

# Strategy for the Preservation of Cultural Values Belis in Adag Community Traditional Institutions Alor Regency, East Nusa Tenggara Province

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**Abstract:-** This study aims to determine the strategy of the Adang community's customary institutions in maintaining and preserving regional culture, especially the belis culture. This research uses descriptive qualitative method. Data collection techniques using interviews, observation, and documentation studies. The research results show that the strategy of traditional institutions in preserving belis cultural values is to continue to carry out adat according to the procedures or customs of the Adang people. Based on the data obtained from the field and the analysis described above, the values contained in the belis culture in the implementation of traditional marriages are as follows: Sahol Maeh sey Alepang (Knowing each other), Fang Abul (Honesty), Ada aholhormat (Mutual Respect), Uli (Courtesy), Tenagel (Brotherhood), Tolerance, Bang Om (Family), Sadel en (Responsibility), Tey ta ta (Gotong Royong), Religious, Appreciate, Lamuil (Courage), keep it well maintained. The strategy carried out by traditional institutions so that the values contained in belis are well maintained is carried out in 3 ways, namely: simplifying by reducing the beneficiaries of belis goods, simplifying by replacing the main belis with other types of moko, simplifying with just two moko, simplifying with just one moko. Meanwhile, the obstacles faced by the traditional institutions of the Adang community in implementing the strategy for preserving belis culture are (1) the lack of understanding of the community in interpreting the values contained in belis culture and belis goods which are increasingly difficult to obtain. (2) Lack of coordination between all interested parties between the village government and customary institutions. (3) the unpreparedness of the male family in preparing belis goods. While the obstacles faced by the traditional institutions of the Adang community in implementing the strategy for preserving belis culture are (1) the lack of understanding of the community in interpreting the values contained in belis culture and belis goods which are increasingly difficult to obtain. (2) Lack of coordination between all interested parties between the village government and customary institutions. (3) the unpreparedness of the male family in preparing belis goods. While the obstacles faced by the traditional institutions of the Adang community in implementing the strategy for preserving belis culture are (1) the lack of understanding of the community in interpreting the values contained in belis culture and belis goods which are increasingly difficult to obtain. (2) Lack of coordination between all interested parties between the village government and customary

**institutions. (3) the unpreparedness of the male family in preparing belis goods.**

**Keywords:-** Customary institutions, belis.

## I. INTRODUCTION

Humans are said to be cultured beings when in their lives they always adhere to culture, because culture is the result of human creation and intention which is manifested in every action in human life every day. Culture and citizenship are important things to be mastered by individuals who have various ethnic groups, languages, customs, beliefs, and social strata. As part of the world, Indonesia is also involved in the arena of global development and change. Therefore, the ability to accept and adapt, as well as act wisely on this diversity is absolute. Anon in (Kurniati, et al, 2021:109)

The Adang people have a culture that cannot be separated from the Adang people themselves, namely the belis culture. Belis is another meaning of honesty, dowry or dowry. Belis can be interpreted as giving a number of goods, objects and or livestock by the man to the woman in the implementation of traditional marriages. The Adang community, in the stages of implementing traditional marriages, the belis culture always uses items left by their ancestors as belis items in the form of moko (H'hay), Gong (Ong), Woven (Eng). The man must surrender or give it to the woman's family starting from the proposal stage (Notification, Introduction, Tangval) to the process of carrying out the traditional marriage.

Local wisdom values internalized in civic culture, citizens who can develop their citizenship culture are citizens who participate in politics and government, citizens who have legal status as citizens (officially recognized by the state), citizens who have political organizations or communities, and citizens who fight for public services. In addition, other indicators of citizenship in civic culture are (1) participating in the election of members of parliament; (2) Participate in formulating political policies, eradicate feudalism and racism from national life, monitor employment directly in the social and personal dimensions.

Belis is an important element in the institution of marriage, besides being seen as a tradition that has noble values and a form of respect for women, based on the implementation process and meanings/symbols in belis culture, it contains many cultural values such as religious values, courtesy, togetherness, hospitality, brotherhood, respect for others, simplicity, friendship, kinship, honesty,

tolerance and getting to know each other. Awareness of the importance of culture as a community identity in social life and must have a strategy in preserving the belis culture in the stages of carrying out traditional marriages in the Adang community together to preserve the existing culture. The values contained in the belis culture in the stages of implementing traditional marriages can bring out the character of the nation which will eventually give birth to an attitude or behavior of good citizens. So it is hoped that by giving belis from the man to the woman in the implementation of traditional marriages can develop the character of the community through the development of a civic culture which is also formed based on the values of local wisdom contained therein.

In connection with the explanation that has been stated above, a preservation strategy is needed considering that with the times, culture is increasingly eroded and will disappear amid the busyness of today's society. Therefore, the Adang Community Customary Institution was formed through Alor Regency Regional Regulation Number 4 of 2018 concerning Recognition and Empowerment of Indigenous Institutions with the aim of protecting, maintaining and preserving traditional, cultural values left by the ancestors.

The establishment of the Adang community's traditional institutions is expected to play a role in increasing public understanding of the importance of preserving regional culture, especially the belis culture and public awareness to rediscover the values contained in the belis culture at the stage of implementing traditional marriages that grow and develop in society. Thus researchers will examine further about The Strategy for Preserving Belis Cultural Values in the Traditional Institutions of the Adang Community, Alor Regency, East Nusa Tenggara Province.

## II. RESEARCH METHODS

In this study the method used is a qualitative method. Qualitative research methods are research methods that produce analytical procedures that do not use statistical analysis procedures or other quantification methods. Qualitative descriptive method is a research method that emphasizes efforts to obtain information about status or symptoms at the time of research, provides an overview of the phenomena that explain relationships and draws meaning in qualitative descriptive research. While the others are used as additional theoretical background for qualitative research. In practice, the descriptive method is not limited to interpretation, but includes an analysis of the interpretation of the meaning of the data, According to Sugiyono (2013: 7) Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions (natural setting); Also known as the ethnographic method, because initially this method was used more for research in the field of cultural anthropology which is referred to as a qualitative method, because the data collected and the analysis is more qualitative in nature. So that in this study the researcher used qualitative research, because it would describe in general the Belis Cultural

Values Preservation Strategy Study at the Adang Community Customary Institution, Alor Regency.

## III. RESULTS AND DISCUSSION

### A. Traditional Marriage of the Adang Community

The sacredness of marriage in the traditional marriage of the Adang community in Alor Regency is highly respected. In the traditional language "Adanghoo hide dorlavingin" (Adang is the peak or highest peak of a head covering made of palm leaves) It has the true meaning of "greatness and majesty and the esteem of the Adang people for their customs and culture". Marriage is not only an instrument of bonding for two human beings who are different in sex, but marriage is considered a unifying tool for two families who are united through a sacred process both in terms of religion and customs that apply in society. In the Adang community it is stated that: "Hada ho tatoh, hada ho apu'nydume" (hold fast, hold fast to adat and stand firmly on custom and don't falter).

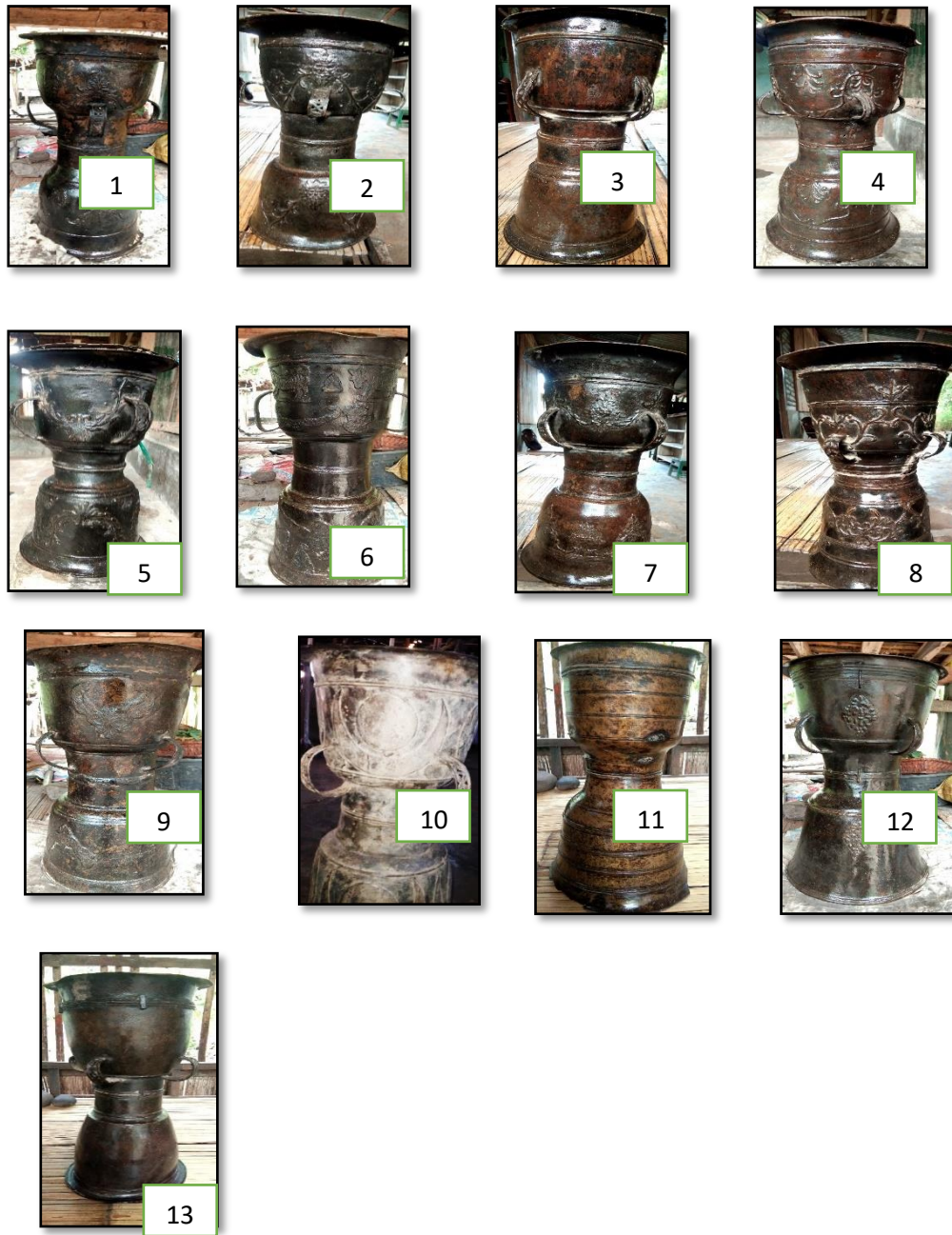
The Adang people believe that if a marriage follows the customary procedures and provisions in the community, it will last, because there is blessing from God and the ancestors, it is stated in the Adang language: Hada horo pali ara abou (customs exist and grow on this land) Hada ho e alol harvest abul nene (do not occasionally violate customary rules because it will be dangerous) Hada edun abul-abul alol (actually follow the mechanism of adat because the spirits of the ancestors and God see and are with you). In the eyes of the Adang custom, marriage is not just an act of worship but an initial foundation for strengthening life in the homeland which is usually expressed in the customary language: "Bang om nu at en ho orupa, mangfede bang nu auction ho o koc o dor voh" (Building a house , building a household means temporarily building a tribe,

The Adang people make Moko (H'hay), Gong (Ong) and woven cloth (Eng) as requirements in the belis culture in traditional marriages. The buying goods must exist and be handed over by the man to the woman. The number of belis items as well as their sizes and motives is determined either before the traditional wedding ceremony is held or before the traditional wedding ceremony is held.

The purchase items the author describes include:

- *Moko*
  - MokoEmalahai has a pattern of eight bitter melon leaves (utangpebehturlo).
  - MokoHabartur has snake (mon), lizard (maruc), buffalo (aibo), coconut flower (fa bung) motifs.
  - MokoTamahta has an orchid flower motif (tamah bale ta), a human holding a machete (nameno lading fan toh), a human standing right at moko's mouth (nameno at om mi toh), a human head (namenolavung).
  - MokoUlta has a moon pattern (ulta).
  - MokoMakasar has a pattern of string ties (maneta).
  - MokoOimale.
  - MokoSao Pah.
  - MokoPiku. Moko is smaller in size.

The following is a picture of Moko who is very sacred in the traditional marriage of the Adang community in Alor Regency



Moko image source (Personal Document :2023)

➤ *Gong (Ong). Starting from the smallest size to the largest size.*



Image of Gong (Ong) Source (Personal Document: 2023)



➤ Eng (Woven). Weaving area of Alor district.



Image of Sarong Cloth (Baolang Traditional Market, Oa Mate Village, Northwest Alor District).  
(Personal Document Source: 2023)

*B. Strategy for Traditional Institutions in Preserving Belis Culture in the Stages of Traditional Marriage So that the Cultural Values contained therein are maintained.*

Kathleen Liwidjaja in (Purnama: 2018) there are several things in an effort to preserve traditions, including a) participation, community participation is participation in the process of identifying problems and potentials that exist in society, choosing and making decisions about alternative solutions. dealing with problems, carrying out problem-solving efforts and community involvement in evaluating the changes that have occurred. b) Socialization, outreach to the community is carried out by providing material and information about belis culture. So that this socialization can provide in-depth knowledge about the importance of

maintaining belis cultural values. So the strategy carried out by traditional institutions to preserve Belis culture is to participate first if there are activities in order to preserve the tradition, for example by following the wedding procession properly, secondly to socialize to the public that Belis culture is a unique culture, therefore it should be preserved and maintained. because belis culture is Indonesian culture. In terms of value, although some belis goods have been replaced with other belis goods, their values are still well maintained.

The strategy carried out by traditional institutions in preserving belis culture, the author can describe in the table below:

Table 1: The strategy of traditional institutions in the stages of traditional marriage so that values can be well maintained

No	To/Recipient	Type of goods delivered		Score	Information
		Past	Now		
1	Mom and dad	Moko/gong	Weave	Knowing each other	Getting to know each other between parents and the two governments, both men and women (RT/Ship).
2	Parent	Gong	Weave	Honesty	Hanging leaves (Asking permission from the woman's parents and family so that children cannot be proposed by other people)
3	Ancestors	Moko	Gong	Mutual respect	Open the door (ask permission from the ancestors) be it those who died of illness or martyrdom. So that their household life is equally approved by them.
4	Mather	Moko, gong, matting	Moko/Gong, old man's clothing	Mutual respect	A form of respect for the womb/womb/those that give birth and the love of mothers who have breastfed and raised girls.
5	Father	Moko, Gong	Old man's	Mutual	O kuva o dume. Respect for power and

			clothes	respect	honor and to raise daughters.
6	Asel/Tree/uncle/uncle	Moko, gong, woven cloth	Moko, Gong	Courtesy	Everything must have a point (Tree), and as a man can continue patrilineal descent, clan/fam (eng tapir ara)
7	Brother sister	Moko, Gong	Money	Courtesy	Appreciate brother/sister as a gift for attending and collecting the necessary items for a traditional wedding, as a token of gratitude if the brother/sister is a brother (paving the way)
8	Bonding relationship (male and female family)	Moko/gong	Weave	Family, brotherhood, tolerance	Brotherhood of men and women
9	Clan/Family	Moko/gong/woven cloth	Weave	Kinship	Changing the clan, tribe from the woman's side to the man's family
10	RT ship	Moko/Gong	Money	Mark	Appreciate regional leadership
11	RW Ship Partner	Moko/Gong	Money	Mark	Appreciate regional leadership
12	Religion	Gong	Money	Mark Religion	Appreciate those who pray for families and couples who have traditional weddings
13	Village Government/ Parenta	Gong	Money	Mark	Appreciate regional leadership

Data source: Primary (Author Processed , 2022)

Based on the table above, it can be explained that the values contained in the belis culture in the implementation of traditional marriages:

- Sahol Maehsey Alepang (Know each other)  
Solahfesyemaeh e seyalelepang the goal is for both parties to get to know each other. Tapong ahol tani maeh ho (recognizing faces and knowing names) must be marked with an object in the form of a moko.
- Fang Abul(Honesty)  
Hadaho mi laadima mi laborein the implementation of marriage, it is not complicated and tells the truth if you want to marry the woman.

The man's family states that he is honest with himself, with the community (the people around him who are present), with the government and with his parents and all parties present at the wedding.

- There are honors(Mutual respect)  
The man's family respects the woman's family, especially the father and mother of the woman's family. In regional language

Buj No pa bala there aho respect, se sah sari ukarangsey ta sari u muling.

- Uli (Manners)  
Polite treatment is commendable, in this case the male family is friendly towards the female family.
- Calm(Brotherhood)  
Brotherhood is a living human value, a social value, where in the customary language it is stated by Ow omang in ay tengel that life among one another is brothers.

- Tolerance  
In the implementation of traditional marriages, people of different ethnic, cultural and religious backgrounds are also present. The family gives several belis items to families of different religions, cultures, ethnicities, in this case the women's family.
- Bang Om(Family)  
The attitude unites in one association, in this case the two families are formed. and also the migration of female tribes to male tribes.
- Saddle en(Responsibility)  
The man's family feels grateful to the tree/asel Uncle/uncle from Mama. Filungemtarofe di sasadelen (a ceremony where a traditional wedding is carried out, whether it is lavish or simple, is the responsibility of the asel)
- Tey ta ta(Mutual cooperation)  
Tahoytahoytabaretabare, tom to alangatang to puny(In the implementation of traditional marriages there is mutual cooperation between all who are invited, both from preparation to the end of the implementation of traditional marriages).
- Religious  
Fang love(reporting to the head of the power of the owner of life), Families who carry out marriages are grateful to God the creator, are prayed for and blessed in marriage.
- Value  
The attitude of respecting the existence of other people who take part in the implementation of the marriage.
- Lamuil(Courage)  
The male partner boldly expressed his attitude to ask the man's family to be able to make the woman his wife.

*C. Obstacles faced by the traditional institutions of the Adang community in implementing the strategy of preserving belis culture in the stages of traditional marriage so that the cultural values contained therein are well maintained.*

The obstacles faced by the customary institutions of the Adang community are as follows:

- Lack of understanding of the community in interpreting the values contained in belis culture. In the author's research, it can be seen that there is still a low level of public awareness in interpreting belis cultural values, including: people prefer to use belis items as collections, jewelry, household furniture.
- Lack of coordination between all interested parties, in this case the lack of coordination between the village government and customary institutions so that absolute rights are given to customary institutions, but the government's control function is not carried out properly.
- The unpreparedness of the male family in preparing buying goods. This is a problem because the men think looking for belis is a waste of money and a waste of effort and energy.

#### IV. CONCLUSION

The strategy of traditional institutions in preserving belis cultural values is to continue to carry out adat according to the procedures or customs of the Adang people. Based on the data obtained from the field and the analysis described above, the values contained in the belis culture in the implementation of traditional marriages are as follows: Sahol Maeh sey Alepang (Knowing each other), Fang Abul (Honesty), Ada aholhormat (Mutual Respect) , Uli (Courtesy), Tenagel (Brotherhood), Tolerance, Bang Om (Family), Sadel en (Responsibility), Tey ta ta (Gotong Royong), Religious, Appreciate, Lamuil (Courage), keep it well maintained. The strategy carried out by traditional institutions so that the values contained in belis are well maintained is carried out in 3 ways, namely: simplifying by reducing the beneficiaries of belis goods, simplifying by replacing the main belis with other types of moko, simplifying with just two moko, simplifying with just one moko. While the obstacles faced by the traditional institutions of the Adang community in implementing the strategy for preserving belis culture are (1) the lack of understanding of the community in interpreting the values contained in belis culture and belis goods which are increasingly difficult to obtain. (2) Lack of coordination between all interested parties between the village government and customary institutions. (3) the unpreparedness of the male family in preparing belis goods. Meanwhile, the obstacles faced by the traditional institutions of the Adang community in implementing the strategy for preserving belis culture are (1) the lack of understanding of the community in interpreting the values contained in belis culture and belis goods which are increasingly difficult to obtain. (2) Lack of coordination between all interested parties between the village government and customary institutions. (3) the unpreparedness of the male family in preparing belis goods. While the obstacles faced by the traditional institutions of the Adang community in

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