Ate Poput Sacred Roof In Traditional Houses Renovating Process: The Culture Semiotic Perspective Of Maluku

Ali Lating, Wahyunji Bailusy, Suyatno Kahar, Joyo Sukarno, and Saiful Bahri

Abstract: This study examines Ate Poput as one of local culture form that has a significant meaning, especially in renovating traditional houses process. The qualitative analysis with exploratory approach method was used. The results show that Ate Poput is interpreted as a spare for the integration genealogy the process of chanting indicates that the involvement of all families, mainly those genealogies exist of the family does not only strengthen the sense of togetherness in carrying out the procession, but the important thing is to re-establish live of families separated for a long time because of different activities, both residential and religious differences. As a marker of family safety, the renovating an old house with an Ate Poput procession believed a medium that can protect families, especially those who will occupy old houses. Ate poput procession as one of the instruments of sustainability of local culture, this procession becomes a guide and learning for domestic children despite absorbing high social energy both in terms of energy time, and budget. As part of an effort to preserve local culture, the procession of Ate poput is still protected because by maintaining the sustainability of the local culture, at the same time respecting the ancestral traditions finds its momentum.

Index Terms: Ate poput, Integration geonology, culture sustainability, local culture.

1. INTRODUCTION

Indonesia is a country consisting of various tribes, religions and languages, has various cultures as community identity [1]. Culture is all things owned by humans, which are obtained by learning and using their minds. Humans can walk because the ability is driven by their instincts, and occurs naturally. But walking like a soldier or as a model only be done by learning and using his mind. Therefore running like a soldier or as a model is culture [2, 3]. In people’s lives, local culture grows and develops and is owned by a certain community or area inherited from hereditary [4]. Local culture can be found in various forms and has philosophical meanings that the community uses as a way of life [5, 6]. In general, local culture is a culture that grows and develops and is owned and recognized by local ethnic groups [7]. Local culture also usually grows and develops in a certain community, tribe or region because of hereditary inheritance that is preserved. This local culture will emerge when the population of a region has the same mindset and social life, so it becomes a habit that distinguishes them from other residents [8]. Local culture is a set of values or rules that apply as trust, standards, knowledge, legal morals to individual and community behavior that determine how a person acts, feels, and views himself as well as others [9]. Whereas, system expressed through various symbols, beliefs, attitudes, values, hopes and norms in behaving [10]. The diversity of tribes in Indonesia certainly also becomes a value and a rule, where become a tool to maintain the values of life in society. This cultural and ethnic diversity is certainly a differentiator of the value rules each region in Indonesia has its own language, rules and values. No exception to the values and culture in Eastern Indonesia. One of the cultures possessed by the people of Hila State, Leihitu District, Central Maluku Regency, Maluku Province. The culture or tradition of changing roofs on old traditional houses which are carried out 200 years. The culture is a tradition that will be carried out if all roof parts have been damaged and must be replaced as a whole. For Hila people, the first roof installed is a roof with its own shape that has meaning. Therefore, everything in life we see as a form has a certain meaning [11]. One roofs on the top old house to be renovated has its own shape and meaning. This roof is known with local language Ate Poput that means first roof at the top of the house. Unlike the other roofs, this roof has its own shape and size more different. The size of Ate Poput has a length equivalent to the top of a traditional old house building. The Ate Poput construction using sago leaves as the main material to be used obtained from place determined by previous ancestors. The taking process only be done by descendants of each clan lives in the Uku Telu area and has been appointed to represent the clan in taking sago leaves process for Ate Poput.

The entire process Ate Poput changing conducted with a pre-existing procedure and cannot be added or reduced. For Hila people, Ate Poput has a very important meaning in every old house exists. Based on history and customary processes carried out, it has some meanings are quite interesting and not found in other areas around it. In addition to the form and meaning contained in old houses renovating process, as for the symbols used as a sign for something else cannot be seen but felt. Inherited directly from ancestors or previous parents, so this custom is always maintained until now. Interpretation the signs that people use in cultured life, all that is present in our lives is seen as a form, namely something we have to give meaning. The relationship between form and meaning is not personal, but social, which is based on “agreement” (convention) social.

2 RESEARCH METHODOLOGY

Research is basically a scientific effort to understand and solve problems appear around us which is determining the
data processing method [12]. Semiotics is the study of symbols and their meanings so they are subjective [13], while in qualitative research, instrument is signs and symbols. This study aims to describe, explain, and disclose information or problems examined based on observations and interviews to produce descriptive data through symbols and messages from the old house renovation process. Key informants in this study included chieftains, chiefs of Soa, Saniri and workman. Primary data obtained from observation and interviews while secondary data is obtained by collecting data through photographs, written relics or archives, books and internet. Techniques for analyzing qualitative data consists of selecting and completing data, presenting data and drawing conclusions. Data analysis is a stage to systematically search and organize records of observations, interviews, and other supporting data to provide understanding [14]. Selecting data process focus on observing the old house renovation process, to continue field research. Furthermore, data presented or clarified in a structured manner to provide a discussion limit for systematically compiling reports to facilitate understanding of information. Finally, drawing conclusions based on a set of data that has been compiled before and provide answers the problem.

3 RESULTS AND DISCUSSIONS

3.1. Ate Poput as Structural Principle Symbol
The structural principle of semiotics is reviewed by Ferdinand de Saussure where marks are seen as a unity between material and conceptual which is focused on the relation of these elements to produce meaning [15]. Based on this principle, the Ate Poput making process produces meaning from the main material used in construction process. The custom home renovation process is carried out in Hila Land. As a tradition that still well preserved, Ate Poput is a long time periodic tradition for one time every old house renovation. By some traditional leders, Ate Poput is believed to last approximately 200 years. Even this tradition implementation from beginning to end procession is carried out with a number of rituals involving some activities. As a sacred tradition, Ate Poput is done with a series activities arranged systematically and agreed upon together. The argument behind the background is Ate Poput process will drain enough energy, both in cost and procession time aspect which is relatively long, until good readiness is needed and must be supported by the entire community. In this dimension, the relation and communication between posterity and all people begins to manifest in the customary frame. The process of making Ate Poput as shown in Figure 1.

![Figure 1](image-url)  
**Figure 1. Making process of Ate Poput**

Every process taking basic material of Ate Poput must use a traditional process, because it is most important part of the traditional house. Besides having meaning on each ingredient used, Ate Poput also has the overall meaning combination materials carried out with the traditional process. The meaning of basic material according to Mr. Rauf Kapitanahu (one traditional leaders of Negeri Hila as follows: "Making Ate Poput with basic material from Sago leaves as a plant that gives life to the people, while bangkawang (areca nut) made from debt areca palm has a very strong resistance as a barrier. Luleba (feather tree) is made being a rope for sewing Sago leaves into a roof, that is why Luleba interpreted as a link or unifier. While Tali nawa (Gamutu rope) also as a rope to tie all the materials that have been put together. Therefore, the material used also as a marker that has properties or functions for humans in this life. Furthermore, Ate Poput as a tool for antidotes or protection from natural disasters, as well as disturbances from mystical matters towards children and grandchildren who live in the old house. " (Interview 03-01-2019). Adapting De Saussure [15] structural principle relationship between each element forms Ate Poput gave birth to very important meaning, especially philosophy education related to life relations between humans and nature. In addition to element meanings that make up, there are a number of other signs in the form of clothing used by residents in assembling Ate Poput to be clean, according to traditional leaders Old House Mr. Hi Jamil Selang: “As for the symbols used in the process of renovating traditional houses, where the change process takes place, people use white clothing as a symbol of holiness and faith, the whole process that will be carried out is also always based on Islam as a protector of mystical or occult matters. ” (interview 02-01-2019). When installing the roof, it is done by arranging the roof from sunrise to sunset. The process of sewing the roof is made with rules were set in the old house of Selang Pelatimu, this customary rule as a unifying family or clans in Hila Land with a system of mutual cooperation. Based on existing customary rules, the roof sewing process is required from each clan to sew the roof was taken before installation. Every family is required to sew roof leaves according to the agreement at a family meeting with traditional elders who represent Upu Hata. From the process of making using basic materials from nature, of course, it produces meaning from the combined elements. This process classified as a process included in the structural principle by De Saussure [15].

3.2. Ate Poput as Genealogy Unification Symbol
In the synchronous principle, the study of signs as a system remains in time context considered to be cash, stable and unchanging. This principle renovating old houses in Hila Land which is carried out in a matter tens of years is maintained and still continues when Ate Poput is damaged or must be replaced. The process has never changed even though the procession was carried out in tens or even hundreds of years if Ate Poput was damaged. Figure 2 shows the process of forming an old renovation committee that was attended by family relatives from other regions. The process of renovating custom homes usually does not only involve traditional leaders, but all clans or grandchildren in Hila Land. Ate Poput also involves families domiciled outside the area such as the presence of four sultanates from North Maluku, Sultanate of Ternate, Tidore, Bacan and Jailolo. The involvement of many of these elements is proof that Ate Poput is like an arena that unites family relations. Through the unification of the family, the form of preservation of historical values is directly preserved from generation to generation. After all the clans
and their children have been gathered, then this customary procession will be carried out based on an existing agreement. The children and grandchildren who have been collected are then given assignments and their respective roles during the traditional procession. From the interviews conducted with several speakers about the function of Ate Poput as a genealogy media during the process of renovating traditional houses, according to Mr. Hi Jamil Selang: “The process of changing Ate Poput as a unifying tool that collects or gathers all the children and grandchildren of Tau’s house in Hila Land, the importance of the process of replacing it, namely, where every posterity and domestic child has a moral obligation to take part of the process, the unification of genealogy not only in religion but in different religions was also involved, as in the procession of huts in the hoses involving the Paksoal family of Christians who attended the event, because they were part of an indigenous family even though they were Christians.”(date interview 01-01-2019).

![Figure 2. The procession of forming a committee and the presence of family relatives from other regions](image)

The initial process of embracing genealogy was accompanied by deliberations among the house-holders who would hold the procession of Ate Poput by presenting a large family and led by the head of Soa and attended mosque’s imam. The presence of the four prime as the legitimacy of the process of the continuation of Ate Poput as explained by Mr. Hasanudin Mony as a traditional leaders: “This Ate Poput process is also a tradition or event to embrace all grandchildren Soa to do traditional events. While, before all the processes were carried out, the head of Soa Lating Nustapi called all the children and grandchildren and Sile Hata (the head or ruler of the mosque) to hold a committee formation meeting at the turn of the process. This meeting is mandatory for all children and grandchildren from the old house to come to attend the committee formation so that they get position based on customary law or rules ”(interview dated 08-01-2019). Based on explanation of some traditional leaders regarding the function or meaning of Ate Poput, this tradition is maintained has become an ancestral heritage is still preserved. Besides being a unifying media for posterity, this process certainly has a good impact on the relationship between grandchildren, traditional leaders and the people. The unification of kinship relations will always be constant even though the space and time are different. Reflections on the synchronic principle in De Saussure’s view are read through the stability in each process has taken place in some renovating of a number old houses.

### 3.3. Ate Poput as Family Safety Symbol

The whole Ate Poput processes is good from the beginning to the end using traditional processions, making this roof a sign considered by the people to have own meaning. Besides as a symbol or signifying the building as a traditional house, Ate Poput was interpreted as a protective and safety symbol for the residents and grandchildren of the traditional house. This meaning is based on interviews results conducted with Mr. Rauf Kapitan, (the traditional leaders of Hila country: “Therefore, Ate Poput itself has meaning as an antidote or protection for old house residents and grandchildren. Grandchildren have belief that danger or disaster such as natural disasters and other things, which can threaten the safety of posterity.” (Interview on 03-01-2019). As a culture maintained by the people because Ate Poput's culture as a citizen identity, feeling proud of keeping the traditions inherited by the ancestors. Traditions simultaneously be used as media are all descendants of the house who know that they may have been greeting each other for a long time. It was through Ate Poput that the sense of family relations was met. According to Mr. Hasandin Mony: “The tradition or an event to embrace all Soa grandchildren to conduct traditional events and as a protector for residents traditional house. Besides, also a symbol for traditional old house located in Hila Land. "(Interview dated 08-01-2019). The sacred Ate Puput existence is not only a protector, but most importantly becomes a family symbol. Based on denotative aspect this tradition can facilitate communication process between grandchildren and other people, related to the labeling of clans attached to the children and grandchildren. This labeling then facilitates identity both internally and externally and is not limited to space and time. The installation process of Ate Poput also uses Islamic symbols as a protection against posterity and indigenous people who carry out as stated by Hi. Jamil Selang: "In this process, people usually use white clothes as Islamic symbol, this process also begins with Islamic words and sentences as adat symbols that cannot be released, because symbols and customs must be united, but adat must not be over religion. The Hila people majority are Muslims, consequently many are used Islamic symbols. The Ate Poput raised to the top of the house is also required by reading the holy verse, besides as a necessity, the symbol of madness is also used as a protector of mystical things such as possession. When the procession is carried out from the beginning to the end, indigenous people usually use regional languages to communicate ”(interview dated 02-01-2019). Ate Poput as family safety symbol described, is very trusted by the people because the process uses a lot of Islamic symbols. In addition to Islamic symbols, the process of installing Ate Poput by using traditional processions from the beginning of the indigenous peoples communicating using regional languages until the end of the installation process. The use of regional languages that are used as a form of language preservation on mutual agreement.

### 3.4. Ate Poput and Sustainability of Local Culture

Change procession Ate Poput be done if the old house is damaged. The Ate Poput is damaged, it will usually be replaced with a new one. Ate Poput age that reaches hundreds of years makes the culture of procession change is always kept from generation to generation. The process of replacing the roof itself cannot be done by ordinary people even though they have lived for a long time in Hila Land, this customary process can only be carried out by indigenous peoples, grandchildren, or people who have a position in the traditional strata. According to traditional leader Mr. Hasandin Mony: “Ate Poput is the first roof or sacred roof, this roof cannot be replaced in a matter of years but tens or even
hundreds of years. One of them is Ate Puput, which is in the old Lating Batu house, the roof to be installed only be done by people who have a position or title. "(Interviewed dated 08-01-2019). Ate Puput which is a process of local culture can not be found in other areas in Indonesia. It has a long enough durability, making the replacement process carried out if the previously installed is damaged. The increasing technology are certainly a threat local culture in Hila Land. Nevertheless, the entire process of renovating traditional houses still uses natural tools and materials such as those used in the initial process, selanjutnya proses pemasangan Ate Puput diperlihatkan pada Gambar 3. As a tradition preserved, the Ate Puput process in Hila Country carried out in a number of old houses, including old Lating Upal, Lating Batu, Hatala, Pelatimu Selang, and Selang houses, this shows that the sustainability of Ate Puput is very important as Mr. Rasyid Ely said: "The Hila people are very respectful of ancestors traditions who have been present along with the presence of Hila people. Ate Puput is maintained because in the initial process until the end there are a number of high humanitarian values such as a sense of togetherness, mutual respect between posterity within the family and grandchildren with traditional elders. Therefore the ignorant child has a moral obligation to carry out the intended activity. "(Interviewed 10-01-2019). Based on this interview result as an arena for maintaining local traditions, Ate Puput for Hila people is a very important procession. If this tradition which lasts for a century or more, is not preserved, it will sooner or later become extinct. Philosophically, it can be explained the importance of local culture continuity because it contains a number of meanings such as the local culture at the same time can be a guide to life or guidance in managing a better life. This guideline then becomes a concept to keep local culture from being lost, in unity principle of symbol that cannot be separated between concept, ideas, and meanings as reviewed by Ferdinand de Saussure [15].

Figure 3. Installation process Ate Puput on the old house renovation

3.5. Sacredness in Installation Procession

Before the customary installation procession is carried out, the community usually conducts family gatherings in the old houses of each clan. This activity readiness to give a position or place when the customary process is carried out later. From the process of sharing positions or places in process later, the traditional grandchildren are usually takanal (possessed) by nitu-nitu (subtle spirits) from the ancestors. This involvement is used as a guide if the position given is not right person appointed. Those who are possessed will return to their senses when the message they deliver is received and carried out. In addition, people who are possessed be made aware of the water recited by the holy verses, possessed by customary children and grandchildren. After all clans and their respective grandchildren have obtained their place in customary strata according to what has been determined, Ate Puput is then taken from the sewing place to the heirloom for installation. Ate Puput carried by posterity using a boat made of white cloth, escorted by Cakalele troops so that grandchildren who carry Ate Puput are not harassed by people who have been possessed as said by Mr. Rauf Kapitan: "The process of delivering Ate Puput to an old house will be renovated using a boat made of white cloth, and escorted by Cakalele troops. The escort was carried out so that Ate Puput carried by posterity remained safe from the disturbances of possessed people. The roof raised to the upper part is accompanied by recitations of the holy verses, the roof raised above the traditional house and then sewn based on the rules determined, that is the sewing process from the direction of the sun sets. "(Interview dated 03-01-2019). Furthermore, Ate Puput delivered then handed over to the traditional strata for installation, the process begins with the reading of the holy verses from the mosque’s Imam. The installation process also carried out by stitching based on previous custom agreement. From the traditional procession carried out for Hila people itself, the presence of nitu-nitu as an indication if someone made a mistake will be justified by people who have been possessed so that the process is considered as scared process. Procession through traditional ceremonies as stated by Mr. Pailokol: “At the start of the plan, the spirits of the ancestors were summoned by the traditional elders and they had been present from the beginning, they also returned to their place of origin, there were those who lived on the mountain in the sea and some lived in other areas. The return process must also be carried out with traditional ceremonies. (Interview on 08-01-2019). The process sacredness of Ate Puput is not an ordinary process but has important meaning because it involves various elements including occult elements. Consequently, it has become an obligation of all people, especially children and grandchildren who have the need for renovation, must have the spirit and sense of togetherness, respect for traditional leaders for event success in question. From the principle of representation by the thought of Ferdinand de Saussure [15] all the processions carried out by involving ancestral spirits as a form of reality so that it can be carried out later on as had been done before. The ceremony delivery process of Ate Puput to the installation location as shown in Figure 4.

Figure 4. The process of delivering the pop pop ceremony to the installation location

4 CONCLUSIONS

The study of Ate Puput as one of local culture has significant especially in traditional houses renovating processes has been carried out. Furthermore, the results of this study show the originality and uniqueness of Maluku culture that can provide meaning and social learning significantly. Therefore Ate Puput culture must be preserved as a cultural symbol has very
important social meanings that are presented as a symbol of; structural principles of Hila Land indigenous people; genealogy unification; and family safety.

REFERENCES