

Erkarara Traditional Tradition Viewed from Citizenship Education in Jerol Village, Aru Selatan District, Aru Islands Regency

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Abstract

This study aims to determine the process of implementing the Erkarara customary tradition in terms of citizenship education in Jerol Village, South Aru District, Aru Islands Regency. how is the Erkarara customary tradition as the civic culture of the Jerol village community. Data collection techniques are used by observation and interviews. The results of this interview show that the traditional erkarara tradition in Jerol village is a tradition that is carried out when there is a new house that the occupants want to occupy. This erkarara customary tradition is a tradition that has existed for a long time and is still maintained today This has become a culture in the Jerol village community. In this tradition there are meanings and sanctions contained in the Erkarara customary tradition, in this tradition there are also cultural values of citizenship, namely social values, togetherness values, religious values and moral values. This value is reflected in the life of the Jerol village community.

Keywords: Tradition, Erkarara Custom, Civic Culture



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INTRODUCTION

Indonesia has a variety of cultures in almost every region. According to Tilaar (2002). Culture or civilization is that complex whole of knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by humans as members of society. The fact that Indonesian society is a diverse society is not only due to circumstances. geographically but also because of the historical development of the Indonesian nation itself. Indonesia is at the crossroads of international cultures. Therefore, the Indonesian nation is not only made up of various tribes but also from various types of culture. Each region has a variety of languages, arts, traditions, lifestyle, philosophy of life and so on that are unique to their own people.

Tradition is a pattern of habits of a group of people who are believed to have religious values in everyday life, so that it becomes a custom in an area. The Indonesian nation is known for its many different tribes, races and ethnicities. There is also a culture that is seen as part of the human heritage from generation to generation through the learning process from the ancestors. It is known that culture is always changing. Moreover, if there is influence from outside, then the change in the culture may be very big and wide, so that a new culture emerges. In this modern era, there are still many traditions that are maintained from generation to generation from ancestors to grandchildren in a society. Likewise, what happened to Jerol Village, South Aru District, Aru Islands Regency.

The people of the Aru Islands Regency are one of the people who have a variety of customs and habits carried out by the community as an ancestral cultural heritage which has been continuously preserved to date. One of the traditional traditions of the Aru Islands Regency which is unique to people in other regions is the erkarara custom. Erkarara custom is still upheld and carried out because of customary law that must be obeyed by every community. This erkarara custom is also a reflection of the personality or incarnation of the community itself in enriching the cultures of Maluku in particular and Indonesia in general.

This can be seen in one of the villages in Aru, namely Jerol Village. Adat erkara can be interpreted as a habit or custom that has developed in a society until now which has been passed down from ancestors to the present generation. Erkara customary traditions are essentially the ancestral heritage of the Indonesian people which are found in various regions with various variations of terms and their applications. The erkarara (entering a new house) tradition is a tradition that is carried out by almost all Aru people. This tradition is carried out with different names and procedures for each region. However, this difference does not eliminate the meaning and purpose of the erkarara (entering a new house) custom itself.

The customary tradition of erkarara (entering a new house) is still being carried out by the people of Jerol Baik Village from the time of their ancestors until now. This tradition is carried out from the woman's side to her brother after the house is finished and ready to be occupied. Before the sisters headed to the place of erkarara, the female leader of the Kubela clan, took action to gather all the Kubela women in a predetermined place. After that, they prepared the equipment before heading to their brother's house to hold the adat erkarara (entering a new house). Equipment prepared by rarga Kubela (Kubela women) to carry out the erkarara custom (entering the house) in the form of money, plates and glasses. Meanwhile, on the part of the brothers, the house has been prepared to welcome the sisters.

Completeness prepared by the brothers in the form of food and traditional soup. When the sisters arrived at the place where the erkarara custom (entering a new house) was performed, they were welcomed by their brothers and family. After that, they gave the items that had been prepared earlier, namely money, plates, and glasses to the brother, as a sign that they had paid for the house where the brother lived. The soup that has been prepared by the brothers is then given to the sisters who follow the erkarara custom (entering a new house). This illustrates, the brother has accepted his sisters into his new crumb. After the erkarara (entering a new house) custom is over, the sisters taste the food that has been prepared by their brothers and their families.

The erkara customary tradition (entering a new house) in terms of citizenship education has religious, social, togetherness, and tolerance values. There is a religious value that can be seen from the traditional erkarara tradition (entering a new house). They do not directly carry out their erkarara custom also with a sense of trust in God by praying to underlie the erkarara customary process so that the erkarara customary process goes well. Besides they believe in God they also still believe in their ancestors. There is also a social value in the traditional erkarara tradition, because in the Jerol village community they have mutually agreed that they obey and are always together in carrying out the erkarara traditional process. the value of togetherness in this traditional erkarara tradition is that it should be in one society, they must live side by side or they interact with each other.

Then the value of tolerance, we can see from the attitude of today's people who have started to change the habits of their ancestors or ancestors. which formerly sopi was needed as a sign that the house was ready to be left, or the way of interpreting sopi used to be very much liked by many people because it did not harm the local community, but now, we can see that what is currently happening is even though this erkarara customary tradition, it is still carried out in the village of Jerol, but the way to interpret it is different from before. the people now interpret the sopi custom in a different way from the people before, because they enjoy the custom more for their own pleasure or for drinking and that's where problems can occur that the local community doesn't want.

It cannot be denied that the existing and developing traditions in today's society have undergone many changes since their inception. The change occurred both in terms of form, procedures for implementation and meaning. In terms of processions or procedures for

implementation, for example, this change can be seen from the increase in processions carried out in a particular tradition or even vice versa, the change occurs by experiencing the number of processions carried out in a tradition. The same thing happened in the traditional erkarara tradition (entering a new house) in Jerol Village, South Aru District, Aru Islands Regency. The change that occurs in the erkarara procession (entering a new house) is that in ancient times the sopi was prepared by a brother to be given to a younger sister as a sign that the brother had accepted a sister into his new home. The traditional sopi is drunk not to get drunk, but is drunk as a sign that it is acceptable to accept its sisters and brothers into their new home.

Based on the background above, the author is very interested in conducting research on the Erkarara Customary Tradition in terms of Citizenship Education in Jerol Village, South Aru District, Aru Islands Regency.

RESEARCH METHODS

As for the research that was carried out using qualitative description methods, Qualitative Research is research that produces and processes data that is descriptive in nature, such as transcriptions of interviews and observations, (Poewandari Kristi, 2005). Data collection techniques that researchers use To obtain the required data include: Observation is the initial data collection by making direct observations on the object to be studied. (Sugiyono 2014) and Interview According to Esterberg (in Sugiyono, 2016: 232) an interview is a meeting of two people to exchange information and ideas through question and answer so that meaning can be constructed in a particular topic. And Documentation is a record of events that have passed and are presented in the form of writing, drawings, or monumental works of a person. Documents make the results of interviews or observations more believable or credible (Sugiyono, 2016: 240). The data analysis technique that the researcher uses is the interactive model data analysis technique from Miles and Huberman. It has three stages, namely data reduction, data presentation, and conclusion.

RESEARCH RESULTS AND DISCUSSION

The Process of Implementing the Erkarara Custom (Entering a New House) for the Jerol Village Community

Judging from the present, the erkarara customary tradition (entering a new home in the current era of globalization has begun to change. Even though the government provides opportunities for us, the community to continue to carry out the culture or customs that we have maintained for a long time. Indonesia has a variety of cultures that exist in almost each region, culture or civilization is that complex whole of knowledge, belief, art, morals, laws, customs, and other capabilities and habits acquired by humans as members of society. The fact that Indonesian society is the nation itself. a society that is diverse not only from various tribes but also from various types of culture. each region has a variety of languages, arts, lifestyles, traditions, and so on that are characteristic of their own society. traditions are a pattern of habits of a group of people who are believed to have certain values in their daily lives. So that it becomes a custom in an area, for example in Jerol Village which always maintains their culture through the process of carrying out the customary erkarara tradition (entering a new house) which has been passed down from ancestors to posterity, and over time the community will continue to maintain erkarara traditional culture (entering a new house), this tradition is carried out so that generations can maintain the traditions that exist in their area, because it is the legacy of their ancestors and will never just disappear.

The Meaning and Sanctions of the Erkarara Custom (Entering a New House) for the Jerol Village Community

We all know that in carrying out each customary tradition there must be meaning or sanctions in the process of the customary tradition, as well as the erkarara (entering a new house) customary tradition, where this customary tradition contains meaning. The meaning of tradition within the community improves communication between individual groups in society, strengthen the ties of brotherhood, This meaning appears in accordance with the concept of the traditional erkarara tradition (entering a new house) that this meaning is perfected when social interaction takes place so the meaning of strengthening kinship ties is realized when someone interacts when everyone gathers at home who carry out the process of carrying out the erkarara traditional tradition (entering a new house) meaning that is often believed by the people of Jerol Village, namely so that they feel comfortable when occupying their new home, because if the community does not carry out this erkarara (entering a new house) traditional tradition, they will get a sanction with wages. They will feel afraid if they empathize their new home, and it will be easily damaged.

Erkarara Custom (Entering a New House) as a Civic Culture for the People of Jerol Village

Citizenship culture or civic culture is an inseparable part of an acculturation process. Civic culture is formed from two words namely civic and culture. Literally, civic is interpreted by Kipper, (1999: 129) as civil, the civil itself is interpreted among others as civilian, which has the meaning among others as a citizen which is interpreted as a person native of the country or being a citizen of the State. Citizens according to Endarmoko, (2006: 7090), are people, residents, citizenship, nationality, citizenship, while culture according to Reading (1986: 96) is the totality of behavior that is learned and passed down from one generation to another: behavior behavior that is most likely to be repeated in society (Wallace): the type of tradition in which symbols are transmitted from one generation to another, broadly speaking culture means culture. This can be interpreted as the civility of society which is manifested in behavior among people and groups where social life is expected. This is a fundamental principle as a citizen or a democratic legal society through education in order to create good citizenship. So from the explanation above we can see that in carrying out the erkarara (entering a new house) customary tradition process this cannot be separated from civic culture (civic culture).

CONCLUSION

The process of carrying out the traditional erkarara tradition (entering a new house) on the part of the brothers has prepared food and sopi, and invites or asks for the willingness of the sisters to eat together but before that they gather at the house of the rarga (leader woman) by preparing all the equipment that will be brought to their brother's house, their female family walked while singing and singing. after arriving in front of the male family's house, the sister's family entered and oiled the pillars of the house from front to back. After that, they were invited to eat the dishes that had been prepared with their brothers. The meaning and sanctions of the erkarara customary tradition (entering a new house), benefits or positive impacts for people who carry out this erkarara custom and vice versa get sanctions or negative impacts for those who do not carry it out. The benefits or positive impacts are that there is a close family relationship, and strong kinship ties and the occupants of the new house will feel comfortable and peaceful when occupying the house, and the house is not easily damaged or cannot be occupied by a soro or eaten by a soro on poles. poles and house materials. The erkarara customary tradition (entering a new house) as a civic culture, in this

erkarara customary tradition, of course, has the values contained in it, namely social values, moral values, religious/religious values, shared values, these values are reflected in attitudes and behavior public. The Erkarara customary tradition attached to the Jerol village community is an inseparable part of the value system of a culture. This Erkarara customary tradition is a tradition that is mandatory for the Jerol village community to carry out because the community considers that this Erkarara customary tradition is a cultural heritage that has been passed down from our ancestors.

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