

CONSTRUCTING THE LOCAL WISDOM VALUES OF THE *YEL LIM* CULTURE AS A HISTORY LEARNING SOURCE

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ABSTRACT

This study describes the living tradition of the indigenous people who live in a cluster of small islands in the southeast and south of the Maluku Islands, Indonesia, namely the Kei People. They have a robust local culture that influences in guiding and directing them to build social relations amid the onslaught of globalization with various attributes modernity that continues to go back and forth. The *Yel Lim* Culture, as the symbol and the identity of the Kei Community, radiates messages of humanity, tolerance, solidarity, and friendship, based on the life principle of siblings regardless of differences in ethnicity, religion, and race, it must continue to be preserved. To discover and then to elaborate on the main essence of the *Yel Lim* culture in the life of the Kei Community, a descriptive-analytical approach, as part of qualitative research, was taken. The results of this research showed that the *Yel Lim* Culture up to now was still being carried out because these cultural values were the guide, a guideline in realizing social order as a society that lived and developed in the Kei Islands. The *Yel Lim*'s cultural values as a source in history class are essential in preparing future generations who have integrity and youthful identity. It also prevents the youth trapped in various negative things because it continues to lean on local cultural values as their identity. Thus, the future generation that we build is the generation that is civilized and has virtuous and noble character as well.

Keywords: *Yel Lim* Culture, Indigenous People of Kei, Learning Source

ABSTRAK

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 silaturahmi. 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 belajar

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INTRODUCTION

Indonesia is an island nation consisting of various ethnicities, religions, races, and cultures (Malihah, 2015, p. 353; Ahmad, 2017, p. 114). This empirical fact of diversity has made Indonesia a world mosaic. That diversity becomes a force which then unites all citizens in a nation-state that until now is still firmly established, namely the Unitary State of the Republic of Indonesia (NKRI). Sturdy because of the diversity, the social relation increasingly stretches, the culture of indigenous people as local wisdom, find its way (Iskandar, 2004, pp. 119-140). Therefore, ethnic, cultural, religious, and linguistic diversity in Indonesia must be well-organized because variety is not only power but also a source of conflict if it is not managed correctly. This statement is justified as revealed by Hasan (2012), Hanum (2009, p. 9), Deutsch & Coleman (2000, p. 628), and Ritiauw (2016, p. 5), that cultural diversity is a wealth of the nation on one side, but it is also a source of conflict on the other side.

Like most people in Indonesia, the people who live on the small islands of the Southeast and South Maluku Islands grow and develop in a community called the Kei People. This community is arguably unique in that the life of one village is found in three major religions, namely Catholic, Christian, and Islam. Even in one biological family, it is divided, and each person embraces their own beliefs, but respect each other as well. The social relation between them, fraternal relation, and kinship are highly valued. Their culture or tradition influences this situation. The reality of this community life shows that the noble values of religion or tradition that have grown have become the guidelines in their lives (Cooley, 1962; Watloly, 2005, pp. 201-203). The Kei People in their social relationships are always guided by the cultural value system, which they call the *Adat Evav* (the culture of Kei people).

One culture that has become a tradition and is still being carried out, even during the onslaught of globalization and

modernization just like a giant panzer (juggernaut) (Giddens, 1984), is a *yel lim* culture. *Yel lim* means giving/donate something to others who make a spontaneous celebration (voluntary donations). The word *yel lim* is an abbreviation of the phrase *yead* and *limad* (*yead* means *feet*, and *limad* means *hand*). *Yel-lim* is often called *Yead limad tutu*, or literally translation, the *tip of the hand and the tip of the foot* (Bedaux, 1978). *Yead lemad tutu* means *yead* or feet that move the body to go looking, while *limad* or hands to work, give help to others, receive the work of goodness (Badaux, 1978; Rahawarin, 2016). If appropriately examined, the sentence *yel lim* has a profound philosophical meaning. It because *yel lim* radiates a tradition that is carried out when their fellow people have difficulty living (sickness, death, marriage), or other celebrations such as building houses, building places of worship (churches or mosques), and conducting worship to the holy land. Awareness to give that *yel lim* occurs not only because there is a blood relationship or kinship, but no kinship can make people give such *yel lim*.

When viewed, the *yel lim* tradition is indeed elementary, but it contains a very high social value and solidarity. This tradition has become a force to strengthen brotherly relations between communities (Laksono and Topatimasang (eds), 2004). Amid today's challenging developments, where individualism is increasingly untiring, and social ties shift into economic affairs, then as a custom of society, *yel lim* must continue to be carried out to reaffirm their identity as indigenous peoples, soul brothers. It is important to make the Kei People aware that social solidarity must continue to be manifested as a community that is mutually alive because they have something in common. Correspondingly, Durkheim (1964), in his great work, *The Division of Labor in Society*, asserted that similarity is the source of the creation of social solidarity driven by the collective consciousness, especially by mechanical solidarity, which is different from organic solidarity. When referring to what was

stated above, then the Kei Community has powerful solidarity among people, they are classified into mechanical solidarity. The mechanical solidarity from Durkheim's perspective is a solidarity based on a collective consciousness that is naturally adjusted and refers to the totality of shared beliefs and sentiments, averagely in the same community (Frost, 2004, pp. 1 -11).

The life of Kei People shows an excellent example of social solidarity; various values contained in local traditions have become a substantial social capital so that communication and relationships between people are maintained. Tilaar (2007, p. 42) wrote, "a sense of attachment or a sense of unity as a group is crucial in the survival of the group. This 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 national identity, cannot be separated from the role of individuals and the role of society or social community."

However, the local culture greatness of peoples in the Kei Islands is increasingly being eroded due to the rapid growth of modernization. It is evidenced by the strengthening of individualistic attitudes, consumerism, violence, narrow fanaticism, and social relations that shift to economic ties. People are increasingly far from the guidance of local culture that has been a guide and protects them for centuries. There is something wrong with building social relations of the indigenous peoples in the Kei Islands now. This phenomenon must be stopped. One appropriate way to prevent all situations concerned is through the world of education. (Bedaux, 1978; Smith, 2010).

Education should be a beneficial medium to manifest the local cultural values, which are the guidelines of the local people's lives. However, the fact is that education in the Kei Islands is very far from expectation, where history education as the *spearhead* has not properly accommodated the various local cultures and traditions concerned. It is revealed through the statement of F. Rumte (a his-

tory education teacher at Kei State High School 1). Almost all history courses have difficulty in exploring Indonesian history material by including various local histories and cultures, and this is due to a lack of references (textbooks) about the local history and culture. There are even teachers related subjects (Civic Education) who teach a history course. Other facts also stated by Ria Kasihuw as a history teacher at Sanata Karya High School. She said teachers focus more on the national history material following the curriculum wishes because they don't have enough time. The school does not accommodate additional time or extra hours for the teachers if they want to teach supplementary material such as the local culture.

It shows that learning history so far has not been able to utilize various local cultures and traditions (local wisdom) that exist and develop around the school environment (students and teachers) as a source of learning. History Course teachers should understand the importance of history learning that comes from the environment around the school or students. In line with that, Tsabit Azinar Ahmad (2013, pp. 74-83) revealed that planting the value of preservation and environmental care becomes an integral part of the education process. The environment as a source of learning in this research is the cultural environment (tradition) that grows and develops in the local community. The education sourced from the environment around students is excellent and easy to understand. Even its implementation based on local wisdom can be used as a medium to preserve their potential of each region. (Afiqoh, *et al.*, 2018, pp. 42-53). The *Yel Lim* culture is often implemented in the lives of indigenous peoples; this implementation momentum is a visualization that can be used as a learning medium. Media and learning resources play a role in fostering teacher and student visualization of various daily activities (Ahmad, 2017, pp. 113-126).

Thus, teachers who carry out teaching and learning in schools in the Kei Islands, especially the history lesson teach-

ers, must be able to explore and implement various knowledge about the local cultural values of the *yel lim* tradition in history learning. According to Wury Wuryandani (2010) that Teachers in conducting education are strived to utilize the benefits of local wisdom as a source of learning for the students. Local wisdom incorporation has some advantage in history learning. For this reason, the value of *tung tam ham wang wang* (sharing with one another, listening to one another), *hamaren* (helping each other without discrimination), and *yante te* (feeling as one family, belonging to each other), are relevant as a source of learning. Through a scientific approach, it is expected that students will more easily understand, appreciate, and practice cultural values in everyday life. The scientific method is a formula taken from the 2013 curriculum to guide students to think systematically (Wibowo and Gunawan 2015; Afiqoh, *et al.*, 2018, pp. 42-53). Thus, students can find behavior, attitudes, and ways of life following the *yel lim* cultural values in learning history lessons in schools. Related to this problem, the purpose of this writing is to reconstruct the *yel lim* cultural values as a source of history learning in schools.

RESEARCH METHOD

To reconstruct this research, the authors used qualitative research methods. Creswell (1994) states, "Research that is guided by the qualitative paradigm is defined as an inquiry process of understanding social or human problems based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting." The quote contains meaning; namely, the qualitative research is: A research process to understand human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed views obtained from information sources, and carried out in natural settings. Thus, this research aimed to gain a deep understanding of human and social problems, not to describe the surface part of reality. In this

research, it needed many data from the field. Moleong (2007, p. 157), explains that "researchers will collect main data and at the same time additional data, where the main data sources in qualitative research are words and actions while written data, photographs and statistics are additional data." Therefore, the data collection techniques in this research were: (1) Observation, (2) Interview, (3) Study of documentation. This research used the interactive model data consists of four stages: data collection, data reduction, data display, and conclusion, drawing & verifying (Miles & Huberman, 1994, p. 94).

RESULTS AND DISCUSSION

Yel-Lim in the perspective of Kei People

Mr. Krinso Dumatubun (an indigenous people), explained "*Yel lim* philosophically contains a profound meaning, *yel* is taken from the word *yead*, which means *feet*, and *lim* is taken from the word *limad* which means *hand*. Thus, *yel lim* is a form 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, p. 54) namely the understanding of the indigenous people of Kei, that:

Feet or *yead* is an integral part of the human body because it is the foot that is used or moves the human body to go earning a living to support themselves, their families, and others. In contrast, *limad* or hands are usually used to work, serving, giving, and receiving, helping others who need help.

For the indigenous peoples in the Kei Islands, whether large or small, more or less, *yel lim* is not a measure, but a willingness of heart (*raad lulin*) of the people who want to give *yel lim* with sincerity, free, without strings attached, or without expecting anything in return. Thus, *yel lim* in the living arrangements of the indigenous people in the Kei Islands implies that voluntary and unconditional donations are made to help others who are experi-

encing difficulties or perform a celebration. The same thing was explained by Mr. Poly Silitubun (a Society Figure) that "Yel Lim is usually given not only to those who are related by blood or close family relations but to anyone who needs help. If there is a blood relationship, *yel lim* is carried out through a traditional procession. For example, when relatives (neighbors, the family of one village, or neighboring community who have kinship or blood ties) experience difficulties in living sickness, accidents, death involving them, traditional elders, clan chiefs, and all relatives.

This tradition was born from the awareness of the people to manifest their philosophy of life, namely *Ain Ni Ain* (the feeling of belonging to one another). This philosophy is well articulated by the Kei People in all their life activities. The process of implementing this custom is a form of togetherness expression and continues to be preserved in people's lives in the modernization era like now (Ufie, 2013, pp. 81-98).

Form and Application of Yel lim in the Life of Indigenous People

The values of indigenous tradition always color the life of the Kei People passed down for generations. Today's reality has presented a deep concern where local cultures as the wisdom of local people will fade as globalization continues to hit the entire universe. The local traditions filled with the local wisdom values will be uprooted from life when the society is unable to continue to maintain it.

Yel Lim can be grouped into two forms, namely material and immaterial ways. According to the results of an interview with Mr. Maximus Lefteuw (a Youth Figure), that "Yel Lim in material form, namely *wad benau* (food ingredients), *seeng kubang* (money), *ai mas* (traditional mas), *buut barit* (clothing equipment), *ngain sad-sad*, *kasber enhov gong* (Portuguese cannons in the sizes of large, small, and gong). While *yel lim* in the form of immaterial, namely *inad* (energy), *hanad* (mind, views/spokesman). *Yel lim inad*

for those who do not donate material, but they can give power (*inad*) in succeeding the celebration, both death, marriage, and others. Energy donation (*inad*) is usually adjusted to the type or status of the person; if the person concerned is a woman, then the energy is donated to carry out the work of women; while if the person is a man, then the power is given to carry out the work of men.

Besides, there is also *yel lim hanad* (mind, speech/spokesperson), people who donate (*hanad*) are usually the elders. The task is to speak indigenously when the celebration requires indigenous procession. The indigenous process usually takes place on holidays of death or event marriage, whereas not everyone involved in the indigenous march is allowed to speak. Only certain people may speak indigenously. The indigenous elders usually do this role.

Groups that are always present and have a strategic role in every celebration are *teten yayaan* (elderly parents), *lai kapal*, *ten yaan* (village leaders, village seniors), *mor aingam* (religious leaders), they are very respected. In local society, there must be respect for those who are older such as indigenous elders or those who have rank and position. Morin (2005, p. 15) argues that in the Eastern Hemisphere, the values of respect for elders, older people, are the imperative values in everyday relationships. The essential benefits are taboo to be broken.

The presence of indigenous elders, religious elders, village heads, and so on, is an invaluable *yel lim*, their presence is significant because it strengthens relations among young people, leaders, and their people. Their presence as protectors and encouragement is for all citizens who want to follow the celebration. These groups only sit and tell stories. Under certain conditions, they give advice or direction and tell about the history/family tree of the village, or folklore in general to encourage those who work. Ohoitumur (2015), asserted that the role carried out is known as *at na raad fangnanan* meaning the expression of a loving heart to tighten

the core and alleviate the suffering of others. The *yel lim* culture in Kei People's life has become a customary obligation. This tradition radiates messages of humanity, social harmony, infinite solidarity, and a feeling of belonging to one another, realizing the moral, social order. Thus, the "*Yel lim* culture has contributed to the formation of social cohesion of local communities that are built naturally" (Rahail, 1993, p. 21), and reinforces the ancient philosophy of the Moluccans, "*cut in the nails, taste in the flesh*," or the feeling of unity and contempt (Ufie, 2013, pp. 68-69).

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

The *yel lim* culture as a value system in the life of the Kei indigenous people, has organized social relations between them. *Yel lim* has an imperative value. The significant amount, according to Tilaar (2007, p. 54) is "traditional values which are very taboo to be broken by its supporters." These values include religious values, moral values that apply, and personal values that are owned by a community. These values indeed emanate through the attitudes and actions that are manifested to others when experiencing difficulties.

A manifestation of social and moral values radiated through the tradition of *yel lim* is an expression of the identity of Kei People. The habits that express these values are a manifestation of the desire to bring social harmony during shared life as a community. Based on the results of an interview with Mr. Maximus Lefteuw (a Youth Figure), explained that "These habits are *Tuong Ham, Wang Tamtam, Ain En Tung Ain, Yan Te'te, Ain Ni Ain, and Tet Ya* in the lives of indigenous peoples in the Kei Islands." This tradition will continue to be preserved in various ways, including through education. Education is one of the right media to maintain traditions. Because the attitude of giving and receiving, helping each other, sharing in joy and sorrow, listening, visiting/greeting (friendship), mutual respect, and gratitude for the good of others, not only awaken in concept. But need to be implemented con-

cretely in the process of learning, to shape the character of the younger generation (students) heirs of a secure future because of the cultural values that always follow it, even though the surge of modernization continues to hit it.

According to Mr. Krisno Dumatubun (an Indigenous Figure), that the tradition of *yel lim* has strengthened family relations, brotherhood as one Kei People community. These communities are built up from individuals who accommodate, give each other space for cultural interaction to keep arising in their entire lives. It goes hand in hand with what Durkheim (1964) revealed that society is not merely a sum of individuals. Still, a system formed from relationships between them, thus presenting certain realities that have their characteristics.

Yel lim can be given in the name of a person/individual or family, can be in the name of a surname (*riin fam*), can be in the name of a village (*Ohoinuhu ratut*), depending on those who want to give the *yel lim*. There is no standard in providing voluntary donations referred to, depending on the willingness to offer, as this was revealed by Silitubun Poly (a Society Figure). It means that *yel lim* is given not because of large or small numbers but *yel lim* is carried out to ensure the continuing kinship of indigenous peoples. This culture has encouraged the social behavior of each blend with one another into the community as well as regulating the norms of life of the community. It is the social capital of the local community that is very much from generation to generation and forms a harmonious social life.

Based on an interview with Mr. Gregorius Rahawarin (an Indigenous Figure), explained that "The process of *yel lim* that occurs in the life of the Kei indigenous people is very different from what we often encounter in the lives of urban or modern society in giving something (donations) to others. If in the tradition of indigenous people giving that *yel lim*, it is a cultural necessity that contains social and even moral values without expecting anything in return. It is different from giv-

ing something in the modern urban life that is not in contact with local traditions; the difference lies in the spirit of giving, the orientation of giving, even the values from giving." For Kei indigenous people, *yel lim* is a manifestation of social expression and the embodiment of the value of tolerance, justice, beauty, help, love, and empathy that has been hereditary. As revealed by Fraenkel (1977, p. 17), that values are the standards of behavior, beauty, justice, truth, and efficiency that bind human beings and should be run and maintained. In line with that, also Kusumohamidjojo (2009, p. 150) asserts that value is the quality of a thing that can be made like it, desirable, useful, or can be an object of interest. So the value is essential, most considered good, highly valued, must be applied, must be achieved or at least aspired. Thus, the value has an essence that is inherent in something significant to human life (Ufie, 2014, pp. 47-61). Therefore, giving/donating something (The gift) to indigenous people is a source of social attachment (integration) between society members. Then the process is interpreted as a process of strengthening the values in a shared life where *yel lim* is seen as an activity of kindness and channeling love in society. Through the indigenous process, the value of trust between one and the other is strengthened, and if faith begins to grow between them, then surely the social harmony will find its way. Fukuyama (1995, p. 97), that attaching a huge value to will determine the continuity of life of a community. Because without trust, it will raise mutual suspicion with each other, and that means the dissolution of a community.

Constructing Local Wisdom of *Yel Lim* Tradition, Strengthening Social Harmony

Public life generally shows a grave concern, where local cultural values as the attachment and guidelines of local society since long ago, slowly began to be marginalized and replaced with a new culture that is very far from the order of local culture. Local community begins to lose their

identity; identity as a civilized society begins to disappear and crushed by modern culture. Local cultural values as the wisdom of local society are shaken. For this reason, reorienting local wisdom values as part of nation and character building, as well as student awareness of reality, is a crucial thing to do, especially on related lessons or courses. History Lesson is one of the compulsory courses in all types and levels of education. In conjunction with the integration of local wisdom, history learning is a very relevant subject, especially in terms of study material and learning objectives (Syaputra, 2019, pp. 1-10). Local wisdom, as part of local culture and national cultural heritage, has a closeness to the study of historical science. As explained by many experts, the study of history includes many things, such as social history, economic history, political history, intellectual history, mentality history, farmer history, cultural history, etc. (Kartodirdjo, 1992: Kuntowijoyo, 2003: Sjamsuddin, 2007: Syaputra, 2019).

By implementing the cultural values of *Yel Lim* in history learning, education has functioned as a forum for the development of human potential to bequeath, develop, and build the culture and civilization of the future. On the one hand, education serves to preserve positive cultural values; on the other hand, the school serves to create changes towards a more innovative life (Suastra, 2010, pp. 8-16). Therefore, building awareness among students (young generation) to love local culture and traditions is the responsibility of all components of the nation. Because culture is the identity of the people, which, if left unchecked-well during the struggles of this modern era, of course, we let the future of our children and grandchildren, society, and nation fade in the middle of globalization. Education has a strategic role in preparing the bright young generation of the future by continuing to hold on to local cultural values and traditions, even during the storm of modernity. As educators, teachers must be able to explore, then construct cultural values in the learning process, to strengthen the spirit of

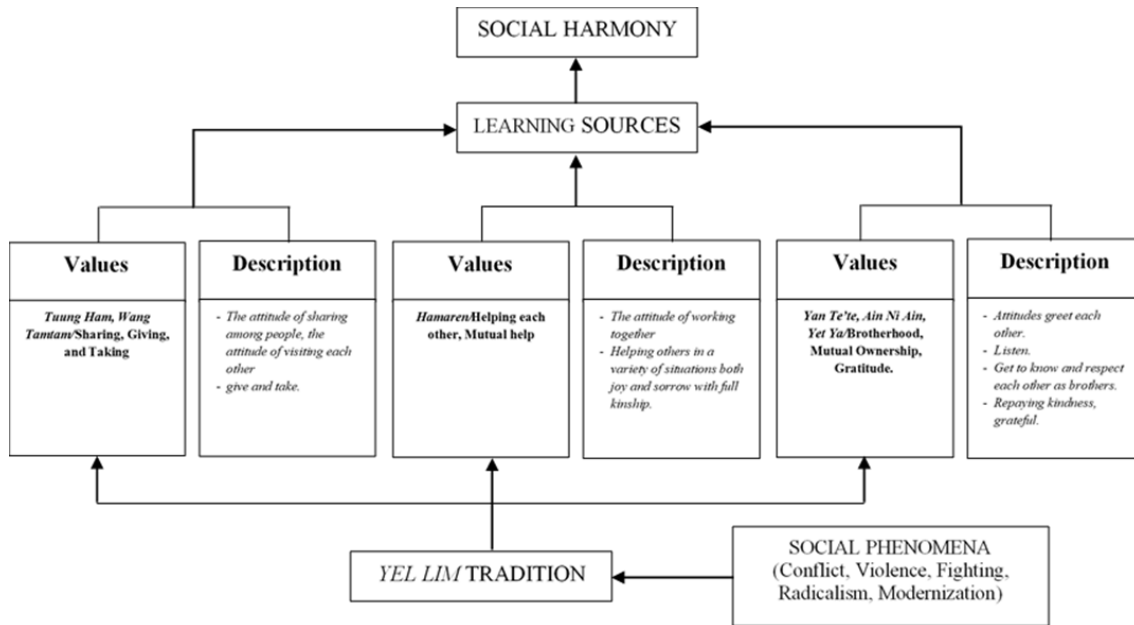


Figure 1. Yel lim Traditional Construction Flowchart in Strengthening Social Harmony

brotherhood and the attitude of solidarity between people, so that the social harmony can be seen in the figure 1.

Constructing the values of the *yel lim* tradition in learning to strengthen social harmony can be described as follows:

Tuung Ham, Wang Tamtam/ Share, Give and Receive

Tuung Ham, Wang Tamtam, or the attitude of sharing, mutual giving, and receiving between people when that fellow was experiencing difficulties or distress. This habit has been hereditary. This attitude radiates the spirit of togetherness, a sense of belonging to one another. The philosophy of sharing, excessive mutual giving between people, is an attitude that, when observed, is an attitude that is mediocre but contains noble values because of the attitude of giving, mutual selfless sharing, carried out with a sense of family. The value of *tuung ham, wang tamtam* has become a guideline, and an inherent part of the lives of indigenous peoples in the Kei Islands for that, this value must continue to encourage all our forces and joint efforts and movements amid increasingly unstoppable currents of modernity. The *yel lim* tradition, especially the value of

tuung ham, wang tamtam, will continue to be perfect amidst the splash of globalization when this value is not limited to a story, not merely a theory but can be manifested concretely in life from generation to generation. One of the right ways to continue passing down the value of *tuung ham, wang tamtam*, is through the learning process at schools. In teaching and learning, some students are economically advantaged, and some students are financially disadvantaged. Teachers should construct the value of *tuung ham, wang tamtam*. The teacher is making aware of the advantaged students to help the underprivileged students (e.g., students who do not have books, pens, or uniforms). So that among students will grow complementary attitudes, sharing among themselves, regardless of the economic background of each student. Thus, students will understand and appreciate the differences between them. They also always feel close to each other even though there are differences between them. These attitudes strengthen solidarity and strengthen social harmony in the lives of local people.

Hamaren/Helping each other, Mutual help

Hamaren or helping each other, mutual help, having cooperation in the lives of indigenous peoples in the Kei Islands is based on the spirit of togetherness as the Kei People. This attitude continues to carry over in every Kei Person wherever they are, even though they have settled outside the Kei Islands. The philosophy of mutual working, helping others who need unconditional assistance, carried out with full responsibility, encouraged by a sense of kinship, is a hallmark of Kei People's life. *Hamaren*, in the reality of Kei People's life, occurs in two ways, namely the spontaneous way (not notifying the relatives/family), and notifying traditionally by visiting families or people who are wished for their services. Activities that are usually the reason for the *hamaren* are carried out, such as opening new gardens, building new houses, building churches, or mosques.

When the celebrations are carried out, all people who hear the news, whether they have family or close or distant relatives, will be involved hand-in-hand to complete the ceremony, this process is called *hamaren*. *Hamaren* exudes the value of brotherhood, cooperation in solving various problems together in the spirit of kinship. *Hamaren* is basically carried out for the sake of preserving the togetherness and relationship between the fellow Kei People. The value of friendship is manifested through the learning process in classrooms because the benefits of *hamaren* can foster students' enthusiasm to listen to each other, work together, and discuss among them. These values concretely require cooperation, helping fellow friends without strings attached, without any sense of the difference between them (Harbelubun, 2017, pp. 75-96).

Yan Te'te Ain Ni Ain, dan Tet Ya/Sense of brotherhood, Gratitude

Yan te'te, *Tet Ya*, or the attitude of brotherhood and gratitude, are the hallmarks of Kei People. This attitude requires the Kei People to live in the social order. Social

order is manifested through mutual ownership based on brotherhood. The demand for social harmony in Kei People like *yan te'te ain ni ain* paralyzes the stigmatization of religion, ethnicity, and social stratification. Differences due to the stigmatization that continues to roll and lead to conflict between people can be eliminated in a simple way, which continues to spread the value of *yan te'te ain ni ain*, as well as *tet ya* in building relationships among Kei People. The attitude of *yan te'te ain ni ain* also reflects the feeling of life complementary, possessing each other, grateful for everything. Therefore, these values must be able to be implemented in the learning process at schools. So that students as young people are made aware of a more meaningful and useful life for fellow students and the society; such attitudes like these will strengthen a sense of solidarity and social cohesion between students (Renjaan, M. J. *et al.*, 2013, pp. 23-29).

The social and moral values expressed through the tradition of *yel lim* in various social activities of Kei People should receive attention and then be implemented to the next generation through the learning process in schools, namely on subjects of local content, local history, or history. It is indispensable considering the development of the world today, leaving a grave concern, various local cultural values as the strength of the local society shock much (Kay P., 2006, p. 37). Local cultural values as the wisdom of local society are slowly being abandoned, especially the younger generation. It is evidenced by various social phenomena (hedonism, separatism, stream politics, conflict among ethnic, religion, and motorcycle gangs, brawls between students, drugs) that continually happen, and we witness them everywhere with our naked eyes.

To reduce and even stop various social phenomena, one of the right formulas is through education in schools (learning process). For this reason, learning sourced from the environment around students (local culture) should receive serious attention as wished by indigenous

leaders, courses teachers, and young people in this research. For them, the *yel lim* tradition in the life of Kei indigenous people is full of values that can guide, shape the attitudes and character of the younger generation. More than that, they are the heirs of the future, local culture and traditions are stirred in their hands; therefore, indeed, local culture has universal values. These values are reflected in a personality and ability to think globally, act locally and have commitment nationally, thus forming cultural identity (Ufie, 2013, p. 83).

The relevance of Yel Lim Culture as History learning Source

Public life, in general, shows a grave concern, where local cultural values as the attachment, guides, and guidelines for the local society since long ago, slowly begin to be marginalized, replaced with the new culture that is very far from the local cultural order. Local society begins to lose their identity, identity as a civilized society begins to be crushed by the modern culture. Local cultural values as the wisdom of local society are shaken. For this reason, reorienting local wisdom values as part of nation and character building, as well as student awareness of reality, is a crucial thing to do, especially on related subjects. History Lesson is one of the compulsory subjects in all types and levels of education.

In conjunction with the integration of local wisdom, history learning is a very relevant subject, especially in terms of study material and learning objectives (Een Syaputra, 2019, pp. 1-10). Local wisdom, as a part of local culture and national cultural heritage, has a closeness to the study of historical science. As explained by many experts, the study of history includes many things, such as social history, economic history, political history, intellectual history, mentality history, history of farmers, cultural history, maritime history, and others (Kartodirdjo, 1992; Kuntowijoyo, 2003; Sjamsuddin, 2007; Een Syaputra, 2019). History cannot be separated from the education of the human

sciences (humanities) that can train the element of thinking, giving us awareness of the values that humans have born and found through their thoughts, feelings, or actions (Depdiknas, 2003; Wiriaatmadja, 2002, p. 294; Ufie, 2014, pp. 47-61).

To develop the values that grow and develop in the life of Kei People, the history education teachers play a crucial role in the inheritance of the *yel lim* cultural values. One form is through the integration of the *yel lim* cultural values in the history learnings at schools. This integration is expected to lead to the development of the *yel lim* cultural values as a source of history learning so that the role of schools as one of the institutions of cultural heritage can be carried out correctly. The scheme of integrating the *yel lim* culture as a source of history learning at schools can be seen in Figure 2.

Integrating the *yel lim* culture in learning can be done with the following stages:

First. Reconstruction of the *yel lim* cultural values, is the first step that must be taken by history education teachers. It aims to re-explore the values of civilization as Kei People identity, which until now is still maintained as an expression of the status of the Kei People. The reconstruction recommends three values can be used and developed as a reference and source of history learning at schools, namely *Tuong Ham*, *Wang Tamtam* value, *Hamaren* value, and *Yan Te'te, Ain Ni Ain, Yet Ya* value.

Second. The pedagogical analysis aims to find links between cultural values and history learning. Therefore, the step that must be taken by history education teachers is to develop indicators of learning achievement that are based on the *yel lim* cultural values.

Third. Analysis of the relevance of the *Yel Lim's* values to Basic Competencies (BC) and learning objectives. This stage is crucial because not all history learning materials can be linked to the cultural values that have been developed. The teachers at this stage determine BC 1 and BC 2, which explore the efforts of the Indone-

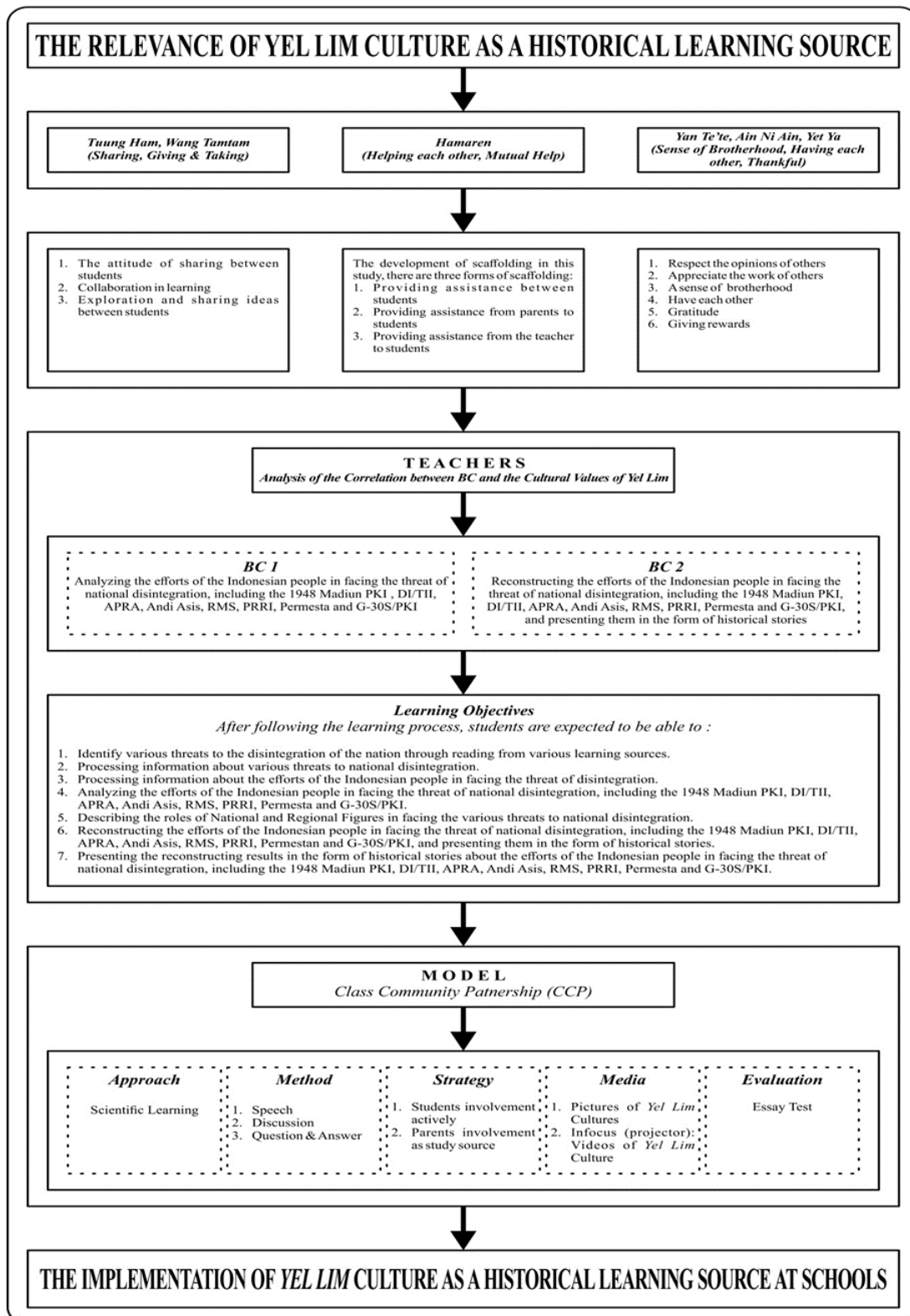


Figure 2. Integrating the Yel Lim Tradition in History learning

sian people in facing the threat of national disintegration. The danger of widespread decay, as depicted in BC 1 and BC 2, can be resolved through the internalization of cultural values in learning. To produce national integration in a small scope at schools, realized in the form of class integration without conflict between students, the implementation of learning objectives indicators of cultural values must be achieved in each application of learning objectives. Thus, we can see the relevance between the *yel lim* cultural values as the unifying value of the Kei People, and the ideals of the Indonesian people to realize national integration in diversity.

Fourth. Determination of models, approaches, strategies, media, and evaluation. Not all learning models can be applied to BC 1 and BC 2, which are integrated into the *yel lim* culture. In this research, researchers used the Classroom Community Partnership (CCP) model. Salamor (2015, p. 162) explains that "The CCP model is one of the learning models that actively involve teachers, students, and parents in classroom learning." The teachers in implementing the CCP model function as learning resources and learning managers. As a learning resource, the teachers have to explain the learning content contained in BC 1 and BC 2. The teachers, as managers, have the task to organize so that learning objectives can be implemented well. The parents in CCP implementation function as sources of the *yel lim* values in the society. Collaboration between teachers and parents has resulted in robust and challenging history learning for students in the class (Ritiauw, 2019, pp. 83-95). The CCP model is compatible with the Scientific Learning approach and the method used. While the history learning media used are pictures and video media, which tell about the threat of national disintegration on one side, and on the other hand, the cultural value of *yel lim*, which is a unifying value of the Kei People. While the type of test used is the essay test, the essay test serves to measure the ability to analyze and solve the problem of national disintegration that originates in

the *yel lim* culture.

By integrating the *yel lim* cultural values in history learning, it is expected that the development of the students' aspects of knowledge, skills, and attitude, can be well developed. By having a right attitude, it is expected that those students also have good skills in solving social problems that originated from good knowledge of the cultural value of *yel lim* in Kei People. Thus, the *yel lim* culture can be developed as a source of history learning at schools.

CONCLUSION

The *yel lim* culture must be continually manifested in the life, both as a local society and as a national society. It because the culture is the identity of the local community, which can be used as an attachment between fellow nation's people, as well as an antidote to the highly individualistic modern culture. The *yel lim* culture does not accommodate individualism, but what exists is a spirit of togetherness, tolerance, and solidarity. The school, as one of the frontlines in the inheritance of cultural values, should play that role so that the cultural values of unifying the indigenous people of Kei are not lost in the swell of globalization and rapid modernization. Integrating the *yel lim* cultural values in history learning at Middle Schools is one step in the strategy of continuing to instill the identity of the people of Southeast Maluku, and at the same time, reconstructing various social problems found in the history learning. In this regard, teachers not only transfer of knowledge, but also play the roles as an educator, director, motivator, model, and evaluator in the process of history learning at schools.

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