



How is the Ramkye Bhyea` or Hela Tali' Tradition Ceremony Procession

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Abstract

The aims es of implementing the ramkye bhyea tradition are: 1) to treat the marine environment from damaging marine biota. 2) the number of fish is more for the needs of the community. (3) Improving the welfare of families in Serili together because the fish caught can be eaten and stored for a long time. 4) develop brotherly relations between communities. 4). Can be sold to neighboring village communities, 4). Build a spirit of militancy to face the harsh and difficult natural environment. This research method uses a approach *historical* 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. The results showed that Ramkye byea is a tradition of catching fish in the sea using young coconut leaves tied to rattan or rope. *Ramke Bhyea* is referred to as a tradition because since 1946 when *ramkye bhyea* was introduced with the term pulling rope, it has been maintained and carried out every year in October.

Keywords: Ceremony, tradition, rope, ramkie Bhyea

INTRODUCTION

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

In the Indonesian dictionary, tradition is understood as everything that is handed down from ancestors (1989 p. 1088). Tradition in the anthropological dictionary is the same as customs, namely habits that are magically religious from the life of an indigenous population which includes cultural values, norms, laws and interrelated rules, and then becomes a system or regulation that is already established and includes all conceptions of the cultural system of a

culture to regulate human actions or actions in social life, (Ariyono and Aminuddin Sinegar, 1985.hlm.5) While in the sociology dictionary, it is defined as belief in a hereditary way that can be maintained (Soekanto, 1993, 453)

Tradition is the inheritance of norms, rules, and habits. The tradition is not something that cannot be changed, it is instead combined with a variety of human actions and taken up in its entirety. According to Peursen (1976.11) states that because humans make traditions, humans can also accept them, reject them and change them. Tradition can also be said as a habit that is passed down from generation to generation in a society, with its broad nature, tradition can cover all the complexities of life, so it is not easy to set aside with precise details and treated like or similar, because tradition is not an inanimate object, but a tool that live to serve living humans (Rendra, 1983. p. 3).

Tradition (Latin: *traditio*, "to be carried on") or custom, 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 that is passed from generation to generation, both written and (often) oral, because without this, a tradition can become extinct. Mardimin Johanes, *Don't Cry for Tradition* (Yogyakarta: Kanisius, 1994), 12-13.

This tradition is very good for the community because in carrying out this tradition it requires good cooperation and also this tradition also maintains and preserves nature, especially coral reefs, as a place for fish breeding. This tradition is carried out once a year with the understanding that during that time the opportunity is given so that fish or coral reefs can be well preserved, but if in certain cases this tradition can be done twice a year. However, in another part of the data, it is stated that this tradition can also be carried out twice a year.

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 that are surrounded by the vast ocean and the estuary of the waves that revolve around it, it is difficult to meet the needs of life with the abundant potential of the sea. *Ramkye Bhyea* was later established as a congregational program and held once a year in October, has shown the meaning of the legacy of belief in a habit that is of good value. Providing economic benefits while managing the surrounding natural environment which is very barren and dry. This custom has been going on since 1946 and is still being maintained today. Even the tradition of *Ramkye Bhyea* has been shared with several neighboring villages which are topographically the area can be implemented *where 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 the mind or human mind (1992. Pg. 181).

Ramkye Bhyea can be said as a form of tradition that has important values that can be used as local wisdom of the Serili community that has not been touched by academics to be published and used for education.

RESEARCH METHODS

Methods This research method uses approach *historical* by trying to understand the history and development of the tradition *Ramkye Bhyea* in order to obtain accurate data. This study uses several data collection techniques, including:

1. *observation*
2. *Interviews*
3. *Literature study*

to analyze the data of this research, using the approach *historical* carried out in several stages:

1. *Heuristics*

2. *Criticism*
3. *Data Interpretation*
4. *Data Presentation*

RESULTS AND DISCUSSION

Implementation of *Ramkye Bhyea* [Hela Tali]

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

As a sign will be held, the church conveyed the timing of the implementation of *Ramkye Bhyea* through the congregation's news at the Sunday service. After that, a division of tasks was carried out for the men 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, where *Ramkye Bhyea* fishing uses tools such as nets, bamboo screens that are assembled to cover the direction of the fish to get out of the trap. There are also those who use speedboats and traditional boats such as kole-kole which the local community calls Bero. In Serili, fishing gear is still very traditional and uses human power to conquer the natural difficulties they face.

Materials needed

The materials needed to make fishing gear are: coconut leaf midrib in a certain amount, nylon rope with a size of 720x540 cm. or estimated to be as big as an adult's thumb, with a length of about 300 meters. Rattan is 300 meters long, a stone in a relatively large size to drown the chicken from the coconut leaf. The community also prepared several fruits *Bero* to take the men to the sea during the implementation of *Ramkye Bhyea*. A buoy to be tied to a rope that is above sea water. Prepare *Lufritcoax* to be blown in giving command [] at sea. Spears to stab fish and rubber boots for everyone who enters the sea because the coast contains rocky rocks and can damage the skin of the feet. Cross section as a container to put the caught fish.

How to make a fish catcher as follows:

1. Prepare rattan or rope for approximately 300 meters as many as 4 pieces of rope. So it is estimated that the length of the rope is 1200 meters.
2. Separating the midrib of young coconut leaves into two parts and tied together with rattan takes place in the morning from 7 to 9 in the morning. When it is finished, it is lifted to the beach until it is time to be lifted and taken to the sea.
3. What binds the coconut fronds is the female residents working together with other male residents.
4. During the day, when the ropes have been tied, the men will arrange the ropes on the beach and then some will prepare the rock slides at the location where they will catch fish. After that, the people returned to their respective homes.
5. In the afternoon at 6 o'clock the entire congregation and the leadership of the congregation performed a preparatory prayer in the church.

Involved in *pulling rope*

1. Society of adult men and women
2. Elements of the church, namely the pastor and several congregations as coordinators at the time of implementation on the high seas
3. A leader who is assigned to guide the entire process of *Ramkye Bhyea* is called by the name of *KUMIS*

Implementation of *Ramkye Bhyea*

The initial

stage is the preparation of all material needs and materials that will be used in the implementation of *Ramkye Bhyea*. The division of tasks is regulated by the activity coordinator or the church assembly. All church members are involved in the early stages of preparing and manufacturing materials *Ramkye Bhyea*. The preparation of the tool was *rope* carried out about 3 days before the implementation *Ramkye Bhyea* took place. What is prepared is rattan, coconut leaves must be taken in the forest. Then the community together weave coconut leaves on rattan to be taken to the sea. Kalawai is a tool for stabbing fish when they are trapped in rock pools. Bubu as a chart to let the fish in and play in it.

Implementation stage

On the day of Implementation *Ramkye Bhyea*, the whole process led by a member of the Congregational Council who is familiar with this task. He was then assisted by several friends who gave a signal while on the high seas. When the tide is full, the adult male group prepares to head to the sea. At this stage it begins with a prayer together starting the whole process of *Ramkye Bhyea*. After that, all male residents were divided into three large groups, one group consisting of 10-20 people. Two groups will head to the sea using Bero.

Each is on the right and left in the direction to the sea. Another group will hold the end of the rattan/rope on the beach. The female residents were divided into two large groups and helped the male group on the coast to hold the rattan/rope that had been brought to the open sea. The sketch drawing of the rope pulling device in Serili can be seen in Figure 1 and Figure 2 below:

implementation begins when a group of two groups heads to the open sea carrying rattan wrapped around coconut leaves. The specified distance is estimated to be around 100 meters from the coast. With a U-shaped position towards the sea, the two boats carrying the ends of the rattan will meet and then be tied with a rope that has been prepared. In the position of the letter U, the leader of the group gives the signal through the blowing of lufrit every man who has been determined to come down from the *bero* and tie the stone together with rattan. The bonding of stones is done with a distance of 3 meters, when finished, the leader will give a signal then the rattan is lowered to the bottom of the sea. When the rattan on the seabed eats the position of the coconut leaves, it will move upright with the ocean currents. In such a situation, the fish that are already in the fishing gear cannot get out by themselves. The fish will collect by itself and according to community members, the fish are afraid of the coconut leaves moving by the ocean currents. Meanwhile, the man who was floating in the sea holding a life jacket and nylon rope then started to shake the rope towards the land.

In the process of moving rattan/nylon rope on the high seas, *Ramkye Bhyea* is carried out simultaneously by groups of three or men and women on the coast. The process *Ramkye Bhyea* from the coast takes approximately 1 to 2 hours. Arriving at the coast, people will wait until the water recedes. When the water recedes, it appears that the fish have been trapped in the coral pools that have been provided along the coast. The process from the high seas is said to be complete when the rattan has been on the coast with the water being above meter.

When the water recedes, some fish will be trapped in rock pools or called '*sero*' which are very rocky already on the coast. Then the community will catch fish by stabbing the fish that have been in the water with a kalawai. This is where the intelligence of the Serili people can be observed by selecting the fish that are suitable to be taken and the fish that will be left alive because of their small size. When the fish can be stabbed, the fish will be inserted into *bero* the available. If all the fish have been caught, the process *pulling* can be completed

Closing Stage

In the community's narrative, that every year during the process *pullinga* lot of fish are caught with various types of fish. Types of fish that live on rocks such as *rock fish*, *Butana fish*, *dolphins whose length can be up to 2 meters*. People will choose fish according to their needs. Big fish are taken. However, there are types of dolphins that are usually left alive by the community by lifting them from the rock pool and releasing them into the sea. And this experience has often happened during the process *tugging*.

Different informants explained that the fish that had been collected were brought to the church. The church assembly will choose fish to be part of the church then the rest of the fish will be distributed to all members of the congregation. Before leaving the beach, all residents must clean the beach. Some men who were on the beach immediately lifted rattan and clean up the beaches of the former materials. *rope rigger* At the end of the entire implementation of the *ropes*, a joint prayer was held by the leadership of the congregation.

According to several other informants, the collected fish can be sold to the people of neighboring villages who have been waiting for it for a long time. The other fish are immediately cleaned and cooked for family meals. But most of the remaining fish are preserved for a long period of time.

Discussion

The stages of implementing *Ramkye Bhyea* have 4 stages;

Preparation phase. The preparation stage consists of several parts (a). Determination of the time [day and date] of the implementation of *Ramkye Bhyea*. The time of determining the day of implementation is carried out by several parents (elderly) who have experience seeing natural conditions, namely between meti positions which can determine current conditions in the sea. The time for determining the date and day is usually a week in advance. There is no patent date for each year. All adapted to the natural conditions at that time of year. If the time for has been determined *Ramkye Bhyea*, all residents will be notified by the church leadership or pastor and congregational assembly so that the community begins to make preparations. (b) Preparing young coconut husks is carried out from dawn from 6 to 10 in the morning. The division of labor is carried out among community members. 1. For Men, cut the guard of the coconut tree, then split it into two branches and remove the stalk of the coconut leaf. 2. The leaves of the head are then tied along a nylon rope using a doun koli rope that has been made by the community. If you have finished tying all the young coconut leaves, then the rope is put on the edge of the beach in the space provided. (c) Prepare some equipment to be used including a number of stones to be tied to the nylon rope, which is lowered to the seabed, machetes, kalawai, spears, arrows, knives, rubber boots, ashtrays, buoys and so on. (d). Make a *stone sero*. *Sero batu* is a collection of stacked stones 1 meter high from the seabed at low tide. The purpose of making a stone sero is to catch fish that have been trapped in coconut leaves from the deepest sea and are pulled into the stone sero. In the process of withdrawal is carried out by all adult women on the coast to Sero Batu. Making the stone sero is usually done when the water has receded far towards the sea. It is estimated that the afternoon is 11-13 noon. After finishing the making of the stone sero, all the male residents will return to rest in their respective homes; (e). Congregational Struggle. The congregation's struggle in the form of preparatory worship was carried out by the pastor, the congregation and all members of the congregation at exactly 6 pm at the Immanuel church. The preparation struggle aims to hand over all the preparations that have been made by the church members until the implementation the next day. This preparatory struggle is led by the pastor as the leader of the congregation. When it's done, everyone returns home and rests. For food supplies have been prepared by the mothers

according to the needs of each family. Because this process will take place from dawn at 5 am to 1 pm.

Implementation Time of *Ramkye Bhyea*.

In the implementation of *ramkye bhyea*, a leader has been appointed who is in charge of giving the signal for the entire implementation of *ramkye bhyea* to completion. People call it the MUMIS. Mustache is equipped with a lufrit to give instructions in the sea according to the stages at sea. At the time of this implementation I divided it into 4 parts: (a). Preparation for the deep sea. On the exact day of the implementation, since dawn at 4 am a congregation member was assigned to sound the gong to wake the community from their sleep to go to the sea. Exactly at 4.30 a prayer was held on the coast by the priest and a group of men using two speedboards, first going to the middle of the sea to see the position of the disposal of coconut leaves in the middle of the deep sea. Each speedboard position in the East and West. Arriving at the sea, (b). In the Deep Sea. The position of the two speedboards carrying coconut leaves is facing each other in the middle of the sea. The mustache gave the signal to blow the lufrit 1. If they heard the lufrit sound, the nylon rope was lowered to the bottom of the sea, the other end of the rope was pulled by the speedboard to the woman on the beach. 2nd Lufrit. All the male communities who had been in the canoe and speedboard partially got off the canoe/speedboard, working together to tie a nylon rope with coconut husks in it, with the stones they had bagged at a distance of 2 meters. When finished, the 3rd Lufrit sounds as a signal that the rope has been tied. 4th Lufrit. Nylon rope is lowered on the seabed. The 5th Lufrit gave a signal for the women who were on the beach to immediately pull the end of the rope as they walked towards the *stone slide* that had been prepared to lock the fish into it. Their women pulled the rope while rocking the nylon rope up and down. This movement turned out to be a tactic for the fish that had entered the coconut leaf and could no longer get out of the coconut leaf cage. Something that is difficult to understand and act logically but it is true that the fish that have been trapped cannot get out. As if they have been surrounded and are afraid of the coconut leaves that are increasingly moving in the sea. On the day of reporting, the researcher witnessed for himself 4 dolphins trapped in a cage of coconut leaves and they could not get out. At that time, he was ordered to free the fish by opening the leaves to the west and the dolphin was finally able to come out. *Wooou*, a step that can be seen by us who have just witnessed the tradition *countrymen ramkye bhyea*. The 6th Lufrit was blown, indicating that the water had receded and the position of the pulled coconut leaves had been wrapped around the *stone*. In this position all the people have wrapped around the stone *sero* and took a position holding the coconut leaf rope while shaking it. Well, boys and girls, they do the same thing while seeing so many fish that have been trapped in the rock slide and they run here and there to find a place to get out of the rock slide. © Fishing. The mustache blows Lufrit to 7, a sign that the male community has begun to catch fish by catching fish with catching tools such as spears, kalawai, iron arrows and machetes. If the *trap* is fishing full, it is lifted to move the fish trapped in it. Then the *trap* can be placed again, if there are still fish that enter the *bubu*. The caught fish are placed in canoes that are lowered by the community into the sea. If everything is full, then the people who participate in fishing can take their share according to their needs. When everything is done, the nylon rope and coconut leaves are cleaned, lifted and put into the speedboard back into the village. After that, thanksgiving is done and the church will manage the fish that have been caught according to their plan.

Profit Sharing

distribution of the results is carried out by the congregation at the direction of the pastor. (1). The first fish were given to the church. The church will process it to be sold either raw or salted/dried and then sold to neighbors in other villages. Proceeds from the sale can be used for

church trial expenses. (2). Elderly parents. For old people who cannot go to the sea, they are all given a share of the fish they catch.

CONCLUSION

objectives of implementing the ramkye bhyea tradition are: 1) to protect the marine environment from damaging marine biota. 2) the number of fish is more for the needs of the community. (3) Improving the welfare of families in Serili together because the fish caught can be eaten and stored for a long time. 4) develop brotherly relations between communities. 4). Can be sold to neighboring village communities, 4). Build a spirit of militancy to face the harsh and difficult natural environment.

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