

Analysis of Social and Cultural Values in the Development of Traditional Houses Im at Marsela Society

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Abstract—This paper had been carried out to expose the socio-cultural values formed in the process of building Im as traditional houses in Masela Island, Babar Archipelago, South West Mollucas as a cultural heritage. This paper is a part of the development of the local content curriculum of Babar Islands, as a strategic step in strengthening the character of students in anticipation of the social impact of management the Blok Masela. This paper is the result of qualitative research using descriptive methods. The data were focused on analyzing socio-cultural values from the construction of Im in Masela Island without neglecting the others values in Babar Archipelago. The construction of Im divided into 3 main parts, namely (1) the lower part such as Lewya, Kilkawy, Oka, Ipramna and Ranya, (2) the middle parts; inaylewna, tiwya, and pulma, (3) the top such as inaylewna, tiwya, and pulma. The function of each part of the house is very important in building the order of the Masela community life. This means that Im is not only understood as a refuge but is a reflection of the life of the Telalora village community (Masela). Im having philosophical values and meanings that represent and understand all aspects of Telalora's human life. The shape and parts of Im are not seen as a building or an inanimate object. Im are symbolic systems that remain "soulful" because of life expectancy, even the living values of the people who built it. Im expressed the whole form and layout of the traditional house as a whole. Im develops a cultural force of the Babar community as an archipelago society that maintained unity and involvement.

Keywords—Im, Socio-Cultural Value, Masela Island, South West Mollucas

I. INTRODUCTION

Masela Island is one of the islands of the island group in the Babar Archipelago, Southwest Maluku District [1]. The government has classified this island as the outer islands of Indonesia (PP No. 6 of 2017). The condition of Masela Island as the Outermost Island illustrates that this island is not so well known by many people. However, in recent years Masela Island has become as well known to many people through the process of managing the Masela Block as a field of oil and gas investment.

The process of oil and gas processing on Masela Island will have a positive impact on the economic growth of the community, but on the other hand, it will have an impact on the dynamics of the socio-cultural life of the surrounding community. Exploitation of the Masela Oil and Gas Block will bring up the upstream industry, downstream industry, even the Oil and Gas derivative industry will have an impact

on the invasion of labor into the area where the industry is located, including in the Babar archipelago. As a systemic impact, there will be a variety of multidimensional problems in coastal areas starting from the overlapping of policy implementation to community social conflict at the community and individual level [2] or what Beatley et al. [3] mentioned as the phenomenon of The Tragedy of The Common. Considering the Babar Islands community, in general, is a traditional society that still maintains a family pattern of life, the predicted negative impacts will occur including the erosion of cultural values, the development of individualism, consumerism, westernization, and hedonism [4].

Like the people of Maluku in general, the people of Babar Archipelago Southwest Maluku Regency also have traditional houses that differ from their structure and function. The traditional house structure has philosophical meanings and values that bind human civilization or local community. Related to that, Mazumdar [5], asserts that homes represent social relationships, norms, and rules. While Lawrence [6] interpreting the house is a place where an individual expresses himself. In addition, the house contains a set of socio-cultural values. The construction of a house is expressing changes and the development of society from time to time in realizing faith, the life of social interaction and social life. In this case, Cunningham, quoted by Erdogan [7] describes the house as a model of the universe that is composed of parts, shapes, symbols, and rules determined by people. Thus, the house is not seen as a place to live but has a relationship between cultural values and the form of the House's architecture.

This study is a small part of the development of local content curricula for junior and senior high schools by using the Babar archipelago culture. Local culture is laden with the values of local wisdom that grows and should be maintained so that it is used as the norm for the life of the people in the Babar Islands. The results of this analysis indicate the strength of a civilization system that is built by the community and produces a mutually binding cultural value. This attachment can be observed from the cultural culture of objects and non-objects in the construction of the traditional house called *Im* on Masela Island. The study in this study will focus on the culture of objects, one of which is traditional houses.

II. RESEARCH METHOD

This research is a descriptive, analytical study. According to Creswell [8], a descriptive method is a method that serves to describe or give an overview of the object under study through data or samples that have been collected as they are without analyzing and making conclusions that apply to the public. In other words, analytical, descriptive research is a way of selecting and focusing on research problems and the results obtained are processed and analyzed as a conclusion. Primary data was obtained through interviews with community leaders with the number of respondents 4 (four) people. While secondary data is obtained through a literature review. This research was conducted in the subdistrict of Babar archipelago, Southwest Maluku Regency. The data in this study were obtained through observation, interviews, and documentation. After the information has been collected, qualification is done and processed in the form of data descriptions. The results of the description are analyzed in an executive manner to obtain strong conclusions and can guarantee the validity of the data.

III. RESULT

A. Traditional House Construction Im

The results of the field study through interviews and literature studies illustrate that the building *Im* or traditional house construction of the Babar archipelago community has very strong traditional values. Besides having a typical architectural value that contains a high value of life. In terms of construction, *Im* as a traditional house or in Masela language are called *Imomre*. It interpreted as traditional houses, old houses and considered sacred houses. The reasons are the function and structure of the house has philosophical meanings and values that bind human civilization or the local community. The construction of traditional houses in almost all of the Babar Islands is carried out in mutual cooperation, which is referred to as the *Nyekora* or *Nekorora* culture.

One of the traditional house constructions in the village of Telalora is in the form of a stilt house, which is refuted or built on several poles. There are three (3) important parts of *Im*, namely the bottom, middle and top. Each part of the building has its own name and function. Characteristics of traditional house building *Im* can be seen in the following figure 1.



Fig. 1. Traditional Houses of Several Villages in the Babar Archipelago [9]

1) Bottom of the house

This part is called *imorene* is an open space, without walls consisting of supporting pillars to refute the whole house. Initially, the *imorene* was 3 to 4 meters in size, and then it was adjusted so that it now only measures 1 (one) meter. The bottom construction can be seen in the following figure 2.

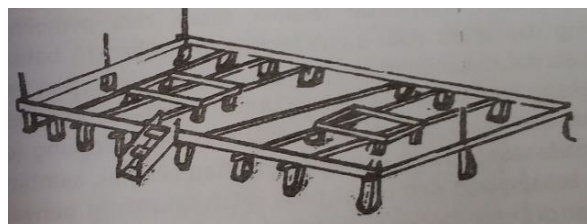


Fig. 2. Lower of Im Construction [10]

Imorene has a security function so that the higher the supporting pillar will be more effective in preventing the threat of wild animals such as wild pigs to residents. In addition, the construction of an open *Imorene* also functions

to supply sufficient wind which provides coolness in the middle of the house, as well as a place of refuge and care for domesticated animals such as goats and chickens [10].

2) Middle House

This section is the place where all the routine activities of the people who inhabit it take place. This section consists of several parts with their respective names and functions. (1) *lewya* or family room as a place to rest (relax) all family members after conducting gardening activities; (2) *kilkawy* or bedroom especially *kilkawy* serves as a residence and bed for grandparents; (3) *Oka* or bedroom have functions as the residence of the eldest son who is married and as the heir holder and responsible in the family; (4) *Ipramna* or dining room a place to eat / a place to receive guests / places for discussion and problem solving; and (5) *Ranya* or kitchen as a cooking place.

Wakim [10] explained that an important part of im is *Oka* (same as the room) and *Ipramna* (the same as the family room and guest). *Ipramna* is located in the middle of the building. While *Oka* is located on the left and right ends of the building. Each house (Im) generally has one *ipramna* and four *oka*. Each *oka* is separated by a shared cooking place called *Ranya* (cooking stove).

3) Upper House

Wakim [10] explained that the upper part of the house was refuted by coconut trunks and dried koli trunks (a type of palm), which were stretched on the width and length of the house. The upper part of the house consists of (1) *inaylewna* as a place to place several nests or storage tools for gardens and property or heirlooms; left and right and functions as a chicken bed at night.

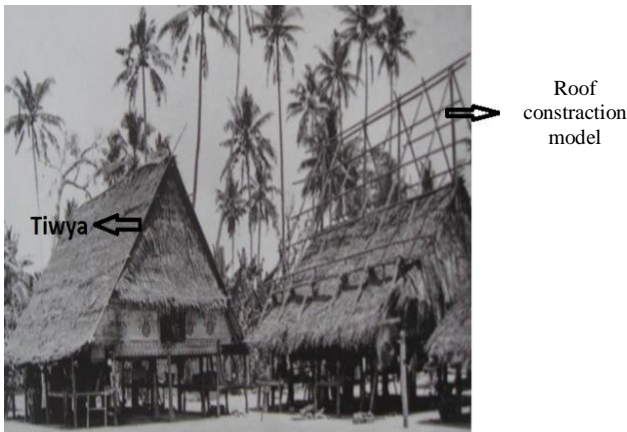


Fig. 3. The top of the house [9]

B. Analysis of Socio-Cultural Values in Traditional Houses Im

As a cultural heritage, traditional houses have social and cultural values. These social-cultural values can be analyzed and classified into several important parts, namely (1) Kinship and Rule Value in Family Structure, (2) Family Togetherness Value, (3) Kinship and Brotherhood Value, (4) Mutual Help Value, (5) Deliberation for Problem Solving, (6) Dependence on life with other creatures.

1) Family Value and Rules in Family Structure

The division of space in the middle part of Im directly describes the relationship and rules that apply in a large family. Traditionally Im inhabited not only by the main family but also accommodate all married family members. The oldest son, heir to the family throne, and married men occupy one *Oka*. Aside from being a bed for a father, mother and children who are still small, *Oka* also has a function as a place to prepare food ingredients, by the wife of the family heir. If one inheritance holder does not have a son, they are required to take another boy from *Oka*. In fact, they can appoint boys from outside the traditional community to live together and become *Oka's* heirs. The wife of the heir in each household, every time *Oka* cooks their own food. Between *Oka* and *Ipramna*, there was one wooden block that served to separate *Oka* from *Ipramna* between those who slept on *Oka* and *Ipramna*. In addition, wooden blocks called *lululya* are also used as head pads or sleeping cushions. There is a prohibition that applies to sit on *lululya*. The reason, sitting on *lululya* is defined as occupying the head of a parent (ancestor) who in the tradition of the Babar community is still considered to still be a resident of the house, so it is considered as an act of disrespect or disregard for upbringing and the rules of life that have been passed down from generation to generation. The surrender of inheritance rights to the oldest child who has been married indicates a regeneration in the family. Father and Mother who previously occupied *Oka*, moved and inhabited *kilkawy*. The intended transfer is not an ordinary transfer process, but rather refers to the transition of the role of traditional house dwellers in the lives of their inhabitants. Thus it can be said that *Oka* for the Babar people, not only becomes a special area of each household, but also a sign of the distribution of inheritance rights that are lived and revives the household.

2) Togetherness Value in the Family

One of the functions of Im in Babar community's tradition is a place where all family gathers and carry out all activities together, including eating which is called *Nweleya*. This tradition *Nweleya* means people who are sitting together around a rice plate to eat. *Nweleya* tradition plays an important role in encouraging all members of the family to live together as brothers and sisters, both men and women are obliged to eat together from one same plate. The food was prepared by each *Oka* and been carried to the middle of *Ipramna*, where all members are sitting in the circle, and by using their own spoon, draw the food from one plate alternately. The value of the togetherness in this *Nweleya* will appear on the unwritten rule that requires all people not to leave the meal before the foods are spent. If there any conflicts caused by the food grabbing between children during the *Nweleya*, the parents teach them the norm of living together, to be polite to each other as a brother and sister, and also to be patient. They must learn to wait for each other to take food/tablespoons together so as not to cause problems between them.

3) The Kinship and Brotherhood's Value

As a traditional house, im has sacred meaning for everyone, such as the main families, for those who are invited, or for everyone who just dropped into the house. They all should be served well as brothers. Im is always open to being visited by quest. This visiting tradition between family indicated the intensity level of the social interaction in im. The willingness of the family to invite and serve the other families in their house is based only on the

desire to maintain a sense of brotherhood between families, as well as to enhance the kinship relationship between generation. This visit can be utilized also to empower the family economy through the exchange of goods.

4) *The Mutual Cooperation's Value*

Another socio-cultural value that can also be drawn from the concept of traditional houses *im* is mutual cooperation which is also called the *Nyekora* or *Nekorora* culture. This tradition is carried out in the work of repairing or building houses. In this context, people give their support for the sake of a job. This method is a pattern of life built from local culture, which uses social force to do individual work. Families who wish to renovate their traditional house (old house) inform all of the residents in the village and other villagers who have a kinship to come with tools and foods, then the renovation of the house will be carried out jointly involving all residents, begins with prayers by the priest.

5) *Deliberation for Problem Solving*

The provision of a special place for discussion in an *Im* indicates the importance of deliberation in order to make the important decision in the tradition of the Babar community. The decision-making place called *Ipramna* is a place where family members gather to discuss and make collective decisions regarding gardening/farming activities, fishing or other issues to be solved. Deliberations related to gardening issues are carried out to determine the land to be cultivated or to borrow land for families that do not have cultivated land. All the yields from the cultivation belong to those who manage it, which means there is no obligation for them to share the yields with the landowner. Although, they still shared the yields to the landowner as a sign of gratitude.

Regarding of issues that required to be solved, the discussion will be taken by *oka* who becomes the leader of the clan or family. This meeting has been held to discuss the problems that occur within the family. The meeting was held in *ipramna* and should be involved by three other *oka*. In general, the issues are always related to quarrels and violations of ethical morals involving the residents of *im*.

All decision-making process in this deliberations' run democratically called *nwerorramn*. The word *nwerorramn* literally consists of two root words, namely *nroa* and *ramn*. The word *nroa* means to put a hand into something to take something; while the word *ramn* means heart, it also means stomach. The basic word *nroa* also has undergone the addition of the *new* word, which means both. From this literal understanding, it can be concluded that *nwerorramn* means trying to find what is in the heart of each person and to make decisions together. Heart-to-heart decision-making requires the openness of all *oka*. This system intends to prevent the feeling of being neglected from each other related to the decision making process.

6) *Life Dependency With The Other Creatures*

Imorene also functions as a shelter for chickens or goats when it rains, and as *pulma* (house linings), a place for chicken at nighttime indicates that pets (chickens and goats) have a very important role in the life of the local communities. Based on the Babar community's viewpoint, chickens can detect signs from nature, as well as events that will occur in their lives. When the chicken crows before 2.30 in the morning, gives a sign of the tide. When a

chicken crows near the house, it indicates that there will be guests who bring good or positive news to the family.

In addition to chickens, the ownership of goats for *aim* shows the social status of a person or family. Thus, having a lot of goats in their *imorene* will consider successful because they were diligent and hard working. At a party, having more goats tied to many house poles (one goat tied to a house pole), showing the level of wealth and welfare of the family [10].

IV. DISCUSSION

As explained in the previous section, the structure of traditional houses *im* means not only as a building or an inanimate object for the community. This house expresses the "soulful" symbol system. The living values of the community have been expressed completely in all of the forms and spatial layout of the *Im*. Each part of the *im* has own functions and roles which represent simultaneously the socio-cultural value of the Babar community.

These values are not only related to the relationship and positioning of the family's members inside the *Im* but also relate to the social roles between families and outside communities which can be seen on the role of the *Oka*. On the one side, it becomes a special area of each household, as well as a sign of the distribution of inheritance rights that are lived and revives the household. On the other hand, *Oka* act as the initiator of decision making in a family discussion. As initiator in decision making *Oka's* emphasize his social role in problem-solving, which traditionally called *nwerorramn*. This value becomes important to be maintained in order to anticipate the changing of the lifestyle of the community, especially the individualistic lifestyle due to the improvement of science and technology and to protect the new Babar generation from the negative influence or inter-community conflicts due to large-scale of people migration as a consequence of the presence of the Masela block in the Babar Islands.

Another value of the *Im* tradition that also needs to be maintained is the mutual cooperation and togetherness of the community. The willingness of villagers to take part in renovations and the construction of traditional houses is one of the mutual cooperation values needs to be maintained. This lifestyle was formed up from public awareness to encourage the social force to resolve an individual work. This value is predicted will be eroded cause by the competition in gaining the opportunity. The members of the family or community are forced to fight with each other to get the chance. In this situation, the life values such as happiness, respect, mutual sharing, togetherness will be destroyed automatically

The last value that can be learned from this *im* tradition is the existence of human appreciation for nature and the environment. The practice of providing space for pets that have economic and social value, such as goats and chickens at the bottom of *Imorene* and the upper part, *pulma* for the chickens, indicating that the Babar community is very familiar with the environment and uses environmental potential as an economic and social resource. This indicates the existence of a life interdependence between humans and other creatures. Humans cannot live alone without other creatures and therefore must be maintained. This culture really needs to be maintained and developed, given the

tendency of environmental damage, especially pests due to the consumptive behavior of the community.

V. CONCLUSION

Based on the results of data analysis it can be concluded that the construction and the function of traditional houses *im* in Babar culture have an important social value for the community building. It should be considered not only as an inanimate object. These traditional houses are a symbol system that remains "soulful." The living values of the people who built it are expressed in the whole form and layout. There are approximately six socio-cultural values drawn from traditional house *im* including social-cultural values that can be classified into several important parts, namely (1) The Value of Kinship and Rules in Family Structure, (2) The Value of Togetherness within the Family (3) The Value of Kinship and Brotherhood, (4) The Value of Mutual Cooperation, (5) Deliberation for Problem Solving, and (6) Life Dependency with Other Creatures. These values represent the familial lifestyle of the Babar indigenous people that need to be maintained by the younger generation, especially to face the negative impacts of the operation of the Masela Block.

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