

Aspects Of Local Wisdom Of Ramadelas Tea In Angar Village, Kian Darat District, Eastern Seram Regency

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Abstract: One of the local commodities that is characteristic of the people of Maluku, especially in Angar Village, Kian Darat District, Eastern Seram Regency, is *Rahmadelas Tea*. Referring to this fact, this study aims to analyze the local wisdom of the community in cultivating *ramadelas tea*, and analyze the income of the people who cultivate *ramadelas tea*. The data that was successfully collected in the field research will be analyzed in a qualitative descriptive manner, namely the type of data in the form of information, both oral and written, on 8 families who are actively cultivating *Rahmadelas Tea*. The results of the study concluded that *rahmadelas tea* is a local wisdom of the people of Angar Village which is carried out for generations through oral traditions. However, with the development of *rahmadelas tea*, the oral tradition process began to shift to a written tradition when there were various developments in the *rahmadelas tea* business. On average, *rahmadelas tea* processing farmers receive a contribution of approximately 37.6 percent from the *rahmadelas tea* business.

Keywords: local wisdom, *rahmadelas tea*, income contribution

INTRODUCTION

Background

The life of the people of Maluku, which is rich in natural resources, both at sea and on land, still applies, customary law applies, this can be seen from the existence of an orderly community that has rulers and settles in a certain area known as the *petuanan* (*ulayat*) area. The unity of customary law of this community has long been very influential in various aspects, both government, economy, especially environmental management and protection, this can be seen by the fact that the indigenous people of Maluku are still very dependent on the availability of the environment, community life which is still communal

According to Soekanto (2014), local wisdom, in cultural terminology, can be interpreted as local knowledge that comes from the culture of the community, which is unique, has a relationship with nature in a long history, adapts to the local ecological system, is dynamic and is always open to new knowledge. According to Prastyono (2017) local wisdom as a personality, the cultural identity of the community, which is in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested in their abilities so that they can survive continuously. Local wisdom is the activities, knowledge, and trust of a community in managing nature that is oriented towards environmental sustainability. Local knowledge is very important in the survival of a group or individual in rural areas, because it is part of the social energy for the community (Napirah, 2012)). Each community has a source and potential of social capital that can be accessed and utilized by its members. A community or community is a potential social capital, where the community or community provides awareness and limits to citizens, including contributing

to meeting common needs and interests. One of them is the existence of *ramadelas* tea which is an inseparable part of people's lives in Angar Village, Kian Darat District, Eastern Seram Regency.

Problem Formulation

Based on the above background description, the formulation of the problem in this study is:

1. What is the local wisdom of the community in making *ramadelas* tea in Angar Village, Kian Darat District, Eastern Seram Regency?
2. What is the income of the people who cultivate *ramadelas* tea in Angar Village, Kian Darat District, Eastern Seram Regency?

Purpose of Writing

This study aims to analyze:

1. Analyzing the local wisdom of the community in cultivating *ramadelas* tea in Angar Village, Kian Darat District, Eastern Seram Regency.
2. Analyzing the income of people who cultivate *ramadelas* tea in Angar Village, Kian Darat District, Eastern Seram Regency.

RESEARCH METHODS

Population and sample

The sampling method is carried out deliberately (*purposive*). The sampling included people who cultivate *ramadelas* tea in Angar Village, Kian Darat District, Eastern Seram Regency, namely as many as 8 (eight) heads of families who were active in cultivating *ramadelas* tea until this study was conducted.

Data Collection Methods

The data used in this study are primary data and secondary data. Secondary Data is data obtained from literature related to the research theme. Primary Data is data obtained directly from the Informant, there are two methods used, namely: observation, documentation, and interviews,

Data Analysis Techniques

The data that is successfully collected in field research will be analyzed in a qualitative descriptive manner, which is a type of data in the form of information, both oral and written, which is not a number, then described according to qualitative analysis. This analysis was used to obtain an overview of the instrument being studied, namely to reduce the business of the local aspect of *the ramadelas* tea business in Angar Village, Kian Darat District, Eastern Seram Regency.

The stages carried out in this qualitative description research are: data reduction, data display, verification (Sugiyono, 2012). The contribution of *ramadelas* tea processing income to household income in Angar Village, Kian Darat District, Eastern Seram Regency was analyzed by the following steps (Suharsapurea, 2012) :

$$TR = P.Q \dots\dots\dots$$

Information:

TR = Total Revenue (in rupiah for the *rtahmadelas* tea business)

P = Selling Price Per unit (in rupiah)

Q = Production Quantity (units)

RESULTS AND DISCUSSION

Rahmadelas Tea as Local Wisdom of the Angar Village Community

1. Read prayers

The use of rahmadelas tea by the people of Angar Village was first introduced by a Chinese trader in the 1900s. Then this Chinese trader taught the community how to process it into rahmadelas tea which we currently know as rahmadelas tea in Angar Village.

In the process of processing rahmadelas tea by the community in Angar Village, the role of religion embraced by the local community is inseparable. This is marked by the fact that before the process of building a kettle house is held and the harvesting process begins first with the reading of congratulatory prayers and there will be a reading of thanksgiving prayers before harvesting.

The reading of the congratulatory prayer at the beginning is interpreted as an expression of gratitude to God Almighty who has given an abundance of fortune in the form of naturally growing rahmadelas tea plants, and also the reading of the thanksgiving prayer at the time of harvest which is interpreted as an expression of the community's gratitude to God Almighty, for providing the production of rahmadelas tea. In addition to the reading of prayers, it usually begins with remarks by the traditional head as a representation of elements of local customary institutions.

Referring to the explanation above, this prayer procession is expected to be an important part of the sustainability of Rahmadelas Tea. Therefore, it is hoped that Rahmadelas Tea business actors and farmers who produce their raw materials will continue to maintain the Prayer Procession in the implementation of the production process.

2. Sasi System in Rahmadelas tea

The development of sasi (traditional knowledge system) in the use of rahmadelas tea in Angar Village faces modernization with several challenges and opportunities. Here are some strategies for the development of sasi in the processing of the rahmadelas facing modernization:

1. Challenge :

- Cultural erosion: Modernization can lead to the erosion of traditional culture and knowledge.
- Limited documentation: Much traditional knowledge has not been systematically documented.
- Lack of appreciation: The younger generation lacks appreciation for traditional knowledge.
- Conflict with modern technology: Sasi has to compete with modern technology that is more efficient.

2. Development Strategy

- Documentation and digitization: Documenting and digitizing traditional knowledge to preserve and introduce it to the younger generation.
- Education and training: Integrating traditional knowledge into school curricula and community training.
- Cooperation with institutions: Collaborate with educational, research, and government institutions to develop and promote sasi.
- Product development: Developing sasi-based products to improve the local economy and promote culture.
- Copyright recognition: Recognizing the copyright of traditional communities over their knowledge and technology.
- Tourism development: Developing cultural tourism to promote sasi and increase people's income.

3. Benefits of sasi in the processing of rahmadelas tea:

- Cultural preservation: Developing sasi helps preserve traditional culture and knowledge.

- Improving the economy: Developing sasi-based products can increase people's income.
- Community development: Developing sasi can increase community awareness and participation in natural resource management.
- International recognition: Developing sasi can increase international recognition of Indonesia's local wisdom.

Sasi is a form of local wisdom of the people in Angar Village to regulate the harvest period of agricultural production. The system of applying sasi in Angar Village is characterized by the installation of young coconut leaf buds that are white as a form or symbol of prohibition for the harvesting process to be carried out. Sasi will be opened when the harvest time arrives.

The application of sasi is believed to be able to obtain abundant harvests and has been carried out for generations. However, the results of the research show that the application of the Sasi system, especially for the production of wood oil itself, is no longer enforced by the local community. This is due to social changes in society due to the needs of life that are always increasing.

The people in Angar Village, in addition to fulfilling the daily needs of various types of commodities that are grown, currently the community is making the commodity of rahmadelas tea the main source of income, because in addition to growing naturally, rahmadelas tea also has promising market prospects, and there are even some farmers who have started planting rahmadelas tea on dormant lands that are not planted.

However, on the other hand, situationally the dependence on people's lives is getting higher, the need to finance children's schooling, the cost of living for children abroad requires people to look for other alternatives such as borrowing money from others, with the promise that it will be replaced during the harvest period and the results will be sold to the person concerned instead at a relatively low price.

This condition causes farmers to be forced to sell at low prices due to urgent living conditions. *"If you wait for Sasi to finish the harvest, it means that you can pay for tuition, boarding fees and buy food," said Mr. AKR and Mr. JK.* This is also in line with the opinion of Maulidah (2010); Maarthen (2010) who argued that the dynamics of rural people's lives in their lives are predominantly dependent on agriculture. Another opinion from Hayati Hehamahua (2015), says that local wisdom is historical but positive. Values are taken by ancestors and then passed on orally to the next generation, and then by their heirs, not passively accepting them, can add or subtract and process so that the so-called wisdom applies situationally and cannot be separated from the environmental system or ecological system/ecosystem that must be faced by those who understand and implement that wisdom.

3. The Form of Local Wisdom of Rahmadelas Tea

The local wisdom of Rahmadelas tea leaves from Angar Village, Eastern Seram Regency, Maluku, reflects the knowledge and practices of the local community in utilizing natural resources for health and well-being. Here are some aspects of local wisdom:

1. Ecological Aspects

- Use of natural herbs: Rahmadelas Tea Leaves are used as a traditional remedy for various ailments, such as fever, cough, and stomach pain.
- Natural resource management: The Angar Village community manages the forest and Rahmadelas Tea plants in a sustainable manner to maintain its availability and quality.
- Ecosystem balance: The use of Rahmadelas Tea leaves does not damage the forest ecosystem and does not affect the balance of nature.

2. Social Aspects

- Recognition of community rights: The people of Angar Village recognize the right to knowledge and the use of Rahmadelas Tea leaves as cultural heritage.

- Local economic development: The sale of Rahmadelas Tea leaves as an herbal product supports the local economy and improves the welfare of the community.

- Appreciation of traditional knowledge: People value the knowledge and experience of their ancestors in using it.

3. Cultural Aspects

- Preservation of traditions: The use of Rahmadelas Tea leaves is preserved through stories, songs, and traditional rituals.
- Recognition of cultural identity: Rahmadelas Tea Leaves are a symbol of the cultural identity of the people of Angar Village.
- Craft development: Processing of Rahmadelas Tea leaves into craft products, such as dried tea and essential oils.

4. Health Aspects

- Natural remedies: Rahmadelas Tea leaves are used as a traditional remedy for various ailments.
- Safe use: The public understands how to use it safely and effectively.
- Health product development: Development of Rahmadelas tea leaf-based health products.

5. Conservation Efforts

- Knowledge documentation: Documenting the knowledge and practice of using Rahmadelas Tea leaves.
- Education and training: Increase public awareness and skills in the management and use of Rahmadelas Tea leaves.
- Cooperation with institutions: Collaborate with educational, research, and government institutions to develop and promote local wisdom.

4. Household Revenue of Teh Rahmadelas Business

Regional Minimum Wage (UMR) is a minimum standard used by employers to provide wages to employees, employees, or laborers in their business or work environment.

Table 1. Characteristics of Respondents Based on UMR of Maluku Province

Household Acceptance (IDR per Month)	Sum	%
≤ 2.949.953	2	25,0
> 2.949.953	6	75,0
Total	8	100

Source : Processed Research Results (2024)

Table 1 illustrates respondents' receipts of more than Rp. 2,604,960 with a percentage of 75 percent, while respondents' receipts are less than Rp. 2,949,953 with a percentage of 25 percent. This shows that most of the rahmadelas tea processing respondents in Angar Village are able to meet their household needs, because the revenue obtained is greater than the UMR stipulation of Eastern Seram Regency (2024) by the government, which is Rp. 2,949,953.

The source of subsistence for farmers in the region where most of the sea is mostly sea is very diverse or varied. The use of natural resources is still an option for some people who then become dependent on natural resources. Land use is a community choice because it has become a community culture and has been passed down from previous parents. Some of the commodities that are cultivated are plantation crops because they have become inherited from ancestors and have become the culture of the farming community, as well as farmers in Angar Village. In addition to the agricultural sector, the fisheries sector is also a source of respondents' income and is not included in the revenue from the sale of rahmadone tea. Respondents' receipts from other income can be seen in the following table.

The results of the analysis show that the average amount of farmer receipts from other businesses reaches Rp. 25,050,000 per year or Rp. 2,087,500 per month. The amount of contribution of rahmadelas tea to the income of farmers who cultivate rahmadelas tea in Angar Village can be seen in table 2. as follows:

Table 2. Teh Rahmadelas' contribution to revenue

No	Description	Total Revenue (IDR)	Presentase (%)
1	Other Income	2.087.500	62,4
2	Rahmadelas Tea Business Income	1.256.250	37,6
	Sum	3.343.750	100

(Source: Research Results Processed. 2024)

The results of the analysis show that the rahmadelas tea business contributes an average revenue of 37.6 percent or Rp. 1,256,250. This contribution is quite relevant to household income, so it is one of the main sources of respondents' household income.

Based on the results of the analysis, rahmadelas tea contributes 37.6 percent to farmer households in meeting economic needs. This indicates that the rahmadelas tea business is one of the choices of a source of livelihood to meet other household needs such as children's education costs and other costs. Therefore, it is necessary to design a strategy for the development of the rahmadelas tea business so that it becomes a sustainable household income for the people of Angar Village.

According to the conclusions of the eight respondents, the development of rahmadelas tea involves several stages, from planting to marketing. Here are the steps to develop it Souwoat, et all, (2013) :

1. Planting

- Site selection: Choosing a location with a tropical climate and fertile soil.
- Seed seeding: Sowing rahmadelas tea seeds in the nursery.
- Planting: Planting seedlings into the field.
- Maintenance: Perform routine maintenance such as watering, fertilizing, and pest control.

2. Processing

- Harvesting: Harvesting rahmadelas tea leaves at the age of 3-6 months.
- Cleaning: Cleans the leaves from dirt and pests.
- Drying: Drying the leaves to reduce moisture content.
- Grinding: Grinding the leaves into tea powder.

3. Packaging and Marketing

- Packaging: Pack tea powder in sterile and airtight packaging.
- Marketing: Creating marketing strategies to increase sales.
- Promotion: Promote products through social media, advertising, and exhibitions.

4. Product Development

- Derivative product development: Developing derivative products such as tea bags, packaged teas, and essential oils.

- Herbal product development: Developing herbal products with a combination of rahmadelas tea and other plants.
- Processed product development: Developing processed products such as syrups, juices, and snacks.

5. Industrial Development

- Development of the processing industry: Building a rahmadone tea processing industry.
- Development of the packaging industry: Building a modern packaging industry.
- Marketing industry development: Building an effective marketing industry.

6. Human Resource Development

- Farmer training: Conducting training for farmers on planting and processing.
- Processor training: Conduct training for processors on processing and packaging.
- Marketing training: Conducting training on marketing strategies.

CONCLUSION

Based on the results of the research, the following conclusions were conveyed:

1. Rahmadelas tea is the local wisdom of the people of Angar Village referring to the ecological aspects, socio-cultural aspects, and health aspects that have been carried out by the people of Angar Village for generations whose heritage is developed through oral traditions. However, with the development of rahmadelas tea, the oral tradition process began to shift to a written tradition when there were various developments in the rahmadelas tea business.
1. On average, rahmadelas tea processing farmers receive a contribution of approximately 37.6 percent from the rahmadelas tea business. Meanwhile, 62.4 percent was contributed from other sources of livelihood, both in terms of agriculture and fisheries. Therefore, it is necessary to make efforts to develop the rahmadelas tea business both at the stages of planting, processing, packaging and marketing, product development, industrial development and human resource development (farmers).

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