

Integrating Traditional Ecological Intelligence into Modern Healthcare Systems for Sustainable Disease Prevention and Health Promotion

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Abstract

This study aims to determine the concept of the *Ramkye Bhyea* or *Hela Tali* Tradition, and how the history of the Tradition *Ramkye Bhyea* or *Hela Tali* in Masela District, Southwest Maluku Regency (MBD). This research method uses a approach *historical* by trying to understand history and development. tradition *Ramkye Bhyea* in Serili Village, Marsela District, Southwest Maluku Regency in order to obtain accurate data. The results showed that *Ramkye byea* is a tradition of fishing in the sea using young coconut tied to rattan or rope. *leaves Ramke Bhyea* is known as a tradition because since 1946 when *ramkye bhyea* was introduced with the term pull the rope, it is still maintained and carried out every year in October

Keywords: tradition, rope, ecology, intelligence

INTRODUCTION

Tradition is a habit passed down from generation to generation in a society. Tradition is a mechanism that can help to facilitate the personal development of community members, for example in guiding children to maturity. Tradition is also important as a guide for mutual association in society. WS Rendra emphasized the importance of tradition by saying that without tradition, our association would be chaotic, and human life would be barbaric. However, when tradition begins to become absolute, its value as a guide will decline. If tradition begins to be absolute, it is no longer a guide, but a barrier to progress. Therefore, we need to reflect on the tradition that we accept again and adapt it to the times.

Tradition (Latin: traditio, "passed on") or habit, in the simplest sense, is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. The most basic thing about tradition is the existence of information passed from generation to generation, both written and (often) orally, because without this, a tradition could become extinct. Mardimin Johanes, Don't Cry for Tradition (Yogyakarta: Kanisius, 1994), 12-13.

The *RAMKYE BHYEA* tradition or the tradition *Hela Tali* is a habit that has been practiced for years and has become a hereditary habit. *Ramkye Bhyea* is a tradition of catching fish using young coconut leaves or leaves that are still shoots and have not yet bloomed yellow, tied to rattan or nylon rope and used as a tool to dissuade fish from entering the sero to be caught. This tradition is carried out not using a net as a lifting tool but only with a yellow leaf tied to a rope that can be used to deter fish from the sea towards *meti* (natural sero made of coral rock) to be caught.

This tradition is very good for the community because in carrying out this tradition it needs good cooperation and also this tradition also preserves and preserves nature, especially coral reefs that remain as a place for fish breeding. This tradition is carried out once a year with

the understanding that at that time it is given the opportunity so that fish or coral reef fish can be well maintained, but if in a certain tradition this can be done twice a year. However, in another section of the data, it is stated that this tradition can also be implemented twice a year.

Ramkye Bhyea can be said to be a form of tradition that has important values that can be used as local wisdom for the Serili people that has not been touched by academics for publication and its use in the world of education. This is the reason for the author to study in depth the research entitled *Ramkye Bhyea Tradition "Hela Tali"* Developing the Concept of *Sustainable Living* Marine Environment of Serili Community, Marsela District, Southwest Maluku Regency.

LITERATURE REVIEW

The Concept of Tradition and Culture for *Ramkye Bhyea*

In the Indonesian language kasmus Tradition is understood as everything that is passed down from generation to generation (1989 p. 1088). Traditions in the anthropological dictionary are the same as customs, namely habits that are religiously magical from the life of an indigenous population which include cultural values, norms, laws and rules which are interrelated, and then become a system or regulation that is established and includes all conceptions of a cultural system from a culture to regulate human actions or actions in social life, (Ariyono and Aminuddin Sinegar, 1985.hlm.5) Whereas in the sociology dictionary, it is defined as a hereditary belief that can be maintained (Soekanto, 1993, 453)

Tradition is the inheritance of norms, rules and habits. This tradition is not something that cannot be changed, it is combined with various human actions and is elevated in its entirety. According to Peursen (1976.11) states that because humans make traditions, humans can also accept it, reject it and change it. Tradition can also be said to be a habit that is passed down through a society, with its broad nature, tradition can cover all the complexities of life, so that it is not easily set aside in precise details and treated similarly or similarly, because tradition is not a dead object, but a tool that is live to serve human beings who live too (Rendra, 1983. Pg. 3).

Tradition is understood as a community habit that has a historical foothold in the fields of customs, language, social order, beliefs and so on, as well as the process of handing over or passing on to the next generation. Often the process of forwarding takes place without question, especially in closed societies where things that have been generally assumed to be true and are better taken for granted. Indeed, there is no human life without a tradition. The regional language used by itself is taken from a long history, but if tradition is taken over as a fixed price without being questioned, the present will become closed and without a clear outline as if the relationship with the future is stuck. Tradition then becomes an end in itself (Jabiri, 2000. p. 2).

The use of the word *Ramkye Bhyea* arises from the presence of a servant of God, Pastor Ubleu, in the Serili Congregation. By paying attention to the natural conditions surrounded by the vast oceans and the estuary of the surrounding waves, it is difficult to meet the needs of life with the abundant marine potential. *Ramkye Bhyea*, then established as a congregational program and held once a year in October, has demonstrated the legacy of faith in a habit of good value. Provides economic benefits while managing a very barren and dry natural environment. This custom has been going on since 1946 and is still being maintained today. Even the tradition *Ramkye Bhyea* has been distributed to several neighboring villages where the topography of the area can be implemented *Ramkye Bhyea*. This tradition has become a habit that continues to develop into a tradition, part of the culture of the Serili Village community. Culture according to Koentjaraningrat, comes from the Sanskrit language, namely *buddhayah* which means mind or reason. Culture is related to the creation of human mind or intellect (1992. P.181). Koentjaraningrat defines culture as the power of

mind in the form of creativity, intention and taste, while culture is the result of creativity, initiative and taste. There are other scholars who discuss the word culture as the development of the compound word cultivation which means the power of mind. Because of that they differentiate between culture and culture. (Rohiman Notowidagdo 2000. 24). Culture is the power of the mind in the form of creativity, initiative and taste, while culture is the result of creativity, initiative and feeling. In the word cultural anthropology, there is no difference in meaning between culture and culture. Here the word culture is only used as an abbreviation of the word culture.

The word *culture* in English which means the same as culture comes from the Latin word *colere* which means cultivating, working, especially cultivating the land or farming. From here the meaning of *develops culture* as all human power and activities to cultivate and change nature. If based on this understanding, the process of maintaining life by managing nature and transforming it as a support for sustainable living, then this becomes the basis for the concept of culture itself.

Tradition is the spirit of a culture, without tradition it is impossible for a culture to live and last, and with tradition, the relationship between individuals and their communities can be harmonious. Tradition makes the cultural system strong. If the traditions that exist in society are eliminated, there is a hope that a culture will end right away.

Ecological intelligence [*Ecology Intelligence*] Society

In order to improve the quality of the environment and efforts to reduce environmental damage and pollution, both central and local governments and various components of society continue to do so. These efforts have not yet improved the quality of the environment as we all hope for. We are still experiencing various environmental disasters such as floods, drought, landslides, pollution and other environmental damage. This condition is an illustration that the function of the environment has decreased. (Kementrian Lingkungan Hidup, 2015) The quality of human life cannot be separated from the quality of the environment in which they live. One of the determining factors so that we can maintain the quality of the environment in which we live is the emergence of significant environmental awareness and healthy individual behavior towards the environment itself. (G. Salı *et al*, 2015. p 71). In trying to meet the needs of human life, it causes very significant changes to the elements or components of the environment and its Natural Resources (SDA), this is very impactful and felt by humans themselves. Almost all regions in Indonesia experience the impact of significant environmental damage, flooding everywhere, forest fires, landslides, and waste. Lack of ecological awareness is the cause of environmental damage, and this is a reality that our society must face today. (WH Prasetyo *et al*. 2016, p. 3139).

Goleman (2010, p. 38) suggests that *Ecology Intelligence* (ecological intelligence) is the human ability to adapt to the environment in which humans are located. *Ecology Intelligence* is a human ability to respond to conditions that occur in the environment. Meanwhile, Gardner (2013, p. 35) calls *Ecology Intelligence* the term naturalist intelligence. According to him, naturalist intelligence is the human ability to understand natural phenomena, show ecological awareness and show human sensitivity to nature.

In conceptualizing *Ecology Intelligence* (Goleman in TJ. Doherty, 2009. Pg 100) combines intelligence (the ability to learn from experience and deal effectively with our environment) with ecology (understanding of organisms and their ecosystems). The environmental challenges we face today can only be overcome by educated and environmentally conscious citizens. (KT. Stevenson, 2014. p. 164)

Ramkye Bhyearural as a tradition *rope* is a manifestation of the ecological intelligence of communities who are marginalized from development. A village located in

the border area of Southwest Maluku Regency, Maluku Province. Facing a barren and dry land, development cannot reach it because until now there has been no electricity and clean water network for community consumption, so they have to build a reservoir to accommodate rainwater that falls in the rainy season as a supply of drinking water in the dry season. It has made the title that the author gave as a collection of poor villages who are very marginalized from development. The difficult environment challenges the community to do whatever it takes to make a living. One of them is Ramkye Bhyea or known as the tradition of helping the fish in the sea. How to catch masohi fish by villagers in very large numbers by using leaf leaf leaves. Is a form of wisdom that needs to be developed continuously in building the sustainable living of rural communities.

RESEARCH METHODS

Method This research method uses approach *history* by trying to understand the history and development of the tradition *Ramkye Bhyea* in Serili Village, Marsela District, Southwest Maluku Regency in order to obtain accurate data. This study uses several data collection techniques, including:

1. *observation*

This observation is important in order to obtain a clear picture of the *Ramkye Bhyea tradition*, its history and preservation, the values contained for cultural inheritance for the young generation of Serili village.

2. *Interview*

Interviews were conducted in a structured manner in order to obtain basic data, such as the origin of the tradition *Ramkye Bhyea* and the figures behind the tradition, as well as other data and information. In addition, in-depth interviews were conducted with the aim, surface data could be included in the material in detail so that complete clarity was obtained according to research needs.

3. *Literature Study*

Literature studies, both related to books, literature, magazines, research results, and various documents that examine the traditions and concepts of ecological intelligence of people living with farmers' livelihoods and the concept of value that can be passed on to the younger generation so that accurate data can be obtained. Documents that can be obtained from the community, village or Marsela sub-district in Letalola Besar.

RESEARCH RESULTS AND DISCUSSION

Tradition Itself *Ramkye Bhyea* [Hela Tali]

Understanding *Ramkye Bhyea* etymologically

Defines a writer uses words etymologically approach in interpreting the meaning of the word *Ramkye Bhyea*. *Ramkye Bhyea* is the native language of the Serili villagers. By explaining *Ramkye* means 'hela' while *Bhyea* means 'rope'. *Ramkye Bhyea* means 'rope rope'. This name is given to describe the tradition of fishing in the high seas using coconut palm leaves tied to rattan and submerged in the very deep seabed by the Serili people.

According to the large online dictionary of the Indonesian language (KBBI), the word "hela-sigh" is defined as "***pull-pull***" or "***drag***" an action for the tail of a horse. A job that must be done with utmost care. Hela and Tarik are two words which have the same meaning which, in their designation, are adapted to the events and local conditions of a place.

The word "**rope**" is a piece of fiber, twisted or woven together to increase the strength for pulling and joining. It has stress strength but is too flexible to provide compressive strength (for example, it may be used for pulling, not resistance). The rope is thicker and sturdier than

the thread, or root. Well, rope is also interpreted as a long stranded item, made from various materials such as coconut fibers, fibers, plastics, and so on. Some are spun, some are not, the point is to tie, tie, sigh, pull, and so on.

In connection with *the rope / pulling the rope*, people then associate it with the "*mine*", a kind of folk game that is fun and full of a family atmosphere. *Hela rope Mine* is a game that pits energy, by pulling the rope between two teams / groups. If the rope can be pulled / pulled past the specified limit then that group wins in the game. Now *ropes* are now the eye of a competition in mass activities between schools and agencies to celebrate an institution's birthday. In Maluku it is known as "*tug of war*".

The concept of tugging the rope "rope" mentioned above, is not the same as the concept of *ropes* that took place in Serili village. The concept of "*hela*" Taliin Serili is a "*rope rope*" to "*catch fish*" in the sea by the Serili community, Marsela sub-district, Southwest Maluku Regency. Rope is one of the materials used by the Serili people to catch fish in the high seas at high tide. The Serili people have long called it "*hela*" Tali which in the original Serili language is called "*Rhamkye Bhyea*". "*Rhamkye Bhyea*" or "*hela rope*" is a method of catching fish without damaging the marine environment and killing living creatures in the sea.

Implementation of *Ramkye Bhyea* [Hela Tali]

As explained above, the right time for the implementation of *Ramkye Bhyea* is in October, when the dry season and sea conditions are calm, not choppy. The implementation of *Ramkye Bhyea* is carried out by all Serili people, both men and women, children to white-gray parents.

As a sign that they will be carried out *rope*, the church conveys the time for the implementation of *Ramkye Bhyea* through the congregation's news on Sunday services. After that, the men were divided into tasks to prepare the materials or tools needed or to be used during *Ramkye Bhyea*. The main equipment needed is fishing gear in the sea.

In contrast to some places such as in Kei and Tanimbar which carry out *Ramkye Bhyea* using fishing gear such as nets, bamboo screens that are assembled to block the direction of the fish to get out of the trap. There are also those who use speedboards and traditional boats such as kole-kole which the local community calls Bero. In Serili, fishing tools are still very traditional and use more human labor to conquer the natural difficulties they face.

DISCUSSION

The essence of *Ramkye Bhyea*

The Philosophical Basis of *Ramkye Bhyea*

Based on information from interviews with informants, *Ramkye Bhyea* comes from the original language of Serili Village. One of the villages located in Marsela District, Southwest Maluku Regency. Etymologically, the word *Ramkye* means *Hela* and *Bhyea* means *rope*. *Ramkye Bhyea* is *Hela Tali*. A tradition of fishing in the sea using coconut leaves. *Historically*, *Ramkye Bhyea* was held for the first time in 1946, when Pdt. Johan Ublew. Johan Ublew is a servant of God (Pastor) who was assigned by the Maluku Protestant Church Synod Daily Workers Agency (BPH Synod GPM) to become Chairman of the Congregation Council in Serili in 1945. Prior to serving in Serili, Pastor John Ublew served in one of the congregations in Klasis Kei Kecil Southeast Maluku. It turns out that this *Ramkye Bhyea* comes from a congregation where Pastor Ublew served previously joined Serili. By the community it is called a *rope* which in Serili is called *Ramkye Bhyea*. Until now *Ramkye Bhyea* has integrated into community life and is carried out regularly every October of the current year. The reason for carrying out this tradition is because the community has seen enormous benefits for economic and social behavior both with humans and their natural marine environment.

The author's interpretation is that *Ramke Bhyea* is a tradition that is still used as a guide for life for the community. The reason is in line with the position of Tradition as the inheritance of the norms, rules and customs that exist in the supporting society. This tradition is not something that cannot be changed, it is combined with various human actions and is elevated in its entirety. Then emphasized by Peursen (1976.11), because humans make traditions, humans can also accept it, reject it and change it. Tradition can also be said to be a habit that is passed down through a society, with its broad nature, tradition can cover all the complexities of life, so that it is not easily set aside in precise details and treated similarly or similarly, because tradition is not a dead object, but a tool that is live to serve human beings who live too (Rendra, 1983. Pg. 3). From Peursen's theory above, as a social scientist I dare to emphasize that Ramkye Bhyea or Hela Tali is a tradition that has been passed down by previous leaders or societies. Ramkye Bhyea is full of ecological and economic values to promote the sustainable living of the Serili people. This tradition also has norms, rules, rules and regulations that must be obeyed by every member of society. It is this attitude of community obedience that determines the yields they will get. Ramkye bhyea also changes according to the times and conditions of the society. One of the changes that has occurred in this tradition, in the past they used Javanese rattan, now they have used nylon rope. And this tradition is also taught to neighboring villages that have the same marine environmental conditions.

Ramkye Bhyea has become a habit that continues to develop into a tradition, part of the culture of the people of Serili village. Culture according to Koentjaraningrat, comes from the Sanskrit language, namely *buddhayah* which means mind or reason. Culture is related to the creation of human mind or intellect [1992. Hlm.181] Koentjaraningrat defines culture as the power of mind in the form of creativity, intention and taste, while culture is the result of creativity, intention and taste. Culture is the power of the mind in the form of creativity, initiative and taste, while culture is the result of creativity, initiative and feeling. In the word cultural anthropology, there is no difference in meaning between culture and culture. Here the word culture is only used as an abbreviation of the word culture.

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The purpose of Ramkye Bhyea practice is 1) to protect the marine environment from damaging marine life. 2) more fish for community needs. (3) Improve the welfare of families in Serili collectively because the fish caught can be eaten and stored for a long time. 4) developing fraternal relations between communities. 4). Can be sold to neighboring villages, 4). Build a spirit of militancy to face the harsh and difficult natural environment.

Ramkye Bhyea as a tradition that exists in the Serili society has a goal so that human life is rich in culture and historical values. In addition, tradition will also make life harmonious.

But this will be realized if humans respect, respect and carry out a tradition properly and correctly and also according to the rules.

According to Pastor Nensi Muskita, the Ramkye Bhyea tradition has placed the function of an ancestral heritage for the present generation, meaning that this tradition, although not original from Serili, but when implemented has become a community holding that carries economic values so that it continues to be preserved until now. According to Mr. Musa Herwawan, mentioning *Ramkye Bhyea* is a special characteristic of the people on the island of Marsela. This feature was introduced to neighboring villages in the 1990s. This is because it has the same geographical conditions to be implemented in the village. According to Herman Herwawan, ramkye bhyea is believed to be beneficial and has become a life guideline for managing seafood in October. Their opinions reinforce each other as village children who have lived in their village.

From the opinion of informant about the function of Ramkye Bhyea, I can divide the function into four parts:

v Providers of Historical Heritage Fragments

function of tradition is to provide fragments of historical heritage that we find useful. Traditions are like ideas and materials that people can use in their present actions and to build the future on the basis of past experiences. For example, there is a role that must be emulated, such as the tradition of heroism, charismatic leadership and so on.

v Providing a Legitimate View of Life

The function of tradition is to provide legitimacy to existing views of life, beliefs, institutions and rules. All of this requires justification in order to bind its members. Such as the authority of a king authorized by the traditions of all previous dynasties.

v Providing Collective Identity Symbols

function of tradition is to provide a convincing symbol of collective identity, strengthening primordial loyalty to nations, communities and groups. Such as national traditions with songs, flags, emblems, mythology and common rituals.

v As a place of escape

function of tradition is to help serve as an escape from the complaints, discontent and disappointments of modern life. Traditions that suggest a more happy past provide a substitute source of pride if society is in a critical state. The past traditions of sovereignty and independence can help a nation to survive when it was colonized. The tradition of losing independence will sooner or later destroy the system of tyranny or dictatorship that is not diminishing in the present.

Meanwhile, the benefits obtained with this tradition *Ramkye Bhyea* are 1). The community can know the concept of maintaining the marine environment such as *ropes*, 2) can practice fishing methods that do not damage nature, 3) can understand the natural process of preserving fish in the sea, 4). The state government and the church can develop *Ramkye Bhyea* into a traditional year that has been preserved since the 1940s until now, 5). As a form of environmental education for Serili's young generation.

From the opinion of the people about the three important aspects of the existence of the ramke bhyea tradition, it can strengthen the role of Ramkye Bhyea as a tradition that is continuously maintained and passed on to posterity / generation today.

CONCLUSION

Ramkye Bhyea is the original language of Serili village which means Hela Tali [*Ramkye* is Hela and *Byea* means rope]. Ramkye byea is a tradition of catching fish in the sea using young coconut leaves tied to rattan or rope. *Ramke Bhyea* is called a tradition because since 1946 when *ramkye bhyea* was introduced with the term pulling the rope, it has been maintained

and held every year in October. The performance of *ramkye bhyea* is done naturally meaning it depends on natural conditions. So that the implementation date cannot be ascertained.

There are three stages of performing the *ramkye bhyea* tradition, namely preparation, execution and conclusion. Each stage carried out a complete series of activities and was followed or adhered to by the community until now.

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