

Field Agriculture System In Tanebar Evav Society In Key Island Southeast Moluccas

1st Xaverius Erick Lobja
Geography Education Department
Universitas Negeri Manado
Tondano, Indonesia
ericklobja@unima.ac.id

2nd Aksilas Dasfordate
History Department
Faculty of Social Science
Universitas Negeri Manado
Tondano, Indonesia
aksilas.unima@gmail.com

3rd Yohanes Burdam
History Department
Faculty of Social Science
Universitas Negeri Manado
Manado, Indonesia
yohanesburdam@unima.ac.id

Abstract – The undertake of this investigation is meant to describe the basic factors of the society of Tanebar Evav Village that still keep doing the field agriculture tradition. Qualitative approach was used in this research. Data and information collection were undertaken by using the interview, observation and documentation. Grounded Theory was used in analyzing the data. Basic factors of field agriculture tradition are: (a) the society of Tanebar Evav consider that the natural environment is the source of life and understanding, that according to their opinion, the resource must be maintained and preserved. The violence toward natural environment and tradition shall be punished from the Almighty God. (b) The Concept of Ancient Spirit (Mitu) is considered as symbol of their belief. To them, nature and life nowadays is also controlled by other power which is not from the inside of human. The power of ancient spirit (Mitu) to them is a life balance keeper in this nature. (c) This field agriculture tradition is kept for it is a cultural and social legacy that has been continuously descended and cannot be separated from their everyday life. Cultural value that is found in field agriculture tradition in Tanebar Evav society is the responsibility of Tanebar Evav society in maintaining and preserving the tradition that has been descended by their ancestor.

Keywords – *tradition, field agriculture, ritual, culture, society*

I. INTRODUCTION

Field agriculture system that is done by Tanebar Evav society is based on their awareness that nature is their source of life, that according to them, the resource must should be well maintained and safely kept by all generation in Tanebar Evav Village. The violence towards nature and tradition shall be punished by the Almighty God. Field agriculture system in Tanebar Evav society is a part of cultural and social value that has been taking place and descended to each generation, furthermore it is considered to be a part that cannot be separated from their everyday life. The social value of the field agriculture implementation is seen from the interaction or communication of the society, there is social contribution in such brotherhood and helping way, and self-control by every individual. The cultural value in the field agriculture tradition is the value of knowledge enrichment about the history of this tradition, and societal responsibility of Tanebar Evav Village in maintaining and

keeping the tradition that has been descended by their ancestors.

Field agriculture tradition in traditional community of Kei, particularly to Tanebar Evav Village society has been done by their ancestor and has been the part of their tradirional life. Cecile Barraud in [1] estimates that the field agriculture system has been started since the fourth century. In the traditional ability context of carrying out the field resource, it basically has certain ways in treating the forest. Tanebar Evav society consider the nature not as asset or wealth but a home to everyone. This concept is seen in every ritual that takes place before other activity which will be using the forest resource will be established, there are always ritual elements.

The belief as it is described, signs that either Kei society or Tanebar Evav society has close relation to myth, which is a happening that is considered holy, or an occurrence that is directly experienced by the ancestors, although the exact time cannot be historically proven, but the history itself is considered as a life norm to Key community. This way of thinking evokes their perception about how wise someone has to cultivate the resource of the land. In general way of cultivation, the first priority is not the productivity but the various types of plants. This variety is treated in each types of agriculture in Tanebar Evav, such as planting the Hotng (Botan) as “holy” food, planting corn, red bean, four-sided bean that is eaten as vegetable and pumpkin.

As explained by [2], that there are three myths that base the experts’ thoughts about these field workers: firstly, these field workers have communal field and yield as well and do not have the motivation to preserve; secondly, a myth about field cultivation damages forest and wasting the economic value of forest; thirdly, a myth about their economic system is subsystem and apart from the economic trading.

Looking at the phenomenon and the development of the culture in Tanebar Evav, where in one side, numerous people of Southeast Moluccas has mostly left and even forgotten this tradition but on the other side there are still people in Kei’s community, such as in Tanebar that are still maintaining and preserving this tradition especially ones that relate to the field agriculture, while most of Southeast

Moluccas have not been keeping this tradition? This question is going to be figured out in this investigation. Hence, this investigation is meant to describe the basic factors of how the society in Tanebar Evav are still conserving this field agriculture tradition.

If we relate this field agriculture tradition to Sztompka's point of view, then a substance, all the legacy that we possess, everything that is possessed through the historical process, is a social legacy. In macro level, everything that is descended by society from historical phases is historical legacy, in mezzo level, anything that is descended community or group from the previous phases is group legacy, and in micro level, anything that is descended by the individual from previous biography is individual legacy[3].

According to [3], the relationship between past and present should be closer. Tradition relates to the progress of past in the present instead of showing the facts that the present is from the past. The progress of the past has two forms: material and idea, or objectivity and subjectivity. Therefore, tradition is entire material and ideas that come from the past but still do exist in the present, not broken, damaged or forgotten yet. Therefore, tradition does merely mean legacy, what is really left from the past. As highlighted by Edward Shils in [3] that tradition is everything that is channeled or descended from the past to the present.

II. RESEARCH METHOD

Qualitative approach was used in this research. [4] said that qualitative research is a research that uses role observation and visceral interview. Data and information collection in this research are undertaken through interview, observation and documentation. Grounded theory that covers concept, category and proportion was used in analyzing the data.

III. RESULT AND DISCUSSION

The research finding shows that field agriculture tradition in Tanebar Evav Village follows these phases: (1) Deciding where to work on; (2) Deciding when to cut down; (3) deciding when to burn; (4) Process of planting and (5) the phase of reaping. In each phase, traditional rules play important role as well as having certain ritual by Tanebar Evav society.

In this tradition, usually the location of plantation is decided through ritual by the respected people in their community, the chosen location is near to the recycling area. Can be highlighted that the process of location determination is held through ritual process. The same way also happens in the process of cutting down and the other processes even though each process has its own time which obviously different from other processes. The capability in cultivating the field, the number of lading. The efficiency and number of workers affect how wide the field is. How many and wide the field is not going to be the profound base

in cultivating. Time and condition will be the prior consideration in burning the field, where there will be ritual and advice from the elder before burning the field. The rituals are the medium to communicate to the Creator, the ritual means unifier, and depicts the value of social integration which is highly respected by the society of Tanebar Evav. Hence, in performing the ritual, the ritual itself bring out important message to keep the integration values in societal system.

There are some factors that keep the society of Tanebar Evav Village doing this field agriculture tradition:

A. Comprehensive system

The process of cultivating in society of Tanebar Evav is basically a continuous legacy from their ancestors as livelihood to remain living. Therefore, this system is a result of tradition which is preserved and unified in Tanibar Evav society's everyday life. The practice of cultivating in society of Tanebar Evav is actually traditional phenomenon, which is well maintained. Cultivating is a regenerative tradition for it is descended. Society of Tanebar Evav is traditional society that still respects and holds their tradition tightly. They are also still strongly keeping the traditional rules and rooted in society. Traditional rules punish the violently damage the forest and land or violate the tradition.

The need of reaping the large harvest has evoked a comprehensive system to comprehend natural tendencies that affect the cultivation. The ancestors in their lives also knew that the nature they had been living in had given them life. To the society, nature is the source of life, so in their opinion, all the resources has to be well maintained and preserved by every generation of Tanebar Evav. Comprehensive system and life orientation of Tanebar Evav society are in lie with [5] that human share biological characters and basic characteristics of traditional development, and usually those people believe that their belief and traditional practices is normal and natural, and other people who believe and practice differently are odd, inferior or even abnormal. Kluckhohn and Strodtback in [5] assume that people will offend one another and develop the value of individual system to figure out problem with his or her own best solution as long as he/she lives. Therefore, the value system reflects the exact same issue that is why it is comparable.

Life value is the result of individual interaction to environment. To Tanebar Evav society, nature is considered as source of life, hence the violator of nature, environment and tradition will be punished by The Almighty God.

B. Religious system

Tanebar Evav society consider themselves as traditional society for still tightly holding the ancestors' tradition. To them, religion and tradition is the source of life. If someone does not obey, he or she will be suffered. Because of keeping the habit and tradition, the society seems isolated, moreover living in the isolated island which is quite far from the capital city of the regency. But isolated life has brought strong awareness about togetherness

supported by holding the tradition tightly, so that it brings a point of view about their originality which is first priority to their community over other community. Beside tradition and strongly rooted Hinduism, their belief is also based on the concept of ancestors' spirit (Mitu). This belief teaches that the highest authority is only possessed by the Almighty God (Duad). Orientation, concept and religious practices which tended to all society of Tanebar Evav sets the tradition as ultimate certainty, so that people may live in traditional and cultural track so the society of Tanebar Evav will be prosperous.

The strong culture in Tanebar Evav as the legacy from their ancestor in most of time influences the attitude and social action of their next generation. Thus, the opening new working field ritual is basically still happening, not merely only to fulfill the traditional demand but because there is belief and experience that they have already had. The traditional cultivating belief system is still in line with Durkheim's theory in [6] about the religious bases, such as: (a) Religious emotion, as a substance that causes human to be religious; (b) Belief system that contains belief and human's reflection about God's characteristics or the one that is considered to be God, and supernatural form; (c) Religious ritual system that is meant to connect man to God, gods or supernatural creatures; (d) religious groups or social association that believe that belief system.

Four components above become an integrated circle system; religious emotion is a shiver that moves human's soul.

Tanebar Evav society believe that in cultivating the nature, there is a power that arranges the balance of cosmos. Therefore, in order to avoid damage and instability, ritual must be taken place. So, can be said that the value which adhere and are inside every cultivation phases ritual are the value of togetherness, harmony, moral and motivation in order for the society to have the welfare, calmness, peace and prosperity. Besides, tightening a good relationship between one another and the nature. To Tanebar Evav society, religious ritual is considered as impeller in cultivating, that has been adhered and unified as traditional habits, it gives experience, comprehension and skill inherited to their descents, and this is an impeller to keep doing the field agricultural tradition. Religious value can be experienced by magical happening such as people get sick without any symptoms, being possessed which is believed by the society because of having the traditional ritual in wrong way.

The society in Tanebar Evav Village believe in the power of spirit from outside of human. In their local language, spirit is called Mitu. Mitu is believed by the society as balance keeper between nature and human. Therefore, the values sticking in every religious ritual are the value of togetherness, harmony, moral and motivation.

C. Social and Cultural Condition

Cultivation system in Tanebar Evav society is a part of cultural and social value system that has been inherited to

each generation, moreover it is said as a part that cannot be separated from them. Therefore, the concept about togetherness value, helping one another is important in their social life. The values that stick in religious ritual in each phase are togetherness, harmony, moral and motivation in order to obtain welfare, calmness, peace and prosperity, also to tighten good relationship either among society or to the nature.

Social value in the implementation of cultivating tradition can be seen in the interaction of communication in society, participation as relative and helping each other, as well as individual self-control. Cultural value of the implementation of cultivating tradition are the increase of historical knowledge about cultivating tradition, and responsibility that has to be taken care by the society to maintain and preserve the tradition inherited by their ancestors. Tanebar Evav society do highly respect the value of brotherhood. For instance, people always ask for help whenever they work, the same way happens to every one of the societies. In cultivating, the society is always ready to give a hand whenever one of the societies needs help. In economic point of view, the harvest might be not adequate but the togetherness is strongly kept. The cultivating process in society basically is a legacy to every next generation as livelihood to maintain their life. Therefore, this cultivating system will be forever maintained, and unified with the everyday life of Tanebar Evav society. Thus, the interaction and participation among the community in terms of cultivating tradition has boosted the existence of social value. Besides, the ritual increases comprehension and evokes cultural value to exist in society.

IV. CONCLUSION

The basic factors that keep the field agriculture tradition in Tanebar Evav Village preserved are: (a) there is comprehensive possessed by the society. To the society, nature is the source of life and comprehension, that for them, the source must be maintained and preserved by every generation in Tanebar Evav. The violence toward nature and tradition will be punished by the Almighty God; (b) there is belief/religion in Tanebar Evav society that believes the concept of ancient spirit (Mitu) as the symbol of their belief. They keep in believing that either the nature or their life is being controlled by a power which stays outside of human body. The power is symbolized as ancient spirits (Mitu) that keep the life libration in universe. Religious ritual is seen as impeller in cultivating, that has adhered and unified as cultural habits, it gives experience, comprehension and skill that are inherited to every generation; (c) field agriculture tradition is continuously maintained for it has been a part of social and cultural value, moreover it is said as a part that cannot be separated from their life. The social value of the implementation can be seen in interaction or communication among the society, there is participation from community relatively and giving hand to those who need, also individual self-control. Cultural values of field agriculture in the society are the addition of historical comprehension

about cultivating tradition and responsibility of the traditional society of Tanebar Evav in maintaining and preserving the tradition inherited by their ancestor.

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