

***Manian* Tradition: History, Social, and Economy of Kailolo Village, Central Maluku, East Indonesia**

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ABSTRACT

This research aims to find out the history, process, and impact of the implementation of *Manian* tradition in Kailolo Village, Central Maluku, Eastern Indonesia. The novelty of this research is to examine the cultural history, and its impact on the social life of the community and the income of the people of Kailolo Village. This research was conducted using an ethnographic approach with interview, observation, and documentation data collection techniques. The results of the study show that this *Manian* tradition has been carried out since ancient times where this tradition was carried out to commemorate the birthday of the Prophet Muhammad SAW. *Manian* implementation has rules which must be started by the Tuanany clan, the Marasabessy Putiiman clan on the 25th Rabiul Awal, the Usemahu clan on the 26th *Robi'ul* Awal, the Marasabessy Nurlembe clan on the 27th Rabi'ul Awal, the Ohorella clan on the last Monday of the month of *Robi'ul* Awal, and the Marasabessy Nurlembe Minor clan must be after the Marasabessy Nurlembe clan. The implementation of *Manian* greatly impacted the solidarity and brotherhood of the people of Kailolo village. In addition, the *Manian* celebration also affects increasing the income of speedboat business actors, motorcycle taxi drivers, and small traders.

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INTRODUCTION

Many factors cause one region to have a different culture from other regions. From a geographical point of view, we are certainly familiar with the terms east and west. This division is due to cultural differences between the regions. One of the differences between eastern and western cultures is the use of emojis in communicating, the western region is more likely to use emojis than the eastern region (Guntuku et al., 2019). Another difference that can be found between the eastern and western regions is that social self-congruence in the eastern region is more visible than social self-congruence in the western region. (Gonzalez-Jimenez et al., 2019).

The eastern region has many cultures which cause its social self-fitness to be better than the western region. Among them, such as what happened in Korea, namely urban revitalization involving culture (Joo & Hoon Park, 2017) and gathering activities in the form of open houses carried out in Malaysia which has a pluralistic society (Meerangani et al., 2021). However, Indonesia has a more complex plural society (Fensi, 2021) Indonesia has many cultures due to differences in ethnicity, religion, belief, and community behaviour between each region within its region. In Sumatra, there are traditional dances, clothes, as well as the very famous Sumatran food, namely rendang.

Similar to Sumatra, Java also has traditional clothes, traditional dances, and Javanese specialities. In eastern Indonesia, Maluku also has traditional clothes, traditional dances, and special foods that are different from Sumatra and Java. Therefore, Indonesia has the motto "Bhinneka Tunggal Ika", which means different but still one. Another difference that can be found in Indonesia is the celebration of different religious festivals. This is due to cultural differences between regions. One of the most striking differences is the celebration of the Prophet Muhammad's birthday. Both are Muslim, but the celebration is different due to differences in the behaviour of the people.

The celebration of the Prophet's birthday in Indonesia is better known as "Mauludan". This celebration is not simply accepted by all Indonesian people. One of them is the criticism of the Islamic organization Muhammadiyah against the implementation of the Maulid tradition (As'Ad, 2019). Salafis have also criticized birthday celebrations in Indonesia (As'ad, 2019). However, some regions have different views and still celebrate the birthday of the prophet with their respective terms.

One of them is Madura, East Java. The term Maulid Nabi is known as *molothen*. The celebration, not only commemorates the birthday of the prophet, but also character education for the millennial generation, namely discipline, independence, responsibility, and solidarity (Wahab et al., 2020). Another term for the celebration of the Prophet's birthday in Kailolo, Central Maluku, is *Manian*. The "*Manian*" tradition does not just exist by itself. Of course, there is a mutual agreement between all local people so this tradition is still running today. Thus, several questions can be answered by conducting this research, namely what is the history of the *Manian* tradition, the *Manian* ritual process, and the impact of the *Manian* on the local people in Kailolo village, Central Maluku?

Syawaludin in his book explains how the process of culture is produced and influences people's lives. Furthermore, he also explained that culture is created based on society. If the community is fully involved, a new culture will emerge. People who are interested in cultural implementation will create cultural innovations. Culture in society created by humans themselves will extend to other fields, both social and economic (Syawaludin, 2017).

Research on the history of culture needs to be done because researchers want to find out how this culture started or why it existed. In addition to the cultural history of *Manian*, the researcher intends to find out the impact of preserving this culture on the lives or social relations of local people who celebrate this culture. Continuous application of culture needs to pay attention to its impact on the community's economy so researchers also want to find out how the influence of

this *Manian* cultural celebration on the community's economy and look for potential economic development from this traditional celebration.

METHODS

This research was conducted using an ethnographic approach, where the research was conducted on the *Manian* tradition in the village of Kailolo, Central Maluku. Ethnography is research on people, culture, and or society (Mcgranahan, 2018). In this study, the data used were primary data because the researchers were directly involved in the data collection process. The data collection techniques in this study used observation, interviews, and documentation techniques. Observations are made by finding out the exact implementation of this *Manian* tradition and participating in attending the implementation of the tradition.

The interview was conducted by asking several questions to informants directly. The key to the success of the interview lies in the informant or resource person. Therefore, it is necessary to be selective in selecting informants for this study. Therefore, the sources will be selected using a purposive sampling technique, including (1) the indigenous people of Kailolo (2) people who live permanently in Kailolo, and (3) people who always follow the *Manian* tradition. Interviews were conducted to find out about *Manian* implementation and how it was carried out. Documentation is carried out to document a series of activities to facilitate the discussion process regarding the *Manian* tradition. The research data were analyzed using three stages, namely data reduction, data presentation, and conclusion. The results of the analysis are presented in narrative form based on the results of interviews, observations, and documentation.

RESULTS AND DISCUSSION

The observation results show that the *Manian* celebration is still being held in Kailolo Village to this day. Based on the interview results, it was found that the *Manian* celebration was a celebration that coincided with the Birthday of the Prophet Muhammad SAW. So, *Manian* is a tradition carried out to commemorate the Birthday of the Prophet Muhammad SAW. The history of the *Manian* celebration is not known since when it was carried out. However, this celebration has existed since time immemorial. Sanny found that the *Manian* tradition had been carried out since long after Sheikh Zainal Abidin left his children and wife to spread Islam to other areas. This birthday celebration is to commemorate Sheikh Zainal Abidin who taught the Islamic religion brought by the Prophet Muhammad SAW, namely the relationship between humans and humans (Marasabessy, 2018).

The results of interviewing with other residents found that the *Manian* celebration had existed since the residents were children in the 70s. In the 70s *Manian* was only celebrated symbolically by serving simple food. In recent years, the *Manian* tradition has been celebrated differently where food is abundant due to easy access, and many people from Kailolo work and make a living outside the village.

The documentation for the *Manian* celebration which will be held in 2021 is as follows:



Picture 1: *Manian* Celebration
Author [source]

Manian celebrations have some standard rules and non-standard rules. The results of the interview show that standard rules of *Manian* celebration will begin with the Tuanany clan first/then followed by the Tuasamu clan, Tuanaya clan, Marasabessy Putiiman clan, Usemahu, and Ohorella clans, Marasabessy Nurlembe clan and finally the small Marasabessy Nurlembe clan with the Tuaputty clan at once. This order is per the village administrator's decision. The results of other interviews show additional information that the Marasabessy Putiiman clan must celebrate *Manian* on the 25th of *Robi'ul Awal*. On the 26th *robi'ul* early the clan usemhu. On the 27th of *Robi'ul Awal* was the marasabessy nurlembe clan. As for the small nurlembe celebration, it must be after the nurlembe celebration first.

The Ohorella clan must celebrate *Manian* on the last Monday of the month of *Robi'ul Awal* this causes 2021 the celebration of the Ohorella clan together with the Usemahu clan because the last Monday falls on the 26th of the *Robi'ul Awal*. The non-standard rule is that clans other than those specified above can be carried out at any time in the month of *robi'ul* early. Like the Tuanaya, Tuasamu, and Tuaputty clans, they can carry out the *Manian* whenever they want without disturbing the existing standard rules.

We found that the *Manian* celebration was a celebration by giving food to the entire *upuana* of the Kailolo village. *Upuana* is a villager of Kailolo who has a mother from that clan, for example, the celebration of the Tuanaya clan, then *Upuana* is the entire village community whose mother comes from the Tuanaya clan, even though that person does not have a Tuanaya clan. Besides being attended by *Upuana*, this event will be prioritized for *Malamait*. *Malamait* is the son-in-law of the clan. For example, there is a Marasabessy clan who marries a girl from the Tuanaya clan, and then the man with the Marasabessy clan will become *Malamait* Tuanaya. This requires that people with the surname marasabessy will be eagerly awaiting their arrival or other clansmen who marry the Tuanaya clan. Therefore, *Manian* is synonymous with the term feeding the entire village community. This can be seen by the amount of food that is brought home after the implementation of the candy ends.

Based on the results of interviews with villagers, we found that in the past *Malamait* was highly respected in this celebration, but as time progressed everything began to be generalized. This needs to be conveyed so that it becomes a reference for future implementation so that the culture and its implementing rules remain sustainable. From the results of the interview, we found that it is not necessary to be a *Malamait* who is a Kailolo villager who marries a Kailolo girl. So, whoever marries a girl from Kailolo, regardless of where he comes from, will become a *Malamait* in the Kailolo girl clan. However, observations show that *Malamait* is not treated as it used to be. Today, *Malamait* are treated the same as *upuana* who attend the *Manian* event.

From the results of interviews with other residents, we found that this *Manian* celebration is prioritized for those who are already married. This is because the person who makes the food pan is each family head from the clan. a baking sheet is a large place that holds six or eight plates of food. However, the meaning of plate here is a package, not in the true sense. In the past, all deliveries used a baking sheet. However, currently, they are using motorized vehicles to facilitate the process of food transportation. The evidence of documentation called one plate and one baking sheet are as follows:



Picture 2: Plate
Author [source]



Picture 2: Baking Sheet
Author [source]

We found that this *Manian* culture had a profound impact on the spiritual depth of the Kailolo community. This is evidenced by the findings in the field that during the implementation of the

Manian not only provide food and take it home. The celebration of this tradition is also packaged according to the habits of Muslims, namely reading *tahlil*, praying to the prophet Muhammad SAW, and reading the holy verses of the Qur'an. This strengthens the Islamic *ukhuwah* of the community in Kailolo village.

We also found and felt that there was a very high solidarity impact from the Kailolo village community. They are very enthusiastic about celebrating this *Manian* culture. We found that after the *Asr* prayer, all the people who were *upuana* and *Malamait* rushed to the place where the Tuanaya clan was held because on that day it was the Tuanaya clan who celebrated. This is justified by the information we got from the villagers that with the implementation of this culture, there will be a big gathering that introduces us to our relatives who have the same clan because they have not known before. In addition, we will know our relationship with others who are bound by marriage bonds. This is what causes the brotherhood and solidarity of the Kailolo community to remain strong to this day.

Research on *Manian* in Kailolo village has been carried out by Sanny Fitriani by showing the meaning and process of implementing *Manian*. *Manian's* impact on the community was explained by Sanny regarding relations between communities in Kailolo Village itself (Marasabessy, 2018). In contrast to this research, this study explores further the impact of *Manian* on the people's economy and forms of practical politics that have a positive impact on the common goal of participating in enlivening and making *Manian* celebrations successful in Kailolo Village.

The preservation and implementation of culture will always affect the income of the indigenous people of Kailolo village, especially in the transportation sector. The results of the study found that currently, many Kailolo people live outside the village. These results provide information that during each ritual implementation, many Kailolo people from outside Kailolo come to the Kailolo village. Even during the COVID-19 pandemic, they still came to enliven this *Manian* celebration. Please note that from the city of Ambon to the village of Kailolo you have to take the sea route by using a speedboat. This causes the income of business actors in this field to increase. In addition, the income of motorcycle taxi drivers in Kailolo village has also increased. Even the small traders in Kailolo Village feel the same impact.

Based on the results of the interviews, we found that there was a significant difference in the income of speedboat people, motorcycle taxi drivers, and small trader owners on weekdays with *Manian* celebrations. At the time of the *Manian* celebration, the incomes of these three types of businesses experienced an increase in income. We found that the implementation of the *Manian* tradition for one clan can cost approximately fifty million rupiahs. If you add up all the clans that carry out this tradition, the money in circulation is four hundred million. This is confirmed by the results of an interview conducted with one of the youths in the village of Kailolo. The results of other interviews found that the money that was circulated and used up for the implementation of the ritual could reach billions of rupiah.

The implementation of this *Manian* ritual also illustrates that political practices have existed in the cultural celebration system from the past until now. The results of the observation show that there is a coalition practice used by the Tuaputty clan and the small marasabessy nurlembe clan which is carried out on the same day. The results of the interview show that this coalition was

carried out because this clan has a small population, so a coalition must be actively involved in the implementation of the ritual. This shows that political practice can also be born and channelled due to the implementation of cultural activity.

From the findings above, there are parts of sustainable culture and parts of unsustainable culture. A sustainable culture or later known as continuity is a celebration of a semantic existence that continues to this day. But there is something that is not sustainable which is then called discontinuity, which is about the use of baking sheets and the amount of food in one plate. This is due to the changing times and the development of transportation.

The sustainability of this *Manian* tradition is influenced by religious celebrations (Kabul et al., 2018) in this case the birthday of the prophet Muhammad SAW. This shows that religious rituals affect the continuity of culture. In addition, cultural sustainability is strengthened by responses to change (Foscarini et al., 2020) as mentioned above. The following is an overview of the research design that can be developed by the next researcher:

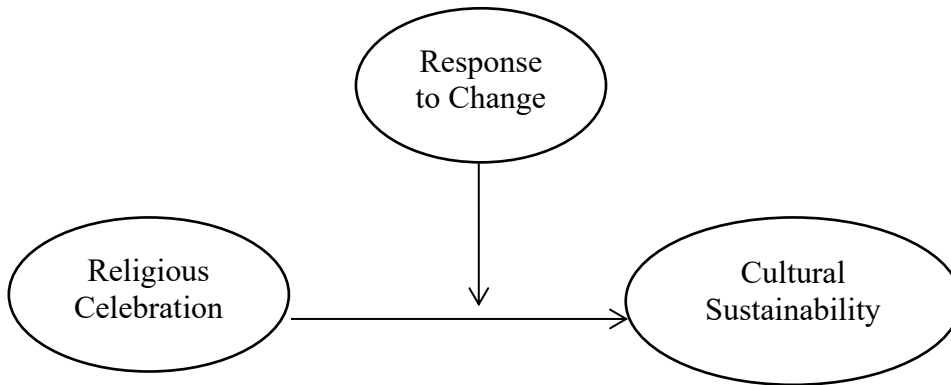


Figure 1: The Relationship between Religious Celebrations, Cultural Sustainability, and Response to Change
Writer [source]

The sustainability of this culture has an impact on solidarity and brotherly relations. As the findings above, provide information that the *Manian* culture has an impact on solidarity and concern among the people of Kailolo village. Every culture that runs continuously will have an impact on many things in society. Like the tradition in Jailolo for the use of medicinal plants in the sultanate community (Syahdar et al., 2020). The influence of other cultural celebrations is that which occurs in Kalimantan for rituals in marriage (Mualimin, 2018).

The sustainability of this culture does not only affect Indonesia. In Africa, there are cultures and traditions as practices for trafficking women and children (Msuya, 2017). In India there is also a continuing cultural celebration known as the *sati* tradition, namely burning a woman alive with her husband's corpse (Shamsuddin, 2020). This shows that traditional celebrations have an influence on many things, both positive and negative traditions.

The continuity of tradition also affects income. The celebration of the *Manian* has an impact on the income of business actors in the transportation sector and kiosk shops in the village of Kailolo. With the continuity of culture, the survival of the business actors involved will also be greatly affected. We find very rare research on cultural celebrations associated with the income of the

businesses involved. Research on culture related to income is mostly carried out by researchers in Indonesia. Research related to income is like the art establishment in America (Arikan et al., 2019). In China, research is only done by studying the factors that influence the socioeconomics of cultural participation. (Courty & Zhang, 2018). Therefore, we recommend the research concept to be developed in the next research, namely:



Figure 2: Cultural sustainability on income
author, 2021 [source]

From the results of the study, it was found that the one clan *Manian* celebration prepared food in the form of a baking sheet to be given to *upuana* and *Malamait*. This may be heavy. Because the money that must be prepared is not small. However, in reality, we find that the clan that celebrates this *Manian* will issue it once, and become a *Malamait* or *Upuana* in the implementation of the other clans. It is like an investment system in the form of a cultural celebration. It will be a loss if you do not attend other clans' celebrations but have the opportunity to profit or break even if you attend other clans' celebrations. This concept can also be related to cooperation based on culture. *Gotong royong* to survive among fellow villagers of Kailolo. Those who have excess can help those who are in need. This is evidenced by the different shapes of the plates at each celebration of the *Manian* in Figure 1.

CONCLUSION

The results of the study show that the *Manian* celebration tradition has been around for a long time since Sheikh Zainal Abidin left Kailolo and is still being implemented today in Kailolo village. The celebration of this tradition coincides with the celebration of the birthday of the prophet Muhammad SAW. *Manian* tradition has standard rules in its implementation, as it must be started by the Tuanany clan, the Marasabessy Putiiman clan on the 25th Rabiul Awal, the Usemahu clan on the 26th *Robi'ul* Awal, the Marasabessy Nurlembe clan on the 27th Rabi'ul Awal, the Ohorella clan on the last Monday of the month of *Robi'ul* Awal, and the Marasabessy Nurlembe Minor clan must be after the Marasabessy Nurlembe clan.

The results of the study show that the celebration of the *Manian* tradition influences solidarity and brotherhood in the Kailolo village community. In addition, the implementation of this *Manian* tradition also has a practical form of coalition politics. *Manian* tradition also affects the income of business actors in the transportation sector and small kiosks. The celebration of the *Manian* tradition is a form of cultural investment and a system of *gotong royong* to care for each other among the people of the Kailolo village.

Research on *Manian* is rarely done by previous researchers. Therefore, this research needs to be developed. The development of this research can be carried out by further research using simple linear quantitative research methods or multiple linear quantitative research methods. This

research can also be developed using quantitative research methods using moderation or intervening using the variables used in this study. The novelty of this research is to examine culture not only from its history but also how the implementation of this culture, its relationship with the social life of the community, and its influence on the economic aspects of the local community.

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