

Makayaklo Cultural Knowledge of the Islands Farmers' Survival in Kida Village, Tameti Island, North Maluku (Hermeneutics-Phenomenology Perspective of Paul Ricoeur)

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Abstract. This paper explains the contradictory phenomena of the life of archipelago farmers in Kida Village, Tameti Island, North Maluku. At the macro level, they are helpless island farmers, left behind, isolated, marginalized, and underdeveloped in social, economic, political, and cultural perspectives. But at the micro-level, they are relatively empowered and are able to survive because of the citizenship space that is built is so meaningful. Hermeneutics-Phenomenology Paul Ricoeur is considered appropriate to be used as an analysis tool with a qualitative research approach. Makayaklo becomes a value base developed regarding their understanding of the meaning and the nature of human life based on religious teachings and philosophies handed down from generation to generation. Thus, it results in two typologies-categorical understandings, namely the rational-subjective/social humanities category and the social-religious category/transcendental totality, which in this study is then referred to as the basic value of Makayaklo. It can be said that the survival of archipelagic farmers from the stigma of being isolated, left behind, isolated, and helpless archipelago survivors show a picture of survival of the fittest [1] developed based on their understanding of the basic values of the Makayaklo culture at the level of sociocultural in general and the level of relations between citizens specifically.

Keywords: *Makayaklo culture, the survival of archipelagic farmers, hermeneutics-phenomenology*

INTRODUCTION

Research on archipelago farmers in Indonesia are not conducted by many researchers. However, there is quite a lot of research on farmers in Indonesia, although these studies are more directed as efforts to photograph and understand the work culture of farmers; farmers' social life; the dynamics of the peasant resistance movement; peasant

resistance to the state; the dynamics of empowerment and social movements of farmers; and local knowledge-based forest farmer resistance which also involves farmers. Not without reason, it is the phenomenon of the farming community that generally attracts the attention of researchers on social and cultural issues. The various studies have produced multiple interpretations and conclusions, due to differences in [1] philosophical orientation and theoretical perspectives as the basis of research; [2] approaches, methods and strategies in the analysis of research data; and [3] the main focus or problem of interest to the study of a researcher.

This research is motivated by the desire to understand the contradictory phenomena of the life of archipelago farmers in Kida Village, Tameti Island, North Maluku. At the macro level, the farmers are helpless, left behind, isolated, marginalized, and underdeveloped in social, economic, political, and cultural perspectives. But at the micro-level, they are relatively empowered and are able to survive because the citizenship space built is so meaningful. It is strongly suspected that the phenomenon of the survival of archipelagic farmers in the micro realm did not form by itself, but was formed through the understanding of *Makayaklo* cultural values which then constructed the mind and transformed into farmers' attitudes and outlook on life.

Its existence is very contrasting and different from the farming community in general, especially the dynamics of sociocultural life with regard to their knowledge and understanding of the cultural values of *Makayaklo*, which is interesting to study. Attributes, symbols, and signs of the existence of knowledge of *Makayaklo* cultural values need to be explained, as Paul Ricoeur [2] believes, visible symbols must be interpreted to find implied meaning, like words in a language, he must be translated so that humans find their true meaning. This view is recognized and supported by Sumaryono (1999) in "Hermeneutics a Method of Philosophy," [3] Bertens in "Existential Phenomenology," [4] as well as Hardiman in "Understanding as Pondering: Ricoeur and Hermeneutic Symbols." [5] That is, efforts to find epistemological roots and philosophical-ideological bases of the basic values of *Makayaklo* culture such

as what its existence is defined through knowledge and understanding which then becomes the spirit of survival of farmers in the village of Kida Island Tameti North Maluku in living their lives.

Thus, the purpose of this study was to determine the knowledge of farmers about the culture of *Makayaklo* and its praxis in the life and daily lives of archipelago farmers in Kida Village, Tameti Island, and North Maluku in the perspective of Paul Ricoeur Hermeneutics-Phenomenology.

METHOD

This study used a social definition paradigm with a qualitative research approach and a hermeneutic-phenomenological study developed by Paul Ricoeur. Because of the hermeneutic-phenomenological analysis, during the research process, it took place in the field of sociocultural theory and is not strictly used and let the data obtained from its patterns, and then arranged thematically according to the research objectives.

The use of hermeneutics-phenomenological studies in this study was more considered to interpret the purpose of the subject's actions regarding a particular symptom based on indicators that accompany the actions of the subject. Second, hermeneutics as a method of interpreting texts in general as text symbols. Third, hermeneutics was a method that combines and combines philosophy and literary or historical criticism. Fourth, the purpose of hermeneutics was used to search for and find out the most profound meaning in a text, so that what was sought was not a superficial meaning, but a meaning that is valuable because it was closely related to efforts to respect the human essence. Fifth, hermeneutics was a method of individualist interpretation as well as objective-idealism, which recognizes the diversity of metaphysical levels. Sixth, the function of the hermeneutic method has liberation. Seventh, the hermeneutic method, as one of the critical methods, was closer to the spirit of the method of the physical sciences [6].

It can be said that the use of the hermeneutic-phenomenological study developed by Paul Ricoeur because of its methodological and conceptual framework. Ricoeur did not only understand (in the usual sense in modern hermeneutics from Schleiermacher to Gadamer), but also he could explain it. For Dilthey, understanding (*verstehen*) was an inclusive method for *Geisteswissenschaften*, while explaining (*erklären*) was an exclusive method for *Naturwissenschaften*. This distinction was a matter of distance or distortion; understanding was taking part while explaining is taking distance; understanding is interpreting while explaining is reflecting or analyzing [5].

RESULT

Makayaklo is a system that is institutionalized as a social institution, which is the basis of values that are developed based on their understanding of the meaning and nature of human life, both originating from religious teachings and philosophies that are spoken and passed down from their ancestors for generations. *Makayaklo* is understood according to their stages of understanding based on the meaning and nature of human life so that producing two typologies-categorical understanding namely the rational-subjective/social humanities category, and the transcendental social-religious/totality category, in which in this study was called as the basic value of *Makayaklo* culture.

Based on this understanding, *Makayaklo* culture is based on age and understanding levels. Meanwhile, farmers who are relatively old in running *Makayaklo* culture are not limited to the value of cooperation or mutual cooperation but rather on the value of sincerity - the sincerity of transcendental values (worship).

As a culture or tradition, *Makayaklo*, which is run, can be general and can also be done for the benefit of individuals. The concept or spirit of cooperation in the *Makayaklo* culture was started to be questioned because, at the level of the concept, it is often interpreted as an embodiment of social solidarity, while social solidarity is a general concept. It means that this reality can be found in any society, a general tendency that can be observed. It showed that the intensity is decreasing in line with the process of community development, which means that social solidarity is increasingly experiencing degradation of meaning as the development of an increasingly globalized society. In the life of an increasingly urbanized community, primary relationships are replaced by secondary ones, so that the bonds of kinship are weakened, neighborly relations diminished and even social solidarity becomes shaky.

Makayaklo's basic value still exists even though the supporting community has changed. The changes are only in the aspects of instrumental and praxis values because their implementation adapts to changes and developments in the times. *Makayaklo* is the media of the archipelago peasant community in this research site in establishing cooperative relations and actualizing social capital. *Makayaklo* is a manifestation of social solidarity based on morality, togetherness, or a sense of unity and general consensus.

Hence, *Makayaklo* cultural values are positively utilized in life to drive social solidarity so

that people are able to face the challenges of changing times, globalization, and various things that threaten people's lives, such as natural disasters or conflicts, both social and political. *Makayaklo* becomes the institution to move community solidarity and create social cohesion in people's lives. Knowledge about *Makayaklo* cultural values in the present life will remain relevant because, with the cultural spirit of *Makayaklo*, community solidarity, as well as community unity, will be maintained.

Based on an analysis of *Makayaklo's* cultural knowledge using Paul Ricoeur's hermeneutic analysis stages, namely semantic, reflection, and existential (ontology) stages, it is obtained that the island farmers in the Kida Village of Tameti Island have a different understanding of *Makayaklo* culture. The difference is more due to the age factor and their experience in living life and life. The relatively young farmers understand that *Makayaklo* is limited to a culture of cooperation in the context of relationships among members of the community. Thus, the findings of this study put those (farmers) who have knowledge and understanding of *Makayaklo* culture in the category of ordinary (pseudo) farmers (actors), i.e. those who are always good at both public and *makayaklo* activities in the field of agriculture that is individual, limited to *makayaklo* activities. This happens because farmers in this category only carry out activities that are limited to a task without being based on a sense of calling to act within the framework of developing civilization in the future, without being based on spirituality.

In a broader perspective, it can be said that there are ordinary (pseudo) farmers (actors) in the archipelago peasant community in this study site because of the influence of increasingly individualistic-capitalistic social changes. Therefore, everything in any form is always measured in the subjectivity of self-satisfaction. In fact, they appear to be relatively active, but they are not based on sincerity or an encouragement of servitude to the Transcendent (God), but because they are driven by a desire to obtain material benefits, get something that makes them profitable or satisfied. This element of profit and self-satisfaction can manifest not only materially but also non-materially in the form of status, position, praise, shame, or exclusion (social sanctions) that make them proud and satisfied. Within certain limits, farmers' groups in this category can be said to be consumption societies as Jean Baudrillard's thesis in *The Consumer Society: Myths and Structures* [7] The behavior of some island farmers in this category that prioritizes material aspects for their satisfaction

or happiness is a necessity. A natural tendency towards happiness, according to Baudrillard [7], is based on anthropological naivete. The offer of happiness through advertising is at least an absolute reference marker from consumer society. Through advertising, the ideology of happiness in modern civilization is tried to be offered.

According to Baudrillard [7] we must immediately revise all the concepts of happiness stuffed through these advertisements. The idea of happiness does not originate from the natural tendency of every individual to realize happiness for himself, but socio-historically comes from the fact that the myth of happiness is something that in modern society is seen as an expression of equality. All forms of political and sociological crimes alleged as attempts to achieve equality since the industrial revolution and the 19th-century revolution have been transferred to the myth of happiness. The fact that the myth of happiness initially has such ideological meaning and function has the consequence of being a vehicle for egalitarian myths, and therefore happiness must be well measured in terms of objects and signs. Happiness, according to Tocqueville, is "comfort". Tocqueville notes that the tendency for democratic societies to improve welfare is to reduce the impact of social disasters and the equalization of all destiny. Happiness is total mental pleasure, which is free from signs and things, does not need proof, not consumptive. Happiness is equality based on individualistic principles, as stated in the Declaration of Human Rights and Citizens that explicitly recognize the right to the happiness of all people [7].

As commonly understood, globalization has linked, united, and even changed people throughout the world. Likewise, information technology provides all that is possible for humans. It cannot be denied that information technology also changes the way people think, act, and function. With capitalism, industrialism, consumerism, however, people have changed. While being modern, in a changing world, people accept and enter into a "world of helter-skelter" [8]. [8] It was still in our memory when, in 2007, Indonesia was awarded as the country with the most malls in the world. It indicates how consumerism as a cultural process and is an ideology of a "world that is helpless," which is touted as globalization exists in our daily lives (including in the world of children).

The most important meaning in this discussion is how the survival of the island farmer's community in the Village of Kida Tameti Island based on *Makayaklo* culture is perceived and implemented. In the view of the farming community at this research,

Makayaklo is not just a culture of cooperation (mutual cooperation), as is the culture of mutual cooperation known in Indonesian society in various regions with different names or designations. *Makayaklo*, for the farming community in this study, is a culture that is not limited to carry the values of cooperation (mutual cooperation), but more than that, it is a culture that prioritizes universal human values. *Makayaklo* running by an archipelago peasant community in Kida Village, Tameti Island, becomes a shield in building community life resilience, becoming a vital element for life and life. When farming communities in various regions "shouted out loud" due to the food crisis with various causes, the farming community in this research site actually *Makayaklo* planted sago and cassava trees, and the results were processed into tapioca flour to be used as "*popeda*" food ingredients (*pupi* in local terms), so that the food crisis which is often a "*scourge*" for most of the farming community in various regions in Indonesia, does not significantly influence the survival of farmers in the research site.

CONCLUSION

Makayaklo is a cooperative activity both in relation to public interests and in relation to personal interests. *Makayaklo* is understood in accordance with the stages of their understanding based on the meaning and nature of human life to two typologies-categorical understanding, namely the rational-subjective/social humanities category and the transcendental social-religious/totality category.

The praxis of working activities in *Makayaklo* is not limited to the fulfillment of subsistence needs but more than in the framework of obtaining God's love, which is placed as a sacred duty, an inseparable part of servitude activities because of God's greatness and majesty.

Hermeneutics-Phenomenology Paul Ricoeur which is used as a means of interpretation of the meaning of farmers' knowledge of the culture of *Makayaklo* and its praxis in this study quite clearly shows the level of the island farmer's community in the level of *Makayaklo* activities through the stages of hermeneutics both at the semantic, reflection, and existential stages (ontological).

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