



Transcendental-Based Symbolic Meanings in the Construction of Round Houses of the Nomleni Feto – Mone Tribe, South Central Timor District, Indonesia

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Abstract

This article talks about one of the folklore traditions of the Nomleni Mone - Feto tribal clan in Oenlasi Village which still preserves the making of round houses as a local wisdom of the community, no matter how big the traditional house of the Timorese people is, it is obligatory to have a round house as a symbol of kinship values among related tribes in inside. The construction of a round house is a symbol of the social activity of the people who have their own beliefs called the ruler of the upper realms or the ruler of the sky (Uis Neno), the ruler of the earth Uis Pah and Uis Afu "Uis" comes from the word "Usif" which means Lord or God, in making round house of the Nomleni Mone-Feto tribe so that in this context it shows a transcendental-based symbolic meaning. Based on the background above, the researcher can formulate the main problem as follows: What is the Transcendental Value-based Symbolic Meaning in the Construction of Round Houses of the Clen Nomleni Feto - Mone Tribe in Oenlasi Village, Kie District, South Central Timor Regency? The method in this research is observation technique, interview, documentation and analyzed holistically in accordance with the research objectives. This research will describe the symbolic meaning in making a round house. Based on the discussion it can be concluded; The symbolic meaning in the construction of round houses are local beliefs and traditions as a form of human effort to connect themselves with the Creator as a form of effort to establish harmonious relationships between humans and the natural surroundings so that mutual respect and tolerance are realized between people and the universe. It is in this context that the transcendental-based symbolic meaning in the construction of the round house is embodied in the belief of the Nomleni Mone-Feto people that humans who inhabit the lower realms should be able to maintain relationships horizontally with other creatures of the underworld and vertically with the rulers of the upper realm (neno tunan). called Uis Neno and the inhabitants of the spirit world are the spirits of the ancestors (nitu).

Keywords: *Symbolic Meaning; Transcendental Value; "Nomleni Mone-Feto" Round House*

Introduction

One of the elements of culture that still survives and is used as a guide and guide in everyday life by ethnic groups in Indonesia is traditional buildings that are multidimensional in nature because traditional buildings owned by an ethnic group are closely related to the conditions and potential of natural resources. the surrounding natural resources. Likewise, its social function which is based on prevailing values and norms, forms, models and ornaments in traditional architecture is closely related to the symbolic meanings and belief systems of the local community.

The definition of a traditional building can be interpreted as a building, where the shape, structure, function, decoration and how to make it are passed down from one generation to the next, and can be used as a place to carry out all life activities. So its function does not only rely on its substantive function as a place to live, a place for deliberations, a place to store food and property but also functions ethically and aesthetically. The ethical function is oriented towards good and universally accepted values, namely values that produce a behavior that has a positive impact, or becomes a moral value that is used as a good or bad standard as the basis of human life or society while the aesthetic function is oriented towards art and beauty.

In this regard, both individually and in social life, humans cannot be separated from religion or belief systems in the rulers of the universe. Local beliefs that grow through genealogical pathways, namely inheritance to adhere to certain beliefs from generation to generation. This concept makes local beliefs an exclusive group, meaning that this group does not have a doctrine to propagate the beliefs espoused by local beliefs that develop in certain areas, they live in one community that inhabits one area (Sirait, Nafisa, D, & Jatmiko, 2015). As applies to the belief system of the Nomleni Mone-Feto people through the Halaika belief, they believe in the existence of Uis Pah and Uis Neno as rulers of the earth and sky.

Nomleni Tribe *Feto – Mone* Oenlasi village is one of 13 villages in Kie sub-district, South Central Timor district, where the government system still uses the customary system, meaning that the relationship between traditional leaders (usif) and village leaders (village heads) is like the relationship between fathers and children and even village officials who served is still from the royal family (usif). The Nomleni Mone Feto tribe has cultural characteristics and local wisdom which are owned and become its own characteristics, because this tribe has the Halaika belief, namely the religion of ancestral heritage that respects nature (a'luli Uis Neno ma Uis Pah) so that in belief Halaika knows Uis Neno (God of the Sky) and Uis Pah (God of Nature/Earth). In the belief that the people of Timor recognize three levels, namely the highest or highest level is called Neno Tunan (the top of the sky) the ruler of Neno Tunan is the highest deity. (Mery Kolimon; 2010).

The Nomleni Mone-Feto believe there is a supernatural power, the power of the supernatural including in this case is in the manufacture/construction of the house where they live is called a round house (ume kubu) where the selection of the type of wood used is a certain type because it has supernatural powers, the construction uses a system of pegs and ties to unite them so that they are round in shape which reflects a reaction to cold natural conditions so that the shape of a traditional house has a round roof touching the ground and has no windows. The architecture of the types of Timorese houses is divided into residential houses (ume kbat), round houses (ume kbubu), tribal houses (ume mnasi/knaf), palaces (ume sonaf) and barns (lopo).

The belief system of the Nomleni Feto-Mone people in Oenlasi village has socio-cultural values and has systemic relevance and is rooted in values that have a transcendental dimension in the content of social life where a belief by the local community in the South Central Timor region in the construction of a round house is blessed by "Uis Neno, Uis Pah and Uis Afu" in Christian theological beliefs it is called "Tri Nitas". This belief refers to the expression contained in the teaching books of the Catholic Church, namely the expression which states that "The three Persons are truly God the Father, the Son of the Holy

Spirit is the Most Holy and Most Eternal. Therefore the Father, Son and Holy Spirit are worshiped and glorified in the same way. But that person is only one, who has one divine knowledge, one divine will, one divine life in infinite bliss. We call the Almighty God in Three Persons the Most Holy Trinity (Abu Ahmadi:1991;193)

The equivalence between local cultural concepts and religious theology in the Nomleni Mone Feto tribal community in the village of Oenlasi Timor Tengah Selatan (TTS) is the implementation of transcendental values. Borrowing terms Absori that transcendental is a paradigm about humans who have "*Spiritual Intelligence, The Ultimate Intelligence*" or a spiritual intelligence (Absori; 2015; 38). Transcendental can literally be interpreted as something related to transcendence or something that goes beyond the understanding of ordinary experience and scientific explanation (Lorens Bagus; 1996; 1118)

Thus it can be said that the construction of a round house with a system of pegs and ties to unite it so that it is round has a symbolic meaning that reflects the relationship between humans and nature which is manifested in views the reality of nature as a product originating from the Divine which is used as a basis for strengthening one's belief or faith. That the belief in the construction of round houses blessed by "Uis Neno, Uis Pah and Uis Afu" reflects the relationship / relationship between humans and the natural owner who manifested into a pattern of servitude or worship sincerely accompanied by a feeling of love for the one/single.

Based on the frame of mind above, the formulation of the problem is 'What is the symbolic meaning based on transcendental values in the construction of round houses of the Nomleni Feto - Mone tribe in Oenlasi Village, Kie District, South Central Timor Regency?'

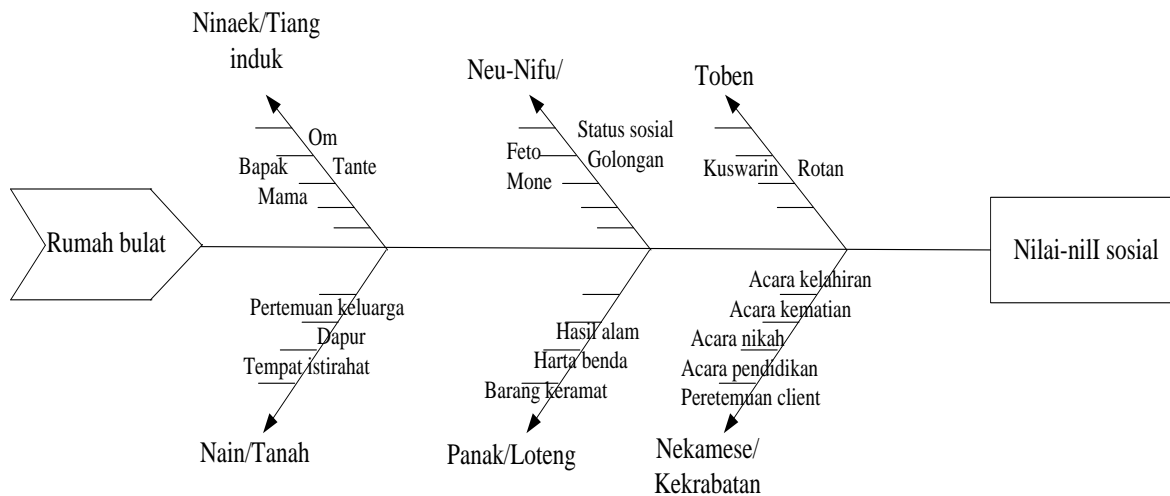
Discussion

The Symbolic Meaning of the Round House

According to symbolic interaction theorists, social life is basically "their interaction by using symbols that represent what they mean to communicate with each other, and also the influence that the interpretation of these symbols has on the behavior of the parties involved in social interaction. Followers of symbolic interactionism have the view that human behavior is basically the product of their interpretation of the world around them, so they do not admit that behavior is learned or determined, as is the case with behavioristic theory or structural theory. Instead, behavior is selected as the appropriate thing to do based on how the individual defines the situation at hand.

Research results by Zulkarnain AS (2013) We conclude that the architectural form of the original Duri traditional house is as strong as the tendency to traditional Bugis architecture and traditional Toraja architecture. The non-physical aspect that has the strongest influence on the development of the traditional architecture of the Duri house towards traditional Bugis and Toraja architecture is the religious aspect, the strong influence is the cultural interaction aspect, the weakest is the geographic location aspect and the weakest is the historical aspect. Suggested the need for an active role from the government to preserve the noble culture

Fishbone Diagrams



The diagram illustrates that in making the round houses of the Noemleni tribe *Fetomonethrough* several stages as a symbol in customary speech which must be upheld by the tribe. Because each of the stages in making a round house must begin with traditional values so that it can be protected from all kinds of dangers, these values are reflected in the pattern of daily life of the Nomleni people. Each symbol in the round house contains socio-cultural values that must be upheld by all levels of society. For example Ninaek Tiang has a mythological meaning, Neu Nifu people who are competent in determining, Toben the materials used, Nain Tanah, Panak Loteng and Nekemese. These elements should not be ignored when making a round house.

The Symbolic Meaning of Round House Construction in Relation to Local Socio-Cultural Values

Mythological beliefs are rooted in the beliefs of the Dawan people in general, in which every human life cycle contains mythological values as a supernatural power. With such a belief, every cultural phase is not neglected by the Atoin Meto people in general. The round house has the strength of a social structure based on symbols or social status attached to society either based on clan, in the form of a round house we have no social position in a mechanical society.

In the round house there is a symbolic meaning related to education for the wife to look after the husband's property for the welfare of the extended family involved in the round house itself, how the wife can apply a frugal lifestyle, consciously or unconsciously it is patterned in the round house. The wife is not allowed to take or take down the harvest that has been stored in the attic of the round house, if the wife violates the customary speech, the customary witness can become angry and dangerous for herself. The customary punishment is very severe for the wife if she takes something without the husband's permission. This is realistically in the phenomenology of the circle of life of the Atoin Meto people, especially in the clan of the tribe of the round house Mone - Feto, the round house of Nomleni.

The construction of the round house of the Mone-Feto tribe with the basic material of four pillars as the main pillars and wooden branches supporting the main pillars and the ceiling to unite all sides. This provides a very strong cultural radiance for the local community which, when viewed from an architectural perspective, has art, ethics and aesthetics, although it has weaknesses from a health perspective.

The Mone-Feto Round House philosophically describes the sense of responsibility of women or wives where those who are able and consistent keep the round house, as long as the husband earns a

living or goes to the garden/field the wife cannot leave the house or children without permission from the husband or a brother of a husband's relative, meaning a positive attitude for those in the Atoin Meto tribe. With loyalty and full responsibility, women look after Mone-Feto as a symbol of their sense of belonging and guarding their husband's property.

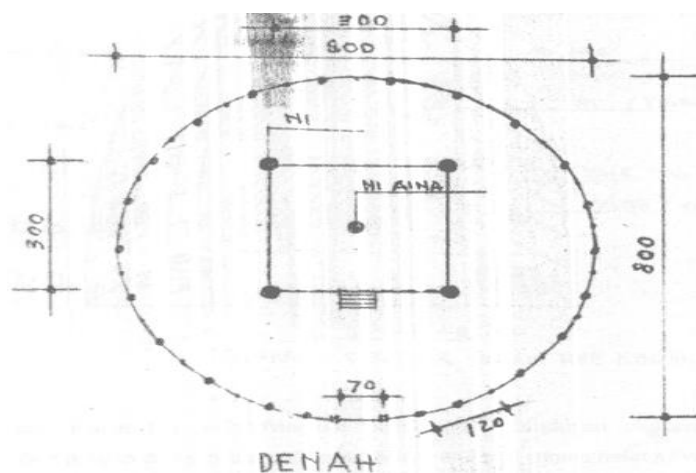
To get an overview of how the wives of the Nomleni Mone feto tribe implement the beliefs instilled by their ancestors in carrying out their duties and responsibilities, the researcher conducted an interview with Mrs. Marta who stated that "everything that is in the round house or livestock products we as wives may not sell without With permission from my husband, if we violated customary provisions, we would receive quite heavy customary sanctions, moreover receiving karma from Uis Neno and Uis Pah. For example, if someone comes to buy chicken or chicken eggs, it is not the right of the wife, of course the husband has full rights, unless our father/husband has given permission, then we can sell them. (result of interview on 22 August 2017)

Based on the statement above, it can be seen how the wife of the Nomleni tribe believes that whatever she does must be with the permission of her husband, believing that otherwise she will receive disaster from her ancestral spirits. It is this belief that has a positive impact on the sustainability and harmony of the Nomleni household, namely respect and respect for ancestral spirits and for the husband as the head of the household is an absolute must for a wife to do, including maintaining the integrity of the round house and her husband's property.

Anthropologically, the tradition of passing on social values from generation to generation cannot be separated from the construction of round houses, these socio-cultural values are a manifestation of the culture of the Atoin Meto people, more specifically the Nomleni clan in the form of the Mone-Feto round house. Entering a round house, one must bow and squat as a symbol of life, one must be simple, one cannot look up, which is not in accordance with the abilities of the family, submission means realizing that there is still someone above us in the ownership of property, namely Uis Neno. In this context, it can be understood to submit oneself in the sense of humility and realize that there is something higher in life, namely the owner of life.

Making Round Houses for the Nomleni Clan in Oenlasi Village in Relation to Transcendental Values

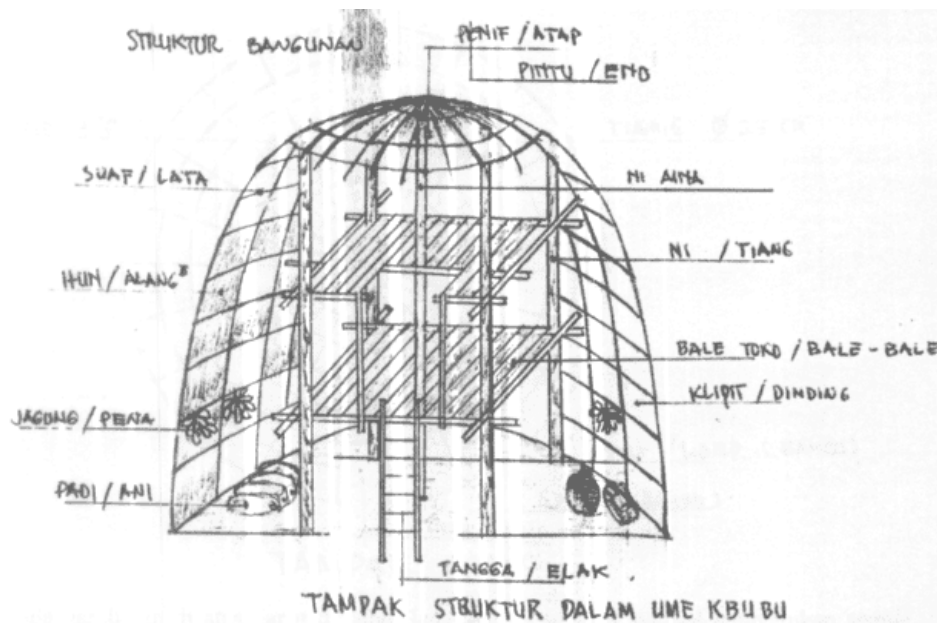
The round house owned by the Atoin Meto ethnic group in general certainly has relevance to the natural topography in South Central Timor Regency in general, where the temperature is cold, of course their ancestors constructed the round house to protect themselves from the cold; Geographically, sociologically, humans begin to interact with nature and culture, symbolically related to housing.



The Nomleni Mone-Feto people must put coins (Loit Fatu) on each main pillar, which has a magical meaning so that Uis Neno (lord of the sky) gives blessings to the round house. The Nomleni Mone-Feto believe in Uis Neno and Uis Pah (Nitu) which they call "The Divine As" Uis Neno Ma Uis Pah, Nitu ma Leu (ruler of the sky and ruler of the earth, Ancestral Spirits and sacred objects (Merry Koliman: 2010; 33)).

Halaika's belief system in the Nomleni Mone-Feto tribe is local belief and tradition as a form of human effort to connect themselves with the Creator and Giver of Life, as a form of effort to establish harmonious relationships between humans and the natural surroundings so that mutual respect and tolerance are realized between people and universe. It is in this context that the transcendental-based symbolic meaning in the construction of the round house is embodied in the belief of the Nomleni Mone-Feto people that humans who inhabit the lower realms should be able to maintain relationships horizontally with other creatures of the underworld and vertically with the rulers of the upper realm (neno tunan). called Uis Neno and the inhabitants of the spirit world are the spirits of the ancestors (nitu). Mery Koliman said "Relations that are well maintained between humans,

This is where the significance of the construction of round houses by the Nomleni Mone-Feto people is to place a coin on each of the four main pillars where the ancestors are not worshiped but are only respected and praised in their relationship with Allah as the Highest Being. This belief is still passed down from generation to generation, but the development of science and technology in the pattern or system for placing coins (Loit Fatu) has undergone a shift in the function and role of the round house, not as sacred as it was in the past.

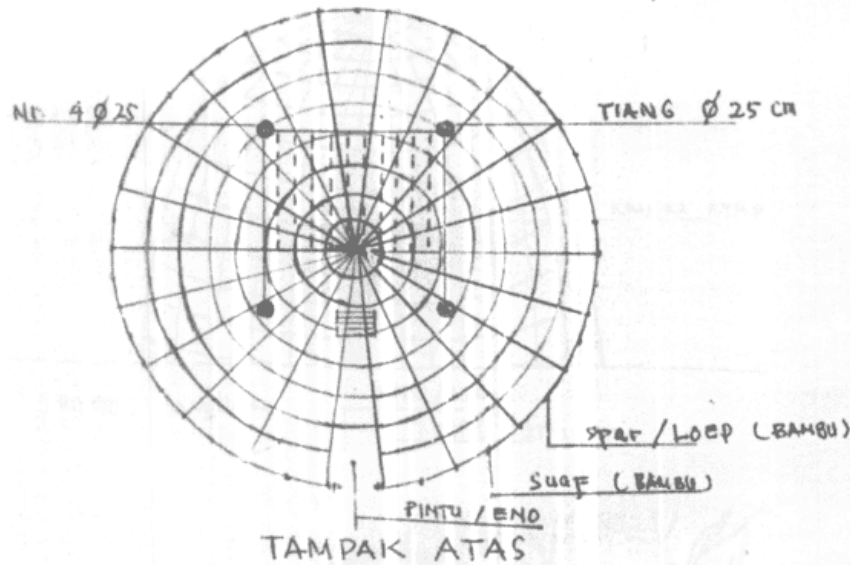


The four main pillars (4) symbolize the supporting family's economic life, especially the food and clothing needs of families who inhabit the Mone-Feto round house, a tribe related to the traditional circle or clan of the Nomleni tribe.

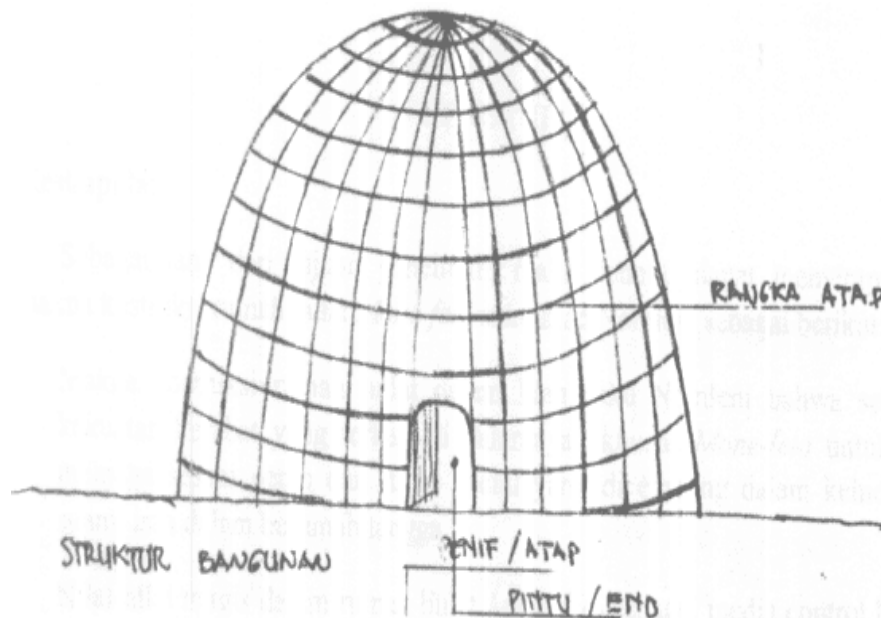
Lupit/wall as a symbol of things that are in the house round outsiders other than the clan itself should not know about the problems in their household, the wall is a silent witness about the journey of their family life. And on the other hand, to protect from wind and rain, so that the family still feels comfortable in the round house, even if it is small, stuffy, dark, etc., the family feels that they should not

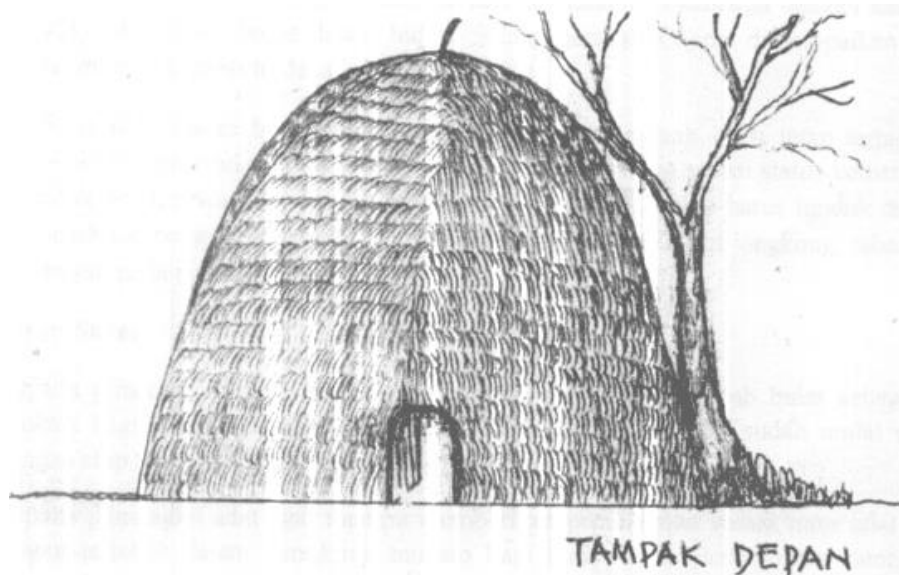
tell outsiders other than the husband's relatives or relatives, especially the husband and parents. husband's birth.

Huns/reeds; weeds that grow wild on the expanse of savanna in the village of Oenlasi as the basic material for building round houses. Reeds are the main material for making walls for round houses, because reeds cannot be eaten by termites and are resistant to heat and rain. Therefore, the community is still used as a roof or walls in making round houses.



In the description above, it can be called a ceiling as a symbol of uniting all related relatives in being able to protect all risks for family life, matters within the Nomleni clan should not reach other people's ears. These symbols are as silent as a spider's finger. Spider fingers are small but capable of killing other animals that perch on their nests, meaning that even though life is simple, they are still strong and united in all things. The attitude and innocence of the Nomleni clan remains consistent in living life as social beings, God's creatures in the social and cultural circles.





The circle of life of the Nomleni clan has always been guided by the philosophy of the unanimous Mone-Feto house, remaining harmonious and submissive and entering through one door and leaving at the same door. If there are problems resolved and deliberations in the round house, other people should not know about the problems that occurred. The round house is only able to emit smoke from the processes that occur in the round house, other people don't know what happened to our lives. As long as people can see the smoke rising from our round house, then as long as we stay in harmony and peace according to the values shared by our relatives.

The Round House of the Mone-Feto Nomleni tribe has a transcendental dimension which is believed to be passed down from generation to generation, the blessings of life (Malinat Ma Aomina) have relevance to the architecture of the round house which reflects the form of the relationship between humans and the ruler of the sky (Uis Neno), as well as reflecting the relationship between humans and nature, a spherical condition without windows and a round roof that touches the ground as a reaction to cold natural conditions and their relationship with fellow human beings, especially as a place for tribal ceremonies as well as functioning as a place to store food (tetu Mnahat), property (bale Mnasi) with family or tribe. Construct the house with the selection of certain wood because it is believed to have supernatural powers, using a system of pegs and ties to unite it which is blessed by Uis neno, Uis Pah and Uis Afu in Christian theological beliefs: Tri Nitas". To build a round house, all related family members need to sit together to agree on a day and date for building a round house. Where in the Bulat house there are symbols of traditional power that are characterized according to the inherent status of customary stakeholders.

Thus there are transcendental values that are implemented in the construct of making round houses and certain ritual actions carried out by the Nomleni Mone-Feto tribe community to be able to remind them of the meaning of togetherness that they live and strengthen awareness that togetherness has important consequences both for the group as well as for each individual. Bernard Raho SVD said that "an action is called a religious rite not because of the appearance or form of the action, but because of the meaning or significance given by the religious group concerned. For example, the act of burning a candle for Catholics, and the act of burning a candle in a church or in front of a statue is a holy act.

So it can be said that the transcendental dimension of the round house is related to religious experience. The religious symbols expressed in beliefs and rites really have a power that is personally experienced by the adherents of that religion.

Conclusion

The symbolic meaning in the construction of round houses are local beliefs and traditions as a form of human effort to connect themselves with the Creator as a form of effort to establish harmonious relationships between humans and the natural surroundings so that mutual respect and tolerance are realized between people and the universe. It is in this context that the transcendental-based symbolic meaning in the construction of the round house is embodied in the belief of the Nomleni Mone-Feto people that humans who inhabit the lower realms should be able to maintain relationships horizontally with other creatures of the underworld and vertically with the rulers of the upper realm (neno tunan). called Uis Neno and the inhabitants of the spirit world are the spirits of the ancestors (nitu).

Suggestions

1. It is hoped that the relevant government parties will preserve the round house as an educational value for the younger generation, where the results of observations by researchers have begun to be replaced with tin roofs and plank walls.
2. To customary stakeholders to be able to provide an understanding in customary speech so that they are not trapped in modern thinking for the community. Maintain the round house as the local wisdom of the local community.
3. The younger generation must study and learn the philosophical values of living in a round house full of fundamental values in behaving for adherents of the local culture

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