Building Local Wisdom Identity through *Panas Pela* in Molucas

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Abstract

The world has moved towards civilization with high technological advancements. Modernization moves towards homogeneous change. Known as a rich country in culture does not make Indonesia free from dispute. Currently some major conflicts that have occurred are based on ethnics, religion, race, and intergroup (SARA). According that, Indonesia needs to strengthen in character and national identity (national building). *Panas Pela* appears as a role to strengthen the bond between communities with different backgrounds. *Panas pela* is a binding oath between two or more villages in the form of sacred ceremony. It also acts as a form of cultural preservation to the younger generation as its successor. This study uses a qualitative method which is obtained through participant observation with the *Live in* technique on ethnographic studies. This research is expected to be a reference to revive the identity of local wisdom and develop human resources in Southeast Asia.

**Keywords:** *Panas Pela*, Revitalization, Local Wisdom, Moluccas

1. Introduction

The world changes rapidly over time. Many developments in various fields. Especially in technology, it develops so fast that it makes significant changes in various aspects of life. Modernity occurs in various regions called Globalization. Globalization often changes something in the form of homogenization in all fields, including culture. This process is disseminated through information technology instruments. Related to that, Manuel Castells said that the widespread communication network that causes inter-community relations throughout the world to run quickly and closely creates a dilemma between staying in the real identity (the self) or participating in merging in the identity of the community that identifies itself as a global network society (the net). The strong penetration of globalized culture has caused some people to feel their true identity has been obsolete because it is not in line with globalization. They then experience an identity crisis and consequently leave the self to join the net.\(^{10}\) That makes Indonesia must be aware of the impacts brought about by globalization, in other words, it can stick to Indonesian identity. Therefore, Indonesia needs to strengthen national identity through the revitalization of existing cultures. One of them is Panas Pela Tradition which is owned by the people of Maluku (Moluccas).

Pela is known well by Moluccas for the unity of two villages who have agreed to deal with each other in binding as fraternity. Binding here mean as good relationship in daily life, such must help each other and should not argue in any cases. It is taken as an oath in the unification ceremony that called Panas Pela. This ceremony also generates an agreement to hold a meeting every week in one of the villages. Panas Pela is a learning for the younger generation in a society. Where it contains good moral values for strengthening local identity. In the tradition also be reminded of the ownership of the bond (oath) and any relationship that must be maintained and maintained by the next generation.

2. Methods

This study uses a qualitative method. This qualitative case study is an approach to research that facilitates exploration of a phenomenon within its context using a variety of data sources. This ensures that the issue is not explored through one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood. There are two key approaches that guide case study methodology.\(^2\)

In this case, we use an ethnographic study using participant observation with the *Live in* technique. The practice was carried out in several areas in Central Maluku, they are Ambon and *Lease* Island (Haruku, Saperu and Nusalaut). In undergoing information extraction, we use in-depth interviews with several speakers. Traditional leaders called *Raja* (headman and chieftain), *Kewang* (overseer of villages and tribes), *Kapitan* (war chief) and surrounding communities.
The result of direct interview with community leaders, community members and youth community are analyzed using descriptive method. And other literature study materials are library research and e-Journals.

3. Results And Discussion

Indonesia is one of the largest insular nations in the world. Indonesia as high heterogeneity country. Tradition is an important thing for cultured life, every human carries out the tradition which cherished by hereditary. Every Tradition aims to maintain identity and family honor, in the implementation of tradition, the tradition of having a sense of responsibility towards the ancestral mandate has been taught since a young age, tradition presenting a sense of belonging and kinship. Cultures are considered precious and play an important role in representing the national identity of Indonesia. Therefore every human is obliged to preserve local wisdom as human identity. However, the phenomena of globalization bring an impact on the rising generation. As a developing country, Indonesia facing problem-related capability in holding back the penetration of the cultural identity of developed countries. Indonesia as a welfare state by cultural diversity need safeguarding identity culture to unify in the midst of globalization.

The importance of tradition we can see on the Moluccas. In conversations with Moluccans, sooner or later, someone will drop the term “Pela” often assuming, as a matter exactly everyone knows what he or she is talking about. The tradition of Pela can be widely regarded as relations system between two or more villages which geographically located in adjacent areas (even on different islands) and have different religious.

Theoretically, Pela that could be interpreted as a relation between a village and another village bound by statements, oaths, or agreements. Pela used as a tool to arrange people's living systems through currently validated rules as a social tradition. Thus, the social rules that are then objectified into standard's form of common law are validated of the archetype that contained in it. On the other side, Pela also provided patterns to set the dynamics of civil society groups. According to those two functions, pela is reflected as a tool to become a marker of Molluccas's identity in modern society.

There are three kinds of Pela:

1. (1) Pela Karas/ Pela Tumpah Darah: is a pledge of oaths between villages after a very important incident, mostly correlate with warfare in which the war took place a series (there are no winners or losers), so that relations were made between villages and to provide special assistance.

2. Whereas according to Irahu sangaji, "Pela Tumpah Darah" has the meaning that these two villages are one brother who once fought together to confront the invading nation. The meaning of the word "Darah" was taken from the captain who died in the war.

3. (2) Pela Gandong, in terms of terminology Bahasa in Indonesia “Gandong” having the same meaning as “Kandung” that has the meaning as cousins. So Pela Gandong is a relation between villages that as close as their brothers.

4. (3) Pela Tempat Sirih, such connections that took place for smoothing relations between two villages, for examples: commercial relation. The kind of it Pela is like a marriage, peace deal after a little incident, there is a kind of service from one village to another.

Pela has strong relation, even both of villages live in different island and religious, but Pela always being references to build an incessant bonds of brotherhood and never be separated. So that, religious differences in Molluccas are not bounds to a social relationship.

To always remember the event of this war, the two villages held a traditional ceremony called Panas Pela. Terminologically "Panas" means “Heating” which has the meaning of reminding or returning memories of these two villages bond that have "Pela" relations to the rules and norms in the relationship.

During Panas Pela event, the two villages converge and repledge their pledge, and repair relations. In the process each young generation of the village is reminded again of why they exist in such a bond or brotherhood association and also of them to recall the values of the brotherhood that they must practice in their daily life, especially in maintaining the existing bond of brotherhood.

One example is Panas Pela carried out by Rohomoni (Islam) and Tuhaha (which is predominantly Christian). Their Panas Pela Traditions are carried out every 3 years, and must be visited by village’s leaders. Panas Pela is usually carried out in months that have low rainfall such as September, October, and February. The place or location is held in turns. Such as in the procession this year held at Rohomoni’s Land then the next procession was held in Tuhaha Village. In Rohomoni, customary institutions that supervise or regulate the course of the Pela Panas procession are called Siwasi.

The Panas Pela Procession between the two villages was carried out in a second way the capitan from both villages raised one oath in a container filled with salt water. Both Kapitan must put their hands in a container called "dulang" and recite an oath. The oath is, Dengan kata sumpah, hiti-hiti hala- hala, angkat sama-
sama, pikul sama-sama, sei hale hatu hatu lisa pei, siapa bale batu baku akan bale tindis dia. Siapa yang melanggar janji maka janji akan menyakitinya.”15 Intention the oath is whoever breaks the oath the they will also get the consequence. 
Panas Pela for every villages is very sacred, though dissimilar however brotherhoods should not broke up. Panas pela also as the event to inform youth generation in order to help each other and wholeheartedly in serving. In addition to the oaths that have been kept, the two villages also help each other if one of them experiences distress “critical times” like natural disaster, war etc. in addition to keep Panas Pela alive, The Pela villages trying to make gathering every period. Where on that occasion, people from the village concerned gathered for a week in one of the villages to celebrate their brotherhood by renewing vows, singing and dancing.1 According to Mr. Irahu Sangaji, “the bond between the two villages can not be separated, if there are people who want to try to separate or release this bond then the person will get disastrous or further disasters that person will not survive.” Irahu Sangadji 10-13/2017.

3.1 Panas Pela Through Local Wisdom Identity

Some study which discuss about local wisdom say that local wisdom is a very long process and then become philosophic matrix and society life grip (Fitri 2012).5 convenience internet access, technology and social media as a solution to advance the nation at the same times bring side affect popped out hoax news which can divide community, especially young generation who’s getting divide so easily. In the midst of many things happen can wear off national identity, Panas Pela is present one of local wisdom by ancestral heritage that unify Molucas people’s. As a country with a variety of cultures, Indonesia has a challenge in uniting its community and therefore it is important to apply tolerance building identity through local wisdom like panas pela. According to Ufie, the local wisdom as an identity of local people are laden of values and social regulations which become a guidance in arranging life interaction among society and it shoulc precisely be implemented.15 According to Wagiran, local wisdom can be either local knowledge, local skills, local intelligence, local resources, local social processes, values or local norms and local customs (Dewi, Poedjiastoeiti & Prahani, 2017).3 Summarized from Ardan, Ardi, Hala, Supu & Dirawan that values moral and socio-cultural degradation occur in the community.3 The value of peaceful culture that contained in Pela leads to a new paradigm of understanding Pela tradition as local wisdom representation. From Boulding, literally the culture of peace has existed can even be found in the context of indigenous and nonviolent communities.3 The Panas Pela value’s implementation can be used as a learning for the Indonesian people to have a sense of tolerance in the diversity that exist. Rasicm that begin to rule Indonesia through globalization marked by the rise of society that started out in social media then feels supported, those feelings emboldens people to fight then against something they dislike, even tradition from generation to generation.

Local wisdom based on the Panas Pela is very suitable with the Indonesian motto “Bhineka Tunggal Ika. Unity in Diversity”. Indonesian motto itself aim to realize that regardless of the background, indonesians remain in one nation and one official language. Panas Pela ceremony is believed can punish anyone who breaks the rules and comes from ancestor.6 Reviving back the spirit of panas pela as an identity of Molluccas people is very necessary, ancestral heritage is not just a meaningless legacy but has its own meaning which can be implemented anytime towards the younger generation. The magical panas pela value’s we can looking at public figure Glend Fredly whos still keeping up the values of panas pela even he’s become an artist, when Glen do his show with Najwa Shihab on “Shihab To Shihab” he’s said that the tradition of Pela make a glue the kinship beetween him and another family relation which different religion and background. We can take a lesson from amazing figure like Glend Fredly, no matter how far someone from land the important things is about how you could keeping up the good tradition and make a good manner so every place will be feel at home

4. Conclusions

Panas Pela ceremony is used being the main icon of Molluccas. Panas Pela itself contains an oaths and an agreement between the conflict villages in order to arrange people's living system through “Unity in Diversity” priciple. Panas Pela is forming strong relationship for Moluccans people because of the rules about always working, helping, and giving to each other with no regrad to SARA. Through the Panas Pela ceremony we can see the unique culture and to bring it into evidence as local wisdom. The world can not separated by technology information and globalization, conveniences various access unavoidable incidence of problem which can divide people and discoloured national identity accordingly tradition as appropriate may be abandoned because tradition as identity can be a fortress by negativity globalization. Modernization and globalization should not changed people forgetting ancestral heritage.
and their identity, tradition as panas pela have an impact which competent used and no matter what the era or how sophisticated this life cause tolerance sense must be have as human being humanity to take care of peaceful in the midst of diversity.

References

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