event without emotion.

III. CONCLUSION

Based on the explanation above, it can be concluded: (1) memory or memory epistemologically is one source of knowledge that can provide the right knowledge, (ii) the concept of "happy memory" is a concept based on phenomenological views. Paul Ricoeur in this case offers the concept of "happy memory" with the aim that the memories that humans have are objective so that historical events written based on memory will be objective. For Paul Ricoeur, the concept of "happy memory" is a concept that bases on emotional memories. In order to obtain this emotionless memory, humans must have the ability to forget and forgive, and (iii) the Indonesian people seem to be able to also use the concept of "happy memory" so that historical writing in Indonesia is not full of interests and is more objective.

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