

## TABURAR: UNDERSTANDING MODERATION THROUGH HOUSE DOORS IN THE UGAR VILLAGE

### TABURAR: MEMAHAMI MODERASI MELALUI PINTU RUMAH DI KAMPUNG UGAR

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#### Abstract

This study aims to reveal the moderation practices carried out by the people of Ugar village, Kokas district, Fakfak Regency, West Papua Province, through their house doors (Taburar). It departs from the assumption that there are functions and roles on the house door as a picture of mutual trust in which the community holds fast to the village philosophy as a basis for values and norms used to regulate family and community life. This traditional philosophy has enabled the Ugar community to survive and adapt to new understandings that enter their village. Qualitative research method with observation and interview techniques related to cultural phenomena and community activities. Several references were used to enrich the data. This paper found that every house in the Ugar community has many doors with their respective characters. Each character has a philosophy and value that leads to the formation of moderation. The internalization of this traditional value allows the strengthening of religious moderation and respect for other identities to occur.

**Keywords:** Taburar, Moderation, Local Wisdom, Ugar Village

#### Abstrak

Kajian ini bertujuan untuk mengungkapkan praktik moderasi yang dilakukan masyarakat Kampung Ugar, Distrik Kokas, Kabupaten Fakfak, Provinsi Papua Barat melalui pintu rumah (Taburar) mereka. Hal ini berangkat dari asumsi bahwasanya terdapat fungsi dan peran pada pintu rumah sebagai gambaran dari

*sikap saling percaya yang mana pada masyarakatnya berpegang teguh akan filosofi kampung sebagai basis nilai dan norma yang dijadikan sebagai pedoman untuk mengatur kehidupan keluarga dan masyarakat. Falsafah tradisi ini telah membuat masyarakat Ugar dapat bertahan hidup dan beradaptasi dengan paham baru yang masuk ke dalam kampungnya. Metode penelitian kualitatif dengan teknik pengamatan dan wawancara terkait fenomena budaya dan aktifitas masyarakat. Beberapa referensi digunakan untuk memperkaya data. Tulisan ini menemukan setiap rumah pada masyarakat Ugar memiliki banyak pintu dengan karakternya masing-masing. Setiap karakter memiliki falsafah dan nilai yang mengarah pada pembentukan sikap moderasi. Internalisasi nilai tradisi ini yang memungkinkan penguatan moderasi beragama dan penghargaan terhadap identitas lain dapat terjadi.*

**Kata kunci:** *Taburar, Moderasi, Kearifan Lokal, Kampung Ugar*

## INTRODUCTION

Religious moderation is important amid religious heterogeneity and other socio-cultural identities, especially in the West Papua region in the Berau Bay area in Fak-Fak Regency. This region is rich in a culture that includes a variety of tribes whose distribution consists of 7 tribes ranging from the Mbaham, Ma'tta, Mor, Onin, Irarrutu, Kimbaran, and Arguni tribes who inhabit the area as a form of existence in differences, both ethnic differences, language, traditions, culture, forms of signs or rules and even religion which are used as a unity that must be upheld and respected. More specifically, when discussing the religions spread and adhered to by many coastal communities, it is more about the three majority religions, Islam, Catholicism, and Protestant Christianity, widely broadcast as family religions in the region.

In maintaining stability and harmony in society amidst the many differences in views and polarization of society, it is necessary to create a dynamic environment that encourages the values of respect for diversity and openness to different views to be the main basis in building a moderation that is reflected in the door of the house in the Ugar Village community. The door of the house in the community forms religious practices that prioritize the values of tolerance, respect for differences, and a deeper understanding of the principles of local wisdom that welcome religious moderation and strengthen cultural identity that can help prevent extremism and ethnic and religious-based conflicts.

The door, the most important part of a house, has a different meaning in Ugar village. As explained (Rizky et al., 2020), the door of the house is an important part of the security system. Meanwhile, the different meanings of the door in the Ugar community can be seen in the composition of the door, ornaments, and the location of the door, which shows that the door has a meaning of mutual trust (trust). Giving different meanings to the door of the house is a common phenomenon as in the Ngalum okay tribe in the Bintang Mountains of Papua, the division of house doors based on gender, with the front door intended for women and the back door for men (Prasetyo, 2019). In line with that, the same thing can be seen in mountain communities in Papua, which shows that the door

of the Honai traditional house is the only access to monitor guests entering the silimo (Salipu, 2021).

Writings that talk about houses have been written by scientists who tend to divide studies into three aspects: First, the house as a cultural product (Febriani et al., 2022; Marta et al., 2020), which states that the house cannot be separated from the cultural elements that influence architecture and efforts to preserve it. Second, the religious aspect (Kehi et al., 2022; Tunggadewi et al., 2021) reveals that most houses interpret every placement of home accessories as aesthetic, philosophical, and symbolic meanings. Third, the economic aspect, construction, and building models show the level of prosperity (Irnawan & Rahayu, 2020; Akbar & Alimuddin, 2021).

This article reveals the different meanings of the doors in the village of Ugar, West Papua, which reflect shared values but have different designations. The front, back, and side doors illustrate the value of togetherness and harmony in the community. The above objectives can be elaborated with two questions. First, what factors support the tradition of the door of the house to realize mutual trust? Second, how can mutual trust be carried out and maintained as a form of religious moderation in the Taburar tradition? Understanding the practice of the Taburar tradition and its values can provide an overview of local wisdom that supports religious moderation. The attitude of mutual trust and respect for anyone becomes the basic capital of forming religious moderation.

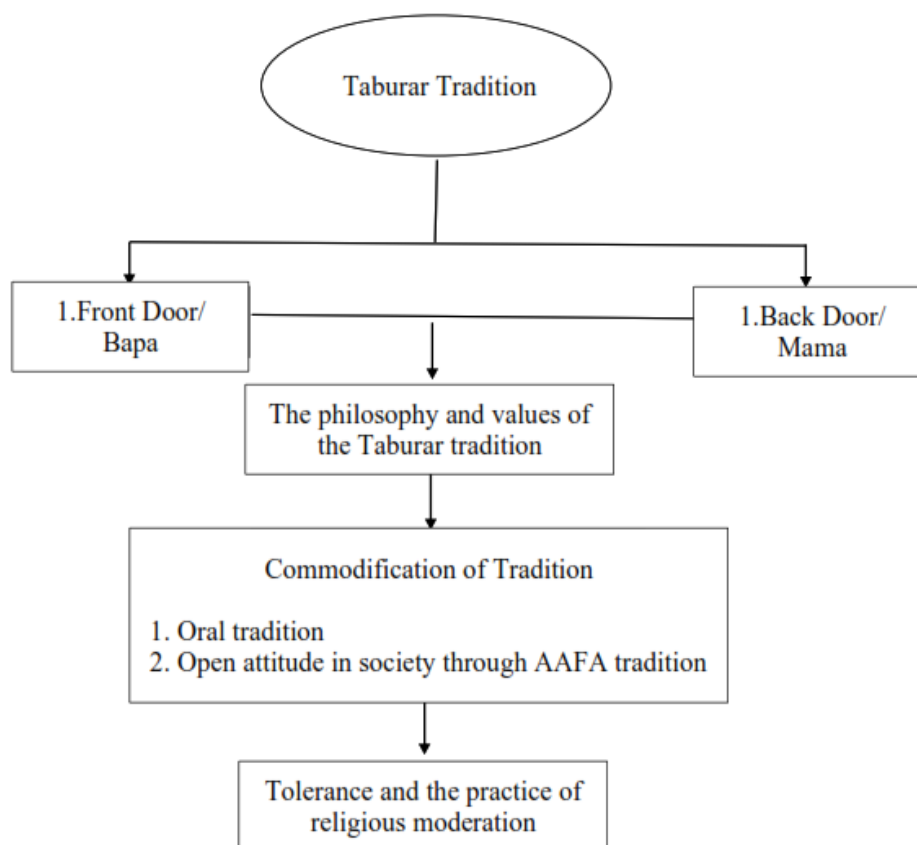
This paper departs from an argument that the Ugar village community can develop a trusting attitude reflected in the function and role of the house door driven by three factors as follows. First, the oral tradition passed down from generation to generation about the importance of maintaining the story of the house door with the obligation to pass it on to maintain the community's existence. Second, an open attitude within the community that can accept anyone who comes to their house, even if it is limited to releasing longing, sharing food, and other needs. Third, the philosophy of life *atanam misia*, *aroa misia*, *faneka misia*, and *awkawai fafia*, enables people to be tolerant of others, wise in dealing with every life problem, and always have a good view of others, which gives the village community a life guideline to be able to accept differences (Yamin, 2022). The factors mentioned above become the main strength and the explanation of the noble attitude of the community that comes from their wisdom, especially as a medium to strengthen solidarity and maintain harmony among others.

Local wisdom is touted as an important instrument in forming religious moderation. The white book on religious moderation published by the Ministry of Religious Affairs makes local wisdom a force for socialization, public awareness, and good practice of religious moderation. The traditions that develop in society tend to play a central role in attitude formation, especially in religious contexts that are used as a cultural and religious heritage to be passed down from generation to generation as the basis for individual attitudes and beliefs towards diversity of

beliefs. It is in line with what was conveyed by (Suaidi, 2023), which underlies the practice of moderation as a form of religious ritual tradition related to the local community's culture, especially in the culture of local wisdom.

In addition, local traditions serve as an appreciation of differences and become a strong driver in fostering tolerance. Based on writing (Syaepu, 2019), local culture acts as a place where individuals from diverse backgrounds can meet and interact. In addition, local wisdom serves as a customary institution that establishes social norms and plays a role in carrying out the function of social control. It also applies to supporting the creation of inter-religious harmony.

Efforts to promote attitudes of religious moderation and tolerance often involve approaches that focus on understanding and interpreting local traditions that reflect religion to foster values of religious moderation (Isang & Dalmasius, 2021). This way, local wisdom traditions can be powerful in building a more inclusive and peaceful society. In addition, moderation practices integrated with local cultural wisdom can manage differences in accepting local values, norms, and customary laws.



**Figure 1.** Taburur Tradition to religious moderation

Based on the depiction of diagram Figure 1, the Taburur tradition has permeated everyday life, reflected and ongoing through the conception of the house as a reflection of social structure and gender roles. The front door, as Father, is a symbol of the male family leader who reflects responsibility and wisdom in

decision-making. Meanwhile, the back door, Mama as the embodiment of the caring woman, reflects gentleness and compassion. These two doors collaborate to create balance in the family. This tradition is not just a hereditary legacy, but is also enriched by the AAFA philosophy (*Atanam Misia, Aroa Misia, Faneka Misia, dan Awkawai Fafia*) which forms the basis of the practice of tolerance and moderation among religious communities. Values such as respect, togetherness, brotherhood, and wisdom describe the essence of the Taburar tradition, which is used as a manifestation of cultural and spiritual heritage that teaches peaceful and harmonious living together in the midst of differences.

## METHOD

The mutual trust in Ugar village is explained through qualitative research (Denzin & Lincoln, 2009) that relies on primary data by describing various cultural phenomena encountered in the field. Technically, there are two types of data collected to write the article. First, primary data was collected by directly observing community interactions, especially regarding the utilization and meaning of the Taburar tradition, especially at the three doors. For observation and interview, the author involved himself in the community's daily activities at home, be it in the kitchen, dining room, living room, and storage room, while interviewing in depth. In addition to key informants, namely homeowners, interviews were also conducted with community leaders, traditional leaders, and religious leaders to confirm how mutual trust can be maintained through the door of the house, as well as to ensure the balance of data, as well as to see their respective perspectives on the door of the house.

Secondly, secondary data collection was conducted by tracing references about the house written by others in scientific journals or as manuscripts and tracing various print and electronic media reports on the Taburar tradition. The results of interviews and observations were stored using recording and photographing equipment, which served as the main basis for interpreting field findings. The data analysis process was carried out in three stages (Miles & Huberman, 1994). First, data reduction was organizing data more systematically, especially thematically. Second, data is displayed as an attempt to present the research results in quotes from interviews with informants. Third, data verification is a stage of making conclusions on data, meeting with the concepts or theories used in this article. The theory used in this context is the commodification of tradition to form an attitude of religious moderation.

These three stages of analysis will be strengthened by two ways of data analysis, namely descriptive and interpretive (Geertz, 2008). The data that has been described becomes the main foothold to describe the phenomenon of house doors in Ugar village. The stages of data collection and analysis led this research to findings and conclusions that can explain how the door of the house can be a symbol of mutual trust between villagers.

## DISCUSSION

### Ugar Island in the Midst of Papuan Tribal Homogeneity

As a small village, Ugar only has an area of 27.9 ha out of 243 islands in the Kokas district of Fak-Fak district. Demographically, the village is inhabited by the majority of the population who come from the Ugar ethnicity; this is inseparable from the history of the presence of the village, which, according to the people's story, was originally a stopover for fishermen to spend the night and a hiding place for the community during the Japanese occupation. However, the population inhabiting Ugar village is quite heterogeneous; other ethnicities settled there, such as Javanese, Ambonese, and Ternatenese, who also settled due to marriage factors. The majority of the villagers are fishermen. In addition, in terms of quantity, the village is inhabited by 233 people. Meanwhile, in terms of education, the average school-age population chooses to accompany their parents, work as fishermen by fishing in the sea, or become housewives for women. Nevertheless, as a village designated as a tourist village through a national program, several young men or women attend skills courses to support the program.

In addition, as migration and the invasion of modern products, changes in behavior and the strengthening of the open attitude of the residents of Ugar village are driven by factors from outside the community, namely population movements and also the invasion of various modern products, in the form of technology and also new understandings. In the context of population movement (migration), outgoing or outsiders who enter the village are driven by two conditions, namely marriage and the pressure of life needs (work). In terms of marriage, it can be seen from the phenomenon of marriage that occurs in Ugar village where people tend to marry people outside the village and bring them to settle in Ugar village. These new people bring new habits, such as culture, beliefs, and even ideologies that the villagers do not yet know.

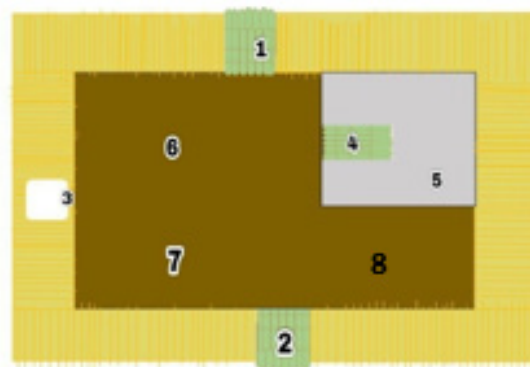
Mr Usman Baraweri, the head of the neighborhood, stated that anyone could come to the village of Ugar to propose to girls, but certain conditions must be obeyed, namely that the man must be willing to live in the village of Ugar; he emphasized; "Go ahead if you want to ask, but you have to live here in the village of Ugar here many are married with Ternatenese, Ambonese, and many other ethnic groups" (Interview with Alsa Biaruma, August 17, 2022).

In the context of migration, due to the necessities of life, education, and employment, population data shows that village youth have to leave the village to go to school in Kokas or Fak-fak, meaning they will gain new knowledge. At the same time, some of these school-age youth decide to work for a company not far from their village in Bintuni (LNG Tangguh Bintuni), even if only as manual laborers, cleaning services, or security guards (Yamin, 2022).

In line with this migration, especially the influx of outsiders to the village of Ugar, technological products have also penetrated all models of community life. Mobile phones, as a brand of modernization, have become a common tool in the hands of villagers, both adults and children, even though the cellular telephone network to support the use of these objects is not strong enough to reach the village of Ugar, so its use is limited only when villagers travel to Kokas, or just used as a show that a resident can also have a cellphone with a flashy brand. Mr Usman Baraweri added, "Here, if you want to make a phone call, the old classic phone can only make a normal phone call, but it is still unstable if you want to go to the cape part of the rocks near the beach" (Interview with Arsyad Biaruma, August 13, 2022).

### Practice of the Taburar Tradition: History and Factual Conditions in Ugar Village

In the past, the houses of the residents in Ugar village were in the form of a raised structure, built near the beach with simple materials provided by nature. Mr. Bahar Biaruma recounted that in the old days, the original houses in Ugar had floors and walls made of woven sago leaves called "gaba-gaba," and the front door (1) and back door (2) were crafted intricately and sturdily from woven sago palm leaves. The original houses in Ugar were square-shaped and divided into three main sections: front, back, and a single room used as the family room (5), with an additional space beside the house serving as the kitchen (8). All four sections of the house had three doors in total: the front door for the entry/exit of males, the back door for the entry/exit of females, and a side door connecting the main house to the kitchen. The front section served as a space for men (6) to rest and also functioned as a living room, while the rear section (7) was a space for women that could also serve as a resting place for female guests or relatives who wished to stay in the house. Figure 2 illustrates the depiction of the Ugar community's houses.



**Figure 2.** The original house plan of the Ugar people (source from primary data)

#### Legends:

- |                     |                 |
|---------------------|-----------------|
| 1. Front door       | 5. Family room  |
| 2. Back door        | 6. Men's room   |
| 3. Window           | 7. Women's room |
| 4. Family room door | 8. Kitchen      |

Along with the times, the construction of houses has also changed, from the place shape to the raw materials used. Currently, houses have been built on land with construction attached to the ground with shapes and materials adapted to the economic situation of the house owner. The house's appearance seems modern, with striking coloring on the front side where there is a door, compared to the other sides of the house. However, the Ugar villagers maintain the philosophy and use of each part of the house, such as the door and the space for visiting guests.

### *House Doors and Their Functions*

This article focuses on three doors, which are doors that every house in the Ugar village must own. The emphasis on the necessity of these three doors reflects the villagers' open attitude; besides facilitating access to the spaces in the house, these three doors also have different meanings, ownership, and designations. Descriptively, the doors are described as follows:

#### *The front door of the Ugar people's house*

The door is used to exit/enter a house, as explained by Suprayitno et al., 2019. In line with that, according to Setiawati & Murwadi, 2019, the door also has the uniqueness and distinctiveness of the door ornament as a characteristic of a distinctive cultural custom. It is the case with the doors in the houses in Ugar village. The front door is accessible to the living room. It is a sturdy construction made of thick wood, has a certain abstract pattern on each side, and is colored following the basic color of the wood. The door is equipped with a handle made of metal, has a lock, and is then added with a latch as reinforcement. In addition to having such a physical appearance, the front door has a special value, believed by the community to be a symbol of fatherhood, a symbol of guardianship that men must own. The informants explained that the front door is like a leader who must be at the forefront of protecting the household. In addition, there are certain rules for entering the front door of a house, especially for men, which are related to a ritual or celebration, so men, especially guests, can only enter the house through the front door.

In using the front door to receive guests, the community has a very good habit of honoring guests, who are no longer considered guests but part of the family when entering the house. A guest will be treated to food or drinks according to the ability of the homeowner, which is an application of community ethics in receiving guests, which must provide a sense of security and comfort, just like a child who returns to his own home or in other words, every guest who comes to one of the residents' homes will certainly be considered as a family, not as a stranger. In addition, the front door is usually used by neighbors or relatives who inform the house's owner about a celebration that may be attended. It is part of the tradition of the village community that has been passed down from



generation to generation, which requires the inviter or organizer of a celebration; if inviting the owner of a house, then it must be done only through the front door.

#### *The back door of the Ugar people's house*

Talking about the back door of a villager's house is not much different from the front door, which has a special meaning. The back door is the entrance/exit of the back room to the living room. The back door has a simple appearance and is not as solid as the front door; it is made of ordinary wooden boards, with coloring that does not stand out, not even having additional colors or left to follow the natural color of the wood. The inner side of the door is only given a simple lock, made of a small rectangular piece of wood measuring approximately 10cm x 15cm, which is nailed to the center of the doorpost to keep the door from opening. Using this lock is very easy; simply by turning the small wood nailed to the center of the doorpost, the door will open if the small wood stands vertically following the door support pole. When the square wood is turned horizontally, the door will be locked. Access to open or lock this back door can only be done from inside the house by the homeowner.

Like the front door, the villagers also believe that the back door is the embodiment of a woman and mother who have a simple, practical, applicable appearance, willing to sacrifice themselves so that the front door (man), which is the main symbol of a house looks dashing and authoritative. The simplicity of the appearance of this back door can also be interpreted as the submission of women to male dominance. Still, in a broader context, it shows how a woman's role in a house is vital, as stated by the informant: "Aside from kitchen matters, it's my mother's business. If my father goes to sea, my mother will come and help look for fish. If there is a funeral event, women here usually help; they also look for flowers for the grave while men help put up a tent in front of the house" (Interview with Jaina Baraweri, August 9, 2022).

In addition, the back door also has special rules related to a celebration or ritual, either carried out by the house owner or other residents, where female guests or invitations will enter the house only through the back door. Likewise, the women of the house owner, if attending a celebration or ritual invitation, will leave and enter the house through this back door only. Further discussing the function of the back door, it appears that the principle of practicality is an important factor in its existence. In a ritual activity or celebration in the circle of life, the back door is the door the host must always use to access in and out. The value of life in the community guides that it is less beautiful if a host is pacing in front of guests. In addition, the back door is a vehicle for children, who are usually very interactive.

Another condition that requires the use of this back door is if there is a celebration and guests have come through the front door and sat in the living room, then relatives or neighbors who come after ethically go directly to the back

door or side door to go to the living room and then to the living room. It is a common behavior and has become a habit of the village community, as well as showing why there are three doors in the houses of residents in Ugar village, one of which is to facilitate anyone who wants to visit. The difference between the appearance of the front and back doors in the Ugar community's house is not interpreted as a disparity between women and men. Still, the difference between the front and back views is a form of cohesiveness between men and women in a house, which physically may appear different but contextually shows an inseparable unity.

#### *The side door of the Ugar people's house*

The next description of a house in Ugar village is the existence of a side door, which is not much different from the existence of front and back doors that have their meaning and designations. The form of the side door is usually simpler when compared to the back door, let alone the front door, which has a very sturdy construction. It is inseparable from the history of the side door itself, making it a link between the kitchen and the main house. The kitchen was built and not integrated with the house in the past, so the side door was very important. However, along with changes in economic status and the addition of new knowledge in the community, the kitchen is now integrated into the house's main building but still maintains a side door. The existence of this side door is more dominant due to the principle of practicality to share food and clothing as well as several other life needs related to the kitchen.

The informant said that the people of Ugar village, especially men, after going to sea to look for fish, usually go straight to the kitchen of the house on the side with their sea catch, "I got some fish for dinner for now. I put it in the basin and try to clean it first... I want to continue changing clothes at my house" (Conversation with Usman Baraweri, August 13, 2022). "Ouch, brother, feet are all full... I'll process it into yellow sauce, and then we'll eat it together" (Conversation with Alsa Biaruma, August 13, 2022).

In addition, there is another story through the side door where when a woman in one of the houses in Ugar village who has finished shopping at the Sekar market in Kokas District brings her groceries, usually her father or children come to pick up and bring her groceries and then put them directly in the kitchen of their house, "Later it will be separated ... which one is for cooking for now and which one will be made for tomorrow's supplies ... and there is tofu, I afraid that the water will drip directly into the kitchen so I put in a small basin" (Interview with Mama Rugaya, August 8, 2022).

When observing the story, the people of Ugar, starting from the closest or known people, use the side door as a form of practicality in sharing food and clothing; this is in line with the meaning of the side door proposed by Newberry (2012). In a broader context, through the side door owned by the house in Ugar

village, it can be explained that all the necessities of life-related to eating and drinking, which are the main things that support life, will enter and exit. In addition, the atmosphere of sharing between residents is also carried out through this side door, which, with this, this side door can be interpreted as a source of life.

### *The shape of the space in the Ugar people's house*

Houses in Ugar village have several rooms that are used for different purposes. Nuclear family members such as fathers, mothers or biological children can only access a family room. In addition, there are three other rooms whose existence cannot be separated from the position of the door in a house, which includes the front room/living room/men's room, back room/living room/women's room, and side room/kitchen/room together. Specifically, the three rooms will be explained as follows.

#### *Living room*

The living room in the Ugar community house is usually rectangular with varying sizes ranging from a width of more than 3 meters, a room height of about 4 meters, and a length of 7-8 meters. The walls of each house tend to be square and have a sturdy construction using a plastered cement base. Still, the floor is made more according to the economic situation of the homeowner, where some of the Ugar people use marble or ceramics, and some only plaster it with cement. In beautifying the living room, homeowners usually add carpets to the floor and some ornaments to decorate the house's walls, such as hanging plates, bahar root plant decorations, and photo displays. In addition, each side of the front and side of the living room sometimes has windows with three to four pieces of glass covered by wood with curtains, and they place it on furniture or electronic goods in the living room. But some also place it like a table made of wood with a glass cover that is used to place a television or radio on it, and also sometimes, they place it in the corner of the living room.

However, the function of the living room in Ugar village is more used to welcome guests, especially male guests, whether they are new people or relatives who come. According to scattered stories, a male guest in a resident's house in the village, where he was taking a break by watching a movie on his laptop, coincidentally came to the daughter of the owner of the house to invite him around to the tourist beach who said, "Brother, let's go with the guys to the big beach there are those playing volleyball in the back." The man replied, "Patience, I need to shut down first, but where to put it... ouch, but at home, there are no people; father and mother are in Kokas. Is it okay with you?" She answered, "Safe... safe, let's go... but I just close the front door if you are still hesitant, but you don't need to lock it... there is a brother in the front room there" (Conversation with Alsa Biaruma, August 10, 2022). Based on the story described above, it seems that in the living room itself, homeowners in Ugar village tend to instill a sense

of mutual trust so that the person does not worry about losing their belongings later.

### *Backroom*

The back room in the Ugar community has a square shape with an average size twice as long, ranging from 10-14 meters; the width is about 3-4 meters, and the height tends to be slightly lower than the front room/living room, namely, about 5-6 meters. The basic materials for making floors and walls in the back room tend to have the same composition as the front room. In decorating the back room, homeowners in Ugar village have a habit of placing current ropes or bahar roots on each door in this room; in addition to displaying aesthetic value, it is also intended as an ancestral protection value. Homeowners tend to have their tastes with the addition of windows that vary in number up to 1-2 pieces. In addition, several furniture and electronic objects are placed by the Ugar community in the back room from the dining table, several chairs made of plastic or wood, and radios and bluetooth speakers in several corners of the room. In addition, for lighting in the back room, some of the Ugar people use generators that will drain electricity to the light bulbs that hang on the wall instead of attaching them to the ceiling; this is because generally, in the back room in Ugar village, few of them have a partition between the ceiling and the roof of the house, so that the wooden structure can be seen as the one that supports the roof of the house and not even the one that puts the lighting.

Therefore, the back room function is more used for female guests from relatives or neighbors. According to a woman surnamed Baraweri, there was once a group of students who lived temporarily in her house; the students had a habit they sometimes forgetting to unplug their electronics after charging them all night, "The sisters, after charging the laptop and power bank overnight when the generator is on sometimes forget to unplug it until morning and usually continue to go around looking for cellphone networks in the big sand... many people come in and out here there are not lost items... Mother at home cooking and I wanted to take dry clothes in the back, and there was also a brother who panicked that his cellphone was missing, it turned out that his friend had taken it for recording" (Interview with Jaina Baraweri, August 9, 2022). Based on the stories shown between relatives or neighbors through this room, they practice mutual trust by maintaining the comfort and safety of the guests who come.

### *Side room*

The side room in the Ugar community tends to be rectangular in shape, which has a smaller size than other rooms, namely with a size variation of about 2-3 meters, a length of about 5 meters more, and the height tends to be equivalent to the back room which is 6 meters. The walls in the Ugar community house have a slightly different basic material construction than other rooms, which tends to combine cement with wooden boards and sometimes only use wooden boards.

In decorating the side room, the Ugar community does not have special treatment in this room, whereas in other rooms, the homeowner places ornaments that are used as aesthetic value. Still, in a room that many of the Ugar community make a kitchen, they decorate this space with rows of kitchen utensils ranging from stoves or stoves that still use wood, cooking and eating utensils placed on plate racks, and kitchen spices are usually arranged not far from the cooking place. In addition, because the majority of Ugar people work as fishermen, they tend to put fishing equipment in this room, such as boat engines, nets, and fishing rods, which are hung not far from the side door. In addition, almost all houses, especially in the side room, often found woven pottery as a sitting mat in the corner of the kitchen. In the side room, like the back room, some homeowners rarely or do not place lighting in this room and sometimes only rely on lighting from the back room and flame lamps.

However, the function of the side room is more of a gathering place between men and women who usually eat while talking on the pottery they place in the kitchen. The Ugar community tends to let relatives or neighbors enter the side room by sometimes allowing what is in the kitchen to be used by others. According to a young woman, "Sometimes in the kitchen suddenly someone enters, at that time I asked who was looking for and it turned out that the father's friend came to ask to come in to drink because we were making coconut water at that time... Mother did not forbid it because it was common here... maybe for you who just came to this village, suddenly came maybe a face that you just knew immediately came to open the serving hood" (Interview with Wati, August 9, 2022).

According to the description of the story above, trusting behavior has been integrated into the daily life of the Ugar community through their kitchen, where they tend to avoid feelings of suspicion of new people by reconfirming the identity of those who come.

### **Philosophy and Values of the Taburar Tradition: Formation of Religious Moderation**

Trusting as a basic capital for living together in Ugar village does not happen immediately; various processes accompany it, which have enabled the community to have the same feelings in assessing someone, as stated by Tschannen-Moran and Hoy (Dwi Putri Candra Jaya, 2019) that trust is born if there are four integrated elements, consisting of good intentions, confidence in one's abilities, good behavior and an open attitude. However, in different contexts, the birth of trust in society can also be driven by internal and external factors, manifesting in values and norms that must be guided as a system that regulates life together. In the Ugar village community, at least three things make trust a model used as a reference for living peacefully in diversity.

### *Oral traditions on sacred objects*

In the Ugar village community, the mechanism of cultural inheritance is mostly carried out through the narration of traditional elders to the younger generation (oral history). Almost all knowledge related to customs, especially the reasons and history of the birth of mutual trust, which is the basis of the pattern of community relations in the village, is spoken orally. Mr Biaruma said that his parents used to tell him that the traditions that developed in this village were very strong. The community greatly honors ancestral relics, such as objects or certain places that must be kept sacred, because violating the rules in sacred and holy places can hurt individuals, families, and even the general public.

One informant recounted an incident where a group of tourists visiting the beach in Ugar village did not heed the sacred rules that must be obeyed, such as maintaining politeness, silence, and other rules. The information that developed mentioned that a tourist did not heed the prohibitions and taboos that must be obeyed at the location; by continuing to cause noise, he spoke loudly and seemed not to believe what the community believed about the sacredness of the place. As a result of the behavior of those who did not heed the taboos and restrictions on visiting the place, they were dragged by the current and sank to the bottom of the sea when they stepped on the sand. The informant affirmed this by stating, "If I don't know anything, I'd better keep quiet... I'm afraid" "If the child wants to tell a story... tell a good story" (Interview with Usman Baraweri, August 12, 2022).

Another form of the way the Ugar community sacralizes a place, story, or sacred object is by not making a habit of telling stories about the history of sacred places, sacred objects, or special stories, especially for those who are considered inappropriate to be heard, except for those who are entitled. Mr Biaruma provided information that his parents pass down a special inheritance to him in the form of knowledge about objects that can protect himself and his family from all negative energy, including things that are spiritual or invisible, namely the existence of a plant that lives on the seabed that can adapt and survive all kinds of conditions in the sea from waves, wind or even other extreme conditions, so that the survival ability of the plant is used as a metaphor for human life, which is then symbolically placed on the wall or middle door of a house. Furthermore, Mr Biaruma said, "From me, while using the *tali arus* (current rope), before there was this item, my mother at home was often sick - sick to the point of illness. This current rope is far from negative influences and bad intentions. I do this from generation to generation from my parents, and I teach it to my children so that if someone has bad intentions, it will be seen" (Interview with Usman Baraweri, August 8, 2022).

The two stories told by the informants above confirm the inheritance model of values, norms, and knowledge of the Ugar village community, prioritizing oral tradition to maintain ancestral heritage that must be told to children, adults, and the elderly with strict terms and conditions. In addition, this oral narration is

also considered a mechanism to instill advice and advice in behavior, as a sacred story that is an important source of knowledge from the history of the start of mutual trust between community members.

### *Open attitude in society*

An open attitude in a society cannot be separated from two important factors, namely internal and external elements. In Ugar village, the open attitude that characterizes the behavior of living together also gets influence from within the community through knowledge and local values and norms used as guidelines for life from generation to generation. Meanwhile, external influences also play an important role in supporting an open attitude through invading new ideas or values from other community groups due to migration or influences brought by technological and information developments. Specifically, these two factors can be described as follows:

#### *AAFA Philosophy*

In their daily lives, villagers uphold the values and norms derived from religious teachings and the philosophy of life that is taught and passed down gradually from generation to generation. In the context of life habits that foster mutual trust, the philosophy of *atanam misia*, *aroa misia*, *faneka misia*, and *awkawai fafia* is used as the main guideline in behavior. The application of this philosophy appears in all community activities that must be based on elements of confirmation, wisdom, tolerance, and honesty. Mr Bahar Biaruma, the Deputy Head of Ugar village, confirms this by saying:

“When I was at home, I went out to sea and met a white ship that was not too big, and there were three people on it: a Ternatenese, a Makassarese, and a Caucasian. Their ship was leaking then, so I helped them out of pity. Even though my canoe could only carry one person, I asked for help from my other friends. When they were brought to the village and stayed here for a day, suddenly, a group of people from outside came to the village alleging that the people of Ugar village were said to have beaten these three people and made them hostages and reported me to Kokas Police. When I researched it again, it turned out that the white ship they were on had big fish in the box the villagers put there just one day after arriving. But I still fulfill the authorities’ call; I don’t want to make a scene” (Interview with Bahar Biaruma, August 18, 2022).

Referring to the informant’s story above, the application of the AAFA philosophy as the basis for the behavior of each resident that reflects openness can be explained as follows, the need to confirm various matters related to the life of the village community which tends to have a positive outlook by not liking to interfere in each other’s affairs (*atanammisia*), so as not to potentially create problems either between individuals within the village, or even with residents in

other villages (aroa misia) such as affirmation that even if there are problems in differences in understanding, the village community faces it with a wise attitude supported by behavior that can appreciate differences in views, (fanekamisia) reflected in the story of the ugar community who tend not to be greedy in obtaining something and prioritize the interests of others rather than themselves which in turn will form honesty (awkawaifafia) as the main basis for living together in differences that appear in each individual who has a match between intentions, words and actions in keeping away from something that violates the norm, it can foster an attitude of mutual trust.

The contextualization of the AAFA philosophy of life in the Ugar village community is certainly in line with the emphasis of Mr Usman Baraweri regarding the birth of trusting attitudes in society is determined by four important elements, including good intentions, community confidence, honest behavior, and openness of attitude. The good intentions that we easily encounter in the village of Ugar can be seen at the time there was a gate made by KKN students in the village of Ugar: "We need a gate on the tourist beach there as a welcome sign... you need anything, the people here and I are ready to help... if they don't want to cut wood, I will turn off the machine, I will turn it off, hahaha... the point is you arrange what kind of gate you want to make". It is supported by the belief of the community that anyone who comes or visits the Ugar village must have good intentions, which leads anyone to behave honestly when in the Ugar village, for example, by not taking things that do not belong to them, which enables the community to be open in terms of resolving possible problems faced by the community in the village as explained by Mr Bahar Biaruma who stated: "we are here if there is a problem we talk first well ... in a family manner first... If it cannot be resolved well, take it to customs; if it cannot, then the authorities, such as the police in Kokas, are there" (Interview with Usman Baraweri, August 13, 2022).

In a manifestation of local values and norms guided by the village community as a system that regulates life together through the meaning and placement of doors and spaces, it is part of a local cultural product that has been passed down from generation to generation by always sticking to a village philosophy which is used as the main basis in maintaining traditions and adapting in society, as expressed by (Anharudin & Elizabeth, 2019) that culture is part of the building of community life and a continuum of material and ideas (non-material). So, making between society and culture must be seen as an entity of human life. In addition, the philosophy of life of the village community is an example or illustration of an attitude of mutual trust and openness to differences in society, be it in the form of knowledge, culture, and technology that enter as new cultural products by sticking to the philosophy of life Atanam misia (always asking for confirmation in getting information), Aroa misia (Wise), faneka misia (Tolerant) and Awkawai fafia (Honest intentions).



In the first philosophy, the villagers tend to be enthusiastic in digging up all information related to the development of phenomena around them, starting from the internal to the external realm of the family, such as neighbors and even visiting guests. It makes the people of Ugar village individuals or communities who are informative and aware of the development of discourses that enter the village area. In addition, it strengthens the ability to maintain attitudes and feelings built amid diversity and the presence of an *Atanam misia* philosophy that fosters an open attitude. It gives implications for others that the Ugar community is a broad-minded community (Sukarno, 2020) and visionary (Ma'sum, 2019) towards the development of science and technology.

In the second philosophy, *aroa misia* reflects that the resolution of a problem between individuals or groups in Ugar village tends to be addressed wisely. The Ugar people have provided an example of how a problem is resolved through deliberation without involving or bringing in certain tribes/ethnicities and religions. In addition, the Ugar people always prioritize deliberation for problem-solving without triggering conflict. It has implications for the wider community, both those just visiting and those who have lived without feeling disturbed and avoiding disputes. These conditions can bring information that the Ugar community tends to be altruistic (Cohen, 2022), namely prioritizing the interests of others over unilateral interests. Thus, it creates an image of a local community open to accepting different views amid community pluralism.

In the third philosophy, *faneka misia* reflects the Ugar people who appreciate cultural differences shown through an open attitude in accepting different things entering their village. This condition provides a privilege for people who want to stay or visit to feel the creation of intimacy with the atmosphere/condition of the village. Although it consists of diversity, the Ugar community still maintains mutual harmonization through a reflection of respect in accepting differences in background and views. So that solidarity and mutual trust between village communities can be fostered. And *faneka misia* indirectly reflects a moderate attitude between tribes or religious communities (Ash-Shallabi, 2020) in living life in the Ugar community full of diversity.

*Awkawai fafia* is the fourth philosophy, where words and actions are shown as a form of reflection on the self-identity of the Ugar community. This philosophy makes many Ugar people uphold honesty and reluctant to commit acts contrary to applicable local values and norms. In addition, community members ranging from family, neighbors, and guests who come tend to maintain mutual trust, which triggers a feeling of security and comfort for outsiders to always visit the Ugar community's homes without bringing fear and suspicion amid diversity from the Ugar community. Thus, it becomes important to note that trust is the most important part that needs to be maintained by the Ugar community as a form of honoring people who come to their homes.

## CONCLUSION

This article leads to information that departs from the doors and spaces in a Ugar community house that reflects a practice of moderation. Understanding moderation means not taking an extreme view where only seeing things from one point of view, but finding common ground from various points of view to create a harmonious and comfortable relationship between people. The door of the Ugar community house makes an information space to understand that a local moderation practice has been well established in the community. The community can build healthy and harmonious relationships with its inter-religious moderate environment to maintain the stability of relationships ranging from communication, action, and decision-making. In addition, through the Taburar tradition regarding its meaning, it turns out that it is only known by some of the Ugar community. However, it cannot be denied that without the need to explain directly, the meaning of Bapa/front door, Mama/back door, and side door/source of life that has been shown by the people of Ugar village based on their daily activities through the spaces in their homes.

Based on in-depth findings, this article finds that there is a moderation practice carried out through the door of the Ugar community based on three life values applied in daily life: First, the existence of mutual trust built from different views, knowledge, culture, and even technology. Second, an open attitude in the community comes from knowledge of local values/norms to live together by appreciating diversity. Third, the AAFA philosophy is firmly held as a guide to life. These three findings become a knot that binds the Ugar community to speaking and behaving nobly towards fellow humans, be they family, neighbors, or even guests. It is proof that the Ugar community honors and respects everyone.

Based on the cultural phenomena found in the field, this research has several shortcomings and limitations. First, the method emphasizes a qualitative approach by presenting data based on the speakers' statements, which sometimes have cultural terms that must be explained more deeply. Second, researchers have not explored more deeply whether moderation only occurs in the Ugar community's house through the door or whether other points in the Ugar village allow religious moderation.

## RECOMMENDATION

In compiling this article, it is hoped that the community can continue to maintain and apply the values that have been guided. Maintaining balance and stability in behavior and actions in personal and social life is important. In addition, researchers suggest that future researchers examine the moderation of community life in Papua, focusing more on their occupancy. So that the data obtained will develop and serve as a comparison.

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