The Study of Hamis Batar as Local Wisdom of Manehitu Fafiur Tribe in Belu District, NTT in The Conservation Perspectives of Natural Resources and Environment

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Abstract. This research presents the result: 1). The implementation of Hamis Batar’s local wisdom of Manehitu Fafiur tribe, Belu district, NTT, 2). The local wisdom in the natural resources conservation and environment in Belu district, NTT. This qualitative research is using grounded research approach. The data collections were collected by doing observation, documentation, and interview. The qualitative analysis data were collected by data reduction, data presentation, and conclusion. The results of the study showed that the Hamis Batar ceremony held three stages namely preparation of land, planting, and the Hamis Batar ceremony at home chief tribe of Manehitu Fafitur. Manehitu Fafiur tribe is still very dependent on nature and maintain the balance of nature.

1. Introduction

Local wisdom is the legacy of our ancestors to values the life that blends in the form of religion, culture and customs. In the development of society adaptation to its environment by developing a wisdom which is tangible knowledge or idea, equipment, combined with customary norm, cultural value, the activity to manage environment to fulfill life [1].

In the management of natural conservation areas, ought to be in addition to the biophysical aspects, it is also necessary to consider the social, economic and cultural aspects of local communities, including the practice of preserving sacred or sacred areas by local communities [2]. One form of local wisdom in Belu district is the Hamis Batar local wisdom. It is held by Belu people as a form of gratitude and gratitude to the God for the harvest they have gained for a year. Thankfulness is being expressed in the form of offering corn to the church and custom house. The offerings have a religious and cultural value hence the farmers always do this to remember and give thanks to God Almighty. The young corn is being delivered to: 1). The traditional house of ancient sacred ancestors, where they were used by ancestors for war, farming, defending enemy attacks and other attacks; 2). The grave sites where the ancestors were buried so that the ancestors still pray for the farmers; 3). The source of water which is the source of human life is named the Pemali water source; 4). For cowsheds, buffaloes, and horses (large farm animals that can help smooth human life) and that the animals can breed well and avoid disease [3].

Hamis Batar can have legal value related to manner, custom, behavior, and custom which contains ethical and norm elements. Substantial legal values in hamis batar as the core of customary law in the preservation and conservation of nature for the improvement of common welfare and reduce the incidence of crime in the form of natural resource damage [4].
2. Methods
This research is a qualitative research which uses grounded research approach. The research was conducted in Raimanuk sub-district, Belu district of East Nusa Tenggara province, located between 124° 35’-126° 12’ east longitude and 8° 57’ - 9° 49’ LS with area of 179,42 km² (Figure 1). The data collections were collected by observation, documentation, and interviews with several informant. The qualitative analysis data was done by doing data reduction, data presentation, and conclusion.

Figure 1. Map of Raimanuk Sub-District

3. Results and Discussion

3.1. Hamis Batar Traditional Ceremony (Manehitu Fafiur Tribe) With Agricultural Activities In Raimanuk District, Belu District
Manehitu Fafiur tribe community is generally a traditional farming community that lives for farming in the gardens and rice fields. Manehitu Fafiur tribe community implemented a system of mutual help either when opening new fields or to clean and harvest the garden. Land clearing is preceded by customary rituals to honor the spirit of the land and the big tree (hatetu harani fofo rai - rai bot nain - ai bot nain). This is because the forest area will be used as the embryo of a new field, which has the occupants or landowners (Rai Nain). The belief in a landlord to be respected is a recognition of supernatural powers. Therefore, for the land clearing ceremony (Figure 2), on the area of land a buffalo/cow/ pig/ chicken as a dish / offerings will be sacrificed. The type of sacrificial animal to be slaughtered is influenced by the type of forest which will be cleared and the number of workers who will open the land [5].

Firstly, this rite will be done by preparing the sacrificial animal. After the sacrificed animal is prepared in the field of land (usually in the middle of predetermined garden area and prepared by laying rocks resembling mountains), betel and areca are prepared for each 3 or 7 pieces of betel nut and slab. By holding a betel leaf or a slice of areca nut. The chief of tribe will do a swab (sa, u). Leaf and betel leaves are rubbed into the body of the sacrificed animal for three times, by saying a prayer.
Most Manehitu Fafiur people perceive that nature is the real reality and is an analogy to the life of society. This is because customary law is seen as an inheritance of the ancestors who govern life and must be lowered for future generations [3].

Several custom rituals before planting seeds on the land area were done by some traditional ceremonies, among others, arranging the Mesbah offering from the stone in the middle of the field (Hada taroman). Mesbah is arranged from stones and bamboo long several sections. Mesbah is in the middle of a field composed of flat and wide stones, also planted cross as a form of respect for God the Holy Trinity [6].

In Hanekmatan and Taroman, placed one piece of betel nut (fuik tahan ida), pinang 1 plate (buak klaut ida), along with corn seed and other plants to be planted (Figure 3). Betel and areca nut as much as 1 describe the confession of one God. After betel nut is placed on the 7th to the number of 7 animals, sacrificial animals (pigs, goats, or chickens), rubbed with a single sheet (sa'u process). After the sa'u, the animal that was brought was sacrificed and its blood was sprinkled on taroman, betel and areca nut in jungle and dripped on au bonun ida containing water. The mixing of water and blood of sacrificial animals, is believed that it will make corn grow fertile [7].

The next stage of ceremony is the seeds are planted symbolically at 3 planting points (ahuk lotu), which is located around the taroman with closed eyes (Figure 4). Three holes to plant corn while blindfolding, are performed as a form of appreciation and respect for: a. Maromak (in Catholicism known as the Most Holy Trinity God), b. Earth and its surroundings (Raiklaran) in honor of the water owner (We Nain), landowner and mountain (Rai No fofo Nain), and lelulu (Bei Sia), c. Man (Ema) in the perspective of three patterns of sacred relationships, which should not be done to continue human life so that must be maintained and respected, namely the relationship of father and biological child, mother with biological children, and between brother and sister [8].
According to the prevailing custom, before the agricultural produce (corn) is harvested and consumed, a harvest ceremony should be performed as an expression of gratitude for the harvested produce. Traditional serimonials are shown to the knot of beliefs such as, supernatural behavior in traditional house (uma lulik), water spirits (We naini), earth entrepreneurs (foho rai bot nain), planting tools (mudak), ancestral spirits (mate bia [3]). Mechanism of marine batar is divided into three stages:

Before hamis batar is held, every garden owner should prepare the corn to be brought to the custom house for the batar, with the classification of maize in the form of: 1). There are full length hairs, 2). Corn which is not eligible must be set aside, 3). There are four corn grains in total, 4). A grove of corn that will be incorporated into a custom house, pulled out complete with roots and brought into the custom house to be tied to kakuul lor (male) which is hanging up the various sacred or sacred objects belonging to the tribe. 5). Every owner of the garden, bringing corn to the house (12 pulir or 7 pulir maize) into the custom house (Tama Tuir). The corn in this house will be cooked and divided into each tribe member to be eaten together as a sign that the hamis batar has been conducted. 6). Tribesmen carry looms and equipment for planting, and male tribesmen carry machetes and axes, to be cooled through bursts of betel and areca nut.

The ceremony held at Mesbah offerings (Taroman). The purpose of the ritual is to express the gratitude to the ancestor, landowner, owner / spirit of corn, and water owner (foho nain, rai nain, batar nain no we nain). Trust built from this ritual, so that the spirit of corn does not leave the land (batar nain keta sae nela) so that the productivity of corn to be harvested is not reduced.

The ceremony of Hamis Batar (Figure 5) is also performed in indigenous houses. Corn offerings of corn stalks (Batar liman) in Taroman, are brought into the custom house and tied to the first great pole (kakuluk mane), and the new maize in the harvest of each tribe, placed on the second pillar (kak kakakak feto). The four corners of the traditional house as a confidence knot for the existence of the four winds, the cooking stove, the door of the house (oda matan), the meeting place of the family (leo laran), and the shrine (foho). Each henematan is filled with betel nut and corn. Henematan's 12 sets of preparations correlated with 12 apostles. After all henems in accordance with the purpose of being prepared and complete, the customary ritual begins with prayer.

This momentum to evaluate several things: 1). Lowering the sacred objects of ancestral relics, to be shown to all members of the tribe. 2). Reconciliation among fellow members of the tribe so that the momentum of reflection among tribal people, if so far there is a loose relationship due to tangency,
wrong words, misconduct and conflict, so that bama marriage is a time of restoration of relationships that are not harmonious [3].

3.2. Environmental Management In Manuhutu Fafiur Favor Society Society

Belu people's point of view toward forest is based on scattered stories about forests, planting and harvesting. The Belu people consider the forest as a spiritually soothing place that the forest should not be disturbed or destroyed by humans, because forest dwellers will be angry and will even bring suffering and death [9].

The forest is still divided into two parts, namely; Forests considered sacred and forests that are not sacred. The sacred forests are equated with protected forests where the community should not be used as agricultural land or plantations. While the non-sacred forest can be used as agricultural land. About the forest that is not sacred, there are still other provisions before one decides to make as agricultural land [10].

In general, the people of Manehitu Fafiur tribe divide the territory into three zones namely lower zone, middle zone, and upper zone [11]. The area of the relatively flat valley of the hill is the lower zone used by the Manehitu Fafiur tribe as a settlement zone. The Tribe of Manehitu Fafiur named this zone as "Ai Hun Tuan" zone which means village forest. They set up houses in this zone in groups [12].

The second zone or middle zone is above the village forest, the land is used as intensive farming land, such as garden fields and mixed gardens [13]. The way they are farming is still traditional by clearing forests to be used as agricultural land and gardens. Land for cultivation is used for one year, after that the land is allowed to be forests at least 3 years [14].

The third zone or upper zone is a hilltop area. This area is a conservation area that should not be made for the fields [15]. The Tribe of Manehitu Fafiur called this area "Alas Badu" which means the forbidden forest that must be preserved. They are very obedient to the prohibition of not entering the old forest area without the permission of customary officials. The customary provisions include as follow:

- Do not enter protected forests to cut trees, open fields, or collect forest products (dry wood, and fodder). The prohibition and protection areas shall not be converted for any activity. If the community violates it will be subject to customary sanctions in the form of a fine of Rp 250,000, one (1) head of cow, head of a bottle, and custom fabric that has been determined.
- It is prohibited to plow haphazardly. Farming should be in accordance with customary provisions.
- It is forbidden to kill or eat quail eggs as well as breaking the ground that has been clawed by the quail. If it breaks then all the bodies will be wounded, getting problems insistently, even cut or kill yourself.
- It is forbidden to bring or cook corn rice, cook and bring rice from fields are allowed.
- When entering the forest, it is prohibited to say dirty word, walk should not look back, and prohibited to take goods from forest ban, except water which is considered kramat or water pemali.
- When entering the forbidden forest, each individual must bring a red male cock or mixed color (britik) or white pig (jahi mutik). It has been determined by the elders of the custom and those animals are killed in sacred places or it is pemali to see the vein of the animal. If the tendon of the chicken or pig is not good, then marked will get something that is not good. After being killed the animals are directly burned and eaten at the place and eat not using salt, Lombok and other kitchen spices and should not be brought back home.
- It is prohibited to wear red clothes when entering the forbidden forest because when using a red garment, it means making the ancestors angry and even people who use the red clothes will disappear in the forest ban.
- It is prohibited to stumble in pemali places or place that is considered sacred.
- It is prohibited to spit while eating betel and areca nut.
- It is prohibited to wear jewellery when entering the ban forest.
- It is prohibited to store and leave any objects in the place of a royal or a place considered sacred.
Manehitu Fafiur tribe people assume that their territory is the core of the universe, is considered to have the right to remain nurtured and not disturbed by change, because the disturbance will make the imbalance of the universe including themselves. Customs and norms are not just a reference to their behavior, but also the guidelines as well as the social control of their behavior [16].

4. Conclusions

Hamis batar is part of the local wisdom of the Belu people. Farming customs for Manehitu tribe Fafiur people cannot be separated from the rite of respect for the ancestors. The process of inbatal batar includes several stages starting from the preparation of fields, seed planting, as well as the ceremony of marathon hamis batar accompanied by slaughter of sacrificial animals in the local community’s belief. The ceremony of hamis batar can combine the rituals of customs with the agricultural system, so there is awareness for the community to keep and preserve the nature and local culture for generations to come.

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