

# Family Education and Weaving Tradition

Hetreda Terry<sup>1\*</sup>, Aldegonda E. Pelealu<sup>2</sup>, Ruth S. Umbase<sup>3</sup>, Lindon R. Pane<sup>4</sup>

<sup>1,2,3</sup> History Education Departement, Faculty of Social Science – Manado State University

<sup>4</sup> Aquatic Resources Management Departement, Faculty of Agriculture – Musamus University

**Abstract.** This study aims to describe the role of family education in preserve the weaving tradition by local community at Romean Village, Tanimbar Island. The method employed in running the research was qualitative descriptive method, while collection data using observation, interview and documentation. Furthermore, due to analyse we did it through interactive session and repeatedly until it's done and the data become saturated. The result shows that the family education (parents) have an important role in educate and bequeath the tradition of weaving for their next generation. Family become the first environment for children to be taught about nice and kind second nature as a part of generation. Along with that, the family education in order to maintain and nurture weaving tradition admittedly being a frontline to be teach to youngsters. Parents have an obligation to introduce their own tradition whatever it is and also what they can do as a part of community members, henceforth the children would have a sense of belonging of a tradition from their ancestors since their early ages. The young generation will take responsibility and sustain the weaving tradition as forefather legacy.

**Keywords:** Family Education, Role, Tanimbar Island, Weaving Tradition.

## 1 Introduction

As Indonesian citizens, we are proud of ownership the diversity of Indonesian community have from Sabang to Merauke. One of them is to recognize and preserve the tradition of each ethnic group, take for instance the tradition of Romean community namely the Weaving Tradition. As a tradition, weaving is a part of cultural identity which is need to be preserved and some people believed that by learning other cultures they will be more respectful to their own [1]. Weaving is generally defined as the process of making fabric through crossing threads horizontal and vertical using a loom. [2] Moreover, Inanna et al., [3] reveal that tradition urgently needed to pass to next generation and become identity in people's lives.

The weaving tradition will have a high chance to sustain if parents play a role in teaching their children to take the time to weave. Weaving is a legacy from our predecessors, so it is crucial to be maintained and preserved from generation to generation. Urrieta & Noblit [4] mentioned that in social life, cultural identity like weaving tradition act as a control of modern life. Moreover, the results of weaving activity create many benefits for the community and even generate good economy value.

However, the reality in society shows that many children know and comprehend how to weave, but lack of motivation to do it, in other words they are lazy enough to sharpen those ability. Back to the track,

another question had emerging that why is weaving tradition important to the people in Tanimbar Island? The answer is weaving skill as one of local wisdom of Tanimbar people whose results are beneficial for the community, especially for the clothes worn by women in traditional ceremonies, welcoming guests can be inherited if it has been internalized in children since childhood so that it will be well recorded in the youngster memory until their reach old age.

Along with that, tradition will sustain if passed down from current generation to the next generation by way of learning. If it is associated with education, it is important that the noble values of culture are transformed to the younger generation through education. Weaving tradition need to be maintained and preserved through teaching from parents to children as the future generation of the nation.

citizens of Indonesia, we are proud cause by Indonesia is a country rich in diversity of tradition, religions, ethnicities, races and languages. Indonesia is a country that has a diversity of traditions spread in various regions in Indonesia. All of this diversity is a gift that we should respect, acknowledge and appreciate. The Tanimbar community in Romean Village has a weaving tradition as a marker of the community's cultural identity. In the weaving tradition, people's daily lives are reflected in their creativity in trying to generate woven fabrics that have many advantages for the community. Like in Bugis community, weaving can be understood as local ideas which are wise, full of

\* Corresponding author : [hetredaterry@unima.ac.id](mailto:hetredaterry@unima.ac.id)

wisdom, good value and inherent the life of Bugis community and members, therefore should to be nurtured via entrepreneurship education [5]

Based on the explanation above, this research objectives are to understand about weaving tradition and to describe the role of family education in preserving the weaving tradition.

## 2 Methodology of Research

The method used in this research is descriptive method. Data was collected through several techniques: Firstly, by observation namely direct observation in order to obtain a clear figure (picture) of family education and the preservation of weaving traditions. Secondly, through interviews namely a meeting between researchers and informants to exchange information and ideas through Questions and Answers, so that meaning can be constructed in a topic discussed problem. Thirdly, documentation is a record of the results of events that have passed. Documents can be in the form of writing, pictures or monumental works of someone. Namely by studying literature books and other documents related to this research in order to provide a detailed, clear, systematic, and reliable description. In brief to collect data using observation, interview and documentation record [6]

The data analysis used in this research is using analysis techniques from Miles and Huberman [7][8]. This technique is carried out when data collection takes place and data collection within a certain period. At the time of the interview, the researcher had analysed the answers of the interviewees. In addition, Miles and Huberman [7] explains that activities in qualitative data analysis are carried out interactively and take place continuously until complete, so that the data is saturated.

Romean Villagers being as research informants and some of them come from background as a weaving craftsman, users of the products, teachers, entrepreneur, and elderly person. All of them involved and have a linkage with weaving activities as a part of tradition in this Island. In selection the proper informants were done through using purposive sampling. For further information about the informants could be seen at Table 1. To enrich the information, beside using the obtained data, study literature also needed and the result detail will be presented descriptively

## 3 Results and Discussion

Based on the research, with observation, interviews and also documentation we finally found that:

- a) Parents through family education have a responsibility to teaching their children about weaving tradition.
- b) The advantages thru weaving tradition production affected in various facet such as social, economics, and culture as well.
- c) Young generation could support the weaving tradition as an ancestor heritage.

**Table 1.** Research informants

No	Name of Informants	Profession/ Occupation	Additional Information
1	Mr. Simson Atua	Entrepreneur	Elderly in Community
2	Mr. Oktavianus Reskin	Principal	Senior High School
3	Mrs. Nel Ongirwalu	Teacher	Weaver
4	Mr. Reinhard Sainuka, S. Sos	Local Government Official	
5	Mrs. A. Reskin	Weaver	Teacher
6	Mrs. Elen Dakdakur	Weaver	Teacher
7	Mrs. Julita Atua	Weaver	Entrepreneur
8	Mr. Lukas Atua	Former Head of Village	Entrepreneur
9	Mrs. Petronela Dakdakur-Terry	Weaver	Housewife
10	Mrs. Joice Sainuka-Melatanan	Teacher	Weaver
11	Mr. Ari Dakdakur, S. Pd	Teacher	Fisherman
12	Ms. Joseke Sairatu, S. Pd	Weaver	Honorary Employee
13	Ms. Milka Terry, S. Pd	Weaver	Freshgraduate

Humans are cultural creatures. Through reason, humans can maintain and develop culture, in which there is a weaving tradition. The weaving tradition is the local wisdom of people who live in Romean Villages. Tradition or custom in Latin language “Traditio” means “to be carried on” is something that has been done for a long time or periode and is part of the life of a community group.

The important thing about tradition is about the existence of information that is passed in from generation to generation, both written and oral, so that tradition will not become extinct. Because tradition is the inheritance of norms, rules and habits, tradition is not something that cannot be changed. Meanwhile, human make tradition, humans can also accept them and change them. Similar to the weaving tradition, in the past making threads had to be processed from cotton taken from the forest, dried and arranged into thread. But now colourful yarn can be given directly for the sake of the weaving tradition.

Tradition is the whole of material objects and ideas that come from that come from the past, but really still exist in this era of globalization, even still being maintained, maintained by supporters in the countryside until now. Tradition is anything that is transmitted of passed down from the past to the present. With the existing developments, although there have been many advances that have been enjoyed by rural communities, the weaving tradition is still maintained. A tradition can exist and its existence from time to time is very dependent on the education of the supporting community. Similar to the weaving tradition, family education (parents) has a responsibility in teaching children the weaving process that requires perseverance and patience to carry it out. Based on the results of interviews with several informants there are Mr. Simson Atua, Mr. Oktavianus Reskin, Mrs. Nel Ongirwalu and

Mr. Reinhard Sainuka, S. Sos. All of them agreed that parents, especially mother have an important role in preserving the weaving tradition, so that many children are when their parents (mother) left them since childhood they did not know the weaving tradition, unless taught by their grandmother who was still there. In fact, school children, especially junior high school student, know the weaving tradition (Mr. A Reskin, Mrs. Ellen Dakdakur, and Mrs. Julita Atua. This indicates that there is cooperation between parents as family educators and teachers as formal educators.

The benefit of weaving is used as traditional clothes, church clothes (figure 1), welcoming guests, traditional dance clothes. Mr Lukas Atua, Mrs. Petronela Dakdakur-Terry, Joice Sainuka-Melatunan. Besides that, the traditional weaving products can be sold to support the family's economy. Even at traditional events, the weaving tradition has a high kinship value. Unlike in Javanese today society, it is seen that woven fabric striated has been shifted from the dynamics that occur in the presence both profane and can also be magical [2]. Profane means that cloth woven for daily wear, this is in accordance with the order of modern life society tends to profane without meaning symbolic in it, but only to meet market tastes as community material. In line with development, this act would be reduced the artistic and tradition values of fabrics itself, even it could get rid of culture and historical meaning of weaving tradition. That is why the weaving tradition until now, it is still done by the Rumean's community who realize the benefits of weaving. Parents are very aware of the importance of the weaving tradition which must be taught to children as the next generation of tradition. Children as the younger generation of Rumean society fully support the weaving tradition.



**Fig 1.** Result of Tanimbar Fabrics by Weaver and Using as Combination Dress

Three educational environments that synergize in shaping the future of children are the family education environment, the school education environment and the community education environment. Among the three education environments, family education is the first and foremost. In preserving the weaving tradition, family education plays an important role. The role of the family in fostering children to have a better future is inseparable from the role of family education. That is why, education basically plays an important role in realizing the future of children so that they become generations that are useful for families, communities

and countries. Regarding the role of education in the family environment, Sasmita [9] suggest that the function of the family is as a place for the child rearing process, the process of fostering children's mental attitudes and personality from childhood until after school. For this reason, the role of parents is crucial and determines the child's personality.

Parents or family have a massive role in forming people who are useful for themselves, parents, society and the country. To achieve this, parents educate children to face two aspects, namely physiological and psychological. The weaving tradition must be preserved because in addition to being a legacy from the ancestors, the results of the weaving tradition have uses for the community, namely being used as clothing, especially for women. In addition, it is also used as clothing in performance traditional dances to welcoming guest such as Tnabar Ilaah dance, Tnabar Feneva dance, and Dobil dance.

Distinguished guest, both government guest and Church guest who come and held various activities in Rumean Village will be presented those dances. Along with that, through produce the weaving activity as a part of tradition which has economic value because it can be sold to people who need it. Parents through home education have an obligation to teach the weaving tradition to their children. Oldsters are the people who are primarily responsible for the education of children. Parents determine the future of their children. Parents are responsible for the success of their children's education. The role of parents is to set an example for children from a young age, and it will always be remembered by children to involve themselves in every activity including the traditional weaving skills of their parents which they witnessed when they were young or at a child's age.

Along with that, In Siak Regency weaving is also a tradition which has been passed down from generation to generation and being a complement to traditional Malay cloth in Riau. Besides being a national treasure in Riau Malay society the cloths do not just works to cover and protect the body from heat and cold but more than that, the fabrics have a more function such as to cover the shame, pick up the mind, upholding customs, rejecting reinforcements, and honour the nation. [10]

It is an obligation for parents to take a step as role model in teaching children about the importance of weaving traditions, because parents have an important role in passing down and continuing the tradition from parents to children, children have spent more of their time at home compared to their time at school. The role of parents in preserving the weaving tradition shows children that culture is important through caring about and taking part in the weaving process which is carried out, without coercion or grumbling, because it is a shared responsibility in fostering, maintaining and preserving the weaving tradition as a legacy of the ancestors. The weaving process now is not too difficult when compared to the past, which took quite a long time, starting from looking for cotton in the forest, peeling it and drying it. After the dry cotton is inlaid with traditional tools to be made into thread. After the yarn, the next process is coloured in the traditional way.

The dyed yarn is ready to be woven. In contrast to now there is money, there are threads that are bought directly at the figures to be processed through the weaving tradition.

One of the functions of education is cultural transformation, and this is a shared responsibility between the three educational environments, namely informal education, formal education and non-formal education to go hand in hand in transforming the culture that is owned by the community, including the weaving tradition of the Romean community. Every existing tradition needs to be preserved from the older generation to the younger generation, in this case the youth, because they are successors of the struggle to build the nation in the future, including traditions which are local wisdom in each region and even the heritage of the nation's ancestors that must be maintained properly (Mr. Ari Dakdakur, S. Pd, Ms. Joseke M. Sairatu, S. Pd, and Milka Terry, S. Pd).

Most of the informants are women 8 out of 13 respondent or approximately equal with 61,54%. This cause by social division of labour especially in non-western cultures reveal that woman and girls are expected to do the waving while carrying their children and running the household at the same time. Furthermore, the common people believe that woman are considered more qualified, related and appropriate to have those skills [11]. Moreover, women usually always being a good listener and teacher with their inner skills as a mother could deliver good vibes into the children to learn and exposed about the tradition including weaving tradition. Therewith, Ajila explained that acquisition skill on traditional woven fabrics production was acquired through family around 78, %, followed by an established producers 16,0% and just 3% from their friends. [12]

The future of nation lies in the hands of young generation, meaning that they will replace the previous generation in leading the nation. Therefore, they need to be provided with knowledge in the form of knowledge by providing them with an education either through formal or informal education, either basic education, middle education or higher education. The development carried out by the younger generation is a series of movements for change towards progress. In national development, it is not only physical development that is needed but also brings them to create social change. Basically, youth have the following rules: (1) Agent of change, youth are tasked with making changes in society towards better changes. Humanitarian changes; (2) Agent of development: Youth is tasked with or launched or implemented development in all fields, both physical and non-physical, (3) Agent of modernization: Youth acts and serves as pioneers in reform. This means that young people can choose which ones need to be changed and which ones are still maintained.

The gulf between groups will disappear if we view all groups as a totality (parents, youth, children). Thus, there is no conflict between youth, adults (older generation) and children, fundamentally. Nevertheless, the influence of globalization has penetrated in all sectors in community lives and caused the rich and diverse culture tradition began to shift towards changes

and impact the ups and downs the number of weavers of Silungkang Songket in Sawahlunto [13], including in Romean community as well. No generation considers itself the protector of the present or future generations. At the time now with trend shift tourist, namely from mass tourism to nice tourism, namely para tourists want to watch and experience more special interest attraction, and one of the tours we could provide is cultural tourism like weaving tradition [10]. Henceforth, the tourist might be buying the product of weaving or even they want to try to learn how to weave the fabrics. That could be a great reason to motivate the young generation to love their own tradition, and ultimately the stage to passed the culture from elders to youngsters will be more easy and pleasant.

Therefore, all of them are responsible for the safety of welfare, the continuity of the present and future generations. Even if the difference in thinking maturity, in living the meaning of life and life is solely due to the level of maturity. Rather, the difference between the existing groups, between the older generation and the younger generation, for example lies only in the degree and scope of their responsibilities.

To sum up, weaving tradition need to be preserved continuously from parents to children, so that the next generation has pride in the heritage of the nation's ancestors

## 4 Conclusion

The family education (parents) have an important role in educate and bequeath the tradition of weaving for their next generation. Family become the first environment for children to be taught about nice and kind second nature as a part of generation. Along with that, the family education in order to maintain and nurture weaving tradition admittedly being a frontline to be teach to youngsters. Parents have an obligation to introduce their own tradition whatever it is and also what they can do as a part of community members, henceforth the children would have a sense of belonging of a tradition from their ancestors since their early ages. The young generation will take responsibility and sustain the weaving tradition as forefather legacy

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