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RESEARCH ARTICLE

**MAINTAINING SOCIAL HARMONY THROUGH HISTORICAL LEARNING BASED ON
LOCAL WISDOM OF INDIGENOUS PEOPLES IN MALUKU**

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Abstract

This research unveiled the local wisdom values of wawar tradition that have been passed down from generation to generation among indigenous people in Kei islands that can be the driving force and conclusion to various social phenomena such as conflict, violence, and radicalism. This is a qualitative study with a descriptive analytical approach to 35 informants as the respondents. The results show that Wawar's local wisdom values, such as *Tet Yaa*, can manifest respect for and respect for attitudes, actions, words, and actions concretely in everyday life. *Ain Ni Ain* can manifest belonging to each other, brotherhood, loving others despite different religions, ethnicities and social statuses. *Ha Maren*, Yel Lim can embody the attitude of helping, giving and receiving in all aspects of life. On the other hand, the findings indicated that wawar tradition was a local wisdom capable of fostering an atmosphere of civilization and social order since this tradition contained social and moral values, which were able to gather and organize the social integrity of the community from all walks of life inhabiting Kei islands. Mutual respect and sharing, spirit of brotherhood and harmony were maintained amidst the ever growing onslaught of modern culture. Hence, wawar local culture as the identity of indigenous peoples among the school and students can be developed into learning sources so that education is able to prepare future generations who have cultural identity and self-integrity based on the values of local cultures and traditions.

Keywords: Learning source; social harmony; wisdom values.

INTRODUCTION

Indonesia is a large archipelagic country not only due to its population, but also the natural and socio-cultural wealth throughout the territory of the unitary Republic of Indonesia. In fact, it has diverse and wide socio-culture and geography. Geographically, Indonesia consists of 13.667 inhabited or uninhabited islands and 358 ethnic groups and 200 sub-ethnic groups, having various local cultures different from one another. This reality then raises doubts about whether diversity can bring about unity and integrity as a nation. Cribb (2001) states that looking at the map is sufficient to give the impression that a unitary Indonesian country is impossible. Diversity is the identity of Indonesia and therefore, it should be able to manage it well so that unitary, peace, and social harmony are woven into a solid foundation for the unitary country. Zuhdi (2014) argues that the problem faced recently in the context of national unity and unitary state is how to appreciate diversity as a necessity for independent, united, sovereign, just, and prosperous Indonesia.

The historical facts where diversity was a common conclusion have evolved, causing concern for many parties about the diversity of the Indonesian nation that is starting to fade. This is very reasonable since we have witnessed various social problems arise with our open eyes, such as armed civilian violence, conflicts between ethnic groups and religions, domination of majority over minority, and radicalism that continued to grow in the life as a nation. Cultural diversity is a national treasure, but on the other hand, it is also a source of conflict (Coleman, 2014; Hamid, 2012; Hanum, 2009; Ritiauw, 2017). Another problem that also contributes to the chaos of social order is the onslaught of new cultures as a consequence of the strong current of globalization, so the local cultural values are marginalized. This is according to Regev (2019) the process of cultural globalization, in its various guises and multiple dimensions, has consolidated something we may refer to as a global cultural infrastructure. The power of globalization and technological developments could threaten the diversity since the social order of local communities was inadequate to explore the local culture as their identity. However, the transformation of local communities with various local cultures should be able to shape the way of life and the way of thinking of their people amid the power of technology and modernization. As said by Blackwell & Colmenar (1999) that strong technological forces, global economy, and demographic changes were reshaping the way people live and how communities function around the world.

Uplifting and preserving the cultural values of local wisdom that grew and developed in people's lives in various regions is one of the therapies to reduce or even stop various social problems (conflicts, fights, radicalism, motorcycle gangs, and drugs) that continued to thrive in the midst of community life. Nazarudin Umar, the Grand Imam of the Istiqlal Mosque of Jakarta, (2011) in the National Seminar on Religion and Pluralism in Maluku argued that the local wisdom in various regions could be used to reduce or eliminate conflicts since Indonesian people preferred a cultural approach to solve things. This statement is true because during the social (religious) conflict occurred in Maluku and North Maluku in 1999 at that time, the area that was quickly overcomes and resolved was Kei islands with its cultural approach. The cultural approach to the life of indigenous peoples in Kei islands was very effective even though the social facts revealed that the people were diverse in terms of beliefs including Catholicism, Islam, and Protestantism. Since long ago, the locals have made culture and tradition their life philosophy, for example *Ain Ni Ain* meaning "a sense of belonging." This culture is very strong and rooted in the heart of every Kei person (Ufie et al., 2013). In addition, they were aware that the conflict had misled them as it presented boundaries between them that had never existed before. Thus, conflicts should be controlled for the sake of survival and relationships between people should be maintained both as individuals and as a group, in line with what was expressed by Fisher (2015) that social conflicts had a functional side often a source of social change towards greater justice and equality, among individuals, groups, and communities.

The spirit of diversity, unity, and oneness can actually be realized if we understand and are able to implement the meaning and values of traditions and cultures since they are the identities of the community itself. Therefore, Esten (1992) emphasizes that the meaning of tradition is a hereditary habit of a group of people based on the cultural values of the community concerned. Traditions actually show how community members behave, whether in worldly or spiritually or religious matters. Traditions are habits that take place in the life of a community and are continuously preserved since they have rules and norms for the community. They are all material objects and ideas that came from the past but exist until now and have not been destroyed, damaged or thrown away. According to Sztompka (2011), traditions are a collection of material objects and ideas given special meanings originating from the past. They are born at certain times when people designate certain fragments of the legacy of the past as traditions. On the other hand, van Peursen (1988) mentioned traditions as the process of

inheriting or passing down the customary norms, rules, and property. They can be changed, upheld, rejected, and combined with various human actions.

In the life order of indigenous peoples in Kei islands, various traditions of the community should continue to be translated into their daily activities. The reality shows that Kei people always use their culture and traditions as a guide. A guide in their daily lives as the life philosophy of Kei people, namely *Ain Ni Ain*, meaning a sense of belonging (Ufie et al., 2013). The onslaught of new cultures as a consequence of the strong current of globalization has shown its strength that threaten the life order of local communities, including the indigenous peoples in Kei. Managing and exploiting the various traditions of local communities appropriately and properly were needed. Moreover, the cultural values or local wisdom of Kei people are relevant to the universal values in religions, so they could be used as a powerful way to build interfaith relationships (Harbelubun, 2017). Consequently, the *siksikar* of *wawar* and *maroroing* traditions in the traditional momentum should continue to be taken care of and preserved since the various traditional songs are the traditional *Kapata* full of social and moral values as well as a manifestation of the identity of the local community.

From the various habits that have later been traditional in the life system of the local community, it is where the community learns about social and moral values in order to build relationships between people. People can find their identity through learning habits from the cultural values and traditions. On the other hand, the traditions are customs or habits as markers of identity, both individually and collectively for the supporting community (Giddens, 2003; Ufie et al., 2020). This identity is a consistency in time, connecting the past with future of the community and its inheritor with the reality of a wider social identity.

So far, several studies have been conducted to explore the local wisdom values of the Kei people. Larvul Ngabal in uniting various religions in the Kei community (Yusuf et al, 2021), *Ain Ni Ain* in maintaining national integration in the dynamics of social change (Kudubun, 2016), Larvul Ngabal and *Ain ni Ain* in uniting pluralism in the Kei Islands (Tiwery, 2018). However, in managing and exploiting well the various cultures and traditions of the local community that guarantee social relations and harmony, it is necessary to do it through the world of education. Education should be able to prepare future generations who have high concern, empathy, and social enthusiasm. The learning process, especially history learning, should make the environment around students as a source of learning. So far, history learning has not

been able to take advantages of the various local cultures and traditions (local wisdom) that exist and develop around the school environment (students and teachers) as learning sources. History teachers should understand the importance of history education and learning that comes from the environment around the school or students (Ufie et al., 2020). According to Tsabit (2013) that the cultivation of the environmental sustainability and care values were inseparable parts of the education process.

Nonetheless, the fact is that the national curriculum for learning history had not properly accommodated various local interests, including the cultures and traditions of local communities as part of learning. Additionally, history teachers were forced to fulfill the interests of the national curriculum with limited time for learning history. Another factor is that the various history learning resource books only accommodated national historical sources, great figures, and cultures of majorities while various local cultures, local figures, and activities of minorities were forgotten. Therefore, the new paradigm of learning history should be echoed continuously, encouraged everywhere. Revitalizing various local cultures with strong social and moral values as learning sources at school is crucial to be implemented by all parties, especially the education policy makers (government, traditional leaders, schools, history teachers, and students) so that the future generations are those who have an identity and are ready to compete in the globalization era.

METHOD

In order to deeply explore the values of *wawar* tradition as the local wisdom of indigenous peoples in Kei islands, the method used was a qualitative method with a descriptive analysis. It was used to explore various social problems as a whole obtained from natural respondents (Creswell, 2014). This study was started with field observation by the researchers. These observations made it easier for the researchers to determine the informants to be interviewed. The determination of informant was done by using purposive sampling technique with the criteria that they understood the research problems so that the community components interviewed in this research were 35 people consisting of 5 traditional leaders, 5 history teachers, and 25 students.

To analyze all the collected data, the technique used was an interactive model analysis as shown in the following figure 1. The first step is collecting data through interviews. Interviews were conducted based on an interview guide consisting of 20 questions for all sources

but were first validated by experts. Furthermore, the data obtained then underwent data reduction by analyzing the results of interviews obtained from the informants. The data that has been analyzed is then presented in the form of brief descriptions and charts. In the last step, conclusions are drawn based on the data obtained in answering the problems and objectives of this study.

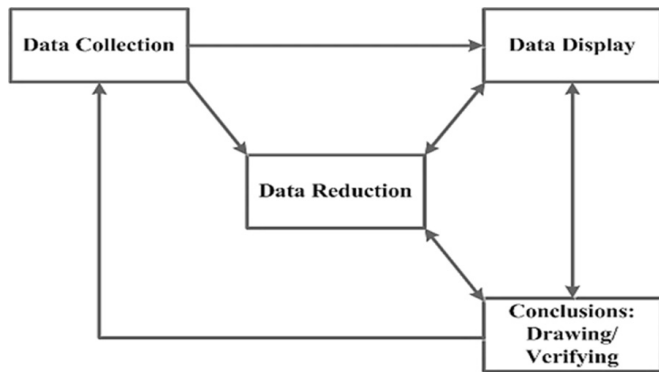


Figure 1. Technical Analysis of Interactive Data Models (Redrawn Miles and Huberman, 1994)

Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Teknik pengumpulan data banyak dilakukan pada kajian literatur. Prosedur pengolahan data dilakukan dengan mengumpulkan catatan lapangan, menganalisis dan mengkategorikan dokumen dan menginterpretasikannya. Analisis data adalah proses mengorganisasikan dan mengurutkan data ke dalam pola, kategori dan satuan uraian dasar sehingga dapat ditemukan tema dan dapat dirumuskan hipotesis kerja seperti yang disarankan oleh data. Teknik analisis data yang dilakukan pada penelitian ini adalah dengan mengumpulkan dan mengorganisasikan dokumen yang menunjang, kemudian menginput data, mengolah data dan menginterpretasikannya, terakhir menyajikan dalam bentuk deskriptif. Keabsahan data (*trustworthiness*) memiliki empat kriteria, yakni: kredibilitas atau derajat kepercayaan (*credibility*), keteralihan (*transferability*), kebergantungan (*dependability*) dan kepastian (*confirmability*).

DISCUSSION

Wawar Tradition in the Perspective of Local Communities

Wawar has expressed by the traditional leaders is an old tradition that exists in the life of Kei people. This tradition actually radiates excellent social and moral values to guide, direct and protect the community life in building great social relations between humans, as well as guiding human behavior with the natural environment. Wawar means singing while talking, giving advice, and

advising. This local tradition is often carried out during the customary events, such as coronation, king's house inauguration, and traditional marriages. These traditions are actually outstanding if they are maintained in the midst of a large wave of new cultures born as a consequence of the development of time. Nevertheless, the fact is that along with the development of this traditional era, it is starting to fade in the lives of local people. The younger generation of students in Junior High School (SMP) as the future generations of Kei culture begins to forget and even dislike the culture; from the findings it is clear that wawar tradition and other local traditions are less attractive to young people. They said that local traditions were old-fashioned and outdated. They preferred new (modern) things, for example listening to loud music, playing games, clubbing, and so on, rather than following various traditional rituals such as wawar tradition. Most of them dislike various local cultures, let alone following the traditional processes where wawar tradition existed. They prefer modern culture since it is developing with the times. However, there are some young people who admitted that modern culture is different from traditional cultural values since it creates more individualism, a bad attitude which means relax more but not favoring struggling hard. Other phenomena have also started to emerge, for example the life of Kei indigenous community had a local language called Kei language, but along with the development of the times the local language was slowly being abandoned by the younger generation. They forget that it is the unifier of the local community.

Being incurious, indifferent, and uncaring about various local cultures were also shown by the younger generation of Senior High School (SMA) students. They said that local culture was an old, backward, out of date culture. To them, local culture should continue to develop. Some of them argued that in fact, local cultures were less attractive to the younger generation due to lack of promotion by stakeholders, including government, schools, and traditional, religious, and even political leaders. Meanwhile, some of them admitted that local cultures were great and very useful, especially in the midst of world developments as it is today. Nonetheless, they never learned about these cultures at school, even though the local culture belonged to them, the younger generation. Local cultures are often used as political issues at political events, such as elections of regional head and legislative members. However, when their political interests have been achieved, they forgot their promises.

Apart from that, history teachers also faced other difficulties in elaborating various local cultures in the

history learning materials. They said that this difficulty was due to the ever-changing national curriculum, where in 2006, for example, KTSP curriculum (School-based Curriculum) was implemented and provided the widest possible space for teachers and schools to develop learning materials in accordance with the interests, socio-cultural characteristics or local situations and conditions. This was in line with what was stated by Supriatna (2007) that KTSP provided opportunities for history and/or Social Sciences (IPS) teachers at school to develop learning materials suitable to the local situations, so that they could develop history materials according to the needs of the students' locality. As the results, the study of world history that was far from the students' locality and national history that did not accommodate the characteristics of the local area could be developed contextually in accordance with the problems faced by the students in the local area. This situation was not found in the current national curriculum, Curriculum 13 (K-13). Not to mention the classic problem where teachers were required to pursue materials but the time given to learning history was very limited. Furthermore, it was difficult for them to develop the local cultural materials since they lacked of references related to the culture itself and also how to construct various cultures as sources of history learning. As a consequence, it is expected that many people should write about the local Kei culture to become guidance for the younger generation and teachers in the learning process.

If the reality of the community as stated above continues to be ignored, then various cultures as local wisdom of indigenous peoples in Kei islands will be perished even though they contain social, moral, ethical, polite, cooperation, and mutual values that have guided and nurtured them since long ago in all their activities. Local culture is the community identity. When the community which includes the younger generation adheres to the traditions in their lives, they have a strong identity too since tradition guides the behavior of their followers and that behavior is their identity, as expressed by Huntington quoted by Vita (2009) that identity is crucial since it shapes people's behavior.

Accordingly, local cultures that have long been guiding the lives of indigenous peoples in Kei islands, such as wawar tradition, for example, should be maintained and even developed since this tradition is good in providing advice, suggestion, and guidelines for brotherhood life, love, morals, and ethics. Nevertheless, nowadays many young people do not know about the culture. This situation should not have happened since they are the owners of Kei culture and therefore, there should be concrete efforts to pass on all these cultures

continuously. We all have to unite and think of the effective way to continue to preserve various local cultures. One of the ways is through the world of education so that new cultures born by modernization do not cause problems for indigenous people, as expressed by the traditional leader Krisno Dumatubun.

Modernization or globalization is indeed good, but on the other hand, it is frightening. Giddens (1984) stated that modernization could be interpreted in two perspectives that modernization could destroy local values and traditions, but it could also be an opportunity to get to a civil community order. Giddens saw modernity as a "runaway juggernaut". Giddens used the term "juggernaut" to describe modern life as a "runaway world". In line with that, according to Blackwell & Colmenar (1999) the power of global technology made many people concerned about the impact of the forces that affected the quality of life and the ability of community to reduce the negative impacts associated with such rapid socio-economic transformation. The view of modernism had ignored the dynamics of small groups, marginalized communities, or poor people who might have their own advantages. Meanwhile, according to Beck (1993), in post-modernism era, each individual should be seen as a center of science and a comparison with other individuals or groups with various developments in different traditions so that in history learning, each individual or community group could be seen as having an advantage and local genius or center of a scholarship, and becoming a central tradition of scholarship.

The efforts to build collective memory of the community in the midst of modernization through various local cultures such as wawar tradition as a community identity, should continue to be developed. The local cultures of Kei people had penetrated their attitudes, words, and deeds in building brotherhood, kinship, and respect, Rahail (1995) expressed that if we did good deeds in this world according to our customs and religions, then we would get help from unknown force, which would keep us moving forward to our destination safely.

Wawar Tradition Values Strengthen Social Harmony

Wawar tradition in the life of indigenous peoples in Kei islands emits various social and moral values passed down from generation to generation (singing while speaking) during traditional rituals such as traditional marriages, coronation, or death of community leaders (kings), and various other traditional events. It is very good since people can be made aware of the importance of maintaining and caring for relationships between one another as fellow brothers and sisters even though they have different beliefs, races, and social status. This

relationship is well-maintained when the social, moral, and ethical values contained in wawar tradition are implemented in their lives since cultural values should be able to create a social order. According to Eggerman & Panter-Brick (2010), culture is not only the anchor of endurance, but also the cornerstone of pain. As a result, the process of actualizing cultural values is at the core of the construction of social identity, as an expectation in building a harmonious social order.

Values are standard of behavior, beauty, justice, truth, and efficiency that bind human and should be carried out and maintained. They have an essence inherent in something very meaningful to human life Fraenkel (1977). Hence, wawar and maroroing traditional songs contain imperative values since traditional songs essentially transmit moral messages and advices to guide people's lives. These customary advices have become the basis, guidance for lor siuw indigenous community to build their social, moral, and ethical relations. According

to Tilaar (2007), imperative values are “traditional values taboo for the supporters to violate”. These values include religious values, prevailing moral values, and personal values that belong to a community. Consequently, the values contained in wawar tradition as messages or advices are social, moral, and ethical values which can be seen in the following figure 2.

When viewed more deeply, actually wawar tradition values are small things such as greeting, visiting, and helping each other when someone is in need, and so on, which used to be a life priority of the local community, so brotherhood, kinship, social relations continues. However, over time the identity of the past begins to fade and disappear now due to new cultures that continue to flow along with globalization. This is a new challenge where globalization should be put to a good use in order to strengthen the social system of the community, promote kindness rooted in the culture and traditions

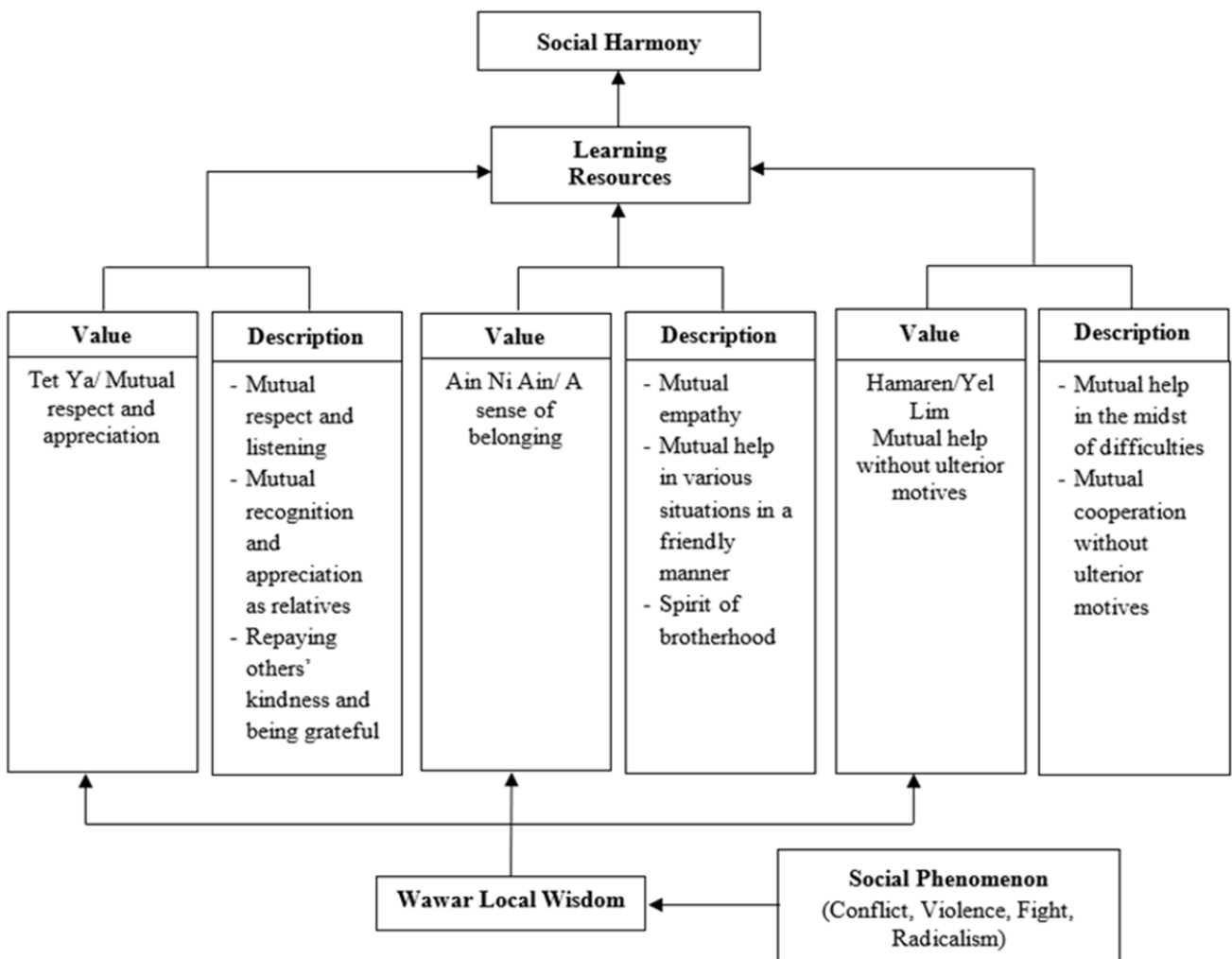


Figure 2. Flow of Wawar Local Wisdom in Strengthening Social Harmony

of the local community, so the relations between people are maintained. According to Civitillo et al, (2019), the future should be able to create a new paradigm to encourage the active involvement of civil community to promote the common good, build relationships across races, ethnicities, classes, generations, and geographies, strengthen effective institutions, and make the community as a place that guaranteed a sense of interrelation and dependence on one another widely.

Preserving local cultures by implementing their values through the learning process at school is one way to echo the superiority of local cultures. As stated by Supriatna (2016), culture-based education was needed so that students could get to know the customs developed in the community. To develop students' potentials and abilities to compete in the global era, local culture-based education could become a foundation in strengthening social harmony. Wawar and maroroing tradition values that could be developed as learning sources to strengthen social harmony can be described as follows:

Tet Ya / Mutual respect and appreciation

Mutual respect and appreciation are the attitude of indigenous people in Kei islands. These good habits are known as *tet ya*. *Tet ya* require everyone to give appreciation and respect to anyone, to children to parents or people older than them, or respect and obedience to their leaders. The habit of mutual respect as human beings is actually a small and mundane thing, but it contains a great meaning and value.

This value actually teaches everyone, including students, to respect, appreciate, and love others. Hence, they are accustomed to their activities at school according to the concerned values. For example, they are accustomed to appreciate and respect others as friends regardless of their differences and appreciate every work of their classmates in any form. Male students must respect female students. Appreciation and respect are the key words that they should be understood and implemented in their daily lives in the school environment, family, and community environment.

Ain Ni Ain/A sense of belonging, brotherhood, mutual affection

This attitude requires a sense of belonging, brotherhood, and mutual affection as the habits for indigenous peoples in Kei islands. *Ain ni ain* is a sense of belonging, brotherhood between people even though they are different in ethnicity, religion, and social strata, they love each other and cover each other's shortcomings. This attitude should be translated into various student activities both at school and in community. They should be able to understand and

implement other values in a concrete manner. For example, if a friend is having difficulties, then other students should show empathy since they are actually relatives even though they are different. They also should be made aware that the differences between them are natural and do not prevent them from continuing to build brotherhood relationships, greeting, and love each other as human being.

Ha Maren, Yel Lim / Mutual work, mutual help without ulterior motives, mutual giving and taking

Mutual work, mutual help without ulterior motives or mutual giving and taking are habits of indigenous peoples in Kei islands known as *ha maren* and *yel lim*. This attitude actually teaches students to help each other when there are friends who are having difficulties and cooperate with each other without ulterior motives. *Ha maren* value provides a place for the growth and development of students' habits to help others in need, spirit of togetherness or mutual cooperation in completing various jobs with the principle of united we stand, divided we fall. Teaching them about simple habits as demanded by *ha maren* and *yel lim* as an identity is crucial considering that our young generation is increasingly leaving local cultures and traditions as their identity.

Therefore, the values contained in wawar tradition must be developed and passed on to the younger generation, especially students, since the tradition is meant to guide and require everyone to live with mutual respect, tolerance (*tet ya*), a sense of belonging, brotherhood, mutual affection (*ain ni ain*), mutual help and giving and taking (*ha maren*). At this point, local cultural values are not a dead concept but a living concept able to be actualized by the indigenous peoples who live in Kei islands so that they are well-organized in togetherness and diversity as a nation community.

Constructing Wawar Local Wisdom Values as History Learning Sources

The new paradigm of history learning implies the use of the environment around the school and students as learning sources. The environments around the school are the community, cultures, traditions, and various excellent activities that can be developed as students' learning sources. As expressed by Hamid (2012), education should be rooted in the students' culture and prepare them to live in that cultural environment. This was expressed by Verkuyten & Thijs (2013) that in the context of education, multicultural beliefs can go hand in hand with teaching practices that view diversity as a resource and added value, such as learning about cultural differences or adopting culturally sensitive

classroom materials. The learning process that comes from the environment around students is excellent since they have experience and basic knowledge about the culture so that they are able to apply it in their daily lives. As expressed by Mardh (2019) the learning practice in the classroom is understood to include actions and experiences that can shape students' daily lives both at school and in community. This is the essence of learning where the learning process at school is actually able to shape their attitudes and behavior at school, at home, and in community. In relation to the integration of local wisdom, history learning is a very relevant subject, especially in terms of study materials and learning objectives Syaputra (2019). Local wisdom as part of local culture and national cultural heritage has a close relationship with history study. As a consequence,

history teachers should understand correctly that such studies mostly depart from the assumption about history teaching and learning as an agreement or consensus-oriented activity, Mardh (2019).

To develop cultural values that grow and develop in the life of Kei people, history teachers play a significant role in the inheritance of local cultural values. One of the forms is through the integration of wawar traditional values in history learning at school. This integration can lead to the development of wawar traditional values as history learning sources, so the role of the school as an institution for inheriting cultural values can be carried out properly. The scheme for integrating wawar local wisdom as history learning sources at school can be seen in the following in Table 1.

Table 1. Construction of Wawar Local Wisdom Values as Learning History Sources

Value	Description	Implementation
<i>Tet Yaa</i> / Mutual respect and appreciation	This value requires that every human being should respect each other. Mutual respect is not only a mere formality but <i>Tet Ya</i> . It should be manifested in attitude, speech, and action in a concrete manner in everyday life.	Children should be guided and made aware of the importance of mutual respect, especially to people who are older, respect and love their teachers as if they respect and love their parents, love and respect their schoolmates/classmates like their own relatives. As social beings between differences in ethnicity, race and religion, children need to be instilled in the value of respect, respect, and respect. In addition, this value will have implications for forming attitudes, behaviour and speech in interacting both in the school and community environment.
<i>Ain Ni Ain</i> / A sense of belonging to one another, brotherhood, mutual affection	Although senses of belonging and brotherhood are different, it cannot separate relationships and feelings as relatives. <i>Ain Ni Ain</i> has become the life philosophy of Kei people that should continue to be actualized.	Children should be made aware of and directed to implement the spirit of brotherhood and empathy. They should be taught to accept each other even though they are different (in religions, ethnicities, and even social status between rich and poor). Due to sense of belonging as friends and relatives, if their friends are sick, they all flock to visit the concerned friend.
<i>Ha Maren, Yel Lim</i> / Mutual help and mutual giving and taking	<i>Ha maren</i> is a habit that has become a tradition and crystallized in the form of mutual help and giving and taking. This attitude is now increasingly difficult to implement.	The habits of mutual help and giving and taking are behaviors that young generation should continue to care for, especially children. Thus, helping children who do not have stationary and school uniforms since their parents are poor is a small but very valuable action.

The integration of wawar tradition in learning can be carried out in the following stages. *First*, reconstruction of Wawar tradition values is the first step that history teachers should take. This reconstruction aims to re-explore the civil values which constitute the identity of Kei people still preserved until now as a manifestation of the identity of Kei people. The results of the reconstruction of wawar traditional values recommend three values that can be used as a reference and can be developed as history learning sources at school, namely *tet yaa*, *ain nia ain*, *hamaren*. *Second*, pedagogical analysis aims to find the relationship between cultural values and history learning. Therefore, the steps that should be taken by history teachers are developing learning achievement indicators sourced from wawar tradition values in order to build students' awareness of the importance of history learning as a medium for changing local mindsets followed by global action. It is in line with what is expressed by Nolgård et al, (2020) that in the end every history teacher should make students aware of the historical culture that surrounded them in their daily lives, how to use history education as a tool to change local mindset to act global, or vice versa, how to think globally to act locally.

By integrating wawar tradition values into history learning, it is expected that the development of students' knowledge, attitude, and skill can be developed properly. By having a great student attitude, it is expected that these students will also have outstanding skills in solving social problems through a good knowledge of wawar tradition values in Kei community.

CONCLUSION

Local wisdom in the lives of indigenous peoples in Kei islands served as a guidance and protector of people's lives. Wawar local tradition as local wisdom fostered an atmosphere of civilization and social order, so it needs to be continuously developed so that the local cultural values become expressions of the identity of indigenous peoples that could not be shaken despite the storm of modernization. The social and moral values that emanated from wawar tradition were existence that be able to gather and organize the social integrity of the community from all walks of life to develop mutual respect, sharing, and caring.

The efforts to continue to maintain various local cultures as local wisdom of indigenous peoples in Kei islands were carried out in various ways, one of which was through the world of education. Maintaining and caring for the identity of the young generation who inherit the future amidst the harsh currents of modernization where

the emergence of new cultures is very important today, so that the learning process at school should be able to make the environment around students' learning sources. The intended environment is a cultural environment since students are easy to understand and implement various values contained in the intended culture in their daily lives. Wawar tradition of local wisdom of indigenous people in Kei Islands is very worthy to be developed as a history learning resource.

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