INTERNATIONAL JOURNAL OF EDUCATION AND HUMANITIES
e-ISSN: 2829-8675 (Online)
p-ISSN: 2830-4578 (Cetak)
Volume.1, Issue.1, May (2022): 58-70
DOI: https://doi.org/10.56314/ijoleh.v1i1

A Survey of Wuat Wa'i Ritual Culture As Solidarity Value Of *Golo Lebo* Community

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***Received* : 16 May 2022**

***Accepted* : 19 May 2022**

***Published* : 20 May 2022**

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Abstract

Pesta sekolah or known wuat wa'I ritual is a form to support and the togetherness from the Manggarai community to help others who have difficulties in funding their son and girl in education. The purpose of this research is to find out why the wuat wa'I ritual culture has been survive until now in Golo Lebo Village. The research used qualitative type in a descriptive approach. Determination of informants in this study using snowball sampling technique. The symbol used during the event (prayer) is to slaughter a white chicken as an offering. The meat was eaten together and the inside is put in a container and then given to the ancestors as a symbol that they are also present at the ceremony and always guide the prospective nomad, and that hope can be symbolized by the expression lalong bakok du lakom lalong rombeng du kolem which means to go with a hope that the return will bring success. And if they finished college later, a thanksgiving event will also be held by slaughtering a black chicken as an expression of gratitude and gratitude to God and the ancestors who had protected and guided them while completing their studies in out of their land. In wuat wa'i ritual in an attitude of

solidarity is manifested which is not hindered by certain forms of diversity. All community groups are present together to help the parties concerned. As conclusion that Wuat wa'i is very well known by the wider community in Manggarai. Because it is not told orally and handed down from generation to generation, but all people, from young children to adults are always involved in the wuat wa'i event.

Keywords: *Culture, Existence, Wuat Wa'i Ritual*

INTRODUCTION

Like consciousness and language, human memory is acquired through communication, socialization, and acculturation. It is, therefore, about both one's brain and one's social and cultural relations and comprises three dimensions: the personal, social, and cultural. Human memory is "embodied" in living personal memories and "embedded" in social frames and external cultural symbols (e.g., texts, images, and rituals) that can be acknowledged as a memory function insofar as they are related to the self-image or "identity" of a tribal, national, and/or religious community (Assmann, 2011).

To really understand a culture and to ascertain more completely the group's values and over behaviour, it is imperative to delve into the underlying assumptions, which are typically unconscious but which actually determine how group members perceive, think and feel. Such assumptions are themselves learned responses that originated as espoused values. But, as a value leads to a behavior, and as that behaviour begins to solve the problem which prompted it in the first place, the value gradually is transformed into an underlying assumption about how things really are. As the assumption is increasingly taken for granted, it drops out of awareness ((Spencer-Oatey et al, 2012).

Culture is the values and assumption that shapes the members (Deal et al, 2010; Akhiruddin et al, 2021) are incorporated with them in a common cultural life" (Kapferer, 2011; Johansen et al, 2013; Crank, 2014; Mazari et al, 2015; Bruner, 2020; Eptiana et al, 2021) describe construction project culture as shared beliefs, values and basic assumptions, which determine the way the project is processed and the nature of relationships to be built up among members (Hargreaves, D., 2011; Kubat, A., 2018).

Culture of *Wuat wa'i ritual* is an organizational culture within the scope of the school. It is not only a reflection of the attitudes of school personnel, but also a reflection of the school's personality as shown by the behavior of individuals and

groups in a school community (Daryanto & Tarno, 2015 as cited in Puspasari, A., & Muhroji, M., 2019). This culture is a component that can affect the quality of life that develops based on the values, norms and habits adopted and cultivated by the school. This means that school residents have an important role in the development of the school culture because it has an important role which is an essential factor in shaping the character of students to become human beings who have personal and academic skills. Nature that makes difference, diversity, is a gift that encourages mutual understanding to understand and respect one another. With this different awareness, a desire arises to help each other and need each other in one life which is supported by the common ideal of becoming a nation with a very rich culture.

Education practically cannot be separated from cultural values. In the National Education System Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere from the learning process so that students actively develop their potential to have religious spiritual strength, self-control, intelligence, noble character, and skills needed by themselves and society. Education is also a process of awareness of human actions in which he lives (Sujarwo et al, 2020). Realizing the importance of education, many children hope to receive the highest possible formal education. However, in reality, education in Indonesia is still an expensive investment, so financial planning is required (Arifin, 2014; Kobayashi, Y., 2018).

This study describes *Wuat wa'i ritual, this* can be called to be a form of social support from the community both material and moral form to individuals who wish to continue their studies. Social support is a psychological and emotional comfort provided to individuals by family, friends, colleagues, and others, it can also be in the form of interpersonal exchanges where one person provides assistance or favors to another (Toding et al, 2015 as cited in Nanu et al, 2019). This event was held because it departed from the awareness of the Manggarai community of the importance of education.

However, due to constrained high education costs and the economic inability of the community at that time, Wuat wa'i ritual was held. Wuat wa'i ritual as a form of social support are assumed to have an effect on the emergence of a person's motivation because the values contained in the Wuat wa'i ritual are full of meaning, such as the advice given by traditional parents to children who wish to continue their studies indicating the existence of social support in the form of morale from all members of the community. So that they who continue their studies can succeed. In addition, the giving of money at a Wuat wa'i ritual suggests. There is social support in the form of material from community members to children who wish to continue their studies. The reasons for school parties have been maintained until now are because they have several reasons, namely: a)

School parties are very beneficial for the development of children's education, b) School parties are a place to give advice to children who have or will continue their education, c) School parties are a foster of a sense of brotherhood/unity among community members. 2) The Wuat wa'i ritual culture can be a social capital for the community because, a) there is a spirit of communalism that develops in society, b) Wuat wa'i ritual activities that really prioritize lonto leok (sitting together) *(*Mahesti et al, 2017). Wuat wa'i ritual is a form of social support in the Manggarai community which is reflected in the form of caring and assistance both morally and materially to fellow members (Nanu et al, 2019).

This study is supported by some results of research showed that the main problem that causes local wisdom culture of Wuat wa'i ritual ineffective encourages students get into college is "cultural injustice where the culture of Wuat wa'i ritual is only a benefit for the rich community group. The recommendation on this study is the development of social arisan Wuat wa'i ritual as an alternative for strengthening pesta sekolah. Secondly, the need for government intervention to repair facilities of education to reduce poverty problem (Yovan et al, 2012). Wuat wa'i ritual is a form of support and a very high form of togetherness from the Manggarai community to help others who have difficulties in financing children's education. In line with the other study argues that the core cognitive architecture responsible for cumulative culture and technological progress also supports the propagation of rituals: our socially motivated propensity for engaging in high-fidelity imitation (Nielsen, 2018).

The Wuat wa'i ritual has the meaning as a banquet event that is carried out with the aim of getting or raising funds to help pay for education. This event is also seen as a tradition, because it is a collective agreement in Manggarai Regency in general. This means that in life together there is a sense of togetherness, interdependence between one another in easing the burden together. But not all Manggarai students who continue their studies using the money from the Wuat wa'i ritual finish their studies on time at college. Some did not graduate on time and some even dropped out of college. In addition, the use of money that is not in accordance with learning needs also affects student achievement in tertiary institutions.

Researchers are interested in conducting this study of the extent in which the community's efforts in maintaining and preserving the Wuat wa'i ritual culture, considering that this culture plays a very important role in advancing education and the people of Golo Lebo Village, Elar district, East Manggarai district, East Nusa Tenggara Regency still maintained Wuat wa'i ritual culture.

METHOD

The research used a qualitative type with a descriptive approach. Descriptive qualitative research is research that seeks to find solutions to problems that exist today based on data, also presents data, analyzes and interprets (Gunawan, 2013: 78). That is obtained through observation and various information or input from informants through in-depth interviews. Informants themselves are people who are used to provide information about the situation and conditions of the research background. Determination of informants in this study using snowball sampling technique. Snowball sampling is a method for identifying and taking samples through a network. Snowball sampling is based on the analogy of snowballs, which start small, but as the process grows their numbers grow. Snowball sampling is a multi-stage technique. It started with a handful of people and grew with respect to the research movement.

Based on the snowball sampling technique, there were several criteria that apply to informant selection. Some of these criteria were as follows: The informant is a native of Golo Lebo Village, the informant knows a lot about the Wuat wa'i ritual culture, and the informant has done or implemented the Wuat wa'i ritual culture. Furthermore, from secondary data, various theories and information obtained indirectly from the source, namely in the form of books, documents, and writings regarding the existence of Wuat wa'i ritual culture as well as other data relevant to the needs and objectives of the study. The most important phase of research is data collection. Observation is the observation of an object under study, either directly or indirectly, to obtain data that must be collected in research. Directly is plunging into the field involved all the five senses. Indirectly, observation is assisted through visual / audiovisual media (Walshe et al, 2012).

The interview is one of the data collection techniques that are carried out and face to face with the party or person being interviewed. During the interview, a list of questions can be given which must be answered in advance. The interview method is a method used to collect data or oral information from a so-called respondent through a systematic and organized conversation. The interview technique used in this research is in-depth interviews. In-depth interviews are the process of obtaining insight for research purposes and how to ask and answer questions face-to-face between the interviewer and the informant (Ulber Silalahi, 2012: 312).

The instrument in this study was that the researcher acted as an instrument as well as data collection. The role of the researchers were as a full observer and the presence of the researchers were known to his status as a researchers by the subject or informant. Researchers as an instrument had to be validated to what extent the validation of the understanding of qualitative methods, mastery of

insight into the field under study, readiness of researchers to enter research objects, both academically and logistically.

The data obtained in the field were then processed descriptively qualitatively through three stages, namely; Data reduction is defined as the process of selecting, focusing attention on simplification, abstracting, and transforming crude data obtained from written records in the field. Reduction activities will take place continuously during the data collection process. Data reduction is also a form of analysis that sharpens, selects, focuses, discards and organizes data in a way so that the final conclusion can be described and verified. Second, Data Presentation, namely the second step of the qualitative data analysis process was the presentation of data, namely a collection of information that allows drawing conclusions and taking action. Through the data presented we can see and understand what is happening and what must be done. The form most often used in presenting qualitative data was narrative text. And the third was the Withdrawal of Conclusions, namely from the beginning of qualitative research data collection then focusing on what the meaning of something is, noting the regularity, pattern of explanation, until the level becomes explicit and fundamental so that it became an inductive conclusion.

RESULTS AND DISCUSSION

Based on the results of a field survey in Golo Lebo Village, Elar District, there are several reasons behind the Wuat wa'i ritual culture that has been maintained to date, namely:

To make ends meet.

Education is not necessarily free for them from the financial problems needed to pay for education itself. The presence of a Wuat wa'i ritual is one of the means to fulfill the needs of the people of Golo Lebo Village, especially the needs of the community in accessing children's education.

Wuat wa'i ritual is a social gathering and a form of community cooperation in reducing the cost of education. It cannot be denied that school parties are a supporting factor for the sustainability of the education of children who continue their education at higher education in Golo Lebo Village. Parents who sent their children to college, of course, feel much helped by having a pesta sekolah. The financial burden borne by parents becomes lighter, and of course the assistance provided by their families and relatives becomes a motivation for them so that they were more enthusiastic in looking for money to pay for education. For children who celebrated Wuat wa'i ritual also gave birth to a great sense of responsibility for them. Feeling supported by many parties, this school children would use the funds that had been collected at this Wuat wa'i ritual as well as possible for educational needs and strive to finish their education on time. This

event had a positive impact on the development of human resources in Manggarai, especially for the people of Golo Lebo Village. It can be seen that many children had successfully completed their studies to get a bachelor's degree thanked to this pesta sekolah. This was a matter of pride for the people of Golo Lebo Village. It can be seen that many children have successfully completed their studies to get a bachelor's degree thanked to this pesta sekolah. This is a matter of pride for the people of Golo Lebo Village. Thus the attendance of a Wuat wa'i ritual was very beneficial for the development of children's education.

Become a benchmark for society.

In this pesta sekolah, it is very important that children pay attention to advice or suggestions from parents and others who are elders or considered influential in the local community.

Advice from parents is very meaningful and became a source of benchmarks for action for children. Getting so much support from all family and relatives is a motivation for children.

Realizing Values and Norms in Society.

Wuat wa'i ritual is a gathering place for all extended families and relatives. Wuat wa'i ritual event was the spirit of brotherhood of Manggarai people, especially the people of Golo Lebo Village as a big family bond. The spirit of brotherhood that was born naturally gave birth to the spirit and value of mutual cooperation. When observing the social behavior that exists in the Kembang village community with the culture of the Wuat wa'i ritual that they ran, it can be understood that the solidarity that exists in this community was solidarity that it was mechanical in nature. The reason for the Wuat wa'i ritual culture can be social capital for the people of Golo Lebo Village. With this sense of responsibility, children will use the money that has been collected properly for educational needs and be able to complete education on time. Meanwhile, for parents who have organized school parties, they were even more eager to earn money to pay for their children's education because they felt that they did not want to be helped and depend on other people. So, Wuat wa'i ritual is maintained because it was very beneficial for the development of children's education. Wuat wa'i ritual had provided a very large contribution to education, especially for individuals and parents who sent their children to school.

As sociologists we know that people are connected both to and through society. Individuals share much in the way of values and understandings of the world and their actions generally appear to be coordinated—yet human actors are more than well-socialized cogs in a machine. The symbolic interactionist perspective helps us understand relationships between the individual and the larger society as dynamic. This theoretical perspective views concepts of self, social situations, and society as accomplished through people's actions and interactions. Through its

concepts and guiding assumptions, symbolic interactionism fosters theoretically-driven research with implications for sociology (Charmaz et al, 2013).

Obviously this interpretation process is a thought process which is a unique ability possessed by humans. The interpretation process that mediates between stimulus and response occupies a key position in the theory of symbolic interaction. The process of community life occurs according to the viewpoint of symbolic interaction theory which can be described simply as follows. Individuals or units of action which consist of a certain group of people, mutually adjust or match their actions with one another through a process of interpretation. The Wuat wa'i ritual culture is one of the cultures which in its implementation occurs because it is through a process of interaction between humans. In this case, it involves individuals, interaction and communication.

There are some previous studies that supported this study states that contemporary scholarship thus conveys the presence of religiosity and spirituality within contemporary popular cultural formations (John, 2017). In line with the other study found that the increasing tendency for motifs to be associated in scenes rather than purely accumulative, and with contextual changes in how art is used—a movement from hidden places to more open or accessible places. Underlying all these changes is a shift in how rock and cave art was used, from citations reproducing ritual knowledge to composed arrays telling narratives of personhood (Robb, 2020).

Here there are no boundaries between culture and communication, which means culture is communication and communication is culture. In the end, Wuat wa'i ritual events that had been carried out for decades should be preserved and passed on to future generations, because the values contained in Wuat wa'i ritual such as brotherhood, love, mutual cooperation, and the spirit of sacrifice are an encouragement and source of initial motivation for students who want to continue their education in college.

Culture is learned, not inherited. It derives from one's social environment, not from one's genes. Culture should be distinguished from human nature on one side, and from an individual's personality on the other, although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists (Spencer-Oatey et al, 2012).

Through a pesta sekolah, the desire of the people of Golo Lebo Village to succeed is not just wishful thinking, but can be realized thanks to the social support of the Manggarai community. Referring to the term in the Manggarai language speech, namely Muku Ca Puu Neka Woleng Curup. Teu Ca Ambong, Neka Woleng Lako or in general it can be interpreted as One in Word, One in Action (Mahesti, I., & Awaru, M.R.S, 2017). The value of togetherness and mutual assistance in reducing the cost of education which was still highly respected in society creates interaction

intimate and intimate. Communalism is the result of cooperation, developing trust and building networks. The spirit of communalism is the same as creating an environment rich in participation and opportunities. Thus creating an environment that allows each actor to meet frequently, continuous and the frequency of reciprocal behavior.

Furthermore, after their son or girl finished their study, they returned to the village and held a thanksgiving event. Thanksgiving event after college, for them is very important. Because, they believe that all human beings in this world never struggle alone. The Almighty will always be with you. The ancestral spirits are likewise, always praying from the throne of heaven.

Likewise, the wuat wa'i event which then underwent a dynamic change into a school party had a certain value orientation. And the value being pursued is solidarity among others which is the most important goal in living together in a particular society. This solidarity value is a universal value that is shared and pursued together. It is not solidarity if this action is carried out by one person alone. Solidarity presupposes a partner in action. Here there is the involvement of other subjects to accept the act of solidarity. If there are no other subjects, then the action has no value at all. It is also not symbolic, but there is a value void. What is offered there, is not clearly shown. However, when the action takes place in a society and involves all members of the community in a sense of sincerity, then the value of solidarity becomes visible as its basic pattern and its authenticity is fulfilled. The phrase "truth that is fulfilled" here needs to be carefully considered because this phrase wants to say something in depth, namely that acts of solidarity occur in societies that either recognize heterogeneity who have the same intention to help others or in homogeneous societies.

CONCLUSION

Based on the result of the study, it can be concluded that we must choose and organize our attitudes and behaviors carefully today. Our culture's prioritization on discourse for consensus in the past should not merely become a slogan for our society. As a result, we should be proud of the diverse cultural heritages, such as Wuat wa'i ceremonial culture, that are full of benefits and positive qualities. Wuat wa'i rituals are still practiced in Golo Lebo Village today. Giving its own strength to the nomads who want to try their luck and/or fulfill their education in the overseas land. Moreover, the value being pursued is solidarity among others which is the most important goal in living together in a particular society. This solidarity value is a universal value that is shared and pursued together.

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