



Sociological Study of Tu Tau Are Wati Eko Boti in Nggua Rituals in the Iretangi Aedari Traditional Fellowship Community of Ende Regency

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<http://dx.doi.org/10.47814/ijssrr.v5i7.376>

Abstract

This paper is entitled Tu Tau Are Sociology Study of Wati Eko Boti in the Nggua Ritual in the Iretangi Aedari Indigenous Fellowship Community, Ende Regency. This type of research is qualitative, data collection is done through in-depth interviews and observation. Interviews were conducted by means of snow-ball informants, the researcher as the key instrument by being actively involved in the observation process. data analysis was done descriptively. The results of the study indicate that sociologically the Iretangi Aedari traditional institution has an important role in maintaining and preserving the traditional cultural tradition of tutau arewati ecoboti nggua traditional party. Tu tau are wati eco boti delivering rice, chicken and alcohol as a means to perform ritual offerings to ancestral spirits in order to lead to the implementation of the nggua traditional party. The ritual of tutau arewati ekoboti and nggua has a magical religious meaning in order to provide food to the ancestors which is offered in every corner of the kojakanga, namely the traditional house where offerings are built on the grave of the founder of the Iretangi Aedari traditional village. Means of offering rice food, meat is stored in the kojakanga and the four cardinal directions while alcohol is to be sprinkled on the ground and ancestral graves to give water to the land which is preceded by the reading of prayers to the ancestors so that they are always given strength, given peace of life, blessed with abundant agricultural products. The meaning contained in tutau arewati ekoboti is that ancestral spirits have supernatural powers and are considered alive even though their bodies are dead and have socio-psychological and socio-cultural moral ties to their descendants, so that their generations. Tutau arewati ekoboti is a process of sociological interaction in making offerings to traditional Nggua rituals as an expression of joy with the gawi dance and dancing to chant traditional poetry in order to be given protection by ancestral spirits so that in the planting and harvesting seasons get abundant results. The traditional alliance institution is very obedient and the community has carried out the ceremonial activities of Tutau Arewati Ecoboti for hundreds of years. Whoever violates and or disobeys customary regulations will be subject to strict customary sanctions in the form of fines for cattle, buffalo and pigs. If customary sanctions are not complied with within the next year, the customary sanctions fines will be increased, if they are still not complied with, they will be expelled from the local traditional village.

Keywords: *Tu Tau Are Wati Eko Boti; Nggua Ritual*

Introduction

In human life, soil and rocks, plants that exist on the surface of the earth and in the bowels of the earth are one of the elements that are very vital and need to be preserved. Religiously, the first human prophet Adam was created by God from the ground, all living things inhabit the surface of the earth which is called the soil. Plants, housing, energy and mineral resources, agricultural crops, plantations, water sources are also available in the ground, humans after death are buried in the ground. Therefore, land is a very important part that cannot be separated from human life, so that in certain cases conflicts and wars in various parts of the world since thousands of years ago were also caused by human needs for land so that various efforts were made to control the land.

Sociologically, the relationship between humans and land will be stronger and more harmonious if humans can use it optimally for their survival. Various forms of appreciation and respect for the existence of land as a source of life and the important role of the ancestors who fought with their energy, blood sweat and tears to obtain land and customary rights, so that every year before the planting season the Iretangi Aedari traditional institution performs a traditional ceremony that preceded by traditional rituals related to the fulfillment of community obligations (*anakalo faiwalu*), namely *Tu tau are wati eko boti* to the leader of the customary alliance institution called *Mosalaki Puu* as the head of the traditional institution and other *Mosalaki* members.

Therefore, in the life of traditional communities in each region which is still very strong in maintaining and maintaining customs and culture, the regulation of socio-economic relations and customs in the use of land is carried out by customary alliances or customary institutions. In a sociological perspective, an institution is described as an organ that functions in people's lives. Institutions were originally formed from a habit that was carried out continuously until it became a custom; then develops into behavior (*mores*). According to Berry (1983), the nature of this society is not only because these norms are related to social life, but also because these norms are basically the result of social life that took place hundreds or even thousands of years ago. In Sociology, it is known that there are four levels in the institutionalization process, first; way (usage) which refers to an action. Second; then this way of doing it continues to be done so that it becomes a habit (*folkways*), namely actions that are always repeated in every effort to achieve certain goals. Third; if the habit is later accepted as a standard or norm for regulating behavior, then there is already a supervisory element in it and if there is a deviation, the perpetrator will be subject to sanctions. Fourth; a stronger code of conduct that reflects the strength of community behavior patterns that bind its members; This kind of behavior is called custom. then this way of doing it continues to be done so that it becomes a habit (*folkways*), namely actions that are always repeated in every effort to achieve certain goals. Third; if the habit is later accepted as a standard or norm for regulating behavior, then there is already a supervisory element in it and if there is a deviation, the perpetrator will be subject to sanctions. Fourth; a stronger code of conduct that reflects the strength of community behavior patterns that bind its members; This kind of behavior is called custom. then there is an element of supervisor in it and if there is a deviation, the perpetrator will be subject to sanctions. Fourth; a stronger code of conduct that reflects the strength of community behavior patterns that bind its members; This kind of behavior is called custom. then there is an element of supervisor in it and if there is a deviation, the perpetrator will be subject to sanctions. Fourth; a stronger code of conduct that reflects the strength of community behavior patterns that bind its members; This kind of behavior is called custom.

According to Shadilly (1984) the occurrence of social institutions including customs stems from the growth of a strong bond of relations between humans in a society. The bond of human relations is very closely related to the application of a norm as a benchmark in an effort to meet the needs of life, such as the need for a sense of beauty, justice, education, family peace and so on. The need for beauty then gives rise to other social institutions such as fine arts, dance, and so on, the process of institutionalizing other needs. That the customs which group members, especially in simple society, are very strictly maintained, and the violation is punishable by death, namely, among others: taboo, a strict prohibition on stepping on an area that is said to be sacred, or do something wrong. The divisions according to their eternal successive are: habits, customs, institutions, formations (group formation), although sometimes clear boundaries cannot be said. Shadily intends to interpret the institution as a form that is stronger than habits and customs in its use and appreciation and is a level before the formation of groups. This is said to show its form, even though institutions are more eternal in life than ordinary groups. Shadily intends to interpret the institution as a form that is stronger than habits and customs in its use and appreciation and is a level before the formation of groups. This is said to show its form, even though institutions are more eternal in life than ordinary groups. Shadily intends to interpret the institution as a form that is stronger than habits and customs in its use and appreciation and is a level before the formation of groups. This is said to show its form, even though institutions are more eternal in life than ordinary groups.

Customary institutions are one of the manifestations as a human effort to build a socio-cultural order to realize social harmony and the surrounding natural environment both in its use and in the business of planting agricultural crops, reforestation, forest conservation, protecting forests, maintaining the integrity of customs, protecting the land of customary alliances. tribal lands), so as not to be taken by other people outside the customary alliance, build houses and inter-community relations in socio-cultural activities, arts, marriages and so on which are called culture or culture and maintain and preserve customary law related to traditional rituals ahead of the monsoon season. planting and harvesting of agricultural products.

Customary and socio-cultural norms that develop in line with the history of civilization of indigenous communities are a form of culture. (Koentjaraningrat, 2000). Culture is obtained by humans during their lives and is passed on from generation to generation through certain means, such as language and imitation. The existing institutions in society are actually a form of adjustment which is usually strengthened by the system, organization, material elements, and so on (Soekanto 1985). culture as a reference to broadly shared ideals, values, the formation and use of categories, assumptions about life, and goal-directed activities that are consciously or unconsciously accepted as “true” and “right” by people who identify themselves as members of the local culture and customs community.

Culture consists of patterns, both explicit and implicit, about and for behavior, which are acquired and disseminated through symbols, forming the distinctive achievements of human groups, including their manifestation in the form of various cultural core artifacts that most essentially consist of ideas. - traditional ideas (ie historically derived and selected ideas) and especially the values ascribed to them; cultural systems, on the one hand, can be regarded as products of action, and, on the other hand, as elements that condition further action. Culture is neither behavior nor research on behavior and all its concrete features. Culture is partly contained in governing norms or standards of behavior. Others consist of ideologies that justify or give reasons for certain ways of behaving. Finally, each culture embraces broad general principles of selection and organization ('highest common factors') in the sense in which patterns of behavior and for behavior in very very diverse areas of cultural content can be reduced to generalizations that narrow (Kroeber and Kluckhohn, 1952).

Therefore, customs that have been institutionalized hundreds or even thousands of years ago are formed into traditional institutions which are a form of culture and civilization of the people and by that, are believed and maintained by a traditional institution and maintain its continuity from generation to generation. Therefore, it is customary institutions that are customary norms. According to Bushar (1978),

in general it aims to meet basic needshuman andBasically, social institutions have several functions, namely:

1. Provide guidance to community members, how they should behave or behave in dealing with problems in society which mainly concern the needs in question.
2. Maintain the integrity of the community concerned. Provide guidance to the community to establish a system of social control (social-control), namely a system of supervision from the community on the behavior of its members.

As a form of respect for the culture and customs that are institutionalized in people's lives related to the order of land management, planting season and harvest season for agricultural or plantation products, traditional ceremonies (rituals) and offerings are carried out by asking God and the ancestors for help to get help and abundant results and do not cause famine and other disasters as a result of the disobedience of the people. According to Geertz (1983), a ritual ceremony is a custom or custom that is held appropriately according to a certain time and place, event or need. Furthermore, Subagyo (1987), Traditional ceremonies or rituals are a form of symbolic activity that consolidates or restores the natural order by placing humans in the natural order and in the rites words, prayers, and hand or body movements are used. Meanwhile, Koentjaraningrat (2009), formulated that the ceremonial system contains four components, namely: the ceremonial place, during the ceremony, ceremonial objects and tools. All those who play a role in the ceremony are sacred in nature so they should not be taken carelessly because they can pose a danger. Likewise, people who are dealing with sacred things must heed various prohibitions. during ceremonies, ceremonial objects and tools. All those who play a role in the ceremony are sacred in nature so they should not be taken carelessly because they can pose a danger. Likewise, people who are dealing with sacred things must heed various prohibitions. during ceremonies, ceremonial objects and tools. All those who play a role in the ceremony are sacred in nature so they should not be taken carelessly because they can pose a danger. Likewise, people who are dealing with sacred things must heed various prohibitions.

From various opinions about traditional ceremonies or rituals, it can be understood that the ceremonies performed by humans are essentially natural arrangements in accordance with customs to obtain peace and safety in life as well as various manifestations of the limitations of human ability in facing life's challenges, whether originating from oneself or from others. surrounding nature. Various ceremonies performed by the community aim to establish direct contact with the ancestors, spirits, gods and with the Almighty. The adherents of indigenous religions of Indonesia believe that there are fixed rules that deal with human events in the world. What is appropriate or in harmony with human life against the backdrop of absolute life is right. What is deviant, incompatible, or against it is dysfunctional, wrong, misguided and is a sin. The participation of human behavior in the rules of the universe elevates human life to be authentic, meaningful and valuable (Subagyo, 1987). The symbolic behavior of humans who expect salvation takes many forms, such as: retelling original myths, staging mythical content, performing traditional ceremonies, presenting natural arrangements in dances, special ways of planting or planting rice, various celebrations of victims, eating together (salvation), affirmation of transitional levels in life and others (Subagyo 1987). The willingness of humans to follow the prescribed ceremonial procedures because they believe in these rules as symbolic behavior, which confronts salvation by retelling the original myth in relation to the implementation of customs. The participation of human behavior in the rules of the universe elevates human life to be authentic, meaningful and valuable (Subagyo, 1987). The symbolic behavior of humans who expect salvation takes many forms, such as: retelling original myths, staging mythical content, performing traditional ceremonies, presenting natural arrangements in dances, special ways of planting or planting rice, various celebrations of victims, eating together (salvation), affirmation of transitional levels in life and others (Subagyo 1987). The willingness of humans to follow the prescribed ceremonial procedures because they believe in these rules as symbolic behavior, which confronts salvation by retelling the original myth in relation to the implementation of customs. The

The main problems in this study are (1) What is the procedure for implementing and meaning the tu tau are wati Manu Eko Boti ritual before the Nggua traditional party in the Aedari customary association community, Ende Regency, (2) how is the role of traditional institutions in maintaining the sustainability of the Iretangi Aedari customs. The purpose of the study (1) is to describe the implementation procedure and meaning of Tu Tau Are Wati Eko Boti Ritual of the Nggua Traditional Party in the Iretangi Aedari Indigenous Fellowship community, Detukeli Village, Ende Regency? (2) to describe the role of the indigenous community in maintaining the sustainability of the Iretangi Aedari customs. Informants of this research include leaders of traditional institutions: Mosalaki Pu'u, Mosalaki Ria Bewa, anakalo fai walu, community leaders. The number of informants is not limited by using snow ball informants. The determination of informants is not limited, the most important thing is the quality of the information obtained. Researchers themselves are key informants. Data collection was carried out by observation, namely the researcher made direct observations on the objects studied at the research location, interviews, namely researchers collected data through direct interviews with informants to obtain the data needed in conducting research. By using the three techniques above, it is hoped that researchers will obtain accurate information and data in accordance with the research objectives. The research data were analyzed descriptively (Setya (2002)). Interview, where the researcher collects data through direct interviews with informants to obtain the data needed to conduct research. By using the three techniques above, it is hoped that researchers will obtain accurate information and data in accordance with the research objectives. The research data were analyzed descriptively (Setya (2002)). Interview, where the researcher collects data through direct interviews with informants to obtain the data needed to conduct research. By using the three techniques above, it is hoped that researchers will obtain accurate information and data in accordance with the research objectives. The research data were analyzed descriptively (Setya (2002)).

Discussion

1. The implementation process and the meaning of tu tau are wati eko boti religious rituals, traditional parties, nggua communities, the Iretangi Aedari traditional community, Ende Regency

Sociologically, the interaction between humans, nature and the environment has dimensions and is very important because human life is very dependent on natural conditions and the environment and all its contents which contribute to and color the socio-cultural life of the community. The culture and customs of Iretangi Aedari are a form of socio-cultural and civilized human work. The formation of a traditional community with various social norms in it is inspired and born from the mind of human creations that have lasted throughout human history. Aedari is one of the hamlets in Detukeli Village, Ende Regency. Aedari Hamlet is one of the hamlets that is still very strong in maintaining hundreds of years of customs. One of the traditional activities is the Nggua traditional ceremony.

Therefore, even though customs are unwritten laws, people really believe in them, respect and obey them seriously as a life cycle related to land use, planting, harvesting agricultural products to promote their welfare to the fullest. In this connection, customs are codes of conduct in the form of rules that have strict sanctions on members of their customary alliance if violated. Social norms, such as ways, habits, behavior and customs, all of which are rules of behavior in social life that are social. Community members who violate customs, will get customary law sanctions for cases of rape, infidelity, violating planting time and harvesting time of agricultural products,

The Aedari customary alliance institution has seven traditional houses where each traditional house has its mosalaki (to adat) and to the main adat who heads all traditional processions and leads the community (faiwalu anakalo). In connection with the ceremony to be carried out, the mosalaki pu'u (the main traditional leader) will gather all the mosalaki from the six traditional houses to discuss the time and

things that the community is allowed to carry out or not during the process of organizing traditional rituals and preparing other facilities and facilities. in performing traditional rituals.

In relation to agriculture the most important element is soil. Land is not just a business or a livelihood, but also all daily activities, a place to live is also on the ground. Humans from birth to adulthood then develop their offspring until their death is also buried in the ground. Therefore, for humans, land has a very high value, so it is not surprising that we always find activities or activities in human life related to land that are always accompanied by traditional ceremonies. The relationship between humans and land will be closer if humans can cultivate and or use it properly for their survival. As a form of appreciation and respect for the existence of land as a source of life and the important role of the ancestors who fought for land and customary rights, every year before the planting season the Aedari indigenous people carry out traditional Nggua efforts which are preceded by important traditional ceremonies that precede the fulfillment of the obligation of indigenous peoples (faiwalu ana kalo) is tu tau are wati eco boti. While the ceremony is still ongoing, local people are prohibited from working their fields because if violated, the mosalaki pu'u will give sanctions (poi) in the form of animals such as buffalo, cows or pigs. In the case of the imposition of sanctions by the mosalaki pu'u,

In the view of the Iretangi Aedari community and traditional institutions, the traditional ritual of tu tau are wati eko boti before the Nggua traditional party is a traditional activity that functions to communicate and connect the desires and desires of living humans with their ancestors in order to ask for blessings so that the ancestors always pay attention and take care of them. the socio-cultural life of humans who are still alive as the next generation in maintaining customs, the Iretangi people are always healthy and prosperous, agricultural crops get maximum results. The implementation of the tu tau are wati eco boti ritual is one of the traditional activities carried out before the process of implementing the nggua traditional party. Before doing that, you know are wati eco boti, Then the "Ngu Nama Bapu Milk" is carried out as a form of activity carried out by Mosalaki (traditional elders) calculating the timing of when the Nggua traditional party begins. To start the calculation of the head of the mosalaki puu (customary head) he called the other mosalaki as many as 6 people to sit together to determine when the time for holding the traditional ceremony would be”.

The next stage is “Pai sia ke faiwalu anakalo” (performed by Mosalaki Puu), an announcement to the whole community (faiwalu anakalo). The process of pai sia to faiwalu anakalo was carried out by mosalaki puu, this activity was carried out after mosalaki puu and other mosalaki held a meeting to calculate the right day and time for the implementation of nggua traditional civil service activities. After there is an agreement, then Mosalaki puu will make an announcement to the whole community or which in customary language is called faiwalu anakalo.

Usually the agreement for the implementation of this activity is 13 days from the date of announcement, but in practice, after going through a consultation, 13 days is considered too long because it has entered the rainy season to prepare for the planting season, so the ten days are omitted to become 3 days of preparation for the process. tau are wati eko boti headed to the party nggua and those three days are called short days or fast timeframes and are considered very appropriate. After there was an agreement from the Mosa Laki Agency to determine the time, day and date had arrived which was marked with: “Teo no'o Ngggo, Peso do no'o Lamba, Dogo no Ngggo, Paka no Lamba” (hang with gongs, put with drums / drum, beat with gongs, taboo with drums / drums, in traditional house tents,

The next process is carried out by Pere (prohibition) from traveling anywhere during the process of carrying out the Tu tau are wati eco boti ritual and nggua parties. When pere was in progress, Faiwalu Anakalo carried out his obligations that had been conveyed by Mosalaki Puu, namely by bringing are wati eko boti. In the Lio-Iretangi traditional perspective, the process of delivering are wati eco boti is carried out in a predetermined day, namely in the form of rice being placed or stored in a wati container (a kind of basin) made of woven palm leaves or pandan leaves. The container contains between 2 to 3 kg of rice

per family. Eko or the so-called tail means bringing one chicken and boti means each family brings one bottle of wine. Although required,

The implementation of tu tau are wati eco boti is carried out by the community and delivered to the sao ria (big house/meaning big traditional house) and received by Mosalaki Puu and other Mosalaki assistants. The next activity is carried out, if the collection of wati eco boti are has been carried out, then Mosalaki puu will announce to the community that the wati eco boti are has been collected, then the next nggua implementation will immediately carry out the nggua implementation, where Mosalaki puu said that from now on no one is allowed to travel anywhere - anywhere, but must remain in the Aedari traditional village until the completion of the implementation, tau arewati eko boti until nggua.

Implementation procedure: The ritual, you know, are wati eco boti:

1. Pai sia to faiwalu anakalo (performed by Mosalaki Puu), announcement to the whole community (faiwalu anakalo).
2. In the morning, all faiwalu anakalo came in droves to deliver are wati eco boti at 07.00 WITA until 09.00 am.
3. The chickens to be slaughtered and the chickens used for the ritual process are roosters which are judged by mosalaki puu to be very good as many as four (4) tails.
4. Mosalaki puu uru gete Kolomanu (traditional leader cutting the chicken's head), make a traditional ritual, sabagi tau nasu, kolo, mbaku, want to take posi noo kokok muku are o mami no mbaku kae, tuka ate manu tu leka singi wena da lau, take you to the ulu eko four corners of the wind tana watu (Chicken head cut, which is taken for the ritual is the head of the chicken, chicken wings, chicken liver, while the others are cooked to be eaten by the Mosalaki as the leader of the Iretangi Aedari traditional association institution.
5. Rice is cooked, but what is used is rice that is cooked and still raw, not cooked, meaning rice that is still half cooked.
6. A container for storing are manu: natural head and mbaku or chicken wings in a container made of koko muku, namely the bark of a banana tree, which is designed in the form of a container for storage.
7. The offerings are made in the four corners of the customary territory (north, south, east and west.
8. Tu ulu eko leka Tanah watu (a place for offerings in koja kanga, a small house on a geranium stone slab where the founder of the Lengobela village Iretangi is buried, offerings are made at the four corners of the wind direction that has been sacred for hundreds of years by reciting mantras.
9. Offerings Paa loka leka embu mamo Leka koja kanga, which is a ritual process of offerings made for patika Tanah watu: namely offerings made to feed the soil and rocks, by putting are manu eko, staples in the form of rice and chicken in the form of wings chicken that has been filled in a container and stored in a place that has been provided which is preceded by reciting mantras.
10. Moke (alcohol) is used to give water to the ground, namely by pouring it on the ground, this activity is always preceded by reciting mantras to the ancestors, giving offerings to the founders of the ire tangi Aedari traditional village with prayers and hopes that this year will be the rainy season regularly, agricultural crops thrive and provide maximum results. Land for the traditional institutions of the Iretangi community is the spilled land of blood, obtained with drops of blood, sweat and tears, humans also come from the ground and all aspects of life are on the ground, so the land must be given an offering.

11. After the offerings are made to the embu mamo (ancestors), then they eat together sitting under the kuwu, namely the traditional houses of seven.
12. The next activity is the gawi, which is a colossal traditional dance that symbolizes the joy and joy of the so-called community.

Nggua has a magical religious meaning because this ritual is related to humans and God who owns the earth and sky and everything in it and has a sacred meaning because it is related to the land and the ancestral spirits. According to indigenous peoples, even though their ancestors have died, their spirits are still alive and see all the life activities of their descendants. The Nggua ritual is an inseparable part of the tu tau are wati eco boti ritual which is carried out by Mosa Laki Pu'u and Mosa Laki assistant sequentially from the initial stage to the completion of the traditional ceremony, with the following customary language:

a). We anakalo faiwalu eo gaga ka kewi minu Leka land Ria man watu Bewa onggga, land o ria man Watu o bewa onggga taking photos bo'o Renggi bhanda mo bo'o tenga bo panda dalo Lera Mo peni nge wesi nuwa mo supu tei gili gena

It means:

All cultivators of the Anakalo Faiwalu (community) land in the territory of the Iretangi Aedari customary land alliance so that they can produce abundant harvests and all pets always breed well to meet their daily needs. (Interview: Kosmas Kade, 07 February 2022)

The traditional speech verse above contains the following meanings: So that the people who live and inhabit the land of the Iretangi Aedari customary alliance always live well in their daily lives.

b). We anakalo faiwalu mo'o tau bhondo longgo kappa kemo

It means:

In order for the anakalofaiwalu (cultivators), the community will always be united, do not fall apart, live in harmony and peace, be healthy and have a family and for those who are already married, they can have many offspring so that the hometown is increasingly crowded in order to maintain local customs and culture. (Interview: Mr. H Waka, 08 February 2022)

The meaning of the above verse is: By obeying all the rules that have been made by the adat elders, the life of the local community will be protected from harm and always grow to maintain the customs or habits left behind by their previous ancestors.

The meaning contained in it is the power of nature and the ruler of nature as well as the four directions of the wind which according to the belief of the people of the Iretangi Aedari traditional institution that the source of strength and the source of blessing is in the four directions that God has entrusted to humans, the offering is symbolized by a chicken head, chicken heart, chicken feathers. and chicken feet. Next is the day of respect for the ancestors by not doing activities in the sense of not working for up to three days which in terms of adat pere (prohibition / taboo).

The third day is the first day of the implementation of traditional rituals with the term Rotemajo, namely the produce and animals that will be sacrificed in the implementation of traditional ceremonies will all be gathered in the big house (sao ria). Each head of the family according to his big house - each brings offerings, namely: rice, buffalo, cows, goats and others in the big house (sao ria). After Rote Majo started in the afternoon, the Anakalo Faiwalu had arrived to have fun together (Gawi and Wanda Pau) with the meaning that the planting season would soon arrive. The next day the four Mosalakis had started

to prepare animal offerings to be sacrificed to be offered to: (1) to God Almighty (2) to the Ancestors (3) to the rulers of nature with the aim of the four wind directions, namely east, west, north and south.

“Ngai kiwa ke du sawe wula deki dowu, Gha mo'o jumu wola mboko sutu. Mo'o mesu walo mboko telu. Jumu mboko sutu kai mo'o tembu. Welu mboko telu kai mo'o wela.

It means:

Because the year and month have arrived. Here it will be stored in the four corners, three will fall. Planted in four directions to grow and develop. And save three more so that you can return to producing the fruit. (Interview: Mr. Siprianus N, 9 February 2022)

This traditional speech contains the following meanings: Because we believe that the forces of nature come from the four directions of the wind, we will plant several types of plants in the four directions in the hope that they will grow and develop as we wish: Ngai gha mo'o puli wola pire. Rent walo gara, puli wola pire mo'o tau ji'e. Rent walo gara mo'o tau ka.. Meaning: In order to be able to cure all diseases suffered by the community so that in carrying out their daily activities they can run smoothly, safely and well. (interview with Mr. D.Modu, 9 February 2022)

The meaning of the above verse is: By following all the prohibitions as left by our ancestors and carrying out the orders of customs and culture in every economic activity of agriculture, plantations, socio-cultural interactions, then what we hope for will always be protected from our ancestors.

The strong relationship between the customs that have the Iretangi community is also seen in the ritual process and the symbolization in the use of the ingredients has a very strong and culturally rooted magical regius aspect which can also be seen from the symbolic interaction theory developed by Blumer (1967) which is summarized in three premises, namely: :

- a) Humans act on something (thing) based on the meaning that something has for them (thing) which means physical objects, other people, social institutions, and abstract ideas or values);
- b) The meaning of something comes from or appears in the social interactions that a person experiences with each other;
- c) These meanings are modified through an interpretative process in dealing with each other, meaning that meaning is refined during the interaction process.

With this view, humans are conscious and reflective actors, who unite the objects they know through self-indication (Mead, 1934 and Blumer, 1969). It is a communication process carried out by individuals to know something, evaluate it, give it meaning and decide to act on that meaning. This self-indication process occurs in a social context where the individual tries to "anticipate" the actions of others and adapt his actions as he interprets those actions.

The people and traditional institutions of Iretangi Aedari” also have belief in a supreme being that transcends their minds, believing in the existence of a supreme being called “Du'a Lulu Wula, Ngga'e Wena Tana”. “Du'a” means the power of the earth and “Du'a”. Ngga'e” means the power of the sky. "Du'a Lulu Wula, Nga'e Wena Tana" means the highest heavenly power and the deepest earth power. "Du'a Lulu Wula, Ngga'e Wena Tanah" has the essence of being the ruler of the highest heavens and the ruler of the deepest earth. These strengths are seen in the basic experiences that animate socio-religious activities, ideas and human actions that give birth to religious feelings and which contain sacred and sacred values because they are directed to the unseen.

This highest form is the subject of Lio's basic ethnic longing “Iretangi Aedari” where Ngga'e or God, who is the creator of heaven and earth and everything in it, is for human life. Therefore, the highest form is called “Du'a Lulu Wula, Ngga'e Wena Tana” which means that although God is distant and

abstract, he is not invisible to the naked eye, but is close to humans. Besides that, the community also believes in the existence of “namely, Nitu Pa’i (demon), Ata Polo (suanggi), Longgo Mbenga (bolong bitch), PoloRia (big suanggi). Belief in these evil spirits transcends the lives of other humans who interfere, do evil in the midst of people’s lives,

2. The role of the Iretangi Customary Institution in maintaining the continuity of customs.

The Iretangi traditional institution is led by Mosalaki Puu (customary head) and a companion mosalaki, and each companion mosalaki also has their own traditional house apart from the traditional house occupied by the mosalaki puu (traditional leader). Customary institutions which in everyday life apply customary law because customary law is the traditional law of the community which is the embodiment of a real need for life and is a way of life view which as a whole is the culture of the community where the customary law applies.

The power of the Iretangi Aedari customary institution is very large, regulating the planting season, before the harvest season, maintaining the integrity of the customary alliance territory in the form of land boundaries with villages or other areas, regulating land disputes and resolving them, regulating community behavior, preserving nature and the surrounding forest. and others. According to Laksono (2019)¹¹ traditional leaders are primordial-consanguinal (blood ties and traditional relatives) which are structurally functional in terms of territorial links in supporting effective village government.

The results of the study show that the Iretangi Aedari traditional institution which is led by a customary head has many roles, all of which are very vital, namely:

1. Maintain the territorial integrity of the customary alliance's ulayat lands.

Customary institutions led by a customary head and with 6 members have a very large power and role in maintaining the integrity of the territory of the customary alliance, especially land so that it is not usurped or taken, cultivated and used by others.

2. Maintain and resolve all forms of conflict in the customary alliance community.

Maintain village security. The Iretangi Aedari traditional institution since its establishment hundreds of years ago has the obligation to foster and maintain the harmony of its citizens in order to create continuity of life between members of the community so that there are no disputes that make life unsafe and peaceful. The head of customs here is firm and quick in responding to problems if problems arise, so that the disputes that have occurred so far have never reached the village government and so on, because they have been resolved in a customary manner that satisfies all parties.

3. Fostering harmony in community life through family gatherings in educating children and building houses and always maintaining social order.

4. Establish customary rules. In addition to the roles mentioned above, an important role is to establish customary regulations relating to forest management, the environment, when to start planting and harvesting agricultural products and regulations relating to customary law sanctions for violators.

5. Laying the groundwork for housing construction. In the construction of houses, both semi-permanent and permanent houses must be conveyed to the customary head, the laying of the first stone is symbolically carried out by a traditional head called Mosalaki, as well as the construction of houses using wooden poles, the carving of the first pillar is symbolically carried out by the traditional head (mosalaki). So far, no one has violated this provision, because if anyone violates it will have a bad impact on the occupants of the house, including suffering from illness, death and difficulty in obtaining sustenance because it has been carried out with a traditional oath.

6. Preserving the socio-cultural values of customs. The important role of traditional institutions is to maintain the continuity of the customs and culture of the community, including the ritual activities of tu tau arewati eco boti, nggua, keti uta, forest conservation, regional arts, gawi, wanda pau, dogo nggo paka lamba, belis traditions, and wedding traditions.

7. Maintain forest sustainability. Preserving the forest is also a very important part because it is directly related to the activities and life continuity of the Iretangi community. The role of the traditional institutions here is to preserve the forest and so far the Iretangi indigenous people have greatly appreciated and respected it for the common good.

8. Doing ground anchovies symbolically. Every custom that experiences death, the head of the dat is obliged and has a role to take measurements of land or anchovies before the grave is excavated and carried out symbolically and with his consent. Traditional prayers are also performed. If a family violates this customary provision, customary sanctions will be imposed by paying a fine in the form of livestock such as pigs, cows and if the fine is for a long period of more than two years it will be increased to a cow and if it is more than three to four years can be fined with a buffalo.

9. Symbolically slaughtering large animals, namely cows and buffalo. In every traditional party or party organized by the community which is carried out by slaughtering large animals such as buffalo and cows, usually the first to slaughter is the mosalaki and is carried out symbolically before the slaughtering officer carries out his activities. Those who violate will be given customary sanctions and if they do not pay fines or ignore customary sanctions or ignore the rights of customary institutions, it can have fatal consequences such as illness and death and that has already happened, related to point nine.

10. Customary courts (infidelity cases, domestic violence, land cases, fights and other conflicts related to customary violations). The role of customary institutions in maintaining social order, security, comfort, harmonization of community life, which is very important is conducting customary courts against any land issues between residents, domestic violence, infidelity, sexual harassment, and defamation. So far, mediation and customary trials have been carried out well and all cases of infidelity, land, domestic violence, defamation and other customary violations have been well resolved, obeyed and respected by the local community for their decisions. In the case of adultery, the customary fine is very heavy, namely to cover shame, a fine is usually imposed in the form of a piece of land on which there are candlenut, coffee and coconut trees, plus a traditional sarong (lawo lambu), and also in the form of gold. Therefore cases of infidelity and sexual harassment are rare in this village.

For the people of Iretangi Aedari, any prohibition which in the customary language is called pire must be followed by the entire community within the customary alliance, if anyone violates it, it will experience disaster, such as illness and even death, crop yields experience crop failure which causes poverty. and destitution, irregular rains, floods and landslides. In addition, if anyone violates the customary ritual at the start of the planting season, harvest season, and various other prohibitions by fulfilling all of their obligations, they will be subject to a fine according to Mosa Laki's decision as the leader of a traditional institution.

Closing

1. The social community of the Iretangi Aedari traditional alliance has a very strong role in maintaining and preserving the tutau arewati ecoboti tradition and culture and the nggua traditional party as a form of embodiment of the gratitude of the community and traditional leaders to the ancestors who guard and protect them in everyday life, providing blessings for the welfare of everyone. planting season and harvest season.

2. Sociologically, Tu tau are wati eko boti is an interaction relationship between the community, traditional leaders and their ancestors which begins with the tradition of delivering rice, chicken and alcohol by the anakalo faiwalu (community) to the traditional community leader mosalaki as a means to perform ritual offerings to the spirits of the ancestors. in order to get to the implementation of nggua. The schedule of traditional rituals is based on a very mature calculation of the agreement by the Mosalaki Puu and its members which was submitted to Faiwalu Anakalo.
3. The tutau are wati ecoboti ritual is an activity to provide food to the ancestors which is offered in every direction of the wind and at the koja kanga, a special traditional house in which is the grave of the founder of the Iretangi Aedari traditional village. The material offerings are rice, meat and alcohol to give the land to drink, which is preceded by the reading of a prayer to always be given strength, in the middle of life blessed with abundant agricultural products.
4. Sociologically, the meaning contained in tutau arewati ekoboti is that the descendants of the ancestors of the Aedari indigenous people have moral, socio-cultural ties to their ancestors, the spirits of the ancestors that their descendants and indigenous peoples are obedient and never forget their ancestors and expect to take care of their descendants.
5. Nggua is an important part of the process that is preceded by tutau arewati ecoboti and is an expression of joy with gawi dances and dancing, singing traditional songs and poetry so that they are always protected by ancestors and ancestral spirits and in the planting and harvesting seasons always get abundant results.
6. The role of indigenous communities is very good in dealing with various cases and conflicts in society by conducting customary courts, every decision is obeyed, respected, so that until now no problems have reached the village government.
7. Whoever does not obey the rules of customs, the traditional institution led by Mosalaki will give strict sanctions in the form of customary fines in the form of cattle, buffalo and pigs. If the customary sanctions are not complied with within the following year, the customary sanctions and fines will be increased, if they do not comply, the violators will be expelled from the local traditional village.

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