



The Symbolic Meaning of Rumah Pelang Serang as the Identity of the Alor Tribe in the Sub-District of Alor West North Alor District

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Abstract

The Pelang Serang traditional house is a symbol that has a high philosophical value for the identity of the descendants of the Alor people, therefore this study raises the issue of the origin of the Pelangseran House as the identity of the Alor Tribe community in Alor Regency, and the Meaning of the Pelang Serang Traditional House for the Alor Tribe in Alor Regency. The purpose of this study is to describe the Serang-Pelang House as the identity of the Alor Tribe Community in Alor Regency. And explain the meaning of the traditional house of Pelang Serang for the Alor Tribe in Alor Regency. This study uses the Symbolic Interaction Theory which is directed to see social action in traditional organizations. The method used in this research is a qualitative research method. Sources of data collected through observation, interviews and documentation. The results of the research show that: The symbol of the Rainbow House of Serang strengthens the identity of the Alor Tribe in the life of modern society in Alor Regency. However, the meaning of the Symbol of the Pelang Seran House continues to decrease the legitimacy of its position and function traditionally in the social life of the Alor Tribe.

Keywords: *Meaning; Symbolic; Traditional House; Identity; Alor Tribe*

Introduction

The house is an important part of the civilization of human life, therefore every human being would have the desire to have a house as a place of residence in order to build their own social life. However, not all houses have philosophical values for a civilization for their descendants, but there are houses that have philosophical values for human civilization, namely the Traditional House.

Traditional houses for the people of Indonesia have a high philosophical value, because of that all tribes in Indonesia certainly have traditional houses. Damayanthi and Suarsana (2020) called a traditional house as a residential building that has a function to carry out traditional activities. This is according to Wijaya, Syarifuddin, and Dhita (2021) because the traditional house has historical value of the local

wealth of the Indonesian people. Traditional houses are used as centers of religious social activities, kinship and customary government systems in the civilization of traditional community life.

The traditional house for the traditional community on Alor Island, East Nusa Tenggara Province is a symbol of the cultural heritage of the traditional community which is still preserved from generation to generation. One of the traditional houses on the island of Alor that is still preserved is the Pelang Serang Traditional House in Northwest Alor District, Alor Regency. This traditional house is part of the wealth of local wisdom of the Alor Tribe community in Alor Regency, where in Pastrilineal kinship, the Alor people make the Pelang Serang house as the main house or main house (Rambi Uma).

The term Pelang Serang Traditional House for the Alor community is historically and geographically located only in Alor Besar Village, Alor Kecil Village and Dulolong Village, Northwest Alor District, Alor Regency. By the Alor community, it is called the Alor Tiga Kampung (Alurung Laffo Tallo). As a symbol of linking the family relations of the descendants of the Alor people traditionally. In customary philosophy, the Alor people call it the term Pelang Serang Laffo Beng, Pelang Serang Laffo Kisu, Pelang Serang Dulionong.

It is undeniable that along with the development of civilization, social changes of the Alor Tribe in Alor Regency, the Pelang Serang Traditional House continues to experience changes in aspects of its position and function in religious social activities and customary government systems. According to Rosada (2019), this is influenced by the lack of cultural knowledge as well as the development of science and technology so that the Alor people begin to put aside the rules or procedures for implementing customs, which then have an impact on the implementation of customs that are not in accordance with the actual implementation procedures.

However, it cannot be denied that historically the Pelang Seran traditional house is still the main symbol to show the identity of the Alor Tribe community which has been maintained to this day in Alor Regency. This symbol needs to be studied scientifically in looking at the rich treasures of the civilization of the Alor people, using the symbolic interactionism perspective of Herbert Blumer (1969), which means that the Langseran House is a symbol of the Alor community organization as a framework in which social actions are not determined by individual behavior but rather by group agreement.

The symbol of Uma Pelang Serang appears as the identity of the Alor Tribe community which has been recorded and accepted by the people of Alor Island and Pantar Island as the Name of the Regional Government of Alor Regency by the Indonesian Government. For this reason, the main problems observed are, the origin of the Langsersan House as the identity of the Alor Tribe community in Alor Regency, and the Meaning of the Serang Serang Traditional House for the Alor Tribe in Alor Regency.

The objectives of this research are: to describe the Serang house as an identity of the Alor Tribe community in Alor Regency. And explain the meaning of the traditional house of Pelang Serang for the Alor Tribe in Alor Regency. And Research Benefits. Meanwhile, the benefit of this research is that it provides a theoretical contribution to the Symbol of Serang's Rainbow House as the Identity of the Alor Tribe Community in Alor Regency. And explain the meaning of the Serang Serang Traditional House for the Alor Tribe for the advancement of the civilization of the Alor people in Alor Regency.

This study uses qualitative research methods with the type of Phenomenology research. Phenomenology was chosen because it saw the uniqueness of the subjective experiences experienced by individuals in understanding the symbolic meaning of Rumah Pelang Serang. Researchers collect self-experience to understand informants (Wula, 2017:171). This study will explain the subjective experience experienced by the Alor people individually as an empirical phenomenon with factual data and describe their subjective experience in interpreting the Symbol of the Serang Pelang House in accordance with what they experienced as a research subject (Hasbiansyah.2008:171).

Research data was collected using triangulation methods, namely, observation, interviews and documentation at three research locations, namely: Alor Besar Village, Alor Kecil Village and Dulolong. The research started from November 2020 to February 2021.

Discussion of Research Results

Serang's Rainbow House as the Identity of the Alor Tribe Community in Alor Regency.

Sociologically, the Pelang Serang traditional house is a symbol of the identity of the Alor tribe in Alor Regency, this traditional house is the main foundation of kinship between the Alor Tribe, Adang Tribe and Pura Tribe in the Northwest Alor District. The main foundation of this kinship is contained in the traditional philosophy of Alor "Alurung Lafo Tallo, Ulu (Adang) Lafo Karto, Pura Lafo Pito", meaning that Alor is three villages, Gunung (Adang) is ten villages, Pura is seven villages. The main foundation of this kinship has been formed by the ancestors of the Alor people from generation to generation. The Alor tribal community adheres to the socio-religious values of the foundation of this kinship bond. by pouring it into the traditional philosophy: "Kakari Opung Anang Kafini Hola Foto Fatang". Meaning: Brother-in-law of Mountain and Beach.

The term Rumah Pelangi Serang in the terminology of the Alor tribe means a boat house that has hands. The word Perahu itself shows its identity that the Alor tribal community is a maritime community as well as an urban community that inhabits the coast. This term is also a differentiator between the Alor (Urban) and Adang (Local) tribes who inhabit coastal areas in Northwest Alor District. And on the other hand, the word Perahu also refers to a system of division of roles in the social life of the Alor Tribe in relation to the position of the tribe to distinguish between brother, sister and brother-in-law in a social process.

The term Rumah Pelang Serang is only owned by the Alor Tiga Kampung community which is then called by the Alor people as "Alurung Laffo Tallo". The Pelang Serang house was first built by an Alor ancestor named Maupelang. According to Rahman Mahmud as an elder of the Alor people, the Slimming House was built at three points, namely in the valley of Bang Mate (Alor Besar), the valley of Bang Tina (small Alor) and the valley of An Bang (Dulolong). . Meaning: Maupelang set a good home place, built civilization in three villages.

The Pelang Serang House is a symbol of the identity of the Alor Community by tradition, and is a community of indigenous people who are bound in kinship relations based on blood ties and marital ties of brother-in-law brother-in-law (Kalari Opung Anang Kafini Hola). This community then developed into three villages in Northwest Alor District, which in the history of Alor civilization had been the center of the Alor Kingdom government, namely Alor Besar Village (Bali Alor Flower Kingdom), Alor Kecil Village (Kefetoran Alor) and Dulolong Village (Kingdom of Alor). Alor). which Alor people later called Brother-in-law of Alor Tiga Kampung with the term Alor philosophy called Kakari Opung Anang Kafini Hola Alurung Lafo Tallo. The names of these three villages are also known by the Adang community and the Pura community in Alor Regency as the Big Village, Small Village and Last Village (Bang Mate, Bang Tina, and Anbang). This was reinforced through an interview with Arif Panara (an elder of Alor Kecil) who explained that the civilization of the descendants of the Alor Tribe came from outside Alor Island, then settled and developed in the village of Alor Besar. Alor Kecil, and Dulolong. And the descendants of the Alor people are growing again throughout the Alor Regency area and outside the Alor Regency area. then settled and developed in the village of Alor Besar. Alor Kecil, and Dulolong. And the descendants of the Alor people are growing again throughout the Alor Regency area and outside the Alor Regency area. then settled and developed in the village of Alor Besar. Alor Kecil, and Dulolong. And the descendants of the Alor people are growing again throughout the Alor Regency area and outside the Alor Regency area.

An interesting phenomenon from the results of the study shows that the term Alor itself has a coastal meaning. The Adang people refer to the term Alor as the word Ailbang or a village on the coast. According to Ambeng Kamahi (an elder of the Alor Dulolong people) explained that: the Alor tribe is a community of Alor people who have the same language in three villages, namely Alor Besar, Alor Kecil and Dulolong and have the same tribal house, namely the slimming house. Tutu Alurung is a form of identity prayer for the Alor Tribe when viewed from the Language Aspect (Linguistics). Thus, the issue of the identity of the Alor people is strengthened by the existence of the Alor language as a conversational language which has similarities with the Balagar language, Baranusa language, Pandai language and languages in the coastal area of the island of Solor.

Research analysis shows that the term Alor people traditionally has a meaning, namely the identity of the immigrant community (urban) who live in coastal areas, and have kinship relations through kinship ties or marital ties with people from the Adang (local) tribe. Traditionally, it goes through three phases, namely the Great Alor Civilization Phase with its character Maupelang, the Small Alor Civilization Phase with its character Sakubala Duli and the Dulolong Civilization Phase with its character Naesaku.

1. The first phase of the origin of the Serang house as the identity of the Alor people in Alor Regency.

The results showed that Maupelang was a young immigrant (Urban) who came from the coastal area of Pantar Island. This young man migrated to Oa Village on Alor Island, then moved and settled in Alor Besar Village, then built kinship relations with the Adang (Local) Tribe through the Marriage Association. This is explained by Rahman Mahmud (an elder of Alor Besar) that: Maupelang is an immigrant (urban) who was married to the sister of Bunga Bara (Local Noble) from the Adang Tribe. Maupelang Then built the first house of the Alor people called "Uma Pelang Serang", which later developed into the center of the Alor Bunga Bali kingdom area with the Puserebong King's House (Uma Ata Beng), which stood side by side with Pelang Serang's house in Alor Besar Village.

2. The second phase of the origin of the Serang house as the identity of the Alor people in Alor Regency

The results of the study show that Saku Bala Duli is a key figure in strengthening the identity of the Alor people in Alor Kecil Village. Saku Bala Duli (Urban) is a young man who also comes from the coast of the Pantar Island who migrated to Alor Kecil, and was accepted by Mojemo (Local Noble of Alor Besar-Karabau Kotong) and Duru Beli (Local Noble of Adang). Where these three central figures have close kinship with their ancestors Maupelang (Urban) and Bunga Bara (Local). Saku Bala Duli was married to Buimuna Bela by Mojemo and Duru Beli, then they agreed to strengthen the Foundation of the Serang-Pelang House in Alor Kecil as the socio-religious center of the customary government. Saku Bala Duli is believed to be the leader of the residence in the Pelang Serang Alor Kecil House. The descendants of the Alor people in Alor Kecil Village continued to develop after the marriage between Saku Bala Duli and Buimuna Bela. This is in tune with the rhymes and poems that are often sung in every family celebration, "Bui Muna Peda, artisan Dike So Anang Ratu Balu Lewo Tallo fukang lefo talo". Meaning: Bui Muna has a good womb, giving birth to many children around three villages, three villages.

3. The first phase of the origin of the Serang house and the identity of the Alor people in Alor Regency.

The results showed that Nae Saku became a key figure in strengthening the foundation of the Pelangserang House as the Identity of the Alor People in Dulolong Village. Naesaku is the biological grandson of Saku Bala Buli, the result of the marriage of Kaing Saku (child) and Bitu Basi (daughter of Manututu-Timor Leste nobility). Naesaku (Alor Tribe) builds brotherhood and kinship with four brothers, namely Pehimotang, Jahimotang, Malatut, Tutlol (Adang Tribe). Naesaku was then given the space and opportunity by these four Adang nobles to rebuild the Uma Pelangseran which had been built by their forefathers Maupelang, and also given space to build a system of customary government in Dulolong

Village. Naesaku himself has two wives to strengthen kinship ties, namely Motukung (Little Alor) and Bui Lafotu (Ampera-Bampalola).

Further analysis of the symbol of the Serang-Pelang house as the identity of the Alor people, the three elders of the Alor tribe above, has strengthened a sense of solidarity both mechanically and organically in the social life of the people of Alor Regency in general in Alor Regency. The symbol of the Rumah Pelang Serang has produced various traditional philosophies about the kinship between the Alor people on the coast and the Alor people in the mountains in one term, the customary philosophy of kakari Opung Anang Kafini Hola (Photo Fatang) which means brother-in-law brother and sister, landowners and immigrants in the mountains and on the beach. This symbol and philosophy further strengthens and strengthens the identity of the Alor Tribe in the life of Modern society in all aspects of social life in Alor Regency,

The Meaning of the Traditional House of Slimming for the Alor Tribe in Alor Regency.

The results of the study show that the meaning of the Langsersan Traditional House for the Alor people has an important position as the Main Main House (Rambi Uma), which functions as a protector of all community activities, both from the socio-religious aspect and from the aspect of customary governance within the social system of the Alor community. The traditional house of Langsersan is the main symbol of the strength of the civilization of the Alor people. The results also show that in the Langsersan House there are rooms or Lipu which are used as containers and symbols to create togetherness and link differences. The division of rooms is intended to show the identity between the immigrant tribes (Kafini) and the indigenous tribes (Hola) based on social position in the social system of the Alor indigenous people, in accordance with the Development Phase of the civilization of the Alor Tribe in Alor Regency.

In the first phase, the meaning of the Traditional House of Slimming in Alor Besar Village was used as a symbol for Maupelan and Bunga Bara and their descendants to form a system of customary government. They made Rumah Pelang Serang the main house, and made Rumah Puse Rebong the Royal House of Alor Bunga Bali (Uma Ata Beng Bunga Bali), with an area covering Adang Ten Villages, Pura Seven Villages and Alor Tiga Kampung. To build kinship in the Serang-Puse Rebong Pelang House, a Kamar or Lipu (Alor language) is made as a symbol to show the social position of the tribes who are in the customary government of the Alor Bunga Bali kingdom.

“Galiau Watang Lemang, Solor Watang Lemang Beng Bunga Bali, Beng Bunga Bali Teleng Noneng Homang Teleng Nong Neng Homang. Meaning: gathered here The family from Galiau five beaches, Solor five beaches with Balinese flowers as guardian brothers, this statement must be preserved forever.

The traditional philosophy above is evidenced by the presence of rooms that show the existence of the Three Tribes who have been bound by brotherhood in the Marriage Bond, namely the Kamar or Lipu Bunga Bali (Local Tribes of Alor and Adang), Kamar or Lipu Apukulung (Urban Tribe of Galiau Five Beaches), and the Lipu Laohajong Room (Urban Tribe of Solor Lima Beach).

In the second phase, Uma Pelangseran in Alor Kecil Village, Sakubala Duli, Duru Beli, Mojemo and their descendants also formed a system of customary government, by strengthening the position of the Slimming House as a symbol of unifying kinship relations and marital ties between local tribes and immigrant tribes (Urban) in the village. Little Alor.

The above, according to Arif Panara as an elder of the little Alor people, is stated in the Indigenous Philosophy that:

“Duru bought Bang Dada Tide Futung then Pani Futung then Pani Pocket Bala was happy Pocket Bala. Mojemo Sanang Bala Rua Pocket Happy Bala Rua Kakang Aring Pocket, Happy Bala Rua Opung Anang Pocket Happy.” Bui Muna Peda Dike Builder Becomes Anang Ratu balu Lefo

Tallo fukang lefo talo. The meaning: Duri Beli strengthens belief. Thank you very much. Accept Saku Bala as a brother, And Mojemo is happy to accept Sakubala as a brother-in-law. Bui Muna symbolizes the unifying mother giving birth to a hundred children, encircling three Alor Villages.

The above philosophy is reinforced by the symbols of the rooms in the Traditional House of Pelangseran, namely the Lipu Baorae Room (Nobility of Alor descended from Sakubala Duli), Lipu Mang Lolong (Nobility of the Land Tribe from Adang Descendants of Duru Beli and Mojemo), Lipu Lekaduli (Urban from the Galiau Lima area). Beach) and Lipu Makassar (Urban from Sulawesi region and others).

Meanwhile, in the third phase of Uma Pelangseran Dulolong, ties of kinship between Naesaku (nobles of the Baorae Alor Kecil) and Pehimotang, Jahimotang, Malatut, Tutlol (nobles of the Adang Dulionong Tribe). They also agreed to build a system of customary government by building a Slimming House as a symbol of unifying kinship relations and marital ties between the Adang (Local) and Alor (Urban) tribes from the small Alor Village. According to Ambeng Kamahi's explanation as the Dulolong Elder that there was an agreement from these four Adang nobles to Naesaku to build a system of customary orders above the Dulolong Pelangsen House. This is stated in the traditional philosophy:

“Mr. Nae Dodo Tapa Tana Fatang Bua Hula, Fatang Bua Hula Linjo Dike Balu, has been suspended). This means that Naesaku comes with a sign of residence on Bua Hula beach, on Bua Hula Beach decides to build a slimming house.

This agreement continued with the return of these four Adang nobles to the Mountains region and gave the Naesaku space to form a customary government in Dulolong with the agreement contained in the Adang Philosophy which was written in the Adang language:

"Matte Tuta Abae Burni Ani Tanta Dump Adang Ta". The meaning is: You people of Alor, big in the valley, We are Adang rich in the mountains,

The philosophy of this agreement gives the meaning of the Alor and Adang tribes so that they cannot interfere with each other's customary territory. For this reason, the Rainbow House of Serang became the power of the Alor people's kinship civilization. and from this agreement formed the Four Rooms or Lipu in the Pelang A Dulolong Traditional House, namely; The Baorae Room (Nobility of the Alor Tribe), the Folboa Room (Local Noble of the Adang Tribe), the Lekaduli Room (Urban from the Galiau Five Coast region who originally settled in Alor Kecil) and the Lamaholot Room (Urban from the Solor Five Beach area).

The research findings show that along with the flow of social change in the Alor Makna community, the symbol of the Pelang Serang traditional house has decreased in position and function, both from the socio-religious aspect and the Aspect of Customary Government. There are two important aspects that affect the decline in the position and function of the meaning of the symbol of the uma Pelang Serang on the socio-religious aspect and customary governance: 1) The influence of Portuguese and Dutch colonialism in the social life of the Alor tribe, 2) government policies regarding the formation of Alor Regency 3) Government policies regarding the implementation of the new Gaya Village, 4) Local government policies on improving the quality of education and economic growth, in the Alor Regency Regional Government.

Looking at the four important aspects that affect the decline in the symbolic meaning of the position and function of the Serang Pelang House above, it is emphasized that in the development of the civilization of the Alor people, the symbolic meaning of the Serang Pelang House continues to experience a decrease in the legitimacy of its position and function traditionally in the social life of the Alor Tribe.

Conclusion

The research findings on the symbolic meaning of the Serang Pelang House as the identity of the Alor Tribe community in Alor Regency, and the meaning of the Serang Serang Traditional House for the Alor Tribe in Alor Regency, it was concluded that: 1) In the development of civilization of the Alor community, the symbol of the Pelang Serang House became stronger, strengthening the identity of the Alor Tribe. in the life of modern society in Alor Regency, 2) In the development of civilization of the Alor people, the symbolic meaning of the Serang Pelang House continues to experience a decrease in the legitimacy of its position and function traditionally in the social life of the Alor Tribe.

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