

Revealing the Local Knowledge of Buru People through Their *Weneks*



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ABSTRACT: Folk song is a type of oral literature that lives and develops in society, especially in rural communities. Folk songs have the power to represent the local knowledge of a community. Therefore, a study is needed to reveal this. This research aims at revealing the local knowledge of the Buru people contained in the Buru's *weneks* (folk songs). The research data are the song texts (eight *weneks*) obtained from four informants, namely several village elders as the owner of the songs. This research is a qualitative descriptive study with an ethnographic approach. The data were collected through (1) observation, (2) in-depth interviews, and (3) recording techniques. The data analysis procedure was carried out by (1) sorting the data according to the research findings; (2) reading and checking the data to ensure their accuracy; and (3) coding the data with letters and numbers. The research findings show that the local knowledge of the Buru people represented in the Buru's folk songs involved (1) traditional medicine; (2) season naming; (3) birds naming; (4) land ownership/ulayat rights; (5) the belief of the Buru People; and (6) kinship system. The six findings represent the identity of the Buru people that is owned, practiced, and maintained up to this day.

KEYWORDS: culture; ethnography; folk songs; local knowledge.

INTRODUCTION

The indigenous people of the Buru Island have various cultural products, as a result of their interaction with nature. One of which is *weneks* or folk songs. In general, *weneks* are conveyed simultaneously with *endohin* (folklore) because almost all *endohins* have their *weneks*. However, some *weneks* do not have *endohins*, such as those used for welcoming guests.

A folk song is one of the types of oral literature that lives and develops in society, especially in rural communities. Therefore, its existence cannot be separated from the culture of the local community. Folk songs are traditional songs that have been passed down from generation to generation orally in society and have certain aesthetic characteristics. Bringing back the local knowledge of the Buru people through their folk songs is not easy. It requires a deep understanding of their culture, language, and actions. In other words, it requires complete knowledge and understanding of the Buru people.

This present study focuses on the representation of the local knowledge of the Buru people contained in the Buru's folk songs. Many researchers have researched local knowledge (e.g., Dharmawibawa, 2019; Mansyur, 2019; Prameswari, 2019; Chairul, 2019; Padur et al., 2019; Betaubun, et al., 2019; Wiradimadja, 2018; Azis, 2017; Sinapoy, 2018; Rosita, et al., 2017; Rosramadhana et al., 2017; Sufia, et al., 2016; and Konradus, 2006). This present research, however, is different from the previous studies for two reasons. *First*, the objects of previous research can be observed directly because they were related to the way of life of a society, while the object of this present research is folk songs which cannot be directly observed but must be searched for, recorded, translated, analyzed, and interpreted. So, it takes a deep understanding of the local culture and language to re-express their full meanings. *Second*, all of the previous studies only found one form of local knowledge in one research object, while this present research found several forms of local knowledge actualized in the songs of the Buru people.

In order to find and describe the local knowledge of the Buru people contained in the songs, ethnography is seen as the appropriate approach to be implemented in this study. It is because only with ethnography can the local knowledge of the Buru people be expressed and explained holistically.

LITERATURE REVIEW

Ethnography

In the field of linguistic anthropology, ethnography is considered as a method for obtaining elements of social life, a description of social organization and social activities, a method for obtaining symbolic sources, and an interpretation of the daily life of the people studied (Duranti, 2000)

In oral literature research, ethnography is used to obtain, interpret, and analyze the data as well as to conclude and report the research results. According to Kleden-Probonegoro (2002), descriptive ethnography starts from the simplest level to the most

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interpretive one. At the simple level what the researcher sees, hears, feels, and experiences is transcribed. At the interpretive level, various models of interpretation are used, for example, the hermeneutic circle to analyze and interpret data (observations, interviews, and recordings).

Harris (in Creswell 2014) explains that ethnography is a description and interpretation of the life of a society related to the language, culture, systems, and patterns they embrace. In this present study, the patterns of behavior, customs, and lifestyles were studied. Meanwhile, according to Agar (in Creswell 2014), ethnography is a way of studying a group of people as well as a research product.

Local Knowledge

Today, the study of local knowledge is based on (a) knowledge of environmental management and tools or equipment, techniques, practices, and rules relating to grazing, agriculture, water management, and collection of food sources from forests, (b) classification systems of plants, animals, soil types, water and weather, and (c) knowledge of flora, fauna and other resources, as well as how local communities perceive their relationship with their natural surroundings (Emery 1996). It shows that research focusing on local knowledge has developed and expanded to become an interesting object for research.

Local knowledge is interpreted as a guideline, view, and idea used as a reference to behave (Ernawati, et al., 2016; Azis, 2017; Padur, et al., 2017). It means that local knowledge is a set of rules that serve as a benchmark in determining the merits of an action. On the other hand, local knowledge is understood as traditions, technology, and values adopted by society to survive (Rosramadhana, et al., 2017; Sinapoy, 2018; Dharmawibawa, 2019; Marden, et al., 2019). So, local knowledge is interpreted as the result of human efforts used to continue life.

Another opinion says that local knowledge is the result of thoughts and works that form the whole system, principles, and ways to protect the environment (Chairul, 2019; Prameswari, et al., 2019). Here, local knowledge serves as an environmental conservationist, to be passed on to the next generation. Therefore, local knowledge is a manifestation of cultural teachings and human experiences practiced from generation to generation (Ersa, et al., 2017; Darmastuti, et al., 2019).

According to Pranoto (2012) local knowledge is the knowledge and policy as well as the capital and strength of a community in sustaining life. It is said to be knowledge and policy because it relates to what is known, controlled, and standardized to obtain life necessities such as clothing, food, and shelter. Meanwhile, it is said to be capital and strength because local knowledge is useful for life in the present and the life in the future. Therefore, local knowledge is always passed on from generation to generation.

The Buru Island

The native people of Buru Island are known as *Geba Fuka Bupolo* that literally means "The people of Buru Island". *Geba Fuka Bupolo* inhabits most of the inland areas consisting of mountainous areas, hills, and valleys. Meanwhile, the residents in coastal villages have mingled with immigrant communities from Ambon, Kei (Southeast Maluku), Sanana, Buton, Bugis, and Java.

This research was conducted in South Buru Regency. With an area of 6,723 km², South Buru is divided into six sub-districts namely Namrole District, Leksula District, Ambalau District, Fena Fafan District, Kepala Madan District, and Waesama District with a population density of 7.98 / km². South Buru is designated as a separate district from Buru Regency based on Law Number 32 of 2008.

Astronomically, Buru Island is located at 121.21° - 125.21° East Longitude and 2.25 ° - 3.55 ° South Latitude with an altitude of 800m above sea level. Geographically, Buru Island is surrounded by four seas, namely:

1. The north is bordered by the Seram Sea
2. The south is bordered by the Banda Sea
3. The west is bordered by the Sea of Buru
4. The east is bordered by the Manipa Strait

To be clearer, it can be seen in the following map of Buru Island.

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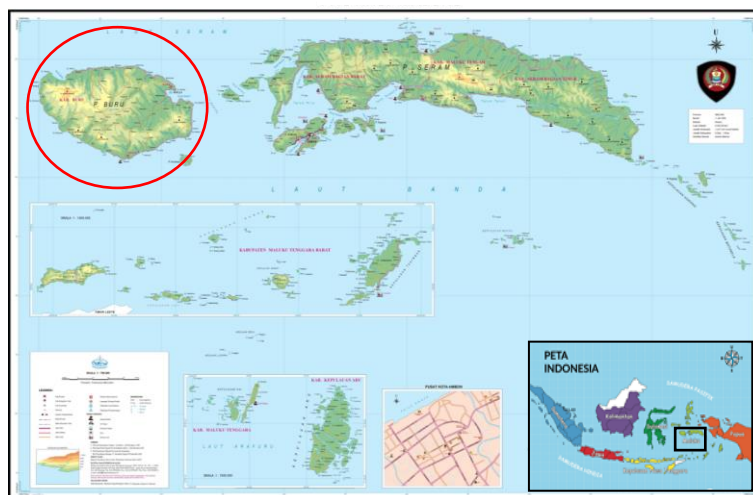


Figure 1. Map of Maluku

METHOD

This present research is qualitative with an ethnographic approach, namely conducted in a certain cultural group for a long period of time to obtain the data naturally without being in favor of the research subject (Creswell 2014). The data of this present research were Buru people's *weneks* (songs) obtained from four informants. The informants were the indigenous people of Buru Island who were over 55 years old, could speak Buru language well, mastered the songs of the Buru people, understood the Buru culture, were physically and mentally healthy, and could work together with the researcher. The data were collected by (1) observation, (2) in-depth interviews, and (3) recording. There were eight Buru's *weneks* analyzed in this present research: (1) Faha Gilat Kada Gilat (FGKG), (2) Mone (M), (3) Opo Wau (OW), (4) Wio Wio (WW), (5) Foki (F), (6) Wae Hali Kuren (WHK), (7) Injaji (I), and (8) Sawate (S).

The data analysis procedure was carried out by (1) sorting the data according to the research findings, namely traditional medicine, season naming, birds naming, ownership of customary (*ulayat*) rights, belief system, and kinship ; (2) reading and checking the data to ensure their accuracy; and (3) coding the data with letters and numbers: For example, F1.FGKD.9-10. F1 = Finding 1, FGKD = the initial of the song title (*Faha Gilat Kada Gilat*), 9-10 = the line number (9-10) of the song.

FINDINGS AND DISCUSSION

Overall, the songs of the Buru people represent the following: (1) traditional medicine, (2) season naming, (3) animal naming, (4) ownership of customary rights, (5) belief systems, and (6) relationships kinship.

Traditional Medicine

The nature of Buru Island provides a variety of plants that can be used as medicine to cure various diseases. The Buru people, especially those in the mountains, still use natural ingredients for treatment. This kind of treatment has been practiced for many years since the time of their ancestors. Apart from shamans, almost all Buru people can use the simple medicinal plants available in their nature. The most widely used part of the plant is the leaves. The following data shows the use of the leaves as traditional medicine.

Data F1.FGKD.9-10

<i>Faha Gilat Kada Gilat</i>	<i>Hands Striped Feet Striped</i>
.....
<i>pelat mo ake ke</i>	<i>without the pelat, it hurts</i>
<i>pelate ake ke</i>	<i>the pelat, it still hurts</i>
.....

Pelat is a type of leaf that the Buru people usually use to treat sore body parts due to fatigue. *Pelat* is usually used after returning from the garden or returning from a long trip (an interview with the informant, March 2020). Initially, the body where the *Pelat* rubbed will feel itchy, hot, then warm. When the warmth starts to disappear, the stiffness and fatigue will disappear. However, not all *Pelat* can be used as medicine. Only medium-leaf plates can be used, while *Pelat* with small leaves and broad leaves should not be used as this may damage the skin. All Buru people are familiar with the types of *Pelat*, so there will be no mistake in using them. This data indirectly illustrates the knowledge of the Buru people about how to treat diseases by utilizing nature, namely the use of leaves. The use of nature as a source of medicine illustrates the life of the Buru people who are always in touch with nature.

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Season Naming

Long before modern civilization, farmers in Indonesian villages knew of the seasons by observing natural signs. From these observations, it was determined when to clear the land, plant and harvest. Knowledge of season determination is known by every tribe in Indonesia, including the Buru. The purpose of determining the season is to regulate work procedures to avoid losses. The following data illustrates how the Buru observed natural signs to determine the seasons.

Data: F2.M.24-29

<i>Mone</i>	<i>Master</i>
.....
<i>mone</i>	<i>Master</i>
<i>sambetak fuaro</i>	<i>currently the areca</i>
<i>du emgaya mo</i>	<i>is fruitless</i>
<i>tu sambetak daloro</i>	<i>the betel too</i>
<i>du epkiwa mo</i>	<i>is not sprouting</i>
<i>ga mone</i>	<i>Oh Master</i>
.....

Sambetak fuaro du emgaya mo, tu sambetak daloro epkiwa mo (currently the areca is fruitless, the betel too is not sprouting) are natural signs observed by the Buru to determine the season. In this case, the rainy season is in July, which in Buru language is called *efhat*. *Efhat* literally means heavy rain. The rainy season is called the east season while the summer is called the west season. In a year, there are two seasons change known as a transitional season. They are April - May (the transition from the west to the east season) and August - September (the transition from the east season to the west season).

The betel begins to sprout while the areca begins to bear fruit in October and can be harvested from December to February. In March and April, the betel and areca nuts start to decrease. In July, the betel and areca nuts cannot be obtained at all. Besides due to the seasons, the lack of the nuts is also a description of the condition of the Buru's food that is getting thinner due to the prolonged rain that makes many crops damaged.

According to Buru people, one year is divided into 12 months, as shown in the following table.

Table 1. Names of months in Buru language

No.	Buru Language	English
1	<i>Lawanmano</i>	January
2	<i>Botit</i>	February
3	<i>Ipitemtemet</i>	March
4	<i>Ipitempait</i>	April
5	<i>Sablefat</i>	May
6	<i>Tawa</i>	June
7	<i>Efhat</i>	July
8	<i>Efmaut</i>	August
9	<i>Samsama</i>	September
10	<i>Kaprupa</i>	October
11	<i>Kapmanut</i>	November
12	<i>Kapmanutroin</i>	December

All the names are based on natural signs. *Lawanmano* is characterized by the calm sea condition, no wind, and no waves. In this season, fishermen usually get lots of fish because the sea condition is very conducive. *Botit* is characterized by sunny natural conditions. During the day there are no clouds, at night there are many stars. *Ipitemtemet* is marked by betel nuts that are starting to fall. *Ipitempait* is indicated by only one or two areca nuts remaining on the stem. *Sablefat* is characterized by planting activity or growing season. Thus, the preceding season was a time of land clearing and seed preparation. *Tawa* is indicated by continuous lightning during the day. *Efhat* is characterized by continuous rain. *Efmaut* is marked by decreasing rain, which indicates the start of the dry season, namely the month of *Samsama*. *Samsama* means three stars in the middle of the horizon. *Kaprupa* is characterized by corn harvesting activity. *Kapmanut* is characterized by the receding of seawater over a very long distance, which is called big *meti*. *Kapmanutroin* is characterized by the receding of seawater over a short distance, which is called little *meti* (interview with the informant, April 2020).

Thus, the data F2.M.24-29 show the Buru people's knowledge about the season determination based on their observations of natural signs. The signs have been observed repeatedly and have become constant signs; so that they are used as a

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benchmark for determining activity. Therefore, when the Buru people saw the areca nut starting to fall, they made preparations for the planting season in May. The preparations start from preparing the seeds, telling relatives who will help, until the ritual of the beginning of the planting season. The plants to be planted in this season are those that can be harvested for 1-2 months because in May the eastern season or the rainy season begins to happen.

Birds Naming

The Buru people name certain animals based on their movements, imitation of their sounds, or their characteristics. It is the result of a long observation of these animals. The technique of animal naming by any tribe elsewhere is generally the same as that of the Buru. The following data shows the examples of bird naming by the Buru people.

Data F3.OW.1-5

<i>Opo Wau</i>	<i>Opo Wau Bird</i>
<i>opo, opo</i>	<i>grandma, grandma</i>
<i>ka saha nang kalaputi</i>	<i>make me a top</i>
<i>mo do</i>	<i>if not</i>
<i>ya bali puna opo wau</i>	<i>I turned into a wau bird</i>
<i>do wau, wau</i>	<i>That always cries wau, wau</i>

Data F3.WW.1-3

<i>Wio Wio</i>	<i>Wio Bird</i>
<i>wio, wio</i>	<i>wio, wio</i>
<i>ka bara hai tohon di mo</i>	<i>don't you go that way</i>
<i>tu murampat nake tohon</i>	<i>because it's the murampat way</i>

Data F3.F.1-4

<i>Foki</i>	<i>Foki Bird</i>
<i>foki, foki balawat</i>	<i>foki, foki flies here and there</i>
<i>heka tuha nake ama nake</i>	<i>brings his father's pants</i>
<i>komot</i>	
<i>pa da lehe dae wae fatu</i>	<i>and washes it in the river, on a</i>
<i>miten</i>	<i>black stone</i>
<i>do foki, foki, foki</i>	<i>while singing foki, foki, foki</i>

Wau, *wio*, and *foki* are names of birds. The naming is based on the imitation of the sound produced by the birds. Buru people name the forest dove as *wau*; imitate the sound of the *polociong* bird as *wio*; and imitate the sound of the little swallow as *foki* (an interview with the informant, March 2020). The sound imitation of animals, including birds, differs from one region to another. Therefore, a Buginese, a Papuan, or a Javanese may differently imitate the sounds of the three birds. However, from the data, it can be said that the bird naming is mostly based on the imitation of the birds' sounds.

The imitation of the sound used as the basis for naming the birds becomes the Buru's knowledge based on a long and repeated experience and observation. The experience confirmed the behavior of the local community.

Land Ownership/Ulayat Rights

Buru customary law recognizes three types of land ownership, namely individual ownership, clan ownership, and village ownership. The Buru cosmological perspective does not recognize an ownerless or "no man's land" territory. The land of Buru has been divided among the Buru clans since their ancestors' time. According to the Buru custom, the land that is occupied now is a legacy from their ancestors that has been preserved from generation to generation (an interview with the informant, April 2020).

Each clan knows their customary boundaries well and carefully marks the boundaries of their customary rights, i.e., the rivers, mountains, large trees, and so on. The arrangement of customary rights over customary lands is collective in nature and is based on the principles of the Buru's kinship. The following data shows this.

Data F4.WHK.1-5

<i>Wae Hali Kuren</i>	<i>Kuren River</i>
<i>wae hali sapane</i>	<i>what is the name of this river</i>
<i>wae hali Kurene</i>	<i>this is Kuren river</i>
<i>wae epkitan pa Waemala</i>	<i>the well-known river,</i>

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<i>bu wae epsini</i>	<i>Waemala</i>
<i>ran men-mene</i>	<i>but every river</i>
	<i>has an owner</i>

The song explicitly contains a story about the names of rivers. It indicates that every river has an owner, not a river that has no owner. The sentence *bu wae epsini ran mene* (but every river has an owner) shows that the river and all its surrounding ecosystems belong to each village. This shows that there is a village authority as the owner, guardian, and regulator of the Buru's nature. The authority is respected by each clan so that any decisions made are obeyed and exercised. Therefore, everyone who will take advantage of the nature of Buru, including the river, must have permission from the village authority. For example, when someone wants to use Waemala River, it must be with the permission from the Ewiri leader, while the use of the Kuren River must be with the Siwatlahin leader's permission. Even to get past the rivers, one has to ask permission from the local leaders. This is related to the mystical things that are believed by the local community.

The Buru's close relationship with their land (including rivers) is like that of a biological mother who gives them life. They can only live and forage from their ancestral lands. Therefore, land is the most valuable asset for them. The customary law of Buru does not recognize the system of land buying and selling. The prohibition of land buying and selling is always upheld from generation to generation. The Buru people only know land leasing for a certain period of time. The land must be handed back to the owner when the right of use expires. The same applies to hunting areas belonging to one village. Sometimes, a profit-sharing system applies, namely the sharing of the results of the hunt with the *ulayat* owner, in accordance with the agreement that has been made.

Thus, it is concluded that land ownership or customary rights are a system that aims to protect and preserve Buru's nature from any activities that can damage the nature and its ecosystems. The land of Buru must be used for the prosperity of the Buru people so that it must be properly maintained, organized, and managed. Because of this, village authorities have strong legitimacy to carry out these functions and roles.

The Belief of the Buru People

Before knowing and embracing modern religion, the Buru people followed animist beliefs. However, belief in supernatural powers is still found today, especially in the mountainous areas. These beliefs include, for example, the use of spells for healing, spells for hunting, spells for finding lovers, and so on. The Buru people know the term *Oplahtala* or God of the Universe as the highest Ruler. In the daily life of Buru people, the word *Oplahtala* should not be used carelessly because it is believed to be something sacred (an interview with the informant, March 2020). As the Supreme Ruler in the universe, *Oplahtala* will grant the wishes of the Buru people who pray to Him.

In the following Buru folk song, it is said that two people always worshiped trees and leaves as a form of animist belief. One day, one of them fell ill and almost died. In that desperation, the healthy man begged God for his friend's healing.

Data F5.I.2-5

<i>Injaji</i>	<i>Injaji</i>
<i>sa bagi dano kako</i>	<i>we live in the forest</i>
<i>pi sa bagi dano lalo</i>	<i>we live under the tree</i>
<i>bara hai kami na</i>	<i>don't give us a model</i>
<i>tu kami seba uar omon kolon</i>	<i>for we worship leaves</i>

Tu kami seba uar omon kolon 'because we worship the leaves' shows that big trees are used as a shelter as well as a place to perform rituals. As a ritual place, the trees are considered sacred because they become a meeting place for humans with supernatural powers. Such thinking is based on the belief that very large old trees are home to the spirits of the ancestors. Therefore, big trees can provide strength or even a way out for solving humans' problems. The worship of trees, large stones, or certain animals is a description of the animist beliefs that exist in any tribe in the world including on Buru Island.

The thought of the virtue of old trees generates a belief that they are where the supernatural beings reside. Such old trees usually can be found on the banks of rivers, at the end of villages, in graves, and so on. These trees should not be approached as they may cause illness or trance. Regardless of whether this is true or not, such a belief system actually provides direct benefits to nature conservation, especially in holding and storing groundwater, protecting villages from flooding, and so on.

In every prayer and ritual, something is begged to the Life-Giver. The data reveal that it is a cure that is begged. This can be seen from the sentence *taga touk ejiwa ha na penik, pi taga touk enyawa ha na penik* (but save my friend's soul. But save my friend's life). The prayer shows his acknowledgment of the power of the Life Giver as well as portrays his self-humility in front of the Creator. It is why religion is often seen as a place to find meaning in life. The discovery of the meaning will motivate each individual to relate with others, either within or outside the community.

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As a belief system, religion has a very important role in producing moral dimensions as the basis of a civilization. With these moral dimensions, a society can survive from time to time. Religion also provides solutions to every moral, social and cultural problem of society.

So, Buru people as the owners and heirs of *fuka bupolo* (another name for Buru Island) actually teach good things according to their local perspective, namely a deep understanding of the meaning of life in relation to human relations with the Creator, human relations with nature, and human relations with others.

Kinship System

The Buru people adhere to the paternal or patrilineal lineage. As a result, children born follow the paternal clan. However, there is a 'son of treasure' who follows his mother's clan. When the male family cannot pay the property (money) to the woman's family, the first son must follow the mother's clan and is called a 'son of treasure' (an interview with the informant, March 2020).

In the Buru family, the sons are the successor of the family and the persons in charge of the family, a principle most tribes in Indonesia also share. Because of these roles, each son is educated to be a protector of all family members, especially sisters. The relationship between brother and sister is like two sides of a coin. An older brother is responsible for his younger siblings, so he is respected and is considered a hero. On the other hand, older brothers or sisters give love and attention to the younger siblings or sisters. For the Buru, the *kai-wait* (brother-sister) relationship has been united since childhood and has become a life principle. Therefore, every brother will protect his sister from various kinds of threats. The following data shows this.

Data F6.S.1-36

<i>Sawate</i>	<i>My son</i>
<i>sawa siate, siate</i>	<i>my first child</i>
<i>tati tangga la mba hai</i>	<i>get down and go</i>
<i>hama tu nim feta fi di</i>	<i>find your sister</i>
<i>salake</i>	<i>immediately</i>
<i>salake</i>	<i>immediately</i>
<i>sawa ruate, ruate</i>	<i>my second child</i>
<i>tati tangga la mba hai</i>	<i>get down and go</i>
<i>hama tu nim feta fi di</i>	<i>find your sister</i>
<i>salake</i>	<i>immediately</i>
<i>salake</i>	<i>immediately</i>
<i>sawa telute, telute</i>	<i>my third child</i>
<i>tati tangga la mba hai</i>	<i>get down and go</i>
<i>hama tu nim feta fi di</i>	<i>find your sister</i>
<i>salake</i>	<i>immediately</i>
<i>salake</i>	<i>immediately</i>
<i>sawa pate, pate</i>	<i>my fourth child</i>
<i>tati tangga la mba hai</i>	<i>get down and go</i>
<i>hama tu nim feta fi di</i>	<i>find your sister</i>
<i>salake</i>	<i>immediately</i>
<i>salake</i>	<i>immediately</i>
<i>sawa limate, limate</i>	<i>my fifth child</i>
<i>tati tangga la mba hai</i>	<i>get down and go</i>
<i>hama tu nim feta fi di</i>	<i>find your sister</i>
<i>salake</i>	<i>immediately</i>
<i>salake</i>	<i>immediately</i>
<i>sawa nete, nete</i>	<i>my sixth child</i>
<i>tati tangga la mba hai</i>	<i>get down and go</i>
<i>hama tu nim feta fi di</i>	<i>find your sister</i>
<i>salake</i>	<i>immediately</i>
<i>salake</i>	<i>immediately</i>

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sawa pitote, pitote *my seventh child*
tati tangga la mba hai *get down and go*
hama tu nim feta fi di *find your sister*
salake *immediately*
salake *immediately*

sawa truate, truate *my eighth child*
tati tangga la mba hai *get down and go*
hama tu nim feta fi di *find your sister*
salake *immediately*
salake *immediately*

sawa ciate, ciate *my ninth child*
tati tangga la mba hai *get down and go*
hama tu nim feta fi di *find your sister*
salake *immediately*
salake *immediately*

The song tells about a family consisting of a father, mother, nine sons, and one daughter. The daughter has been taken away by her lover, known as *kawin lari* (elopement). *Kawin lari* occurs when there is no consent from the woman's family for the marriage. Thus, his father, mother, and siblings did not know her departure. Seeing this, the father, as the person in charge of the family, immediately ordered his nine sons to look for the girl. The command was passed on to each child from the first to the ninth.

Safeguarding and protecting sisters is an acknowledgment of their rights and dignity. As a weak creature, every woman must receive protection from any disturbing actions. Every brother will feel useless when he cannot solve the problems that exist in his family. Therefore, the nine men, without delay, immediately looked for their sister. This also relates to the principle that men must maintain the good name and honor of the family.

The responsibility shown by the nine men indicates that the family is the center for security and protection. In the family, every child gets physical and spiritual welfare in the form of affection, material adequacy, and is forgiven for all ignorance and mistakes. A family is a comfortable place for each of its members so that when one is sick, the other will feel the same; one is happy, the other will be happy too. In the life of the people of Maluku, it is known as *ale rasa beta rasa, sagu salempeng pata dua*. This is in line with the meaning of *kai-wait* in the life of the Buru people.

This harmonious life has been maintained until now. This has become the pattern of life for the Buru people at a broader level. In Central Maluku or Ambon city, the terms *pela* and *gandong* are recognized; while on Buru Island, the term *kai-wait* is known. The *kai-wait* relationship consists of four levels: (1) the *kai-wait* relationship in the family, (2) the *kai-wait* relationship in the sub-clan, (3) the *kai-wait* relationship between clans, (4) the *kai-wait* relationship between religion and village.

In Mual's clan, for example, there are four sub-clans: Mual Nohapun, Mual Arlale, Mual Nekerahi, and Mual Natabotit. From this arrangement, it can be seen that the Mual Nohapun sub-clan is *kai* for other Mual clans. In greeting, the people from Mual Natabotit clan, although they are older, always greet their relatives from other Mual clans as *kai*. This kind of relationship creates harmony in kinship relations.

This description illustrates the meaning of *kai-wait* in the life of the Buru people. The relationship is no longer limited to siblings in a family but has reached and penetrated regional and religious boundaries.

In general, the results of this study are in line with the results of some research conducted by Dharmawibawa (2019), Mansyur (2019), Prameswari, et al (2019), Chairul (2019), Padur, et al (2019), Betaubun, et al (2019), Wiradimadja (2018), Azis (2017), Sinapoy (2018), Rosita, et al (2017), Rosramadhana, et al (2017), Sufia, et al (2016), and Konradus (2006). It is concluded that local knowledge is (a) a guideline, view, idea of behavioral reference; (b) a tradition, technology, and value adopted by a society to survive; (c) the communities' thought and work that form the whole system, principles, and ways to protect the environment; and (d) a manifestation of cultural teachings and human experiences that have been practiced from generation to generation.

More specifically, this research strengthens Emery's statement (1996) concluding that local knowledge is (a) knowledge about environmental management and tools or equipment, techniques, practices, and rules related to grazing, agriculture, water management, and collection of food sources from forests, (b) classification systems for plants, animals, soil types, water and weather, and (c) knowledge of flora, fauna and other resources, and how people perceive their relationships with the natural surroundings.

Revealing the Local Knowledge of Buru People through Their *Weneks*

The results of this study are also in line with Pranoto's statement (2012) that local knowledge is the knowledge and policy as well as the capital and strength of a community in maintaining life. It is said to be the knowledge and policy because it relates to what is known, controlled, and carried out to get the necessities of life such as clothing, food and shelter. Meanwhile, it is said to be the capital and strength because knowledge is useful for life in the present time as well as for life in the future. Therefore, knowledge is always passed on from generation to generation.

Thus, traditional medicine, season naming, bird naming, ownership of customary rights, belief systems, and kinship relationships are manifestations of thoughts, ideas, experiences, hopes and ideals, values, principles, and way of life of the Buru people that have been practiced from time to time for their survival.

CONCLUSION

Based on this description, it is known that the eight *weneks* (*songs*) of the Buru people represent the Buru people's knowledge in interacting with their environment so that they can survive up to this day. Traditional medicine illustrates the closeness of the Buru people to nature so that they know which plants can be used as medicine and which are not. Season naming describes the ability to observe natural signs so that it is used as a reference in determining farming, hunting, and other activities. Bird naming describes the peculiarities of birds naming based on the imitation of the birds' sounds and movements. The ownership of customary rights describes the rules and norms that apply especially in the Buru community regarding the use of natural resources. The belief system describes the belief of the Buru people about another power that is able to provide solutions to every problem of life. Kinship relationships illustrate the life principle of the Buru people, namely *kai-wait wali-dawen*, that promotes love and respect for each other.

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