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RESEARCH ARTICLE

REPRODUCTIVE AND TRADITION YELIM NIT NI WANG KEI ISLAMIC COMMUNITY IN TUAL CITY

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Abstract

This study aims to identify and analyze the process of construction and reconstruction of social production and reproduction of tradition and *Nit Lim Ye Ni Wang* in an Islamic society throughout the course of Kei. Analyzing the tendency toward the production and reproduction of tradition and *Nit Lim Ye Ni Wang* Kei Islam in society that is undergoing change. Using qualitative research methods, which are Naturalism or natural, which is done in Islamic societies Kei Tual City. Data obtained only through informants. With the number of informants as many as 16 people. The data collection process using the technique of participant observation and interviews in-depth. The results of research that tradition *Ye Lim* and *Nit Ni Wang* is done by using the medium *Teng wear Naneang* and this tradition to gain legitimacy by the values of normativity religion and adapt to Islam, so it can easily undergo the process of internalization of the community and takes place at every moment of the ceremony Islam becomes the circle of life Kei ranging from marriage, aqiqah (grab hair), circumcision (sun-circumcision), Hajj and death, as give reciprocity, which is implicated in contributing to economic, social, cultural, and religious. *Ye Lim* described the process of strengthening social solidarity and participation, is micro-cosmic, *Nit Ni Wang* described the process of macro-cosmic. Because it is believed the whole process of life and community life Kei Islam cannot be separated from the interference of fellow big family and it becomes imperative to get the blessing of the ancestors and the power of God.

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INTRODUCTION

Such research theme has been studied for example on Islam and community dynamics in Indonesia have been conducted by several researchers in a wide range of topics and research loci. Geertz (1982) studied Islam in Java and show that there are categorization of society based on Islamic typology diversity of students, gentry, and abangan.

Several other researchers examined the Islamic perspective and institutional organizations, such as Azra (1996) on the influence of schools on the development of society, Nakamura and Ida on Muhammadiyah and NU (Nahdlatul Ulama) as a social organization based on Islam are quite influential in the

history of the Indonesian nation. Meanwhile, Gibson (2009) and Gibson (2011) with the post-structural perspective narrative examines the spread of Islam and its relationship with the construction of power in society Bugis and Makassar. Nur Syam (2003) wrote about the Islamic tradition Local Pesisiran ceremony studies social construction in coastal communities Palang Tuban, East Java.

From all the research that has been done is generally focused on macro-unit community in Islam as a dynamic part in it. Research which saw a local tradition based on Islam in society and its reproduction over time no one has specifically to do so. Meanwhile, the importance of this study because the actual reality of Indonesian society is characterized by local traditions that formed as a result of contiguity between local norms and values with Islamic teachings. This study focuses on a tradition in the Islamic community in the city of Tual named Kei *Yelim* tradition and *Nit Nit wang*, a tradition that has undergone social reproduction from time to time in response to changing times. This topic is a relatively new ontology in the anthropological study of religion in Indonesia in general and the Moluccas in particular. This discusses the reproduction of tradition *Ye Lim* and *Nit Ni Wang* on the traditions of Islamic society Kei, in this study also discussed about, the social construction in the production and reproduction of tradition religious communities Kei as a social practice that continues to experience the dialectic between the direction of the structure with the actions of the actors in line with the dynamics of development. This topic is a relatively new ontology in the anthropological study of religion in Indonesia.

Islam interaction with the noble values were maintained in the culture of the local community is ultimately produced a popular religious tradition in the Islamic society Kei. Socio-cultural phenomenon that is produced through the full realization by every individual in the community, especially through the role played by local elites, such as traditional leaders-scholar who has an important role in the transformation of Islam in society Kei. As mentioned in the book Horikoshi, traditional leaders is a person who serves or very important role as the guardian of tradition.

Kei Islam in society, *Nit Ni Wang* (tahlilan) and *ye lim* (social participation) is not merely an affirmation of cultural identity, but normatively taught in Islam, to pray. Kei in Islamic circles, *Nit Ni Wang* and *Ye Lim* beside believed boondoggle to remember the ancestors for the living, also has its own place in society culture Kei, namely customs Kei person who is always respectful to ancestral ancestors. In fact, at certain times, such as before the coming of Ramadan, implement *Nit Ni Wang* and *Ye Lim* or social participation becomes an integral part of the tradition of the Kei, which is a special ritual to prepare themselves in order to enter the holy month of Ramadan.

After the process of institutionalizing the tradition *Nit Ni Wang* and *Ye Lim* (social participation), in the socio-cultural world of Islam Kei, then the next process is the process of re-absorption of objective reality into the subjective consciousness. Islam Kei recapture the objective reality as a phenomenon that resides in the consciousness once outside consciousness. Process is important for the ongoing activities of the absorption of the objective reality of this lies in the socialization, which is a process used for the transfer of the meaning of tradition *Nit Ni Wang* and it *baa liik* grave (pilgrimage tomb) already objectivation, from one generation to the next through programs that apply amid the social life. The individual is thus a product of society. The success of socialization is characterized by devotion performed by Islam Kei to a live system that is in the tradition of *Nit Ni Wang* and *Ye Lim*. This system serves as a control or format the consciousness of every individual in society. At this level, in what is called the conformity between the objective world to the subjective consciousness. Objectivation value already has found its analogy in the self-consciousness of every Islamic society Kei.

RESEARCH METHODS

The location of this research is Tual City with a focus on reproductive tradition and *Nit Lim Ye Ni Wang* is seen as a sociological phenomenon that takes place in the context of the social structure Kei Tual City.

Informants are taken based on an understanding of researchers that, in principle, requires someone informant that researchers must understand the customs and the data needed researcher.

This study uses a purely qualitative, the data obtained only through informants, therefore the number of informants is taken as many as 16 people to get the necessary data and adjusted to the saturation data. Collecting data using the technique of participant observation and in-depth interviews. This research is an anthropological study with qualitative data, which is categorized as a descriptive interpretative anthropology research.

RESULTS AND DISCUSSION

1. The entry of Islam in Kei Tual City

Islam first entered in Tual, other than (by) Tidore sultanate, there is also the opinion that Islam was broadcast by the Sultanate of Ternate. The reason can be traced to the history of this opinion on the role and presence of Ternate as a political power in the Moluccas, and have broad access to the supply and trade of spices in the Moluccas, especially cloves (Putuhena, 2006).

The question of when the arrival of Islam in the Kei Islands and who the carrier difficult to ascertain, it is necessary to study the history of the influx of people and the arrival of the Muballig in Kei Islands in several Ohoi were temporarily declared as the entry of Islam. On the entry of Islam in the Kei Islands is closely associated with the coming wave of migration into the area. At first the movement of people who come from the spare Maubes, Ternate, Tidore, Ceram and Banda have all been converted to Islam, but the lack of coaching religious so that some areas lose the Islamic law and some have returned to the state of the environment in which it is located, and some are still developing Islamic teachings.

2. Cultural Larwul Kei Ngabal by the Islamic Society of Tual City

Culture is an overall knowledge of humans as social beings who are used as a guide to interpret and understand the environment they face, and to create and promote the establishment of the necessary behavior (Suparlan, 2004: 158).

Departing from the above-mentioned concept of culture, the culture of Islamic societies Kei Tual City, like other regions in Indonesia may have the order of culture and cultural diversity. A series of customs and culture still serves as a binder community with each other in various dimensions of life. One part of the diversity of customs and cultures that can still be maintained and preserved and framed the island communities Kei Tual City in patterns brotherly relations binding customary law contained in *Larwul Ngabal*. Indigenous is seen as the values of local wisdom that is able to strengthen relationships with one another in the bonds of kinship as well as rules or norms in resolving conflicts related to community life (Bahar, S: 1995). The values of local wisdom in the culture of society as *Larwul Ngabal* Kei social capital is a very important cultural role in social integration Kei Southeast Maluku, because it has become a culture that has been handed down for hundreds of years. Local wisdom teaches that culture teaches a culture of peace, in harmony, mutual cooperation, affection, and awards in accordance with its function and role. It is also historically showed that the local wisdom that exists in society culture Kei archipelago southeast Maluku able to build social solidarity That is beyond the boundaries of fine differences in religion, ethnicity, ideology, language or class.

3. Forms of Tradition Ye Lim and Nit Ni Wang

As the city is predominantly Muslim, with a distinctive style and unique cultural traditions seem nit ni ye lim and money that describes people who are accommodating to the local culture. His form is the integration of Islamic values into the culture Kei. In the city of Tual encountered some traditions which are conditioning between Islam and local culture as tradition ye lim (participation and social solidarity) and *nit ni wang* (offered prayers and offerings to the spirits of the ancestors). *Nit ni wang* held regularly in each entering the month of fasting, as well as when entering a new home, as well as a celebration such as circumcision, achieve a success, it is worth to organize nit Ni Wang as an expression of gratitude to God and the ancestors (Ahmad Kabalmay: Interview 2014).

4. Tradition Ye Lim

Social participation activities Kei *termed Ye Lim* is an activity participation and social solidarity which is owned and actualized in some important moments of them at the moment of marriage, circumcision, the hajj, build new homes, and others. Ye Lim indigenous tradition actually bring to the teaching of maintaining kinship and brotherhood that does not discriminate ethnicity, race, and religion. Kinship in the community Kei interpreted in a broad sense that covers all dimensions of human life, and not just limited to the forms of biological kinship. The spirit of Ye Lim also manifested in relation Yanur-Mangohoi, Koi-Maduan, and Teabel. Efforts to treat and maintain the tradition of this lim ye, one of which is through *naun snib*, ie from parents to their children so that the tradition can be preserved (Observation: 2014).

5. Maren or Masohi (Mutual Cooperation)

Maren (ren) or Masohi a local term local community or known as mutual aid is the embodiment or the attitude of the Indonesian people already established in the behavior of nation and state since centuries, until today still maintained captivate the generations that if the attitude and the nature of life left by one generation, the meaning and significance of the unity of Indonesia as stipulated in the second principle of Pancasila which are the foundation of the State and philosophy of life of the Indonesian nation will pose a challenge in the life of nation and state the meaning of the unity of the Indonesian people can enjoy the results to date, either in the form of national , regional and Ohoi for indigenous territories Kei Islands Tual City called *Maren* (hamaren) which means devotion (divide the work) means a job let any heavy can still be done by many people, it can give double acting either work the land, work group or work individual will but give a satisfactory result. So the communal work or cooperation is *hameran* (Maren) ham means for, *Maren* defined voluntary work. Thus in the implementation of this *hamaren* when groups or individuals are described as follows:

1. Hamaren that is individual then has work to get citizens Ohoi can tell today what the job done and are located where.
2. Welcoming the arrival time set for *Maren* implemented then the intent of the activity has already had to preparing materials in the form of food and drink, a tool is needed if it is not owned by those who came voluntary work or the *Maren* (Sanusi Kabalmay; Interview: 2014).

6. Tradition Nit Ni Wang

Nit tradition *Ni Wang* held in order to send a prayer or offerings to the ancestors. This tradition has been going on for generations before the coming of Islam in the Kei islands. *Nit ni wang* ritual is usually held before the month of fasting, or circumcision, enter a new house, or someone whose success or want to migrate normally perform rituals *Nit Ni Wang*. Society embraces trust, that their ancestors did not die as a whole. They believe that in all the activities of Kei people who are still alive, there is still interference ancestors who have died first. Here people and sent a prayer to the ancestors who have died. As a token of appreciation. Originally sent in the form of offerings. The offerings are given to the spirits. This spirit is called *Nit*. That is, the spirits of the dead. While *Wang* means the part of the spirits. Thus giving offerings it becomes part of the fulfillment of spirits (Observation: 2014).

7. Customary System of Death in the Kei Islands

The procession of funerals disclosed a Kei proverb says: *En Labor Law, Ne Mav En Ahang* means death to gather and unify services. That is when a person dies, the whole family is much close should be linked to attend because there are various customary provisions that must be met by the biological family who died, especially the mother, one of the family from this mother when notified that they heard news of the death of the family of the deceased must provide a form of gold to open the ears of those who have not reported about the death. This gold is called *vu aur ditkuun* gold means deaf ears. That is the gold given *ditkuun vu aur* (gold ear of deaf) This means that all the flavor and the word that is not good, has been completed and about which the other of indigenous deaths can be arranged either (Observation: 2014).

8. Social Construction and Nit Lim Ye Ni Wang

The essence of the theory of social construction of social reality is an idea that through the actions and interactions, humans create continuously a fact that has shared, experienced factual objective, but it has a subjective meaning (Berger and Luchmann, 1990).

At the same time, the tradition and *Nit Lim Ye Ni Wang*, is a culture that is held by public Kei, City of Tual. This tradition is part of a clump of other traditions that exist in Kei. As stated by the community leaders, and religious leaders following:

M.M. Tamher (Mayor of Tual), explains, Ye Lim and Nit Ni Wang, is part of the culture Maren. Maren itself, has a meaning that is widespread community cooperation Kei-Tual, in carrying out a development. Maren has a wider meaning equal to Masohi or mutual assistance. While Ye Lim, and Nit Ni Wang, has a deeper meaning, but still within the frame of cooperation or Masohi. The term is binding on the traditions of Islamic society Kei.

Tradition *Ye Lim* has a deep meaning, which is an act or acts Kei community, the City of Tual, be willing attitude mutual help or help among others selflessly. This basic attitude spontaneous notified either orally, in writing or not. Literally, *Ye* means foot. While *Lim* means hand. Legs are used for walking, and hand to help. From that sense, community leaders, religious leaders and traditional leaders in Kei, City of Tual, admitted that foot and hand, is used as an intermediary to provide assistance, both physical and non-physical. Physical means are providing assistance in the form of power. While the non-physical is aid in the form of an idea or ideas that are constructive.

Ye Lim, originally a relief that its personnel. Once people know the means of exchange, including money, then the community can provide assistance in the form of material, ranging from food, to money. All that is given is called *Ye Lim*. Assistance was given voluntarily to escape the power which was originally performed. However, more importantly, is needed here is not on the material, but the in-material. Namely, their presence in the event. "The important thing seen his face in the event, has been regarded as a tribute," said MM Tamher.

People who teach *Ye Lim* and *Nit Ni Wang* is recognized as someone who understands the essence of the teachings of Islam. Being able to combine Islamic values such as love and compassion in the practice of *Ye Lim* and *Nit Ni Wang*. Tahlil Through that, people send prayers to the spirits, which before Islam, done by giving offerings. Pray to the spirits of ancestors or parents who have died is called "To *Flur Nit Duad Sob*."

9. Understanding the Social Construction of Local Islamic tradition in Kei Tual City

Local Islamic tradition: the tradition and *Nit Lim Ye Ni Wang*

Whatever must be stated that the local Islamic traditions in Kei Kota Tual as expressed by the community *Ye Lim Kei* through tradition and *Nit Ni Wang* has its own uniqueness. The cultural uniqueness of the various implementation seems ritual held by them since the first until now. In each ceremony held, it would seem that something is considered sacred.

Nit procession *Ni Wang* also contains faith, mystery and homage to ancestors or deceased ancestors. In the tradition of *Nit Ni Wang*, was not only to contain the dimensions of giving offerings to the ancestors with foodstuffs purified through prayers but also with respect action. In giving offerings must be in accordance with the wishes which gave. There is a process to equate what is given with the desire that gave him, (*Nit* tradition *Ni Wang* with offerings such as tobacco, *siri*, areca nut, lime and coins). Even the ritual tradition *Nit Ni Wang*, who has a unique and purity. The whole procession containing the sanctity of the sacred ceremony had seemed so people do that is with a purification ritual in which people involved should be sacred from major or minor impurity.

Externalization is the first process in the social construction. It is a moment of self-adaptation to the socio-cultural world. In this moment, the medium used is the language and action. Humans use language to adapt to the socio-cultural world and then his actions are also adapted to the socio-cultural world. At this moment, sometimes encountered people who are able to adapt and also there are not able to adapt. Acceptance and rejection depends on whether or not an individual is able to adapt to the socio-cultural world. Conceptually, the moment of adjustment with socio-cultural proficiency level can be described as follows:

First, the adjustment to the sacred texts. Expression in sacred texts (al-Quran and al-Hadith) can be used as a foothold to confer legitimacy on whether or not the tradition practiced by predecessors. Sacred texts that can serve as guidelines for the implementation of the local Islamic traditions.

Objectivity: Moment Interaction Yourself With The World Socio Cultural

In the objectivity, social reality that seemed to be beyond the human self. He was becoming objective reality. Because objectively, it seems there are two reality, the reality of the subjective self and other realities that are outside ourselves objective. Two realities that form a network of inter-subjective interaction. Through the process of institutionalization or institutionalization. Objectivity in the process that can be described as follows:

First, tradition and *Nit Lim Ye Ni Wang* and society are two different entities. To get towards the necessary awareness that this tradition has its advantages, as it can bring people closer to God. *Nit* procession *Ni Wang* example be *wasilah* or intermediaries that can link between man and God. To be *wasilah* must meet the requirements of closeness and sanctity. Closeness can be obtained because the individual efforts made by someone in a relationship with God through *dhikr* or *wird* and *riyadah* systematic and structured. Through proximity (*takarub*) will bring up the aura of the so-called sanctity. Thus, chastity is the second level acquired by a person through his first level is filled. Through chastity, *wasilah* can be interpreted. In various events *Nit Ni Wang*, the emphasis is reading remembrance, glorify asthma God, yasinan, accompanied by a worship of ancestral spirits, in merging this is referred to as (Sob Duad Nit), meaningful worship to God and the ancestors filled with "magic ", " mystery ", the" other "than usual, both concerning the religious activities of individual and social worship.

Secondly, *Ye Lim* and more specifically to the *Nit Ni Wang*, has a supernatural power and ordinary people just have a natural strength. In order to come to consciousness as it is necessary awareness coupled with reinforcement-strengthening "excess" by the arguments or texts that have references to the Prophet Muhammad. For example, many sacred places attributed to the ancestors, is essentially derived from the sunnah friends who have a tendency to respect the sacred places like the tomb and others.

Third, institutionalization or institutional, which is a process to build awareness into action. In the process of institutionalization of the values which serve as guidelines in making the interpretation of the act has become an integral part to realize what is what. Those who do tradition and *Nit Lim Ye Ni Wang* is certainly not just based on the action pretend but have become aims action. Fourth, habitus or habituation, which is a process in which rational action aims it has become part of everyday life. No need to mention the various interpretations of the act, because such actions have become part of the cognitive system and the system evaluation. Map consciousness has received and evaluation system is derived from the value systems have also become part of the whole mechanism of life.

10. Mythology in Action Ye Lim and Nit Ni Wang

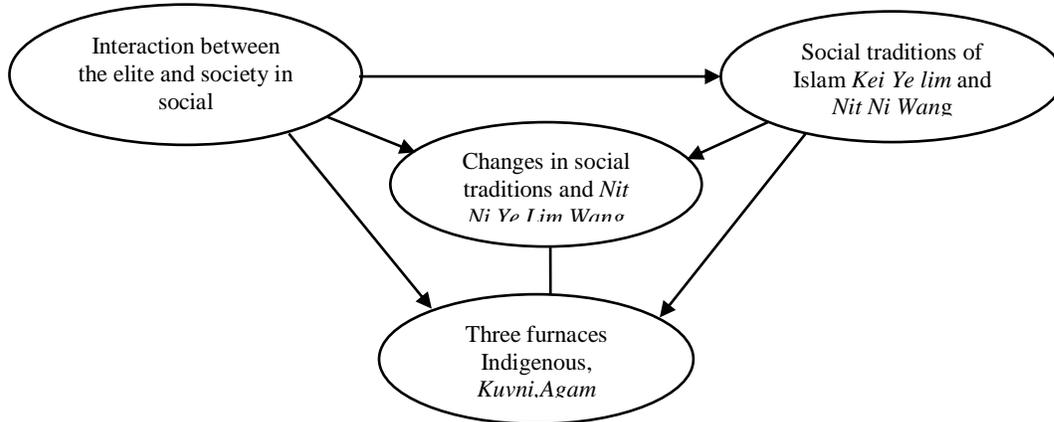
In conducting the ritual *Nit Ni Wang* and *Ye Lim* with a view to obtaining *baraka* (in Arabic), which then undergoes dissimilation become the blessing of the kei call (*barkaat*). Whatever its name, it is clear that the motive causes among those who organized the ritual is a strong desire to get the blessing of the ancestors, and the grace and happiness of Allah (*Duad Nit*). Organizing processions *Niwang Nit* is then equated with *tahlilan* whose meaning is to pray for the ancestors to receive *Safaat* or forgiveness. So either the process until the final outcome of the series of the procession is prayer to the spirits of their ancestors can be accepted, and told them to get salvation and happiness.

11. Medium Inheritance and Formation of Tradition

No	Type Classification	Medium	Tradition Socio-Religious
1	<i>Ye Lim</i> and <i>Nit Ni wang</i> , tombs or sacred sites	Repetition through <i>Naneang Wear Teng, Wang Ni Nit</i> ritual repetition of ritual actions in the room culture	Stakeholders: Indigenous (tribal groups), <i>kuvni</i> (Government groups or Hi Laay), <i>Agam</i> (religious groups, Imams and Ulema
2	-	Through monthly study groups. weekly	-

Source: Primary Data (Processed), 2014

12. Changes in the tradition of interaction between elites and societies in the social classification



Picture: Changes in the tradition of interaction between elites and societies in the social classification

13. Changes in Religious Discourse and Culture

No	Past	Present time	Medan Culture
1.	<i>Nit Ni Wang</i>	<i>Tahlil</i>	Mosques, Houses
2.	<i>Ye Lim</i> for dead	<i>Sidkah</i>	Home
3.	<i>Ye Lim</i> for marriage	<i>Ye lim</i>	Home
4.	<i>Maren</i>	Mutual cooperation	Home and outdoors
5.	<i>Larvul Ngabal</i>	<i>Larvul Ngabal</i>	Home and outdoors
6.	<i>Myth</i> of the Dragon, (Nang), crocodile (Uve), an old cannon (sad-sad and kusber) has a magical value	Has been decreased	Home and outdoors

Source: Primary Data (Processed), 2014

CLOSING

Local Wisdom Tradition *Ye Lim* and *Nit Kei Ni Wang* in society, essentially rests on the cultural terrain Tomb and Mosque. Field of culture can bring together a range of variants in the religious and social classification into fields of interaction as a container for transformation, legitimacy and habitus. Through the cultural field, inheriting the tradition carried on from generation to generation. To inheritance traditions, a great role performed by the elite contained in each classification socio-religious.

Local Islamic tradition, essentially also in the process of attraction between different variants of social classifications, both cultural and religio religio-based politics. Various ceremonies in the context of religio cultural classification as three custom furnace *kuvni* and *agam* has implications for the choice of different actions, it can describe the fundamental mechanisms of the link between the local Islamic traditions with the social classification variant configuration. Three furnace has a field of culture "equals" turned out to be a dialogue in realizing the Islamic tradition collaborative. The local Islamic tradition is the fabric of cooperation between the various agents in the social classification of different religio-cultural.

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