**Constructing the Values of Local Wisdom of *Yel Lim* Culture on the Indigenous Communities in Kei Islands As A Source of Learning History.**

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**ABSTRACT**

*Yel Lim* culture as a symbol and the identity of the Kei community radiates a message of humanity, tolerance, solidarity and brotherhood which are based on the principles of life, regardless of the differences of tribe, religion and class that must continue to be preserved. Then, the researchers elaborate the main essence of *Yel Lim* culture in the life of Kei society. For this, the analytical descriptive approach as part of qualitative research is pursued. The results of this study show that *Yel Lim* culture is still carried on in the present. It is because the cultural values of *Yel Lim* ​​give the guidance in realizing social order as a community of people who lives and grows in the Kei Island. Looking at the current social reality, constructing *Yel Lim* cultural values ​​as a learning resource for history in Junior High School or Senior High School is very important in order to prepare future generations who have integrity and are not absorbed in negative things as they continue to rely on local cultural values ​​as their identity. Thus, the future generation that we build is a generation that has civilization, noble character and noble morality.

***Keywords:* *Yel Lim,* Culture, Kei Society, Learning Resources.**

**ABTRAK**

Kajian ini mendeskripsikan tradisi masyarakat adat yang tinggal di kepulauan Kei Maluku Tenggara, dan memiliki budaya lokal dalam menuntun, mengarahkan mereka membangun relasi sosial walaupun ditengah-tengah gempuran arus modernisasi. Budaya Yel Lim sebagai simbol, identitas masyarakat Kei memancarkan pesan kemanusiaan, persaudaraan, toleransi, solidaritas dan silahturhami. Untuk menemukan, mempertahankan dan mengelaborasi budaya Yel Lim dalam kehidupan masyarakat Kei, sebagai salah satu sumber pembelajaran maka pendekatan deskriptif analitis sebagai bagian dari penelitian kualitatif ditempuh. Hasil penelitian ini memperlihatkan bahwa nilai-nilai budaya Yel Lim harus terus dimanifestasikan guna mewujudkan keteraturan sosial komunitas masyarakat adat Kei dari generasi ke generasi. Untuk itu, mengkonstruksi nilai-nilai budaya Yel Lim sebagai sumber pengembangan pembelajaran sejarah di Sekolah (SMP/SMA) sangatlah penting guna mempersiapkan generasi masa depan yang memiliki integritas, jati diri sehingga tidak muda terjerumus dalam berbagai hal negatif. Sehingga generasi masa depan yang kita bangun nantinya adalah generasi yang memiliki peradaban, budi pekerti luhur dan ahklak mulia.

**Kata Kunci: Budaya *Yel Lim*, Masyarakat Kei, Sumber Pembelajaran.**

**INTRODUCTION**

Indonesia is an archipelago which consists of various ethnic groups, religions, races and cultures (Malihah, 2015: 353; Ahmad, 2017: 114). Empirical facts of this diversity have made Indonesia as the mosaic of the world. Diversity becomes a force and then bring all citizens in a nation state, that until now still stands firmly, that is the Unitary State of the Republic of Indonesia (NKRI). Diversity makes the nation becomes sturdy, social relations are increasingly stretched, the culture of indigenous people becomes local wisdom. Therefore, ethnic, cultural, religious and linguistic diversity in Indonesia must be well-entrenched because in fact, diversity will be a force and a source of conflict if it is not properly managed. This statement is justified as expressed by (Hasan, 2012: Hanum, 2009: 9; Coleman & Deutsch, 2000: 628; Ritiauw, 2016: 5) that cultural diversity on the one hand is a nation's wealth, but on the other hand, it is also a source of conflict.

Essentially, culture is an idea that grows and develops in accordance with the demands of its natural environment. Culture is the collective mind, not only manifested in value, but it also manifests in symbols and rituals performed by the people. One of the research conducted by Geert Hofstede revealed the picture of a society clearly, which makes culture as a benchmark in describing the characteristics of the society, (Hendry, 2015: 51-59). Referring to Hofstede's research, then "in fact, culture has an important role in shaping the identity of a nation" (Ufie, 2014: 47-61).

We should realize that the culture that grows and develops in each region is a hereditary heritage that is used as a guide in various social activities on society, Selvi (2010: 167-175). Such culture or tradition includes the obligatory rules, accepted and rejected actions, or prohibited or permitted actions. Various cultures from the community and ethnic groups cause the world to become vibrant and not boring. The characteristics and cultural specifications of a community or ethnic environment can enrich the insights, views of life and the meaning of all life, (Samsul, 2015; Setiadi, 2012). The creation or the realization of a culture is the result of interaction between humans and all the contents of the universe.

Culture has the content of meaning in which there are ethical, moral, and spiritual values. Therefore, the values ​​of culture that are demoted need to be preserved for the benefit of the next generation. Culture is not a negative thing, but in culture there are important elements that can be used as a regulator of the norms of human life, (Sartini, 2004: 26-38; Wasisto, 2013: 398-416). Culture also has a great function and usefulness for humans. Culture is useful to protect the human against nature, regulate the relationship between humans and as a container of all human feelings, because culture is a human nature, Maran (2000). With culture, human beings can overcome various challenges thet they encountered, and to meet most of the needs of their life, both in spiritual and material aspect. Culture is also capable of helping humans to preserve their lives, and helping humans to maintain their survival in the natural environment, this is the most important function of culture, (Ufie, 2014: 47-61).

Like most people in Indonesia, people living on the clusters of small islands of Southeast and South of Maluku Islands grow and develop a community which is called as the Kei community. The community is arguably has a uniqueness where in the life of a village encountered three major religions, namely: Catholic, Protestant and Islam. Even in one blood-related family, the researchers find that there is a difference in a religion of the family member. Each person embraces their respective religions, but they still respect each other. The social relations, the brotherhood relationship, and kinship are highly respected. This situation is influenced by their culture or tradition. The reality of community life shows that the noble values ​​of a growing culture or tradition have become the guides, specifically their life guides, (Cooley, 1962; Watloly, 2005: 201-203). The Kei community in their social relations is always guided by the cultural value system by which they are called as *adat evav* (Kei culture).

One culture that has become a tradition and is still practiced despite the onslaught of globalization and modernization is like the "*gigantic junternaut*", Gidden, (1984), is the "*Yel Lim*" culture. Literally, *Yel Lim* means contributing / giving something to others who make a voluntary celebration (voluntary donation). The word "*Yel Lim*" is an abbreviation of the words "yead" and "limad" (yead means foot and limad means hand). Yel-lim is often called as "*Yead limad tutu*" or literally, it means " tip of toe and hand", Bedaux (1978). *Yead limad tutu* means yead or legs that move the body to go for looking something, while the limad or hands are used to work, to give assistance to others, to receive the work of goodness, (Badaux, 1978; Rahawarin, 2016;). If it is well studied, then the phrase of *Yel Lim* has a profound philosophical meaning because *Yel Lim* exudes a tradition that is carried out when their fellow experiencing difficulties of life (sickness, death, marriage) and other celebrations such as (building houses, building house of worship like church/ mosque, worship to the holy land). The awareness to give *Yel Lim* happens not only because there is a relationship of blood or kinship relationionship with the recipient.

The tradition of *Yel Lim* is very simple, but it contains a very high social and solidarity value. This tradition became a force to bring closer the relations between fraternities, Laksono and Topatimasang (eds), (2004). In the midst of today's challenging development in which individualistic value is increasingly uninhibited, social relations shift into economic relations. *Yel Lim* as a society's habit must continue to reaffirm their identity as indigenous people, brothers and sisters. It is important to awaken the Kei society that social solidarity must continue to be embodied as a community that is mutually alive because it has something in common. In parallel, Durkheim (1964) in his great work entitled *The Division of Labor in Society,* affirmed that equality is the source of the creation of social solidarity driven by collective consciousness (mainly by mechanical solidarity which is different from organic solidarity). When referring to what is disclosed above, in fact, the Kei community has a very strong solidarity among people. They are classified into mechanical solidarity. The mechanical solidarity from Durkheim's perspective is solidarity based on a naturally adjusted collective consciousness and refers to the totality of shared beliefs and sentiments, on average, to the same citizen, Frost. (2004: 1-11).

The Kei community lives and shows an excellent example of social solidarity. The values ​​contained in the local tradition have become powerful social capital so that communication, inter-relationships are maintained. As revealed from Tilaar's writings, (2007: 42) that "the sense of attachment or sense of unity as a group is crucial in the survival of the group. This is what is known as the social capital or cultural capital of a group. It can also be considered as the identity of a group because the formation of social capital which is the identity of ethnicity and identity of the nation can not be separated from the role of individuals and the role of society or social community.

*Yel Lim* is an expression of group identity, a local group of people who awakens well to consciousness because they share a common, family-related relationship. More than that, they are fellow human beings who need to help each other, help each other in their lives, Spyer. (1996: 25-50). In the midst of modernization, local traditions as the identity of localization must be maintained so as not to undercut the flow of modernization by continuing to preserve and cultivate it in all social activities, including education, (Bedaux, 1978; Smith, 2010).

Education is a powerful medium for manifesting the values ​​of local culture that grow and develop in the midst of society. These local cultures have become the identity of local communities in the Kei Island. The local culture actually fosters a civilized atmosphere and peaceful social order based on the noble values ​​of culture, Rizali (2013: 1-7). The tradition of *Yel Lim* in the life of the community in Kei Community radiates light, expresses identity, represents the hearts of each individual within the indigenous community. The subject of local content is one of the vessels to collect the various traditions refers to the unshakable path of community civilization, (Cooley, 1962; Dieter Bartels, 1977: 28-29).

Social phenomenon shows a deep concern about the values ​​of local culture as a wisdom of society that began to fade, especially among the younger generation of Kei. Whereas a culture that contains social and moral values ​​is the identity of society. In fact, local content subjects or related subjects such as history has not been well used as a place to accommodate local cultures and traditions in the learning process. In relation to the problem, the objectives of this paper is: Reconstructing *Yel Lim* cultural values ​​as one of the historical learning resources in Maluku.

**RESEARCH METHOD**

To reconstruct this research, the researchers use qualitative research method. Creswell, (1994), in his book, "Research Design: Qualitative and Quantitative Approaches." Suggested: *“Research that is guided by the qualitative paradigm is defined as: “an inquiry process of understanding a social or human problem based on building a complex, holistic picture, formed with words, reporting dtailed views of informants, and conducted in a natural setting”.* The quote implies that qualitative research is:" A process of research to understand human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed views that are obtained from the sources of information, and conducted in a natural setting ". Thus, this study aims to gain a deep understanding of human and social problems, rather than describing the surface part of a reality.

This study requires a number of data from the field. Moleong, (2007: 157) explained that "the researcher will collect the main data, and at the same time, the additional data, where the main data source in qualitative research are words and actions while the written data, photographs and statistics are additional data". Therefore, the data collection techniques in this research are: 1). Observation, 2). Interview, 3). Documentation. To analyze the data in this study, the researcher used interactive data modeling techniques according to Miles & Huberman. Data analysis techniques that are more easily understood is an interactive data modeling technique according to Miles & Huberman, (1994: 94) which consists of four stages that must be done. The stages are as follows.

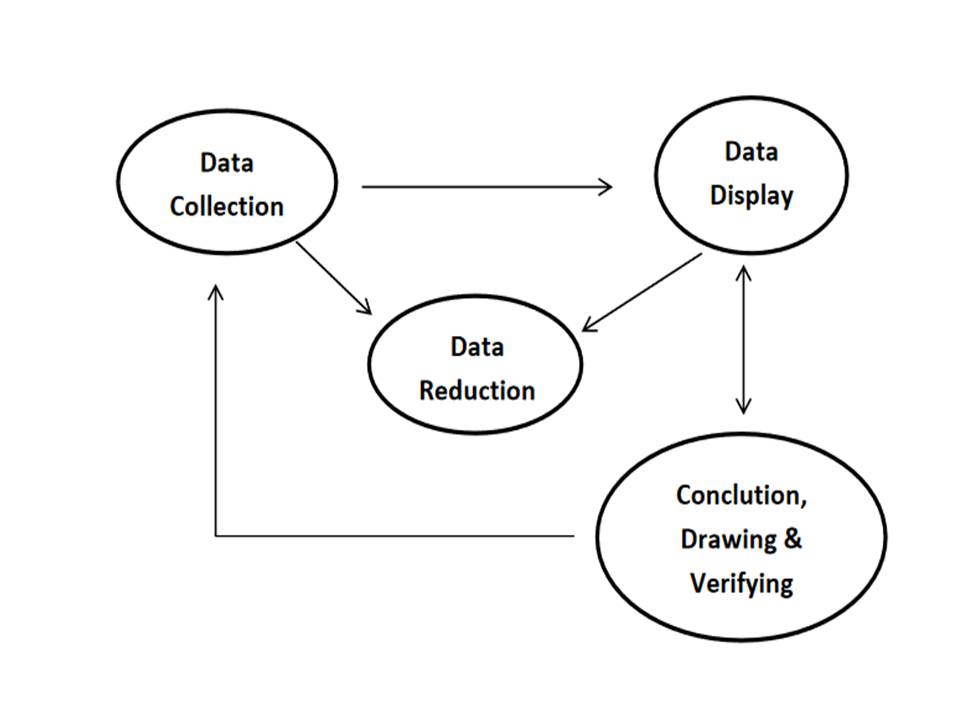


Figure. 01. Data Analysis Interactive Model

Source; Miles & Huberman (1994:94).

**RESULTS AND ANALYSIS**

**Kei Island in A Picture**

The clusters of small islands extending on the south and southeast of the Maluku Islands are known as the Kei Island group which has many resources: human, natural, and sociocultural resources. In terms of human resources, the islands are inhabited by people which are known as Kei people. From the side of the sociocultural sources, the various traditions and culture grow and develop into a guidance. Specifically, the guideline of the people's life. Their traditions and cultures are proved to be very powerful when social conflicts overwhelmed the entire Maluku archipelago some time ago. Only the Kei Island that were able to rapidly solve the conflict. People's awareness coincided with what was disclosed by Nasaruddin Umar, Deputy Minister of Religion of the Republic of Indonesia in the National Seminar on Religion and Pluralism in Maluku, in 2011. He stated that local wisdom that grows in various regions can be utilized to reduce or eliminate conflicts because Indonesian people prefer the cultural approach in solving various things. In order to know more about where the Kei community is located, the following is the map of the Kei Island:

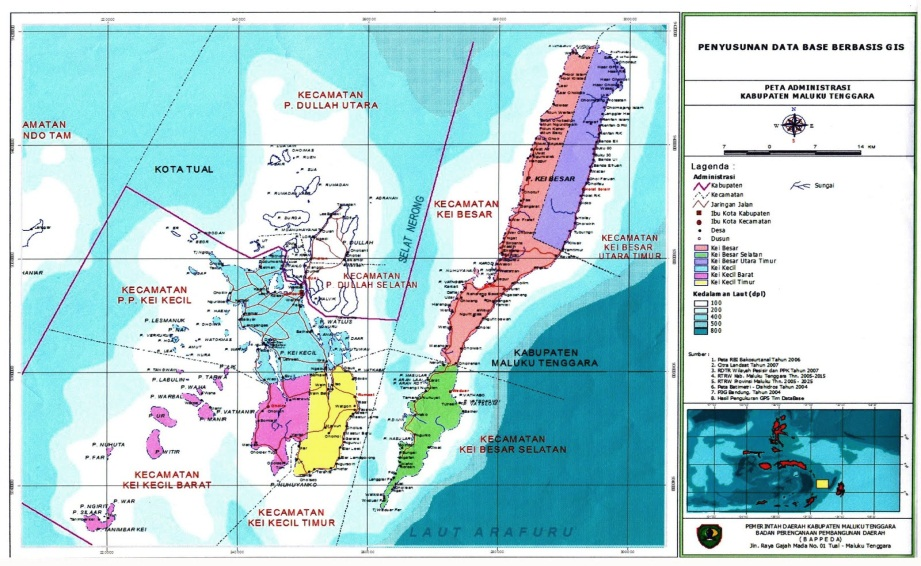


Figure : 02. Kei Island Group

(Source of research data of 2017)

***Yel-Lim* in Perspective of Kei Society**

Based on the results of an interview with Mr. Krinso Dumatubun (Custom Leader), he explained that " philosophically*, Yel Lim* contains a very deep meaning, where *Yel Lim* can be explained that *yel* is taken from the word" *yead* "which means foot and *lim* is taken from the word" *limad* "which means han. Thus, *yel lim* is a manifestation of the word "*Yead limad*" or the literal translation is *the tip of the foot and the tip of the hand*. This culture, also explained by Rahawarin, (2016: 54) namely, the understanding of indigenous people of Kei that:

Legs or yeads are an important part of the human body because the feet are used to move the human body to go looking for life everywhere to support oneself, family and each other, while the limads or hands are normally used to work to serve, give and receive, and help others who need help.

For the indigenous people of the Kei Island, large or small, many or few, *yel lim* is not a measure, but the willingness of the heart (*raad lulin*) of people who want to give the *Yel Lim* with the feeling of sincerity, free of charge or without expecting any reward. Thus, the *yel lim* in the customary life of indigenous people in the Kei Island implies that it is voluntary self-less donation to help others who are experiencing difficulties or performing a celebration. The same is also explained by Mr. Poly Silitubun (Community Leader) that "*Yel Lim* is usually given not only to those who are related to blood or are a close family relations, but to anyone who needs help. If there is a relationship of blood relation, *Yel Lim* is carried out through custom procession. For example, when relatives (neighbors, families of a village, or neighboring homes that have a kinship or blood relation) have difficulty in life like accidents, deaths involving the elders, clan leaders and all relatives. Or, other celebrations such as opening a new garden, building a new house, marriage, building a house of worship (mosque, church), helping an education, or running worship to the holy land is also a moment for the process of giving in *Yel Lim* in the life of community that continues to develop until this moment.

Based on the interview with Mr. Canisius Ufie (religious figure), he explained that "for people who have very close kinship (blood relation) like *ur war-ya'a war* (brother and sister), *mimid* (uncle), *avad* (aunt), *bud'toran* (grandfather), *bud'te* (grandmother) either for those who are married or not married is required by custom to give *Yel Lim* to the families who carry out the celebration. The process of applying *Yel Lim* by relatives (close family) as described above is known as "*en ot adat*" or adhering to customary demands as a family that feels the same destiny "is an obligation that applies to all people, regardless of religion or ethnicity of the indigenous Kei people or Kei immigrants (foreigner) who live settled in Kei island and then entitled themselves and their families as a community of Kei. This tradition is born out of the consciousness of society to manifest their life philosophy of *Ain Ni Ain* (feeling of belonging to each other). This philosophy is well articulated by the Kei community in allof their life activities. The process of implementation of this custom is a form of expression of togetherness and continues to be preserved in the life of society in the era of modernization in the present, Ufie (2013: 12).

**The Formation and Application of *Yel Lim* Culture in the Life of Indigenous People**

The life of Kei society is always colored by the values ​​of traditional tradition which is passed down from generation to generation. The present reality has presented a deep concern that local traditions as the wisdom of local people will diminish as globalization flows through the entire universe. Local traditions are full of local wisdom values that ​​will be uprooted from life when society is unable to continue to defend it.

*Yel Lim* can be grouped in two forms, namely: material and immaterial form. According to interviews with Mr. Maximus Lefteuw (Youth Leader), he stated that *Yel Lim* in material form consists of *wad benau* (foodstuff), *seeng kubang* (money), *ai mas* (custom gold, *barit* (clothing), *ngain sad-sad*, *kasber enhov gong* (Portuguese cannon in large, small and gong form). On the other hand, immaterial Yel Lim consists of *inad* (energy), *hanad* (mind, view/spokesman). *Yel Lim* inad is for those who do not contribute material Yel Lim, but they can contribute energy (*inad)* in the celebration of death, marriage and others. The contribution of energy (*inad*) is usually adjusted to the type or status of the person. If the person is a woman, then the energy is donated to carry out the work of the woman. If it is a man, then the energy is used for men's work.

In addition, there is also Yel Lim hanad (mind, view/spokesman). The person giving the donation (*hanad*) is usually the parents. The duty is to do a custom speech in a celebration that requires a custom procession. The customary process usually takes place on the occasion of death and marriage, in which, not everyone that are involved in the custom procession is allowed to speak. Only certain people are allowed to do a custom speech. This role is usually done by traditional elders. The interview with Mr. Longginus Reyaan (Custom Leaders) explained that "The contribution (*Yel Lim*) in both material and non-material form in the view of indigenous people is a form of social expression that warms and strengthens the relations of each other in kinship ties, as revealed in the local proverb "*fo yaf, mu u roan*" (like fire, and banana leaf), it implies that donations in the form of ingredients or energy followed by presence are likened to a fire that continues to warm their kinship. On the other hand, banana leaves as food wrappers are like a shelter which is always used when it's raining ".

Groups that are always present and have a strategic role in every event/celebration are *teten yayaan* (elderly parents*), lai boat, ten yaan* (village leaders), *mor aingam* (religious leaders). They are respected by people. In local communities, customs have been outlined that there must be homage to those who are older like traditional elders, or those who have rank and position. Morin (2005: 15) suggested that in the eastern world, the values ​​of respect for the elderly are the imperative values ​​in the daily association. The imperative value is taboo ​​to be broken.

The presence of groups of elders, village leaders and so forth is an infinite number of Yel Lim. Their presence is very important because it reinforces the relationship between young elders, leaders and people. Their presence as guidance, encouragement, and support for all citizens who want to follow the celebration. These groups just sit and tell stories. in some circumstances, they give advice or direction and tell about the history/sideline or folklore in general to encourage those who work. (Ohoitimur, 2015) affirmed that this role is known as "*at na raad fangnanan*" which means the expression of a loving heart to solidify the heart and alleviate the suffering of others. The Yel Lim culture in the life of Kei society has become a customary obligation. Indeed, this tradition exudes a message of humanity, social harmony, infinite solidarity and feelings of belonging to each other, embodying moral social order. Thus, "the *Yel Lim* culture has contributed to the social cohesion of naturally-built local communities" (Rahail 1993: 21), and reinforcing the Maluku's worn-out philosophy of "cutting in the nails is felt in the meat," or the sense of the same destiny, Ufie (2013: 68-69).

***Yel-lim* Culture and Social & Moral Values.**

Yel Lim culture as a value system in the life of indigenous people of Kei has arranged the social relations among themselves. *Yel Lim* has an imperative value. The imperative value, according to Tilaar (2007: 54) is "traditional values ​​that are taboo to be broken by its supporters". These values ​​include religious values, applicable moral values ​​and personal values ​​held by one community. The values ​​are certainly radiated through attitudes and actions which are manifested to others when experiencing difficulties. Thus, the social values ​​radiated through the *Yel Lim* tradition can be described in the flow diagram, as follows:

**Value**

***Tuung Ham, Wang Tamtam/Sharing, Giving and Receiving***

**Description**

* *The attitude of sharing among others, the attitude of having mutual visits*
* *Giving and Receiving from each other*

**Value**

***Hamaren/Helping each other***

**Description**

* *The attitude of working together*
* *Helping others in various situation, both in happiness and sorrow with full kinship.*

**Value**

***Yan Te’te, Ain Ni Ain, Yet Ya/ Sense of Brotherhood, Mutual Own, Thanking.***

**Description**

* *The attitude of greeting each other.*
* *Listening*
* *Knowing each other and appreciating each other as brothers.*
* *Replying to the kindness of people, being grateful.*

SOCIAL HARMONY

SOURCE OF LEARNING

YEL LIM TRADITION

SOCIAL PHENOMENA

(Conflict, Violence, Attack, Radicalism, Modernization)

Figure. 03. Flow Chart of Yel Leim Tradition Which Builds Social Harmony

The manifestation of social and moral values ​​which are radiated through the *Yel Lim* tradition is the expression of identity of the Kei society. The habits that express the values ​​are a manifestation of the desire to present a social harmony in the midst of a common life as a community. Based on the interview with Mr. Maximus Lefteuw (Youth Leader), he explained that "these habits are *Tuung Ham, Wang Tamtam, Ain En Tung Ain, Yan Te'te, Ain Ni Ain* and *Tet Ya* in indigenous people life in Kei Island". This tradition is preserved in many ways through education. Education is one of the right media to preserve the tradition. It is because the value of mutual giving and receiving, helping each other, sharing in joy and sorrow, listening, sharing/greeting, mutual appreciation and gratitude for the good of others are not only built in concept. The values need to be implemented concretely in the process of learning, to shape the character of a young generation (students) as a strong future heir. This is due to cultural values ​​that always leads the people, even though the surge of modernization continues to overwhelm the culture.

According to Mr. Krisno Dumatubun (Traditional Leader), he stated that the tradition of *Yel Lim* has cemented and cultivated the kinship and brotherhood as a community of the Kei community. This community is built from accommodating individuals, giving a space to each other for cultural interaction to be built in their life. This is coincided with what Durkheim (1964) disclosed, that society is not merely a sum of individuals. It is a system which is formed from relationships among themselves. Thus, displaying certain realities that have their own characteristics.

*Yel Lim* can be given on behalf of person/individual or family. It can also be given on behalf of one clan (*riin fam*),it can also be given on behalf of one village (*Ohoinuhu ratut*), depending on those who want to give *Yel Lim*. There is no standard in voluntary donation, depending on the willingness of the giver. This is disclosed by Poly Silitubun (Community Leader). This means that the *Yel Lim* is given not because of the large or small amounts but the *Yel Lim* is done to ensure the continuing relation of kinship of indigenous people. This culture has inspired the behavior of social life of each individual who blend into each other into a community. It also acts to regulate the norms of life of the community. It is the social capital of local society that is very traditional from generation to generation and forms a harmonious social life.

Based on the results of the interview with Mr. Gregorius Rahawarin (Custom Leader) explained that "the process of *Yel Lim* that occurs in the life of indigenous people of Kei is very different from what we often encounter in the life of urban community or modern society in giving something to other people. In the tradition of indigenous people, giving in Yel Lim is a cultural necessity that contains social and even moral values ​​without expecting rewards. In contrast, giving something in the life of modern society in urban areas that are not in touch with local traditions, the difference lies in the spirit of giving, from granting". For the indigenous people of Kei, *Yel Lim* is a manifestation of social expression and the embodiment of values ​​of tolerance, justice, beauty, help, love, and empathy which are awakened from generation to generation. As Fraenkel (1977: 17) reveals that values ​​are the standards of behavior, beauty, justice, truth and efficiency that bind people and should be exercised and defended. In line with it, Kusumohamidjojo (2009: 150) asserted that the value is the quality of a thing that can be made, it is liked, desirable, useful or can be an object of interest. So value is something that is important, is best regarded, is highly valued, is to be applied, is to be achieved or at least, aspirated. Thus, value has an inherent essence to something that is very meaningful to human life, (Ufie, 2014: 47-61). Therefore, giving to indigenous people is a source of social (integration) between people. So the process is interpreted as a process of strengthening the values ​​in life, where *Yel Lim* is seen as a good activity and channeling affection in society. Through the process of custom, there is also a value of trust between one with another that is strengthened. If the trust began to grow among them, then of course, social harmonization will increasingly find its way. Fukuyama (1995: 97) stated that great value to the trust will determine the continuation of life of a community. Without trust, there will be mutual suspicion of each other and it will lead to the dissolution of a community.

**Constructing *Yel Lim* Values ​​as Historical Learning Resources**

Based on the interview with Mrs. Fransina Rumte (history teacher) at State Senior High School 1 of Kei Kecil, it was revealed that history subjects have not been able to integrate with local cultural values ​​as the strength of local community in learning process in school. History subject focuses only on achieving the curriculum terget for a semester so that it can not be linked to the growing cultural values ​​in society. In terms of the local culture, history subject as the identity of the community should be taught in the learning process so that it can give birth to a sense of love to the homeland. The same is also stated by Mrs. Hety Makupiola (History Subject teacher at Junior High School of RK Budhi Mulia) that her school's history lesson was also unable to integrate Kei's culture with historical learning content due to the unavailability of lesson plans that can be used as a benchmark in integrating historical learning content with *Yel Lim* culture. In addition, she also stated that the availability of time is very limited, making the teacher is not possible to integrate the history learning with the culture of Kei.

Meanwhile, the interview with Mrs. Ria Kasihiuw (history subject teacher of Senior High School of Sanata Karya) explained that integrating history learning with *Yel Lim* cultural values ​​that developed in the life of Kei society is actually a capital in reviving the spirit of nationalism which recently began to fade due to various conflicts, violence, brawl that occurred. Mr. Semy Touwe (Academician of Faculty of Teaching and Educational Science of Pattimura University) stated that local culture is part of national culture that must be kept alive because the local culture is a unifying tool of society based on the identity of every member of society. Therefore, education, in this case schools, should be able to carry out the important role as an institution that keeps the inheritance of the nation's cultural values. The results of the interview with Mr. Krisno Dumatubun (Custom Leader) emphasized that the learning of history that comes from the culture and the tradition of the Kei community is very useful to be maintained. It can keep the value ​​of unity, can strengthen the sense of nationalism, and ensure that the security and order of society that remain in social harmony can be realized.

As a consideration n for the teachers in integrating Kei culture with history learning in school, then the explanation below are the values ​​of *Yel Lim* tradition that can be made in the guidelines in the learning process:

1. ***Tuung Ham, Wang Tamtam****/* Sharing, Giving and Receiving

*Tuung Ham, Wang Tamtam* or mutual sharing, mutual giving and mutual receiving among others occur when the fellow is experiencing difficulty or distress. This habit has traditional value. This attitude actually exudes a spirit of togetherness, a sense of belonging to each other. Attitudes of sharing, giving and receiving among each othrers are considered as mediocre attitude. However, they actually contain a noble values. It is because mutual giving, sharing and receiving is carried out with a sense of kinship. The value of *tuung ham, wam tamtam* has become the guidance and the inherent part of indigenous life in the Kei Island. Thus, this value must continue to energize all of our power and effort and move together amidst the increasingly unstoppable flow of modernity. The tradition of *Yel Lim,* especially the value of *tuung ham, wang tamtam* will continue to be perfect amid the splash of globalization when this value is not limited to the story, not merely a theory. It should be manifested concretely in life, from generation to generation. One of the right ways to continue to pass the value of *tuung ham, wang tamtam* is through the process of education. Learning to teach in schools is a powerful medium for preparing future generations that love the noble values ​​of local culture and traditions that have strong influence in organizing and guiding the building of social relationships among them. In the process of teaching and learning in schools, for example, there are students that are economically over-advantaged and there are students who are economically disadvantaged. In this situation, teachers may be able to construct the value of *tuung ham, wang tamtam* so that the students are complementary. And that there will be mutual interset between them regardless of their background, respectively. Thus, the students will understand and appreciate the differences among themselves. They always feel close to each other despite the differences. These attitudes are ones that strengthen the solidarity and the social harmony in the lives of local people.

1. ***Hamaren*/** Helping Each Other

*Hamaren* or mutual help, or the form of cooperation in the life of indigenous people in the islands of Kei is actually based on the spirit of togetherness as a community of Kei society. This attitude continues to fall in every Kei person wherever located despite settling outside the Kei archipelago. The attitude of working together, helping others who need selfless help, done with full responsibility in the spirit of kinship is the hallmark of Kei society life. *Hamaren* in the reality of the life of Kei society occurs in two ways: spontaneous ways (not telling the relatives / family) and telling custom by way of coming to the family or people who want to be asked for his services. Activities that are usually the reason for the *hamaren* are to open new gardens, build new houses, build churches or mosques.

When the celebrations are held, then all the good people who have family relations or close or distant relatives who listen to the news will be involved hand in hand to finish the celebration. This process is called as *hamaren*. *Hamaren* exudes brotherhood value and mutual cooperation to solve various problems for the spirit of kinship. *Hamaren* is basically implemented for the sake of preserving the relationship of togetherness and kinship among fellow Kei people. The value of togetherness is implemented through the process of learning in the classroom because the value of *hamaren* can foster the spirit of students to listen to each other and cooperate with each other.

This value concretely calls for cooperation, helping fellow friends without the interest, without a sense of difference between them. (Harbelubun, 2017: 75-96).

1. ***Yan Te’te Ain Ni Ain, dan Tet Ya****/* Sense of Brotherhood, Showing Gratitude

*Yan te'te, Tet Ya* or brotherly attitudes, and thankfulness are the hallmarks of Kei society. This attitude requires the people of Kei to live in social order. Social order is manifested through mutual ownership on the basis of brotherhood and sense of gratitude for all that is obtained. The demand for social upheaval in the life of the Kei community as the implementation of the value of *yeu ain ni ain* cripples the reality of stigmatization of religion, tribe and social stratification. Differences due to the continuing stigmatization that leads to conflict among peers can be eliminated in a simple way that continues to unfold the value of *ain ni ain*, and *tet ya* in building relationships among fellow Kei people. The attitude *of yan te'te ain ni ain* and *tet ya* reflect the sense of mutual owning of each other, complementing each other and showing gratitude to everything. Therefore, these values ​​must be implemented in the learning process in schools so that students as young people are made to be aware to live more meaningfully. Moreover, it will be useful for fellow students and society. Such attitudes will strengthen the sense of solidarity and social cohesion among students (Renjaan, M.J. 2013: 23-29).

The social and moral values ​​expressed through the *Yel Lim* tradition in various social activities of Kei society should receive attention, then be implemented to the next generation through the learning process in the schools that is on local content subjects, local history or general history. This is indispensable, given the development of today's world which is concerned with the deep concerns of local cultural values, that is considered as the strength of local communities that get such a great shock, (Kay P, 2006: 37). The values ​​of local culture as the wisdom of the local community slowly began to be abandoned, especially in the younger generation. This is evidenced by the various social phenomena (hedonism, separatism, flow politics, ethnic conflicts, religions, motorcycle gangs, fight among students, drugs) that continue to occur in social environment.

In order to reduce and even stop the various social phenomenon that has been mentioned before, then one of the right formula is through education in school (learning process). For that reason, learning that comes from the environment around the students (local culture) should receive serious attention as desired by customary leaders, subject teachers and young people in this research. For them, the tradition of *Yel Lim* in the life of indigenous people of Kei is full of values ​​that can lead and shape the attitude and character of the young generation. More than that, they are the future heirs. Local culture and traditions are in their hands. Thus, local culture has universal values. These values ​​are reflected in the personality and the ability to think globally, act locally, and have a national commitment, thus, forming a cultural identity. As cited by Sukardi (Ufie, 2013: 83)).

Implementing *Yel Lim* tradition values ​​through the learning process in schools, especially on related subjects such as local content or local history is a concrete form of preserving the culture itself. This effort is crucial to foster the students’ awareness, to shape the character of a young generation who loves the local culture. In addition, local cultural learning will be more fun for students, it will reduce boredom so that learning process will be more enjoyable. Thus, teachers plays a role in creating enjoyable learning. (Randi & Corno, 1997, Barnet & Hodson, 2001) in (Squire, et al 2002) assert that in implementing the curriculum, teachers need to use innovative learning models because teachers act as educational reform agents. It actually suggests that a fun learning process requires innovative and creative teachers to deliver meaningful and preferred learning process. So that students will not be bored. The construction of local cultural values ​​such as *Yel Lim tradition* in the lives of local people as a source of learning will be enjoyable.

In order to implement the value of *Yel Lim* tradition as a learning resource in school, the design of learning implementation plan can be formulated as follows:

**LESSON PLAN**

Educational Unit : State Senior High School Kei Island

Subject : Indonesian History

Class : XII

Main Material : Efforts in Facing The Threat of Nation’s Disintegration

1. **CORE COMPETENCE**
2. **BASIC COMPETENCE**
3. **INDICATORS**
4. **DEVELOPED *YEL LIM* VALUES**
   * + 1. *Tuung Ham, Wang Tamtam/*sense of sharing, giving and receiving.
       2. *Hamaren/* helping each other.
       3. *Yan Te'te Ain Ni Ain, Tet Ya/*sense of brotherhood, showing gratitude.
5. **LEARNING OBJECTIVES**

***Attitude:***

* + - 1. Students are able to change the behavior of cooperation, responsibility, peace-loving of the national heroes in maintaining independence and show it in everyday life which is based on *Yel Lim* tradition
      2. Students are able to be honest and responsible in performing tasks of historical learning based on *Yel Lim* tradition
      3. Students are able to show a caring and pro-active attitude that are learned from the events and the doers of history in solving the problems of the nation and the Republic of Indonesia based on the *Yel Lim* tradition

***Knowledge:***

Through group observation and discussion:

1. Students are able to describe the differences between the upheaval associated with ideology, interests and social system by concretely linking *Yel Lim* traditions in building relationships among them.
2. Students are able to describe the differences and similarities of the causes of the conflict in the present with the past. The students are also able to identify the steps or efforts to solve these conflicts by referring to *Yel Lim* traditions.
3. Students can describe exemplary figures in their respective areas, as well as local cultures such as *Yel Lim* culture to strengthen their social harmony.

***Skills:***

1. Students are able to find and present the results of their study about various cultural values of *Yel Lim* ​​that can be used in solving various social problems, including the political upheaval associated with ideology, the system of government in Indonesia.
2. Students are able to present the results of a study on conflicts in Indonesia over the past three years, as well as able to present about the concrete efforts that can reduce and even stop these conflicts.
3. **TEACHING MATERIALS**
4. **LEARNING METHOD**
5. **TOOLS / MEDIA AND LEARNING SOURCES**
6. **STEPS OF LEARNING**

First Meeting

Material : 1. Efforts in Facing The Threat of Nation’s Disintegration

2. Conflict and upheaval associated with ideology

Time Allocation

| Steps | LEARNING ACTIVITIES | Time  Allocation | *Yel Lim* Values |
| --- | --- | --- | --- |
| Opening | * + Teacher opens a meeting with greetings   + Teacher and Learners pray together   + Teacher checks students’ attendance   + Teacher prepares the class to be more conductive to start the teaching and learning process   + Teacher explains the learning objectives and their relevance to the *Yel Lim* culture. * Teacher reviews the discussion at the previous meeting as a first step to continue the next lesson | 15 minutes | 1). *Tuung Ham, Wang Tamtam/* Sharing, Giving and Receiving, |
| Main Activities | *(observing)*   * Learners form groups then sit in groups according to the seating position * Teacher presents the tasks that should be performed by each group * Learners prepare books, search for materials, and make observations of images/photos/films related material. (learners can browse the material on the internet)   *(asking)*   * Each group receives a different task to analyze the rebellion of PKI (Indonesian Communism Party) in Madiun, DI/TII, the September 30th, 1965 Movement through literature study, internet exploration. The learners discuss and address the following issues:   + Conflict or violence which continuously occurs in Indonesia   + The impact caused by the behaviors   + Whether social problems such as violence, upheaval and conflict that occur above can be solved with a correct understanding of *Yel Lim* culture and whether it can be implemented in the daily activities of students.   *(reasoning)*   * Each member of the group is actively involved in collecting data and describing how to solve the problems above   *(associating)*   * Each group combines the results of observations from various sources to answer the problems given by the teacher   *(communicating)*   * Each group presents the results of the discussion * With the help of teachers, learners conclude the material that has been discussed and link it to *Yel Lim's* growing cultural values ​​in society. | 60 minutes | 1. *Hamaren*/ Helping Each Other. 2. *Yan Te’te, Ain Ni Ain, Tet Ya*, Brotherhood, The Feeling of Owning Mutual Thing, Showing Gratitude |
| Closing | * Learners conclude what values ​​or benefits are derived from the learning that has been discussed. * Learners conclude what *Yel Lim* values ​​may be referenced when faced with the issues above. * Teacher gives an independent tasks as homework as a reflection of the material that has been discussed. * The lesson is closed with a prayer. | 1. minutes | 1. *Yan Te’te, Ain Ni Ain, Tet Ya*, Brotherhood, The Feeling of Owning Mutual Thing, Showing Gratitude 2. *Hamaren*/ Helping Each Other. |

1. **ASSESSMENT OF PROCESSES AND LEARNING OUTCOMES**

By implementing *Yel Lim*'s cultural values ​​in historical learning, education has actually functioned as a vessel for the development of human potential to inherit, develop and build future culture and civilization. On the one hand, education serves to preserve positive cultural values, and on the other hand education serves to create a change toward a more innovative life, (Suastra, 2010: 8-16). Therefore, building student awareness (young generation) to love local culture and traditions is the responsibility of all components of the nation. Culture is the identity of the society. If it is left without having to be well discipled amid the struggle of this age of modernity, then surely, we let the future of our grandchildren, our society and our nation to be dimmed in the midst of globalization. Education has a strategic role in preparing the bright future of young generation by continuing to adhere to local cultural values ​​and traditions despite the storm of modernity. (Teachers as educators must be able to trace and then construct the cultural values ​​in the learning process to strengthen the spirit of fraternity and solidarity among others so that it will be able to build social harmony.

**CONCLUSION**

*Yel Lim* culture should be continuously manifested in life, both as a local community and as the people of the nation because culture is the identity of local communities that can be glued between fellow children of the nation. In addition, it can act as the antidote of a highly individualistic modern culture. *Yel Lim* culture does not accommodate individualistic value. On the contrary, there is a spirit of togetherness, tolerance and solidarity. Given the importance of replanting *Yel Lim* cultural values ​​in people's lives, school as one of the foremost guidelines in the inheritance of cultural values ​​should play that role, so that the unifying cultural values ​​of the indigenous people of Kei are not lost in the swift currents of globalization and modernization. Integrating *Yel Lim* cultural values ​​in history learning at high school is one of the strategic steps to continue to instill the identity of the people of Southeast Maluku. It also simultaneously reconstructs the various social problems found in the learning of history. In this regard, the teacher at the level of implementation is expected to play his/her role, not only as a person who is responsible for the transfer of knowledge, but more than that, the history teacher is expected to act as educator, director, motivator, model and evaluator in history learning process at school .

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