

THE EDUCATIONAL VALUES OF TRADITIONAL CULTURE OF “MASOLIO” IN ULLATH VILLAGE COMMUNITY IN MALUKU

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Abstract

Ullath village community is one of communities that still remains its traditional culture, while many cultures of villages in Maluku has been vanished. There are two culture systems in Maluku, namely the *patasiwa* and *patalima* culture systems, or literally translation in English nine and five groups. Thus, this study investigated the educational values of the ceremony "Masulio" in Ullath village, Maluku. It is carried out by ordinary people to repay the services of people who have helped someone's funeral process. The ethnographic research design with a qualitative descriptive approach was adopted for the study. The research subjects were 8 people of Ullath village consisting of community members and traditional leaders. Interviews and documentation were used to collect the data. Findings revealed that there were educational values in various traditional cultural contexts, among others is the educational values of the ceremony "Masulio". Ullath village belongs to *patasiwa* culture system, which is manifested through the number of "9" people who cleaned the body of the dead and the part of head who is act as the leader. Doing "Masulio" is a must, and it has a strong magic power. Every family name has its own role in the society. From generation to generation, the traditional ceremonies has helped Ullath village community to develop the educational values of shared life in society, respectful, solidarity and leadership.

Keywords: Educational Values, Traditional Culture “Masulio”, Ullath Village Community

1. Introduction

In General, people in Indonesia believe that the educational values are derived by parents, religion, as well as traditional custom. It is well known that parents always teach the good things to their children; thus, values means good things or bad things. In addition, religion plays an important role to remind people of the importance of finding meaning in life. For instance, certain religion like Christian compromised that meaning of life depends upon understanding another kind of life. While values are most visible in what people do. Thus, values can be found in our actions (see Freakley, etal.2008:1).

Further, related to values, there are two important points namely what are values and where do our values come from? Talking about values, it is related to the thing which is part of one's experience. Moreover, there are different ways of dividing up the whole field of values. As Hodgkinson (1991) categorized several values, for instance values based on preferences, consensus or to consequences, and values which are fundamental principles and expressing commitments. Moreover, "*If community collectively considers that something to be done in certain way, often, at least within that community itself that will be sufficient reason for doing it this way. Norms get established within community, and the community comes to expected conformity to its norms*" (Haydon, 2007, pp. 6-14). In Maluku, the system of traditional beliefs

influences the socio-cultural life of the community. It can be seen on different ceremonies, which is considered as traditional beliefs and as the identity of the community (Uneputty, 1996; Research Report, 1998). Further, Central Maluku communities are commonly identified in two main groups, namely *Patasiwa* and *Patalima*. Based on both groups principles of *Patasiwadan Patalima*, those principles will be clearly found in each village on their traditional ceremonies. The differences between both groups are among others clearly stated in traditional ceremonies; which is for those villages belong to *Patasiwa* all the things related to the ceremony must be symbolized in the number of nine while the villages belong to *Patalima* must be symbolized in the number of five (Uneputty, 1996, pp. 33-34). Furthermore, Putuhena (2009, pp. 90-91) emphasized that the values in every villages where its tradition developed are universal and it has its own characteristics according to the tradition. These values appear in the form of an attitude of respect, help, cooperation and brotherhood. Moreover, related to the values like *Gotong royong* (helping each other) is an ancestral culture that is being vanished nowadays. The mental value takes place of the value of ratio, which works only if there is a reward after giving a help (Research Report, Directorate of Historical and Traditional Values, 1998, p. 16).

In addition, the initiation into values related to form of life and values of education which can give the knowledge of rules for younger generations. Besides, in relation to other people, it is a primary aspect in underlying the principle, as well as the ability to apply the rules. While in a plural society where the range of choices are widely increased, such as an education in the values and morality of pluralism and choice becomes even more important (see Leicester.etal. 2000, p. 33). Values and beliefs are necessary in order to act or live the life and without values it is not a worth living. Values are desirable for other reasons as well as living more abundantly. In addition, recently trends in discussion about people moral, beliefs and values have been based mainly on cultural sources. They suppose to inform us about social representations, which have taken root in people beliefs and values.

Traditional ceremony carries a variety of required rules for the communities, it has been passed down from generation to generation that can preserve the communities life in order. Furthermore, traditional ceremony is a faith and considered as sacred and holy. (Zaiful Anwer, 1985, pp. 1-3, in Sapulette 2014, p. 14). *Masolio ceremony* which people are still doing it for hundreds of years become the element or foundation for the community in the village such as the system of collective history, knowledge and beliefs. Thus, this eventually formed the world which contains many different values. While a value only exists when it is enabled or used to guide decisions and judgments. Values are taken up into people live in different ways and because of the way how the societies function; values are often linked to one another. People adopt and hold the cluster of values. Furthermore, “*every individual comes to the learning environment with beliefs and basic principles*” (see Mans 2009, pp. 15, 113). Moreover, an Indonesian’s anthropolog Koentjaraningrat defined education as an effort to divert custom or tradition and all about cultures from generation to generation (Naim & Sauqi, 2008, p. 30).

2. Research Problem

Maintaining the social cultural values in the modern era today is something that has been difficult to do. Because of the living cost are increased, while income standards is unstable, doing the traditional ceremony has become a challenge. The researcher is attracted to Masolio ceremony as it is unique—it is a religiously and supranaturally beliefs among Ullath village communities, while at the same time it cost a lot of money. In fact, Masolio ceremony appears since hundreds year ago and is still remains as a tradition into Ullath people living in and outside of the village itself. Further, there is a lack of research about this topic. It appears only on student’s papers. *Masolio* is practiced in different villages in Saparua island, but they practice it in different ways. Different villages have their own term for *Masolio* ceremony. This research focuses on *Masolio* ceremony in Ullath Village community.

3. Ullath Village Community

Ullath is one of the 18 villages in Saparua sub-district. Geographically, Ullath village is located in the southeast of Saparua Island in the Central Maluku district. The population in Ullath village is about 1,565 people; women are 790 and men are 775, and there are 465 families. Ullath village is about 1,400 km² (*Data Penduduk Negeri Ullath*, 2018).

As other villages in Maluku have traditional names, Ullath village also has its traditional name "BeilohyAmalatu". *Beilohy* means sloping, while *Amalatu* consists of two words namely *Amaoraman* which means land, and *latu* which means King. So that *Beilohy Amalatu* means a sloping land leads by a king (Pattikayhatu, et al, 1990, pp. 150, Pattipeilohy, 2014, pp.38, 46;Undip Friend - online). For this writing researcher use a commonly known name that is Ullath village. By the 17th century VOC played the politic of reconciliation among villages on the mountains that fought each other and ordered the villages to move down to the coastline. When Ullath village moved down to the beach area called "Nual" or the old land, which was situated between the villages of Siri Sori and Ouw. The new land was later known as Ullath village. The word "Ullath" means the glowing mushroom. It was a kind of mushroom that glowing in the dark. At the time, people used the lights produced by this glowing mushroom to lead their way through the jungles in the night when they did not have any lighting device with them (Pattikayhatu, et al: 1990, p. 150;Pattipeilohy, 2014, p. 30).

Historically, the ancestor of Ullath village came from Ceram Island. Some of them came from the descendants of the Nuaulu tribe in south Ceram and others came from the descendants of Buano in west Ceram. Consequently, the descendants of Nuaulu tribe later on formed a relationship of *gandong* among the villages of Iha, Tuhaha, and Ullath;while the descendants of Buano later on formed *agandong* relationship among Buano, Oma and Ullath village. Further, Ullath village community has a language that has been existed for thousands of years in Maluku which is called as *Tana Language*. In Ullath the Tana language is used only during the traditional ceremonies. Nowadays, people in Ullath village speak Ambon Malay in daily life communication. The majority of Ullath residents are Protestant Christians. The church history has recorded that Ullath was the first village to accept the gospel in Lease islands. Most of the people are living both as fishermen and farmers. People in Ullath are famous for producing brown sugar and arrack (alcoholic drink distilled from the liquid of the palm tree – *arregapinnata*). Furthermore, Ullath people draw their lineage on a paternal (patrilineal) basis and the sedentary pattern after marriage is a paternal or patrilocal environment.

Moreover, as the system of leadership in other villages in Maluku, the system of leadership in Ullath village consists of *raja* (the king or the head of the village), *Tuang Negeri*(head of traditions from Soa Raja), *Kapitan*(war commander from Soa Italili), *marinyo* (theRaja's spokesman), and head of *soa* (clans, staffs of Raja), *sanirinegeri* (*the legislative*)and *kewang*. The head clan of Ullath village is Latu Nekaulu which is more famous as the Nikijuluw clan. Nikijuluw took over the position of king or head of the village from Pattipeilohy in 1670 due to peace agreement with VOC. *Marinyo* is in charge of delivering announcements to residents when ceremonies will take place. Meanwhile the term of *marinyo*was derived from the word *Mourinho*, absorbed from Portuguese. *Kewang* or *kewano* is a position in the traditional structure of the village that responsible to protect and conserve natural resources. *Kewang* position consists of land *kewang* and marine *kewang*. The land *kewang* authority is in charge of conserving natural resources on land such as water sources, maintaining the yield of cloves, nutmeg etc., while the marine *kewang* is responsible for conservation in the sea such as maintaining fish populations, coral reefs, etc. Stakeholders in Ullath village are the representatives of almost all family names or clans in Ullath village. The head of the land *kewang* is Patty familyclan *Soupake* and the head of the sea *kewang* is clan Maail. As other traditional villages in Maluku, Ullath village has certain social groups which each of them has

their own head or chairman. The following are the heads of Soa (clan) in Ullath: (1) Pical, head of *Soa Raja*, (2) Siwabessy, head of *Soa Hatulesy*, (3) Supusepa, head of *SoaItalili*, (4) Telehala, head of *SoaRumaila*, (5) Toisuta, head of *SoaSoulisa* and (6) Toumahuw, head of *SoaPutimahu* (source: Undip Friend - online; *Pattipeilohy, 2014, pp. 30-33*; Pattikayhatu, 1990).

Furthermore, Ullath village has a variety of traditions and traditional ceremonies that have been well maintained for generations until now. These traditions include Upu ceremony, Masolio ceremony, purification of village's well ceremony, proposing the bride ceremony, the ceremony of *bayar harta* (*repay the parents of the bride*), the ceremony of *kain pengasih* (repay service for the village where the bride comes from) and *tutupbaeleo* ceremony (top roof changing of traditional meeting house of the village) usually held every 5 years. This paper discusses specifically about the Masolio ceremony which will be reviewed in the next section.

4. Traditional Culture of "Masolio"

Ullath village community has a lot of traditional cultures which appear as their traditions, principles and beliefs; one of them is *Masolio* tradition. In Ullath village, there are two types of traditional ceremonies after a person's death, namely the *Upu* ceremony and *Masolio* ceremony. First, *Upu* ceremony is carried out by the royal family or office holders in Ullath village. *Upu ceremony* is considered a ritual. *Ullath* communities understood the word "upu" as Father and Mother. *Upu* ceremony is implemented as a form of payment of fines. During the ceremony, the family of the late *Raja* feeds all villagers for several days as a sign of apology or pays a fine for mistakes during the leadership period as the *Raja* (see, *Pattipeilohy, 2014, p. 47*). Second, the "Masolio" ceremony for ordinary people, which is carried out after one of the family member died. This ceremony is carried out by a family to repay the services of people who have helped the funeral process of their family member.

Specifically about the Masolio ceremony, there were a number of people involved, namely "9" people. The number of "9" is manifested by the number of people who cleaned the body of the dead. They consist of 8 people (2 people on the left leg, 2 on the right leg, 2 on the left hand and 2 on the right hand) and 1 person called "tuang karja" on the head who also act as the leader; so the total number is "9" persons. Further, these "9" people will sit altogether at the dining table where each of them will be served with the meals which are already prepared by the family during the ceremony. This procession is also a manifestation of number "9".

The procession of the *Masolio* is carried out in some steps. The important thing is the time of doing the ceremony. The ceremony does not have to be carried out soon after someone's died but it can be held anytime after the family of the late person is financially ready or have enough money to do the procession. Furthermore, the preparation is especially for the availability of drinks and food served on the table. The type of drinks which must be served are "sopi" (arrack distilled from the liquid of palm tree – arengapinnata) or wine; while the food consists of *julung* fish (halfbeaks), fish soup to eat *papeda* (sago pudding), dried sago (sago bread), walnuts, bananas, taro, saffron rice, white rice, and various vegetable dishes. The process of implementing the Masolio ceremony consists of 3 steps: (1). Pilgrimage to the cemetery of the deceased, the tomb will be cleaned and painted, (2) the procession of sitting on the Masolio table, and (3) the procession of "meja batu" (table of stone). These processions involve all those people who have helped during the funeral process as well as all people who come to the place where the Masolio ceremony takes place.

All persons who sit on the table wears black clothes with red handkerchief tied around their neck. The ceremony procession will be led by a leader called *tuaadat* (tradition leader). This procession begins first with a prayer by a church assembly in charge. Then, *tuaadat* opens the procession in *Bahasa Tana* (*Tana* language). On the table, you will see some coins (money) and

a bottle of sopi (arrack). Each persons will be given a small glass of sopi (arrack) by *tuaadat*)and by having the glass in their hand, each personswill stand up and say "horemate", as a greetings to each other. *Masolio* ceremony is usualy held on Tuesday or Friday.

5. Method

The ethnographic research design with a qualitative descriptive approach was adopted for the study. The research subjects were 8 people of Ullath village consists of community members and traditional leaders. Interviews and documentation were used to collect the data. Because the ethnographic research focuses on culture, the researcher did the analysis as following steps: (1) collect data, (2) reading the data again, (3) categorized (4) compare the data, (5) seeking the relationship and categories, (6) finding the descriptions and (7) interpretation to find the meaning (Fielding, 1993, in Setyowati, 2006). The respondents were 6 respondents from Ullath village. Further, in order to find out the uniqueness of *masolio*ceremony in Ullath, we interviewed 2 more respondents from other villages in Saparua. One respondent is originally from Tuhaha and 1 respondent from Itawaka village. Then, researcher tried to put some questions in order to structurize the research’s finding. Those research questions refer to the theory about qualitative research questions; a central question and associated sub questions (see Creswell, 2002:120).

6. Data Analysis

We analyzed the educational values of Masolio ceremony as the focus question. The additional questions were used to determine any significant sense that might exist between educational values and the uniqueness of *Masolio* ceremony, also to structurize the research’s finding. The Description of respondent’s answers to research questions will be presented as follow:

No.	Questions	Answers
1	Why do the number people who clean the dead body must be “9” persons?	<ul style="list-style-type: none"> - Because Ullath village belongs to Patasiwa Culture System - Because it is our rule and adat (tradition) which existed since ancestors time
2	Among these “9” persons, which one play the most important role in this ceremony?	<ul style="list-style-type: none"> - No one is more important than others. We all help each other. It is our culture. - Oh, the person who clean the head. It is the heaviest part of the dead body.
3	How does the ceremony procession begin?	<ul style="list-style-type: none"> - We start by prayer, then “tuaadat” invites the “9” persons to sit on the table of masolio. He will use “Bahasa Tana” during the ceremony.
4	Why does Masolio ceremony should be done?	<ul style="list-style-type: none"> - It is our culture - Do you want to die? If you don’t do it, one of your family member will getsick or die, then it reminds you to do it.
5	Is there any kind food or drink should be available on the table?	<ul style="list-style-type: none"> - <i>Ikanjulung (halfbeaks fish)</i>, <i>sago</i> bread and walnuts should always be served. If we can’t find it in the market in Saparua, then we have to find it elsewhere usually from Ambon. - “Sopi” (arrack) must be available, but it can also be replaced by wine if there is no “sopi”.

The answers to question of why people who clean the dead body must be 9 persons instead of only 2 or 4 persons is Ullath village belongs to *patasiwa* culture system which is manifested through the number of "9" people who cleaned the body of the dead. This beliefs shows a respect of rules, which derived from the ancestors. There are 9 persons who can help each other and show cooperation, togetherness, solidarities and brotherhood among each other in the communities. The 9 persons clean only one dead body and these 9 persons are divided in different parts of the dead body means a balance of sharing the assignment. The person who cleans the head of the dead body is the leader that symbolizes a leadership as people believe that the head always become a symbol of the leader. The leader is called as "*tuangkerja*". The number of "9" is recognized as a traditional symbol of "patasiwa" (a group of nine); this also means that since ancient time, people have known mathematic values.

Further, every family name has its own role in the society. For Masolio ceremony, every family name has its own "tuang karja" or ceremony organizer. This "*tuangkarja*" can not be chosen freely, but automatically chosen based on the role of the family name (clan). For instance, if someone of *Nikijuluw* family died, then "tuang karja" is from the *Telehal* family. This also means a leadership, organization and managerial assignment. In addition, the leader of ceremony who plays role like a master of ceremony will use *Bahasa Tana* not a daily language of "Malayu Ambon". This means reflects respect on tradition and keeping the language as a traditional heritage. Moreover, people respect their own clan's (family name) role in the society because there are only some people who can speak *Bahasa Tana*, and use it during a traditional ceremony.

Doing "Masolio" is a must and it has a strong magic power. This traditional ceremony exists from ancient times, and people keep maintaining it as a rule and a must to do. People in Ullath village believe if this tradition is not held, it used to be found that one of the family members will get sick like swollen feet or suffer from severe pain. This pain then reminds the family about the *masolio* ceremony that has not been done or even it has not held completely. On the contrary, if the family does not have enough money yet to do the *masolio* ceremony, they usually pray and bring the votive money to church. Then, the family will wait for the right time until they are financially ready to do this ceremony.

In fact, meals that are considered necessary to be served on the *Masolio* table are among others *julung* fish (halfbeaks) and traditional meals such as sago and walnuts. Those food symbolize the traditional main food of Moluccas as well as in Ullath village. If "sopi" (arrack) is not available, it can be replaced by wine; it means that Ullath communities acknowledge the modern innovation and condition.

People, who have cleaned the head of the dead body, will get a shirt or pants for men, while women will get clothes. At the event, clothes or shirt and pants were placed on the table. The family that prepare the clothes will put some money in the pockets of these clothes. In fact, the person will take the money for him/herself and put the clothes back on the table. Nowadays, most people prefer to put clothes instead of money. The reason is the head is considered as the heaviest part of the dead body. He/she will get extra clothes or money as a repay for the help during the funeral procession. In addition, the person who helps boiling water to clean the dead body will also get the food prepared by the family but will not join on the *masolio* table. Those rules show that people respect on other people's services.

The ceremony procession will be led by a leader who is called as *tuaadat* (tradition leader). This procession begins first with a prayer by a church assembly who is in charge on that day. It shows that all activities begins with asking permission and guidance from The Almighty God; As people believe that God creates all and that all people learn it in Christian faith. The philosophy of 3 *batutungku* (3 pillars) which consists of the religion (God) is the first, *Adat* (tradition) symbolized as Baeleo (traditional meeting house of the village) as the second pillar and the

education institution (school) as the third pillar is very well known among the communities. Thus, all activities must be started with prayer, then they can carry out the *adat* procession. It becomes a tradition and has been taught from generation to generation. Those rules symbolize the values of obedience, the relationship between man and God, or religious as well as human relations. Meanwhile, before people accept the religion, they already believed that there was a power which could protect them. This statement clearly stated in the traditional ceremony until nowadays that people call the Almighty God in the term of *Bahasa Tana*, namely "Upulanite".

Another uniqueness of Masolio ceremony in Ullath Village is family of the late person prepares a lot food. In other village in Saparua island such as Itawaka and Tuhaha village also do the *Masolio* ceremony, but in different ways. For people in Itawaka village, instead of cooking and serving a lot of food, normally the family who hold this ceremony only prepares *sopi* (arrack), betel nut, areca nut, and some snacks. In Tuhaha, *Masolio* ceremony can be held on the same day after funeral. The family will only give money to people who has provided helps during the funeral process. People in Tuhaha village call this procession as *masolio*, and in Itawaka people call it "*alakolo*". The ceremony has the same aim and meaning which is to repay other people's services during the funeral process even though it has different terms and conducted in different ways in different villages. All rituals should be done on Tuesday or Friday. The communities believe it as a rule from their ancestors.

Conclusion

Findings revealed that there were educational values in various traditional cultural contexts, which is the educational values of the "Masulio" ceremony. Ullath village belongs to *patasiwa* culture system, which is manifested through the number of "9" people who cleaned the body of the dead and the person who clean the head acts as the leader. Doing "Masulio" ceremony is a must and it has a strong magic power. Every familyname has its own role in the society. From generation to generation, the traditional ceremonies has helped Ullath village community to develop the educational values of shared life in society, respectful, solidarity and leadership.

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