

# Exploring the Culture of the Boti Tribe in History Learning at SMA Kristen 1 Soe

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**Abstract:-** Indonesia is a nation that is rich in culture, ethnicity, language and history. East Nusa Tenggara there are so many ethnic groups that inhabit this area, one of which is the Boti tribe. This article was written to find out how to explore the culture of the Boti Tribe in history learning. The method used is a qualitative research method with reference to the results of interviews from several informants, namely traditional leaders and history teachers, as well as several sources taken from scientific articles related to this writing. The Boti tribe is a tribe that existed in Timor and still exists today. The culture that is still maintained and preserved is the belief, the Fuah Pah Ceremony (a ceremony to open a new land), the Ceremony to Welcome the Harvest Season and the Traditional Calendar. Obstacles and efforts of teachers in exploring the culture of the Boti tribe for class X Social Studies students through local history learning at SMA Kristen 1 Soe, namely: (1) The difficulty of the history teacher in adjusting the character to be achieved with the material to be taught. (2) The history teacher has difficulty understanding the psychological condition of students who tend to be passive. (3) Lack of supervision of students after being outside school. The history teacher's efforts in developing the character of students by providing good examples, advising and guiding students and motivating students to be active and willing to participate in teaching and learning activities in the classroom.

## I. INTRODUCTION

Talking about culture in Indonesia, of course, will never end, this is because Indonesia's geographical location is an archipelagic area that has its own uniqueness. One of the interesting things about Indonesia's cultural diversity is that there are still many regions in the archipelago that are still strong in maintaining cultural authenticity in the midst of the current strong current of globalization (Harirah et al., 2021), most of the tribes in Indonesia are forced to have to deal with global developments so that the challenge to maintain culture is getting stronger.

East Nusa Tenggara there are so many ethnic groups that inhabit this region, as one of the archipelagic provinces in Indonesia which has beautiful tourist areas also stored uniqueness in its cultural repertoire, one of the tribes that attracts attention is the Boti tribe, Boti is an area located in East Nusa Tenggara. Ki'e sub-district, South Central Timor. This area is about 40 km from So'e City which is the capital of South Central Timor district. The Boti area consists mostly of hilly areas with land slopes between 45°- 90° and difficult to reach. The Boti people believe that they are descendants of two natural rulers, namely UisPah (god of the earth) and UisNeno (god of sky) (Benu, 2020). UisPah

(god of the earth) is defined as the mother who regulates, supervises and maintains the life of the universe while UisNeno (god of the sky) is defined as the father who is the ruler of the afterlife who will determine whether a person can enter heaven or hell based on his actions in the world. This is what causes the Boti tribe to live safely, peacefully and prosperously because they protect, care for and preserve nature (Suminar, 2018).

Efforts to maintain culture are still being carried out by the king (usif) as the leader of the Boti tribe. The king (usif) has a very important role in efforts to maintain the original culture of the Boti tribe, because as the leader of the king (usif) he is responsible to his ancestors to maintain the integrity of the Boti kingdom. In carrying out these activities the king (usif) is assisted by several figures (amaf-amaf) who will assist the king (usif) in carrying out his customary government, but in solving a problem, it turns out that the king (usif) plays a central role in solving the problem. The role of the king (usif) is very influential, not only on the people within the Boti customary government but also on village governments outside the Boti customary area. The purpose of this paper is to find out how the culture of the Boti community is.

## II. METHOD

The method used in this study is a qualitative research method, namely the approach used to explore and understand the central phenomenon. Central symptoms are obtained through the interview process with the results of information in the form of words or text. Next, the information is collected and analyzed. The final result of this research is a written report (Nilamsari, 2014). In this study, the analytical technique used is a qualitative descriptive analysis technique. Qualitative descriptive analysis is a technique that describes and interprets the meaning of the data that has been collected by paying attention and recording as many aspects of the situation under study as possible so as to obtain a general and comprehensive picture of the actual situation. The purpose of this descriptive is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena studied (Mamulak, 2015). In this study, the researcher looked directly at the situation in the Boti tribe and interviewed several traditional elders including Raja (usif) Benu as the head of the tribe in Boti and a history teacher at SMA Kristen 1 Soe.

### III. RESULTS AND DISCUSSION

A. *The culture of the Boti tribal community includes the following, Belief, Fua Pah Ceremony (ceremony to open new land), traditional ceremonies to welcome the harvest season and traditional calendars.*

#### ➤ Faith

The Boti tribe is known as one of the tribes who strongly adhere to their beliefs and beliefs called Halaika. They believe in two rulers of nature, namely UisNeno and UisPah. UisNeno is believed to be the highest, He who bestows truth (tetus), gives coolness (manikin), cools (Oetene). Has a shining body (au mina), a beautiful body (au leko). The radiant UisNeno (apinat, aklaäl), the sun (manas). Provides protection (abenit), provides shade (aneot). He who brings change, he who changes, he who provides and supports (aphatis, ahaut), he who is burned and scorched, he who awakens (atetus) justice (amnit). He is the one who is exalted, (afinite, amnarut) He is most transcendent and holy. He stood aloof and unapproachable.

UisPah is the ruler of nature, she is likened to a mother who feeds her children. If UisNeno is the God of the sky, then UisPah is the God of the earth. UisPah is the one who gives prosperity and welfare through the plants that live on earth. If Timorese want to get good, then they should pray to UisNeno in the first stage, and UisPah in the second. These prayers are said through rituals that are carried out correctly in accordance with existing rules. UisPah is also often interpreted as PahTuaf (guardian of the earth). PahTuaf is the incarnation of UisPah in the form of a snake that guards the earth. In the lives of the Timorese, UisNeno and UisPah played a very important role.

Before Christianity, Protestantism, Catholicism, and other religions entered Indonesia, there were local religions, as well as before Christianity and other religions entered Boti Village, there was a local religion known as Halaika which means "Kafir". The understanding of the Boti community regarding Halaika itself is naluli neo UisNenonokUisPah, or interpreted as obedience to the gods of heaven and earth. As for the understanding of the Boti people related to UisNeno and UisPah: UisPah itself means the god of the earth, which is likened to a mother who feeds, raises and protects her children, therefore UisPah deserves to be worshiped. Meanwhile, UisNeno himself has the meaning of a sky god. Halaika's understanding of UisNeno is something limited, so unlike the Christian understanding of God, that outside of something visible there is a God, UisNeno's understanding of Halaika is only limited to what is seen outside of it, he no longer admits. UisNeno is likened to a father and his form is visible celestial bodies, such as the moon, stars, and the sun, UisNeno is the one who gives the sun's heat, gives light, and rain for humans and all creatures on earth. In addition to believing in UisNeno and UisPah, the Boti tribe also believes in ancestral spirits who are considered to have a wide influence in their lives. When sickness, calamities, accidents, and difficulties in life occur they are considered to be the actions of the ancestral spirits. These actions occur because they are negligent in the ceremony or do something wrong, these ancestral spirits are

also closely related to nature or what they usually call Pah. In the belief between UisNeno and UisPah, the Boti tribe is closer to UisPah, because according to them everything in their life is always related to nature. Therefore, their every behavior always shows their respect for nature.

Whatever they want to do, they always ask for permission from nature. When they make a mistake, they will be given disaster and even death, therefore if the Boti people have a problem or illness they will go to Usif (king) to find out what they did wrong, so Usif here acts as an intermediary between the Boti tribal community with UisPah. For diseases related to violation of Halaika's rules, the only person who can cure it is Usif (king) himself. Mnane's role in curing illness is only related to ordinary illnesses while those related to diseases due to violating the rules of Halaika, Usif prays and asks UisPah what caused it to happen, nature will tell the fault of the person who got into trouble or pain, after their fault has been notified as to the requirements for the person to recover, namely; nature will give a sign with the color of the animal's feathers, if he wants the person affected by the disaster to give a red chicken, then he will show a red chicken feather, as well as if he wants another animal he will give a sign with the color of the animal's feather. If the sick person has found the animal according to the instructions of nature, then he must take the animal into the forest and release it, in this way, immediately or in a short period of time the person will recover or be freed from the trouble he is experiencing.

Halaika followers do not understand heaven and hell. There is a sentence that forms the basis of their understanding, namely: et fatubian ma haubian means to be behind a rock and behind a tree. Their view is that after they die their spirits will be behind a rock or a tree, and that it is only temporary, because their spirits will return to the world by being born again. So that the Boti people when naming their children cannot be other than the names of their ancestors or parents, and to know that someone has been born again there is a rite of giving names. When a child is born and he cries, the parents of the child must name their ancestors. When the name of the ancestor is mentioned and the child stops crying, that is the rebirth of their ancestor.

The way of giving this name is not only through the crying of a baby, but also when a mother is pregnant with her child and when it is almost time to give birth and she dreams of meeting someone then that is their ancestor whose name must be given to the child to be born. So according to the Boti people, when someone dies, they only move temporarily and then come back with a different face, through their descendants. In the teachings of the Halaika religion there are four main laws, namely; Don't steal (KaisMubak), don't gamble (then), don't judge (Kaistafeklasi), don't commit adultery (KaisMapaisa). The Boti (Halaika) people are very much against stealing. The Boti people are prohibited from stealing because of their understanding that every human being has the ability to work in order to make ends meet, therefore there is no reason to steal.

The Boti people have the principle that enjoying life, whether it's hard or happy, is based on their own hard work. There is something unique about the Boti tribe when they find someone stealing, that is they don't judge them. They had the understanding that their brother stole because he was hungry. Example: if someone steals a banana, then everyone from the Boti tribe is required by the king to bring banana saplings and then they plant the banana tree for the person who steals because they have an understanding that if his brother owns what was stolen, then he will not steal again, and according to them actually if people are treated like that then automatically he will be ashamed of his actions. The people of the Boti tribe are forbidden to steal, if someone steals we are not allowed to abuse him, because if he is beaten it means we have violated the order not to judge people, because for those who punish someone if he is guilty it is not a human but a government business that has authority. In addition, the Boti people believe that if someone makes a mistake then nature itself will punish him, he will experience illness or disaster therefore they do not have the right to judge their brother who steals. In addition to stealing the Boti people are also prohibited from gambling, because according to them if someone gambles he will harm himself and can also harm others, if someone gambles it will be easy to spend everything he has, when he has nothing he will be compelled to steal other people's things. UsifNamahBenu also said the same thing, the Boti people do not have the power to judge someone, who has the power to judge or decide on someone's case, namely the government and nature. If someone makes a mistake then nature will give sanctions by getting disease or death.

The Boti tribe also has a prohibition on adultery, because according to them a man and a woman live only for one man and one woman, there should be no infidelity or adultery, like other rules if violated then the person who commits the violation will get punishment from Natural.

In addition to these four laws, there are also rules made to show the characteristics of the Boti (Halaika) tribal community, including: hair in buns for adult men and buns for women. Wearing a soit (TusukKonde) on every hair that is in a bun and in a bun, men must wear a two-layer blanket, the outer layer is called maupinaf and the inner layer is called Mau Fafof. In addition, women also have to wear a sarong and it consists of two layers, the inner layer is called Tais and the outer layer is called Lipa. In addition, men and women must carry a betel holder wherever they go, a betel holder for men is called Alu Mama and for women it is called Oko'Sloi. Both men and women are required to obey all the rules and teachings that exist in this Halaika belief.

➤ *Fua Pah Ceremony (Ceremony of Opening New Land)*

FuaPah, comes from the root word fuat which means to worship, look up, and plead with the hope that prayers will be answered, while pah means earth, world or nature. In relation to the agrarian world, FuaPah means worshipping the king or ruler of the earth or nature. The FuaPah ritual ceremony is a ceremony of worshipping the Supreme God by offering offerings. This ceremony is carried out to open new agricultural land and give thanks for the harvest. The purpose of carrying out the FuaPah Ceremony in the Boti

tribal community is the public worship of the Earth God in conveying requests and wishes to open new land, and thanksgiving for the harvest is one of the ceremonies in the life cycle of the Timorese, especially the Boti Tribe.

The FuaPah ceremony in the Boti tribal community is one of the cultures that has been passed down from generation to generation from their ancestors and has become an obligation to continue to be carried out without changing or adopting other cultures to beautify. Therefore, the FuaPah ceremony is one of the ceremonies in the life cycle of the Timorese, especially the Boti tribe, which must be carried out.

Koentjaraningrat (1985: 252), said that religious behavior carried out according to standard behavior is called religious ceremonies or rites. Each religious ceremony is divided into four components, namely; a) the place of the ceremony, b) during the ceremony, c) the objects and tools of the ceremony, d) the people who perform and lead the ceremony. Because religious ceremonies are always a sacred act, the ceremonial places and objects that are tools in the ceremony are considered as sacred places and objects as well.

The implementation of the FuaPah ceremony in the Boti tribe also fulfills the components as described above. In the implementation of the FuaPah ceremony in the Boti tribe itself, it can be carried out by determining the place, time, and participants who undergo the ceremony. In the implementation stage of the FuaPah ceremony in the Boti tribal community, there are several places for the ceremony, namely in the mountains or in the fields. Such places are considered to have power and are considered sacred. The assumption of sacred places such as mountains or fields is a traditional belief of the Boti tribe that both mountains and fields have magical powers or natural forces that are always united with them, so that it is used as a form of offering to the forces of nature and ceremonies in the FuaPah tradition. this is in the mountains or fields but usif or the king will choose one over the other. This belief is not only recognized by the people of Timor Dawan or the Boti tribal community but also by various tribes in Indonesia, who generally recognize that nature is the provider of everything and that the highest power in humans is nature because everything, both ideas and thoughts are placed on the basis of nature. The FuaPah ceremony in the Boti tribe is carried out at a predetermined place and at a time that has been determined by the usif or "king". The time and place in question is not generally determined on what day or month it will be carried out but depends on the decision of the usif or the king and the adat elders on the timing of the ceremony so it is uncertain. This means that the time of the ceremony in the FuaPah tradition is not generally determined or scheduled in the calendar but depends on the decision of the adat elder or is determined specifically by the adat elder so that the timing of the ceremony is uncertain. In the implementation of the FuaPah ceremony in the Boti tribe, there are parties who play an important role. Among them are families who will carry out the FuaPah ceremony, as well as usif or "king" who will lead the FuaPah ceremony and other Boti tribal

communities including children and foreigners, but there are certain things that foreigners are not allowed to follow.

The process of carrying out the FuaPah ceremony in the Boti tribal community is carried out to obtain inner peace for adherents of this culture because through a traditional ceremony, the community believes that they have built a good communication with their ancestors or ancestors, so that it can bring peace in survival. They are ahead. This also applies to carrying out the FuaPah ceremony in the Boti tribal community where the FuaPah ceremony is believed to bring peace.

#### ➤ *Traditional Ceremony Welcoming Harvest Season*

This ceremony is carried out by the entire Boti community led by the King (usif). The implementation consists of three stages, each according to their belief there are three stages, namely UisNeno, UisPah and ancestral spirits. From each form a sacrifice is offered according to its kind. The ceremony took place in two locations, the first to UisPah and the ancestral spirits at the offering altar located in the traditional village of Boti, while UisNeno was centered in a protected forest called FAIN MATEN, a place that has been sacred since time immemorial. The forest is also not allowed for women to enter it. The implementation of this ceremony is limited to only men and tribal chiefs attending. To get to FAIN MATEN the Boti Tribe men will pass 73 steps. The purpose of this ceremony is;

- Gratitude for the protection and safety given by "UisNeno" to all residents of Boti through the abundant harvest.
- An expression of gratitude for the coolness and fertility given by "UisPah" so that all the plants in the garden and nature thrive and produce abundant harvests.
- Asking the ancestors' spirits to always accompany their lives every day.
- Before the traditional ritual was carried out, it was forbidden for all Boti residents to enjoy the harvest in the field gardens and this had become an obligation to be obeyed by all residents. If there are residents who violate will get sick or challenges in the next life. In addition to their belief in the three forms of power or super natural, there are rules or prohibitions for farming or opening new land, it is not allowed to cut down large trees that grow on tops of hills or mountains because according to the belief that on the hills trees grow. great shelter for the spirits or spirits of ancestors.

#### ➤ *Traditional Calendar of the Boti Society*

- Boti has a different calendar system compared to the conventional calendar system. The Boti people have nine days a week. The days in the Boti tribal calendar are thematic, where their activities follow the theme that is carried out. The nine days include:
  - **Neon Ai** (day of fire), a day that is interpreted as containing goodness and a sunny and bright day. Fire as a symbol of illumination and at the same time as a means for offerings. For the Boti tribe, Neon Ai day is a good day to use fire. Both in the affairs of tradition and in everyday life. However, it is highly recommended that when using fire, care must be taken so that it does not become a disaster or forest and residential fires.

- **Neon Oe** (water day). Today is a good day for using water. Water is given for life and for that it is necessary to be responsible for the use of water. On the day UisOe (God of Water) gave his gift, the Boti people used water wisely.
- **Iron Neon** (iron day). On this day, the Boti tribe will perform rituals related to the use of iron-based items. Tools and equipment made of iron today are sacred, such as knives, machetes, spears, swords and others with iron media.
- **Neon UisPah Ma UisNeno** (day of the god of the earth and the god of the sky). On this auspicious day, the Boti tribe performs rituals against the moon god and the sky god. It is believed that all creatures can live and always give fertility (ameetapakaet, afafat ma amnaifat; manikin ma oetene he namlia ma Nasbeb).
- **Neon Suli** (day of strife). this day is believed to be very good for resolving disputes whether carried out by individuals or social groups in the Boti tribal community. This auspicious day is actually the beginning to reconcile those who are in conflict. Disputes or conflicts can occur because of differences in views in society. This disharmony often makes their relationship apart in society. Before this happened, there was a Neon Suli day as a good momentum to have discussions in resolving various disputes in the community.
- **Neon Masikat** (scramble day). This day is usually used to carry out good communication in order to establish closer relationships with all relatives and other communities. On this day it is also good to use it to maintain and organize the natural environment so that it is maintained and sustainable. With good communication relations between each other and human relations in preserving nature. Establishing good relationships with good communication will certainly provide an opportunity to lead a happy life.
- **Neon Naek** (big day). Today is a good day for friendship and brotherhood. Therefore, the Boti tribe believes that love for each other and mutual respect in people's lives so that a harmonious social order can be realized. To achieve that, on this big day, the Boti people really avoid problems such as disputes and conflicts among the community.
- **Neon Li'ana** (Children's Day). Today is a happy day for the children in the Boti tribe. They get the opportunity to do activities such as playing. On this day the children should be happy. Therefore, parents let their children play to their heart's content with each other.
- **Neon Tokos** (day of rest). This day is used to gather with family, this day is intended for an atmosphere of interest and is expected to be created. The Boti people use this day for contemplation. They are looking for calm and silence, on this day they also try to measure their relationship with the natural environment, the relationship between each other, and the relationship with UisPah and UisNeno (lord of heaven and earth). They are grateful for what they have achieved in life.

### B. Local Cultural Value

Local cultural values are an important means to make a person understand and become a good person in living his life. This was conveyed by RasidYunus that the implementation of cultural values is a manifestation and legitimacy of society towards culture. According to him, cultural values are abstract concepts about big and general problems that are very important and valuable for people's lives. These values become a reference for the behavior of most members of society that are in their minds and are difficult to explain rationally. Cultural values are enduring, not easily changed or replaced by others. The existence of culture and the diversity of the noble cultural values of the Indonesian nation is a means in building the character of citizens, both related to private and public characters. This is felt by local people who occupy an area with customs or habits called traditions passed down from generation to generation by their ancestors and made as an obligation in carrying out sacred activities. This event is an obligation to carry out and is believed to be a giver of prosperity or strength for those who practice it as well as blessings and health in the order of life. The Boti people are pluralistic, they carry out various community service activities collectively. In various types of activities, they always prioritize togetherness. According to TrianiWidyanti, indigenous peoples who support cultural heritage, especially the older generation, still have the desire or tendency to maintain past cultures. While most of the younger generation tend to be more open and ready to carry out cultural renewal to achieve their life goals. This means that the local culture or culture that exists in the Boti Tribe also contains values that make cultural life itself, including:

#### ➤ Religious Values or Belief Values

The Boti Tribe community highly upholds religious values in their daily lives as a form of their gratitude to their ancestors or creators, namely UisNeno and UisPah.

#### ➤ Human Values

The life of the Boti tribe is very harmonious, this is a manifestation of mutual respect which is a combination of divine and human values, so that in their lives, they respect each other or are very loyal to humanitarian and religious interests. In addition, in socializing, the Boti tribe always prioritizes togetherness and justice in all situations. This can be seen when they make decisions. They always do it by consensus or democracy. That means they determine something or make decisions based on the welfare and welfare of the community.

#### ➤ Value of Unity and Wholeness

In general, the Boti tribe upholds customary law in terms of unity and integrity because it has been passed down from generation to generation from their ancestors from the past until now.

#### ➤ Value of Justice and Welfare

The Boti tribal community highly upholds the value of justice and welfare where they do not impose their will in carrying out their beliefs and respect freedom of expression so that mutual respect is held and practiced by the Boti tribal community.

### ➤ Educational Value

The Boti tribal community highly values education where they start sending their children to school to get an education like the BotiLuar children, even though there are rules or limits on the level of education set by the usif or the king in the Boti tribe.

### C. History Learning

History learning can be said as a learning that studies the past or events that have occurred. In this history learning, especially at the high school level, it does not completely emphasize historical material so that it will become a historian, but emphasizes more on affective aspects or student attitudes or emphasizes more on character as the main goal. In applying history learning, the most important thing is to raise awareness of the history of the students. According to I GdeWidja (in Setianto, 2012: 479) explaining history learning is a combination of learning and teaching activities in which studying past events that are closely related to the present and the future. History learning is an attempt to organize the learning process of historical events and the development of society that occurred. According to Daliman (2012:101) learning history is intended to study the values contained in historical events that can be used as inspiration, motivation, guidelines or principles for everyday practical life either individually or as members of society, nation or state. According to Patminingsing (1994:2). History learning is learning about values and not memorizing events or events, because the values contained in each event have uses as lessons for the present and the future. Direct relationships between teachers and students can occur directly outside of learning hours or occur indirectly through local history learning in the classroom. Local history learning given by teachers to students is also assisted by evidence of real heritage in the community. History teachers teach local history to students through examples of community life and relics that exist around the school environment. First, the role of the teacher as a facilitator is to be able to become a teacher and be used as a source of learning by students, to be able to manage the class, to be a demonstrator and an elevator in learning. The results of observations in class X IPS at SMA Kristen 1 Soe, this role is reflected in the daily activities of teachers who prepare lesson plans, teach class X IPS and evaluate the course of learning. This role is carried out with the aim that all students can receive the lessons taught and develop into students who are active, creative and care about the surrounding environment. In addition, in learning history, teachers are required to be able to take advantage of technological advances so that in presenting material not only by lectures or reading only. Second, the teacher's role as a stimulus for creativity represents the teacher's role as a seeker and authority because with that spirit the teacher must be able to invite students to think creatively and actively seek things that are not yet known. History teachers must be able to develop local history learning concepts. The concept developed must be in accordance with the dimensions of local history learning, not only the history of the past but also the present and the future. Observations when entering class X IPS, the students have the nature of wanting to find out local history, especially the Boti tribe by asking the teacher.

#### *D. Teacher's Obstacles and Efforts Through Local History Learning*

Obstacles experienced by history teachers in exploring the culture of the Boti tribe in history learning include: First, the difficulty of history teachers in adjusting what character they want to achieve with the material that will be delivered when learning local history to be taught. Second, history teachers still find it difficult to understand one by one the psychological conditions of children when learning local history because students tend to be passive in class. Third, obstacles in terms of lack of supervision of students after being outside school and factors of technological development and internet abuse. Fourth, the constraints obtained from student association factors in the environment outside the school that cause changes in behavior that are not in accordance with what is taught in school. In addition, the teacher also always reminds students to obey the rules both at school and in the family. History teachers take a personal approach to their students and provide input on good things to do and bad things not to do.

Overcoming obstacles in exploring the culture of the Boti tribe in history learning is also carried out by the teacher when carrying out his role as a facilitator, companion and creative stimulus in learning local history. Local history learning is a tool used by history teachers to convey, teach and motivate students to develop in a good direction. The way to do this is to guide students to be able to explore good values in local history with technological advances, to be applied in students' lives today.

#### **IV. CONCLUSIONS**

The Boti tribe is a tribe that existed in Timor and still exists today. The culture that is still maintained and preserved is the belief, the FuahPah Ceremony (ceremony to open a new land), the Ceremony to Welcome the Harvest Season and the Traditional Calendar. Efforts to maintain culture are still being carried out by the king (usif) as the leader of the Boti tribe. The king (usif) has a very important role in maintaining the original culture of the Boti tribe, because as the leader of the king (usif) he is responsible to his ancestors to maintain the integrity of the Boti kingdom. In carrying out these activities the king (usif) is assisted by several figures (amaf-amaf) who will assist the king (usif) in carrying out his customary government. The role of the king (usif) is very influential, not only in the community within the Boti customary government but in village administrations outside the Boti customary area.

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