

# Tanebar Evav: A Village With A Much Of Culture And Customs That Almost Lost In The Kei Islands Southeast Maluku

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**Abstract-** This study was carried out with the aim of revealing the basic reasons behind the Tanebar Evav community still maintaining their traditions and customs. The customs and traditions practiced by the Tanebar Evav people with various ritual ceremonies are believed to be a cultural tradition to protect their business from various disasters that will befall or are often termed (Ntal Ruan) or repel danger. Ritual ceremonies in the Tanebar Evav community tradition are considered a bridge of communication with the Creator. These rituals provide meaning as a unifying tool. The ritual illustrates the value of social integration that is highly upheld by the Tanebar Evav community. The reasons for the Tanebar Evav community to continue practicing these cultural traditions include: (a) the existence of a knowledge system that is passed down from generation to generation, (b) the use of regional languages in every traditional ritual, (c) the existence of a livelihood system, which always refers to on the traditions and culture inherited from their ancestors which have been practiced from generation to generation as a form of respect for their ancestors; (d) the existence of a belief system, where the Tanebar Evav people consider beliefs and customs to be the root of life. So if someone does not obey it, he will experience suffering, misery and even death. Because they maintain their customs and culture, the Tanebar Evav community seems isolated, especially since they live on an island which is quite far from the Regency City. However, despite this remoteness, a strong awareness of togetherness was born which was supported by the strict adherence to customs by the people of Tanebar Evav.

Keywords: Custom, Culture, Society, Tradition, Tanebar Evav

## I. INTRODUCTION

As a country with diverse cultures, customs and traditions, Indonesia is like a miniature world of cultural diversity. The diversity of tribes and cultures is also unique in that there are various local wisdoms possessed by each ethnic group in Indonesia. Cultural identity determines cultural development (Liliweri, 2019). One of these ethnic groups is the Kei tribe in the Kei Islands, Southeast Maluku, Maluku Province. In the Kei tribe community, there are various customs and habits of life which serve as guidelines and guidelines for the life of the local community. The Kei Islands are known in the context of the

traditional name as Nuhu Evav. A region with a wide variety of customs, norms and philosophical values of life which form the core basis of every behavior and activity of its people. There are several traditions related to local wisdom such as Sasi, Hawear, Ve'e and Maren. Traditions in marriage, pela gandong (tea bel) traditions, Yelim traditions, Sob Lor traditions and various other traditions.

All of these traditions still exist today and are carried out by various community groups in Kei society. However, it must also be acknowledged that not everything is implemented consistently. This is what then gives rise to a change in culture and cultural landscape. Behind the cultural changes in the Kei Islands in general, there is a group of people who inhabit the island of Tanebar Evav, who culturally still inherit all these traditions. The cultural heritage of the Tanebar Evav people began four to five centuries ago (Barraud, 1979). For example, in the context of land resource management based on traditional wisdom, where there are certain ways of treating existing natural resources. The Tanebar Evav people view nature not as an asset or wealth but as a shared home. This concept of a shared home can be seen in every ceremony that precedes certain activities related to utilizing nature, both land and sea, where there are always ritual elements.

Tradition and culture in the Tanebar Evav community, if related to Sztompka's view, is that it is a substance and a legacy from the past, which is distributed to the community, including the Tanebar Evav community, through a historical process, and is also a cultural and social heritage. Everything that the Tanebar Evav community inherited from previous phases of the historical process is historical heritage. Therefore, what currently exists in the Tanebar Evav community in Sztompka's view is part of tradition, where all material objects and ideas originate from the past but actually still exist in the present, have not been destroyed, damaged or forgotten. (Piotr, 2004).

Observing the phenomenon and development of local wisdom traditions in the culture of the Tanebar Evav community, where on the one hand some of the people in the Kei Islands have begun to abandon or even forget existing traditions, but on the other hand the Tanebar Evav community still maintains their traditions, while the community continues to change (Soekanto, 1983). Based on this reality, a fundamental question arises, why do the people in Tanebar Evav village still maintain and preserve their cultural traditions?

## II. METHODOLOGY

The approach used in this study is a qualitative approach. Data and information collection in this research was carried out through interview, observation and documentation techniques. Data analysis in this research used Grounded Theory analysis which was carried out systematically including stages at the level of concepts, categories and work propositions (Strauss & Corbin, 1990).

## III. RESULTS AND DISCUSSION

Based on the results of the research, it is known that the village of Tanebar Evav, mythologically, was born and grew from the legend of "the rooster crowed" which signifies "light" and was present as the beginning or forerunner to the emergence of the Tanebar Evav community today, which is also to differentiate between Tanimbar in Fordata, and there Tanimbar in Kei. Initially, the people of Tanebar Evav were true Hindus, with various traditions that are adhered to to this day. Tanebar Evav is Indonesia's last Hindu site in the eastern part, like a small Bali in the middle of hundreds of islands in Southeast Maluku, but over time it gave birth to a third descendant of "Yam I Tel" who embraced Protestant Christianity, Catholicism and Islam.

Tanebar Evav physiographically has a unique landscape, because it consists of two settlements known as the upper village and the lower village (Ohoi Ratan – Ohoi Tenan) which are contacted by three stairs located at the left, right and middle positions connecting the lower village with the village. Currently, only the middle staircase remains using wood with various carved ornaments, while the stairs on the left and right already use concrete. In the past, the people of Tanebar Evav were known as superior sailors fighting the seas of the archipelago and neighboring countries, and were also farmers and fishermen who in practice always worked based on the traditions of their ancestors.

Most of the residents in Tanebar Evav village work as farmers/fishermen, so the main livelihood of residents in Tanebar Evav village is generally gardening and fishing and other marine products. The agricultural system practiced by residents in the village of Tanebar Evav is a sedentary and shifting agricultural system, most of which only grow short-lived crops, such as cassava (enbal), tubers, corn, hotong (botan), and nuts. From the data obtained, it was found that the agricultural and fishing sectors are the two sectors that involve the majority of the population, because the area around Tanebar Evav village is generally surrounded by the sea which has quite large potential. The marine products cultivated are fish, shrimp, sea cucumbers, shellfish (lola and pearls).

The most famous agricultural (farm) system in Tanebar Evav village is hotong cultivation or in Kei language it is called 'botan'. The system or procedures for planting in the Tanimbar Kei community are closely related to their culture. There are taboos and prohibitions that must be obeyed by all Tanebar Evav people, in terms of plant management. For example, in terms of planting and hunting animals (pigs). For the success of the activity in question, the local community must carry out several special traditional rituals, including; (1) As long as people (especially men) want to hunt or open a new garden, a special ceremony/meeting needs to be held in a place that has been determined as a place for traditional deliberation called

'Rahareng', led by traditional elders. (2) During the period of hunting or opening a garden, women are required to fast for approximately three days, with taboos or prohibitions such as slandering and fighting. (3) During the hunting and gardening period, those who live in the village may only consume certain types of food, such as sago, bananas and papaya. Apart from the types of food mentioned above, consumption is prohibited during hunting and gardening. Meanwhile, men who are sick and do not participate in hunting or opening gardens are prohibited from talking to anyone.

Entering the preparation period for harvest, it will be previously determined by 'traditional elders' who have been appointed to determine everything related to the harvest period. Apart from that, the community must provide seven pigs, of which three pigs are given to women while the remaining four are given to men. Then from the seven pigs that had been divided, they were then offered to; (1) Lebul – landlord, (2) Lar midan – first human, (3) Limwad, (4) mitu Matwaer helo kot wit, (5) Duad-God, (6) Leb – woman, (7) Nit - Ancestor.

Figure 1. Storage Place for Hotong (Botan) Harvest Results



Photo source: Research Results

In the picture above, it shows how the Tanebar Evav people, after harvesting their crops, especially hotong/botan, always put them aside and put them in the granary (food storage place) based on age classification. As seen in the picture on the left, pottery containers are used as storage tools. The middle picture shows a fire stove which is used to warm the harvest, and the right picture shows the harvest stored in sacks.

Tanebar Evav is an area with a multitude of cultures and customs that are still strong, and still has a deep and ancient Hindu culture. The uniqueness of custom is manifested in the perception and organization of people's minds (Spradley, 1997). Tanebar Evav is included in the Matwair customary law area (Ratschaap), Loor Siw (Pata Siwa) family. In terms of social structure, the Tanebar Evav community also recognizes three social layers, namely Mel-Mel, Ren and Iri. The respected class, traditional leaders and the rich constitute the top social layer called mel-mel. The middle class consists of most people who are usually called ren-ren, while the lowest class is ir-iri, namely the lower group who have nothing. The social stratification system from the past is still partially visible in the daily lives of the Tanebar Evav people today. They also recognize that the smallest kinship unit is the nuclear family, which Kei people call riin rahan or ub yam. Family combinations, called ranyam or fam (small clans) can grow larger and form one large clan better known as soa.

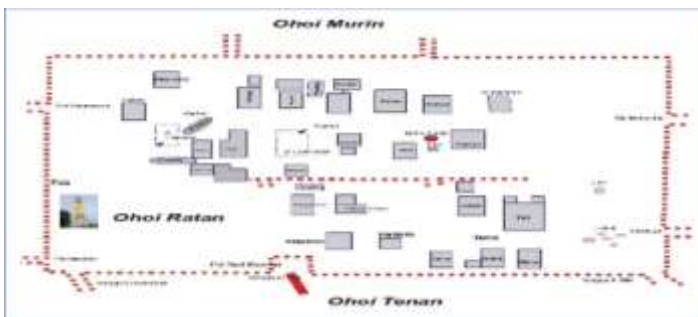
The government structure according to Kei custom (including in the village of Tanebar Evav), starts from the highest level, the king (rat), then the head of the state/village, orang kay, and the head of the village/hamlet (soa). The king (rat) is in a high position or level that embodies a ratschap (which consists of

several countries/villages). The king or rat has authority only limited to the ratschap he leads. The king or rat has a function as a leader and regulates everything related to customs in the ratschap that he leads. The king can work together with kings in other ratschap in resolving customary problems faced by those ratschap or resolving problems in other ratschap territories as far as requested by the local king or rat.

**Location of Settlements and Residential Houses**

Geologically, Tanebar Evav Island was formed from the activities of shallow marine deposits of Plio-Pleistocene to Holocene age. Tanebar Evav Island and the Southeast Maluku Islands are generally formed/composed of soil types including Podzolic, Rensina and Lithosol while rock types include Undak Alluvium, Coral Reef, Seklis Habluk, Paleogene and Paleozoic Ulagan. The structure and typology of the region consists of lowlands, which are narrow spaces along the coast, with an area of approximately 1 percent of the total land area; Structural hills, in general on Kei Kecil Island, including Tanebar Evav, consist of low land, as well as karst hills, which stretch across Kei Besar Island and a small part of the northern part of Kei Kecil Island (Southeast Maluku Regency, 2023).

Figure 2. Map of Tanebar Evav Village – Upper Village



Source: (Barraud, 1979) with author's modifications.

Picture two above explains the plan and position of the house in the upper village which has its own name and function. The broken red lines indicate the village boundaries which are separated by a stone fence which the local people call Latur. There are three doors that connect the upper village with the lower village. In the upper village there are six entrances/exits. All the entrances to the upper village have different names and functions.

Figure 3. Tanebar Evav Village Settlement - Upper Village



Photo source: Research Results

Figure 4. Tanebar Evav Village Settlement - Lower Village



Photo source: Research Results

Figures 3 and 4 above show that the architecture of houses in the Tanebar Evav community, especially in the upper village (ohoi ratan) and lower village (ohoi tenan/vovan) has fundamental differences in the building materials used. In the upper village, most of the building materials still retain wood and palm grass leaves (metroxylon sago) or also known as sago (tree) leaves as roofs for houses. The architecture by maintaining the houses in the upper village is also intended to differentiate it from the houses in the lower village which have been built in a modern way using mixed materials such as stone, cement, sand, iron and zinc leaf or asbestos as roofs. Apart from that, historically the houses of the upper village can also provide an explanation that the traditional values, customs and culture of the Tanebar Evav community are still sustainable and still alive today.

To connect the lower village (ohoi tenan/vovan) and the upper village (ohoi ratan), the people of Tanebar Evav built stairs to connect the lower village and upper village, which are located on the left, middle and right sides. Based on information from the local community, initially, the three steps were made of wood. However, over time, the left and right stairs have been replaced or modified to use stairs made of concrete, while the middle stairs still use stairs made of wood, which are still well maintained with 19 steps still remaining today. This. There is a change in the stairs on the left and right sides, also because the wood is rotten and aged. However, based on information from several informants, several steps made of wood were also lost because they were stolen.

The condition of the stairs connecting the lower village and the upper village in Tanebar Evav village is as seen in the following picture.

Figure 5. Stairs connecting the Lower Village and the Upper Village



Photo source: Research Results



Figure 6. Settlements in Tanebar Evav Village-Lower Village and the Upper Village



Photo source: Research Results

The upper village (ohoi ratan) for the Tanebar people is very sacred and sacred because it has several relics such as traditional houses and holy places. Apart from that, there are also relics from the past, such as cannons left over from the Dutch era which the Tanebar Evav people or the Kei people generally call sad-sad and kusber. There are also bracelets made of mas, copper and tin as well as gobang money (pis bolong). There are also statues and traditional houses, which in the process of traditional rituals of the Tanebar Evav community are still used.

Before developments like those that exist today, the Tanebar Evav community who lived in the upper village (Ohoi Ratan) were mostly true Hindus. But as time goes by, some members of the Tanebar Evav community have converted to other religions. In order not to disturb the sacredness of the upper village (ohoi ratan), people who have embraced other religions such as Protestant Christianity, Catholicism and Islam, choose to move and live with the people who live in the lower village (ohoi tenan/vovan) and Mun hamlet. The basis of this agreement is also based on traditional rules inherited from ancestors (Mitu).

Based on information from several informants, in fact the residential area in the lower village (ohoi tenan/vovan) in the past was also Hindu. The connection with the influx of Protestant Christianity, Catholicism and Islam in Tanebar Evav Village is due to mixed marriages between members of the Hindu community of Tanebar Evav village and residents from outside Tanebar Evav village who embraced Protestant Christianity, Catholicism and Islam who then chose to stay and settled in the village of Tanebar Evav. This marriage then became the initial milestone for the entry of the three religions. Based on information from informants, that around 1969, in accordance with the results of deliberations of traditional leaders in the village of Tanebar Evav at that time, it was decided and stipulated that community members in the upper village (ohoi ratan) who had converted to other religions, other than Hinduism, should move and live in the lower village (ohoi tenan/vovan) and the residential area called Mun. The main reason for the policy at that time was to respect the heritage of the ancestors and respect the sacred process of traditional rituals carried out in the upper village. Therefore, worship facilities such as churches and mosques are located in the lower village and in Mun hamlet. Only the temple is in the upper village.

Figure 7. Worship facilities in Tanebar Evav Village



Photo source: Research Results

As previously explained, in the upper village (ohoi ratan) there are several relics from the past, one of which is a cannon from the Dutch era which the Tanebar Evav community or the Kei community generally call Sad-sad and Kusber. Sad-sad and Kusber are used as wealth/dowry by the Tanebar Evav people, especially men.

Figure 8. Dutch and Portuguese cannons – used as dowries



Photo source: Research Results

There are local traditions and wisdom that are still maintained in the Tanebar Evav village community, due to several reasons, including:

### 1. Existence of a Knowledge System

The Tanebar Evav people are humans who are the same as other humans who live on the surface of the earth who have been given intelligence by God to learn many things from nature. The Tanebar Evav people have knowledge about sea, land, air and so on. They had knowledge of sailing the seas, catching fish, making salt, making pottery and knowledge of hunting and even gathering. Apart from that, they also have knowledge about the constellations and use them as directions. Tanebar Evav farmers also use constellations to know the seasons and determine which plants are suitable for planting. The knowledge system of the Tanebar Evav people also gave birth to the concept of separating several types of plants that must be planted in certain seasons. The Tanebar Evav people recognize two main seasons, namely Timor (dry season) and Varat (rainy season). In their knowledge system, the Tanebar Evav indigenous people divide time and give names to the months, which are divided into two seasons. Where the months categorized as dry season (Timor) are: (a) Urat (April), considered a month with strong winds during the west season (Varat), but rainfall is starting to decrease. In this month, some of the produce from the west season gardens/fields begins to be harvested and the east season gardens that have been prepared begin to be planted; (b) Buut (May). This month, several types of plants are ready to be harvested, such as En, Tua. It is called buut because the tip of the wood used to dig up plants (Huan) digging sweet potatoes and kumbili often injures the harvest and becomes gummy; (c) Atnemav Yanat (July). The month when the east monsoon blows strongly; (d) Hamyanir (August). The month when the wind subsides somewhat, and the

garden crops begin to appear; (e) Ngatuar/Ngatoar (September). In this month the gardens/fields that have been cleared will be burned, leaving only wood stumps (Ai outer); and (f) Ngafohot (October) in this month nuts such as peanuts (Warsin), green beans (Tangun), red beans (Lav), (Ngafohot, Ngalum) start to dry out. Because it is too hot, the peanut shells crack and the seeds fall.

The rainy season (Varat) consists of: (a) Farehe (November). This month is considered a transition period and at this time some gardens are starting to be planted (Foi Evan) because the rainy season is approaching; (b) Fani'l (December). This month is considered a month full of heavy rainfall accompanied by alternating thunder and lightning; (c) Amaran (January) wind waves and rain have subsided somewhat, only the sky is cloudy and contains a lot of water; plants begin to grow; (d) Toar (February) is called toar (wooden stumps) because creeping plants such as sweet potatoes begin to creep and circle around the stumps. At that very moment, a strong wind began to blow; (e) Aturun (March) the west season typhoon blows recall. Thunder and lightning continued. This situation is called S'u nyaduk, indicating that Si'u (laur) will appear en masse in the sea along the coast. In the knowledge of the Tanebar Evav community, the rainy season (Varat) starts from December to March with high rainfall and the dry season (Ef-Timor) starts from April to October. Meanwhile, November for some Kei people is considered the transition season (Ma'ir) where rainfall in this month is considered insufficient and is accompanied by heat which in Kei language is called do'ot ler s'vilik.

The knowledge system and life orientation of the Tanebar Evav community is certainly in line with Kluckhohn's view that the value of life is a conception that exists in every individual or group, which can differentiate one individual from another individual or between one group and another (Adisubroto, 1995). Life values are the result of interactions between individuals and their living environment. For the people of Tanebar Evav village, the natural environment is considered the source of life for the community, therefore committing violations against nature, the environment and traditions will result in punishment from the Almighty.

## 2. There is use of regional languages in every ritual

In Tanebar Evav village and the Kei islands in general, only one language is used, namely Kei, even though it consists of several islands. The Kei language (Veve Evav) is part of the Central Malayo-Polynesian branch of the Austronesian language family which is also one of the largest language families in the world that includes most speakers in Southeast Asia, the island regions of the Pacific, as well as parts of Taiwan, the peninsula and the mainland Southeast Asia, and Madagascar (Blust, 1977, 1993; Hooe, 2012).

In the Kei islands, there are four main dialects spoken in the Kei language. Firstly, the dialect used by those who live on the island of Kei Kecil and most on the island of Kei Besar. Second, the dialect for those who live on the island of Tanebar Evav, third, the dialect spoken by the people in Banda Eli, Kei Besar Utara Timur and fourth, those who live on the islands of Taam and Tayando (Tayad). The Kei language is most closely related or related to the languages of the Fordata Islands. In everyday life, Kei language speakers are still active and are still used by

the Kei community, including the Tanebar Evav community. The use and speaking of the Kei language (Veve Evav) is thought to have started when their ancestors first entered and inhabited the island, as a result of ancient trade, and the period of trading in spices (for example, cloves, nutmeg, mace), and forest products, feathers of the Bird of Paradise, which has been associated with Maluku and Asia, Europe and the Middle East since 3500 years ago (Hooe, 2012; Spriggs, 1998; Swadling, 1996). Evidence showing the connection of the Kei people in this prehistoric trade network comes in part from the discovery of three Dongson (originating from Vietnam) found on the Kei Islands (Hooe, 2012; Spriggs, 1998; Spriggs & Miller, 1988). In addition, at the time of contact with European nations, the Kei Islands were part of a regional trade network centered in Banda and extending to the north, namely Ternate and Ambon, as well as east to Aru and New Guinea, and west to Java and Malacca (Ellen, 2003; Ellen & Burnham, 1979; Ellen & Fischer, 1987; Hooe, 2012).

As explained above, the Tanebar Evav people only use one language, namely Kei, as the language in traditional ritual activities and daily interactions between them. The advantage of using one language in daily activities is that their conception of culture remains maintained and sustainable. Traditions and culture in the local wisdom of the Tanebar Evav community were formed through a learning process and perfected from generation to generation in their traditions. So that all traditional activities, solving problems in the Tanebar Evav community can be completed and solved well only by using the Kei language. The Tanebar Evav people realize that what they currently have is a body of knowledge formed by their ancestors and must be inherited and maintained. What happens to the people of Tanebar Evav in terms of the use of regional languages is something that Unesco really hopes for, which explains that when a local/regional language experiences extinction, it is also considered as the loss of a civilization and all its local wisdom. The loss or extinction of a regional language certainly brings with it local knowledge and wisdom.

## 3. Existence of a Livelihood System

Farming in the fields is a form of livelihood in Tanebar Evav which is still maintained today. The way to cultivate crops in the fields in the Tanebar Evav community is to clear a plot of land by cutting the bushes and cutting down trees, branches and stems that fall scattered around and burn them after they are dry; then the cleared fields are planted with minimum cultivation and without irrigation; after two or three harvests, the land was abandoned; a new field opened with the same way; After 3-5 years, they will return to the first field which has been covered by forest again.

For the Tanebar Evav people, what is practiced in their lives today, especially those related to land management, is a legacy of knowledge and culture inherited from their ancestors which has been practiced from generation to generation. What is practiced is a form of respect for their ancestors. In the view of the people of Tanebar Evav, the natural environment is the source of their life, so according to them, these natural resources must be maintained and preserved by all generations in Tanebar Evav. Managing the natural environment which is used as agricultural fields such as planting hotong/botan is an effort to maintain their traditions. The practice of hotong/botan farming in the Tanebar

Evav community is a cultural event, where this culture is still well maintained. Hotong/botan farming is a regenerative culture, because it is passed down from generation to generation. The Hotong/Botan farming tradition in the Tanebar Evav community has been going on for generations and continues to this day. The Hotong/Botan farming tradition is carried out through the following stages: (1) Determining the Location of the Field/Ve'e, (2) Time for Slashing and Felling in Farming Activities, (3) Size of the Field and Number of Fields, (4) Burning Stage, (5) Planting Stage, (6) Weeding Stage and (7) Harvest Stage.

The process of determining the location of fields in the Tanebar Evav community is carried out by traditional elders called Ankod. At this stage and especially in the Tanebar traditional community Evav is not carried out through deliberation, but the Relwa/Mawi ritual will be held. This Relwa ritual can only be performed by Ankod. To support this ritual, Ankod prepares several ingredients such as betel leaves, areca nuts and lime to serve as offerings to the ancestor Roh/Mitu. In this process, Spirit/Mitu will guide and give instructions to Ankod on the right location to use as a field. If you have found the right location, Ankod will place a Steak mark on the tree trunk or stick three sticks which will be planted in a triangle shape and on top of that you will place a coconut as a sign that this is the location to make a farm. Or by placing four coconuts on a certain wooden branch, as a sign that this place will be used as a field location.

This shows that the community culture that has been formed so far is still integrated in the lives of the people of Tanebar Evav. Even though the location was determined by Ankod, the community still upholds the values of togetherness. In this context, Parsons stated that "culture is the main force that binds various elements of the social world - culture is the main force that binds action systems (Ritzer & Goodman, 2008). Culture mediates interactions between actors, interacts personalities, and unifies social systems." Culture that has been established in social life in society will become a reference for attitudes and behavior, thus encouraging individuals to take social action. From another perspective, this action can be understood, in line with what Ankod is doing, related to the customary rules that if it is not Ankod who determines the location, and it is done by random people, then the location will not produce good results. This fact has meaning and value in the lives of the people of Tanebar Evav. The same thing is also done when determining the time of cutting, felling and determining the size and number of fields (Ve'e).

Thus, the Tanebar Evav community, in determining the start of cultivation, prioritizes the procedures of their ancestral cultural heritage. Because hundreds of years of experience and knowledge gained from farming activities is a consideration for starting the farming stages, taking into account the instructions from Ankod. They had no difficulty in following Ankod's instructions. All existing cycles must be carried out through several special rituals. In this way, individual actions and interaction patterns are guided by shared definitions that are constructed through the interaction process (Soelaiman, 1998). General benchmarks for starting stages

It is very important for cultivators to pay attention to farming, because in the farming process the stages of activity are interrelated and will influence the results obtained later. The

people of Tanebar Evav in their lives are united and cannot be separated from the natural environment, so they still carry out the legacy of their ancestors that nature is controlled by forces that exist outside themselves. Because of this, traditional ceremonies are still placed in every stage of farming activities, especially clearing fields, starting planting, caring for and harvesting as the main prerequisites that must be followed by all people in Tanebar Evav. If the people of Tanebar Evav want to farm and at every stage start slashing, felling, planting, tending and harvesting, then they feel the need to present an attitude of following all the instructions from Ankod (Barraud, 1979). The aim and objective is none other than so that everything done is approved and the results obtained are good. It is a fact that the Tanebar Evav community is a religious society. Even though the people's beliefs have developed far and wide by embracing various religions, they still respect the beliefs inherited from their ancestors as fulfilling the customary requirements for farming. The inherent trust of the people in Tanebar Evav in opening fields with traditional ceremonial activities in the stages of cultivation, is the main activity in maintaining the balance of nature. This is also in line with Mallinckrodt's (1974) theory that the basic ideas built by the forefathers and forefathers of ancient society are related to the experience that everything that is made without following traditional rituals will always produce bad results (Hasan & Aseri, 2007).

The strong customs in Tanebar Evav are the result of inheritance from their ancestors, so they always influence the attitudes and social actions of the next generation. Thus, basically the opening ceremony for farming activities is still carried out, and is not made to simply fulfill customary requirements and relieve burdens, but is carried out because of the belief and experience they have had so far. In line with Durkheim's theory which states that human beings develop religious activities, because of a soul vibration, an emotion that arises in the human soul due to the influence of a feeling of sentiment - in the form of a complex of feelings containing a sense of attachment, a sense of devotion, a sense of love for society ( Koentjaraningrat, 2009). The feeling of being tied to the community shows that collective attitudes and feelings are still strong, despite the differences in beliefs held. Because in essence, traditional land clearing ceremonies and other activities are believed to be an effort to ask God so that what he hopes for can be granted. The existence of a cultural ritual which is often referred to as a traditional community ceremony in Tanebar Evav called Rel-wa/Lel Wai is something that is absolute and must be carried out and preserved by the local community from year to year. This is due to the community belief that has been held for generations that rituals are held to mark the start of the Ve'e tradition.

The description above at least leads us to an understanding that there is a value to be achieved in maintaining the existence of a cultural treasure that has been adhered to for generations by the people of Tanebar Evav. If viewed from a sociological aspect, the implementation of traditional ceremonies is not only based on the things stated previously, but there are other functions that can be obtained from holding such rituals. Traditional ceremonies for the Tanebar Evav community have a social function to intensify social solidarity among community members to realize a ceremony in earnest, because this is a



logical consequence of the culture they adhere to. In Weber's view, this action is a non-rational action which is categorized as a traditional action, as stated that starting from the emergence of folkways or habits that are carried out unconsciously or planned, the action is considered a traditional action. Usually these traditional actions are based on custom, and if the orientation is the same then this action is a kind of tradition (Johnson, 1986).

Apart from Weber's view that the traditional ceremonies or cultural rituals performed by the Tanebar Evav community above are non-rational traditional actions, this does not necessarily become an existential barrier to carrying out these traditional ceremonies. The advancement of technology and the development of the times which are increasingly polishing themselves and transforming into a civilization that is increasingly modern and full of touches of science and technology, does not necessarily erode and eliminate the cultural values in the traditions and customs that have been adhered to by the people of Tanebar Evav. Therefore, we need to understand that every ritual carried out cannot be separated from the values held by the people in the local village because they have their own ancestral heritage which they have adhered to since ancient times and whose existence must be maintained to this day. At a glance, it can be studied sociologically that the implementation of Rel-wa activities in the Ve'e tradition provides meaning as a unifying tool for the Tanebar Evav community. This can be seen from the symbol given in the form of the use of a wooden stick stuck in and wrapped around it with a rope. This ritual illustrates the value of social integration that is highly upheld by society. Through the implementation of this ritual, the community indirectly gets a message about the importance of maintaining the values of integration between themselves as a social system.

#### 4. Existence of a Live Equipment System

The living equipment/technology and living equipment of the Kei people are basically clothing, housing, household tools, weapons and means of transportation. The tools and living equipment of the Kei people are greatly influenced by the natural conditions in which they live. Humans use a lot of what is in their environment to make tools and equipment for life. Historical records show that in the past the Kei Islands were often visited by foreign sailors, for example the Portuguese and Spanish. Meanwhile, prehistoric evidence shows that this archipelago was once inhabited by humans with the same culture as in northern Australia. That is why the Kei people are classified in the Austronesian family. This is proven by the discovery of human remains from transitional cultures from mainland Asia, including the discovery of bronze nekaras and ceremonial axes in these islands (Hidayah, 2015; Lebar & Appell, 1972)

The influence of Austronesian culture can be seen in the skills of the Kei people in making pottery vessels from clay (in local language called Ub), with distinctive decorative motifs. This pottery making skill is found on the islands of Taam and Banda Eli. Even though the skill of making clay containers is rarely found in eastern Indonesia. Like people in the eastern region in general, Kei people are also skilled at making fine woven items with colorful motifs. One of them is made from bunch leaves to make mats which in Kei language are called Dar. The people of Tanebar Evav are familiar with several types of technological heritage in the agricultural sector, for example in

land and soil processing equipment, including: (a) Equipment for cutting and slashing using large axes (Sav), medium axes (Savev), machetes (Nger) and knives. (Ngif). These tools are used to cut wood ranging from large diameters, small trees and shrubs; (b) Shoe equipment, a type of hoe, used for digging, cleaning and leveling land; (c) Bangir and Ngean which are made from wooden sticks arranged vertically upwards and bamboo which is split and then tied to wooden sticks which are planted as garden fences. The aim is to protect plants from pest attacks; (d) Sar, is a hut made on the edge of the field as a place to take shelter and rest after being busy in the garden and is also used as a place to store agricultural equipment and agricultural products from the field. Apart from that, there is also harvest equipment, such as: (a) Yafar, a container made of woven bamboo/rattan which is used to hold plant products; (b) Ngif, a small knife used to harvest hotong (botan) or used to peel the skin of enbal or cassava; (c) Ub, or pottery made from clay, which is used as a storage place for field products and can also be used to store drinking water.

#### 5. The existence of a belief system

The Tanebar Evav people consider themselves to be a traditional community, because they still strictly adhere to the traditions of their ancestors. For the Tanebar Evav people, religion and custom are the roots of life. If someone does not obey it, then he will experience suffering, misery and even death. Because they maintain their customs and culture, the Tanebar Evav community seems isolated, especially since they live on an island which is quite far from the Regency City. However, behind this remoteness, a strong awareness of togetherness was born which was supported by strict adherence to customs, thus bringing a view of identity, namely the primacy of one's own community over other communities. Apart from Hindu traditions and religion which are still deeply rooted, the beliefs of the Tanebar Evav people are also based on the concept of Ancestral Spirits (Mitu). This belief teaches that the highest power resides in the Almighty (Dواد). Religious orientation, concepts and activities are aimed at all Tanebar Evav people who make customs an absolute requirement, so that people live according to their traditions and culture in order to prosper the Tanebar Evav community.

In the belief system, the people of Tanebar Evav implement Wawat practices in their lives, especially the residents who live in the upper village. The Tanebar Evav people who adhere to Wawat believe that everything that is currently being implemented is a teaching sent down by Duad (God) through Mitu (God) from the sky. So for the people of Tanebar Evav, the person who received the teachings was Lar Midan (blood from the sky which contains elements of truth). Along with the rapid flow of modernization, knowledge and technology are increasingly developing, without realizing it, this legacy of belief is also starting to shift and is almost lost. Based on information from one of the informants (Mr. Badu Lefmanut (Traditional Figure and Chair of PHBI Southeast Maluku) as follows: that Wawat's beliefs have similarities and are in harmony with Hindu teachings, such as belief in Mitu-mitu (Brahmin), Kavunin (Atman/Spirit), Vadrev Vut (Karma Phala), Her Il Mandok (Punarbhawa), and Nba Il Ti Mel Hi Laa (Moksa). The existence of Gods in Hinduism is considered a manifestation of Duad (Ida

Sang Hyang Widhi Wasa). With this similarity which then encouraged us, the people of Tanebar Evav, to integrate it as an integral part of the Hindu religion.

The strong customs in Tanebar Evav are the result of inheritance from their ancestors, so they always influence the attitudes and social actions of the next generation. Thus, basically the opening ceremony for farming activities is still carried out, and is not made to simply fulfill customary requirements and relieve burdens, but is carried out because of the belief and experience they have had so far. Of course, the belief system in the farming tradition of the people of Tanebar Evav Village is in line with Durkheim's theory which states that humans develop religious activities because of a soul vibration, an emotion that arises in the human soul due to the influence of a feeling of sentiment - in the form of a complex of feelings that contain feelings, bond, a sense of devotion, a sense of love for society (Koentjaraningrat, 2009). The people of Tanebar Evav Village believe that there is a spirit power outside of humans. Spirit in the local language is called Mitu, where Mitu is considered to be the guardian of the balance of life in the environment between nature and humans. Therefore, the values inherent in every agricultural religious ceremony activity are the value of togetherness, the value of harmony, moral values, and motivation.

#### IV. CONCLUSION

The customs and traditions practiced by the Tanebar Evav people with various ritual ceremonies are believed to be a cultural tradition to protect their business from various disasters that will befall or are often termed (Ntal Ruan) or repel danger. Ritual ceremonies in the Tanebar Evav community tradition are considered a bridge of communication with the Creator. These rituals provide meaning as a unifying tool. The ritual illustrates the value of social integration that is highly upheld by the Tanebar Evav community. Therefore, the reasons why the people of Tanebar Evav continue to practice these cultural traditions include:

1. here is a knowledge system. The Tanebar Evav people have knowledge about sea, land, air and so on. The Tanebar Evav people have knowledge of sailing, fishing, making salt, making pottery and knowledge of hunting and even gathering. Have knowledge of the constellations and use them as directions. Tanebar Evav farmers also use constellations to know the seasons and determine which plants are suitable for planting. The knowledge system of the Tanebar Evav people also gave birth to the concept of separating several types of plants that must be planted in certain seasons.
2. here are regional languages. In Tanebar Evav village and the Kei islands in general, only one language is used, namely Kei. Traditions and culture in the local wisdom of the Tanebar Evav community were formed through a learning process and perfected from generation to generation in their traditions. So that all traditional activities, solving problems in the Tanebar Evav community can be completed and resolved properly using the Kei language. Because they only use one language, the practice of inheriting traditional traditions among the Tanebar Evav community continues to this day.
3. ivilelihood System. For the Tanebar Evav people, what is practiced in their lives today, especially those related to land management, is a legacy of knowledge and culture inherited from their ancestors which has been practiced from generation to generation. What is practiced is a form of respect for their ancestors. In the view of the people of Tanebar Evav, the natural environment is the source of their life, so according to them, these natural resources must be maintained and preserved by all generations in Tanebar Evav.
4. Belief/Religious System. The Tanebar Evav people consider themselves to be a traditional community, because they still strictly adhere to the traditions of their ancestors. For the people of Tanebar Evav, religion and custom are the roots of life. If someone does not obey it, then he will experience suffering, misery and even death. Because they maintain their customs and culture, the Tanebar Evav community seems isolated, especially since they live on an island which is quite far from the Regency City. However, behind this remoteness, a strong awareness of togetherness was born, which was supported by a strict adherence to customs, thus bringing a view of identity, namely the primacy of one's own community over other communities. The strength of customs in Tanebar Evav is the result of inheritance from their ancestors, so that it always influences the social attitudes and actions of each generation in Tanebar Evav society.

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