



Management Of Reba Rituals In The Bhajawa Ethnic Farmer Community, Java Meze Sub-District, Bajawa District, Ngada Regency

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ABSTRACT

The problem raised in this study is how the procedure of reba ritual in the Bhajawa ethnic farming community, Jawa Meze Village, Bajawa District, Ngada Regency. The purpose of this study was to determine the management of the reba ritual in the Bhajawa ethnic farming community, Jawa Meze Village, Bajawa District, Ngada Regency. The research method used is qualitative research. Data collection techniques are interviews, observation, and documentation. Data analysis techniques are as follows: data reduction, data presentation, and drawing conclusions. The results showed that the form of reba ritual management has been patterned in the Bhajawa ethnic tradition which is a total unity, implemented in a tradition that is oriented to the past and has a great influence. The procedures for the reba ritual are as follows: Wasi Loka Lanu (cleaning the offerings), Bui Loka (giving dishes) accompanied by a request to the ancestors and the Supreme Wujut, Kobe Dheke (opening night of the reba) starting with the slaughter of the sacrificial animal accompanied by a request to the ancestors and the highest Wujut and lowering the bhoka and su'a from the storage area, (the storage area above the body eye), Kobhe Dhoy (closing night). Kobe Dhoy began with the slaughter of the sacrificial animal accompanied by a request to the ancestors and the Supreme Wujut. This opportunity is usually used to evaluate and plan ana woe (tribal) activities for a year.

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1. Introduction

The diversity of languages, ethnicities, customs and cultures that adorn the archipelago is the wealth of the nation found on large islands such as Java, Kalimantan, Sumatra. Likewise, the small islands on the island of Flores also have cultural diversity that characterizes the supporting community. Poerwasito said that ethnic cultural identity can be seen from the language, the way of burial, how to dress, how to be polite, the different moral ethical standards between communities, these differences do seem contradictory but history shows the existence of the same cultural core (sharing of culture) that can be mutually beneficial. accept and understand each other's differences (2003:224).

The concept above mandates that understanding the traditions of an area is a very meaningful contribution to understanding more deeply the existence of local culture. Hadi Wijono (1977:19) states that many ethnic groups in Indonesia believe that adat is an ancestral heritage that should not be ignored or even eliminated, adat is a rule or order that is used to regulate all relations between humans and nature, between humans and forms. supreme and between man and man, and man and his ancestors.

However, the strict traditional structure of ancestral heritage has shifted as a result of advances in science and the influence of globalization which brings people to new offers towards shifting values. The socialization team (2003: 14) said that globalization has brought two conflicting currents into the structure. social in Indonesia. One current attracts the Indonesian people to the “world norm”, while the other stream actually gives birth to strengthening ethnic groups, even carrying out ethnic nationalism. In this context, we rediscover the identity of a nation that is experiencing challenges and ambiguity of identity.

Likewise, the reba ritual as a teaching of life for the Bhajawa ethnic farming community has not escaped the grip of globalization. This ritual teaches its citizens in a harmonious relationship between humans with the highest form, ancestors, nature spirits, humans and humans and nature conservation. However, this ritual is hegemonized as a result of globalization. This is emphasized again by Kleden (1996: 239) that if the cultural system is not strong enough anymore to be the basis of the social system, then changes will occur. In the material layer of culture, there are two possibilities. First, a kind of cultural entropy will emerge, in which the value system of the culture concerned does not die, but loses its power to motivate and control the existing social system. Second, it could also happen that the power of culture as a cognitive system and a normative system has indeed ended, and its role is left as an appendage that only functions as an outward decoration (paraphernalia) that is not functional for the way of thinking and behaving but still determines how a person or self-presenting group.

Intercultural contact cannot be avoided anymore, this will have an impact on people's ways of thinking, attitudes, and behavior, especially the younger generation. This is emphasized by Sairin (2002: 50) that it is admitted that only a small part of the Indonesian people directly feel the presence of information technology, but its implications for the wider community have been felt. Those who have been touched by the process of globalization immediately disseminate the new idea through various communication media available in society. As a result, there is a struggle in the value system of society which ultimately leads to the formation of a value crisis as witnessed in today's society.

Likewise, the reba ritual is a Bhajawa ethnic agricultural tradition that contains a moral message, which is used as a norm in people's lives. The moral messages in this ritual will be seen in a series of reba ritual ceremonies. However, the influence of globalization has touched all aspects of human life. Barker (2005: 133) says that many people think that society is going through a period of radical change in the social order. The old maps that were once relied upon are no longer adequate, faced with the uncertainty of a global chaos. This multidimensional and interrelated change covers the fields of economy, technology, politics, culture, and identity.

The reba ritual is unique both from the form of ceremonial management and from the socio-cultural side. This ritual contains the life teachings of the Bhajawa ethnic farming community which are passed down from generation to generation such as the harmonious relationship between humans and God (Dewa Zeta), humans and ancestors (ebu nusi), natural spirits (nitu), humans and humans, both fellow tribesmen and members of the community. with others and the preservation of the natural environment. One way to minimize the threat of extinction, the authors analyze the management of the reba ritual. This is done to revitalize the reba tradition which contains the values of the life of the Bhajawa ethnic farmer so that it remains sustainable or preserved in accordance with the message or very ancestral.

2. Research Method

This research on the reba ritual uses a qualitative method with a focus on phenomenology as a foundation. It also shows that this research includes ethnographic research. Ethnographic research is research that focuses on qualitative exploration of values and meanings in the context of the whole

way of life, namely with issues of culture, the world of life and identity (Ida, 2014:46). The location of the research was carried out on ethnic Bajawa farmers, Jawa Meze Village, Bajawa District, Ngada Regency, Flores NTT. The data sources of this research consist of primary data sources in the form of interviewed informants and secondary data sources in the form of previous literature reviews and other official documents. Data was collected through interview, observation, and documentation studies. Meanwhile, the data in the study were analyzed qualitatively and interpretively through the process of reduction, display, and drawing conclusions (Moleong, 1995:103). In addition, data validation in this study was carried out through triangulation techniques. The triangulation used is triangulation of sources, data, and methods to obtain valid data and research results.

3. Research Results and Discussion

Management of the Ritual of Reba in the Bhajawa Ethnic Farmer Community, Bajawa District, Ngada Regency

a. Wasi Loka Lanu (Cleaning the Place of Offerings).

Wasi literally means cleaning, weeding, maintaining, loka means a place, and lanu means a place for offerings. Loka lanu is a gathering place for woe (tribes) for noble purposes. In the discourse of ethnic Bhajawa culture, it is also known by another term "pui loka oja pe'i tangi lewa dewa wi dhoro dhega" which means cleaning the place of ceremony, building high stairs so that the gods will be pleased to attend. This discourse implies spiritual motivation, cleanse your heart and mind so that God is pleased to be present.

Wasi loka lanu (cleaning the place of ceremony) is carried out jointly (gotong royong) by all ana woe (tribe members) without exception. Before the Wasi Loka Lanu cleaning activity, one of the traditional elders served betel nut at the Loka Lanu while asking for permission from the ancestors: "gami se woe, mai pui wasi pedi rida, wi boku sodhu miu, ulu ma'e mu kasa ma'e bana" means we as a family (tribe/woe), come to sweep or clean and give clothes, put on your coffee/hat so that your head doesn't get dizzy, your shoulders don't get hot (sick). Loka lanu consists of a building in the form of menhirs and a stone table measuring approximately 4 meters long and 3 meters wide. Ethnic Bhajawa are supporters of megalithic culture.

Hadiwijono (2003: 10) said that around 300 BC, a new culture came from mainland Asia, namely metal culture (dongson culture). One branch of this culture is called megalithic culture, which is a culture that produces buildings from large stones. Until now, there are still ethnic groups in Indonesia that have megalithic culture, namely the tribes in Nias, Flores, and Sumba. The most important thing about this culture is the menhirs. This menhir is in the form of a pillar or monument and was erected as a warning sign. Menhirs serve as symbols of ancestral spirits, which are why they are also worshiped.

The involvement of ana woe (tribe members) in Wasi Loka Lanu has implications for physical and spiritual activities. Physical activity, you will see the togetherness of tribal people in rebuilding and rearranging loka lanu and rebuilding a simple hut (keka) in front of loka lanu actually symbolizing ana woe's self-cleaning of ana woe's behavior for a year. While spiritual activities, namely a ceremony to honor the ancestors and God Zeta Nitu Zale as a source of strength and rulership which is manifested by "Dhi vedhi puju pia" literally dhi vedhi means offering palm wine to the ancestors with respect.

b. Bui Loka (Serving Place)

The ceremony was opened by the tribal chief with the slaughter of the sacrificial animal. The sacrificial animal, as small as a chicken, which is celebrated in front of the loka lanu in the Bhajawa ethnic tradition is called ri'a which means blessed as an illustration as follows:

Ri'a ura ngana him / pau manu. Miu da po robha wenga na'a ne'e go loka. Miu da na'u maru wenga na'a ne'e go loka lanu. Ti'i si gami go wiwi gami diwi wi peng kili. Na'a si gami go pata, gami kadha wi peng la'a. Gami wi veovolo lengi java. Why ura gau zia-zia pedhu gau benu-benu. Go we wele gadje rae nua nata teme laza dhiji-dhiji.

The above expression means, blessed are the pigs/chickens whose hearts and livers and galls are used as astrological material that gives clues about various things. The ancestors have inherited values that must be obeyed from generation to generation. By your guidance you have inherited us a place of ceremony. Give us charming words so that we can unite, leave us advice so that we can work together, give us peace and prosperity. O pigs, give us straight and clear directions so that we can be happy in every step of the way and a prosperous and peaceful hometown without any obstacles in our journey of life.

The Bhajawa ethnic community with their helplessness begged through the intercession of their ancestors so that this sacrificial animal was worthy of being used as an offering, while at the same time pleading with the God of Zeta Nitu Zale to give honest and straight instructions to humans through reading the signs contained in the hearts of pigs / chickens that were used as material. fortune telling. The Bhajawa ethnic community believes that there is a very close relationship between ancestors and humans.

Mbete (2004: 50) says that the fear of people who have died, especially their parents and ancestors, compared to their position, role, and relationship with people or family who are still alive is a rational reason. In their view, if there is a dispute or disagreement with those who are still alive, they can in fact be invited to dialogue and deliberation. This relationship is clearly different from the person who has died physically and spiritually cannot be invited to dialogue again with the naked eye. They were on a high place and looking from above. Even though they have died, spiritually the ancestors or parents are believed to still maintain, maintain, monitor, even precede the steps of life, behavior and actions so that they are always in harmony with the basic ideas of morality mandated by their ancestors.

The blood of the sacrificed animal is smeared on the menhirs and dolmens. The cooked beef rice is taken from the liver and the white rice and palm wine are served at the loka lanu as a form of respect to the ancestors. Prayers and supplications are as follows: Dia ine ema ebu nusi. Gami da bhe miu moe wawi ba'a lako lege. Wi mai ka teme, gami da niu miu mai inu da riu. He's ne'e ana ebu, one woe. Gami da kolo setoko, aze setebu. Miu da kengu gami ne'e beke meku. Gheghe gami ne'e teke meze. He is gami ti'i miu da mami, miu ti'i gami da ngeta. Na'a way ga'a ngana, pia way kodo manu. Loka gami wi lowa, peni wi dhesi. He is gami dhi vedhi puju pia ne'e kuwi na'a. Inu old theme him. You make fun of him. What's wrong with him/her.

The above phrase is literally as follows: here, O parents and forefathers we call you from the serenity of rest for a meal, we invite you to a delicious drink. Here are all the descendants and members of the fellowship, we are united. You have embraced us in your soft chest, protecting us with your strong arms. We present the results of our efforts and our work the fruit of your participation, give us abundant results, fast growing pigs and chickens. Here we give water, we offer rice and meat. Drink this delicious palm wine, eat this fresh rice. Eat this chicken liver.

The form of ethnic Bhajawa respect for ancestors by feeding their ancestors "ti'i ka ebu nusi" as well as their thanks, gratitude and respect for the successes that have been obtained and asking for protection for the days to come. Mbete (2004: 77) as a manifestation of religious attitudes and life,

prayer and of course offerings are an important part of the local community. The prayers are generally addressed or directed to a supernatural power that is believed to influence their lives.

The behavior of the Bhajawa ethnic community is to feed their ancestors (ti'i ka ebu nusi) as a form of the pattern of religious life of the Bhajawa ethnic community. Genuine religious behavior in the Bhajawa ethnic farming community is mandatory. Next, one of the adat elders or tribal chiefs in a loud voice chants oooooooooo uwi. The tribal chiefs and tribal residents marched to the village accompanied by singing and dancing by the Bhajawa ethnic tradition called keku uwi. The tribal chief or elders chant poetry in the form of advice, messages that have the nuances of inviting, forbidding, advising, inviting and messages adapted to the traditions handed down by ancestors. Arriving at the village, the tribal people went to their respective main houses to prepare for kobe dheke.

c. Kobe Dheke (Reba Opening Night)

The stages in kobe dheke begin with lowering the bhoka and su'a from the storage area, (the storage area above the body eye). Furthermore, the bases of bhoka and su'a (cleaning bhoka and su'a) bhoka and su'a (a symbol of land certification) are then filled with palm wine. The adat elder holds bhoka and su'a and sprays bhoka and su'a three times with betel nut water and then makes a request as follows: Bura su'a 2x (spitting on sua with betel nut). Su'a sewunga, da no nua, (sua a stick to guard the village). Su'a sewunga, wi dua uma (another sua to go down to the garden). Su'a sewunga da dua uma, rau tau wi bo'o tuka (sua to go down to the garden, work to fill the stomach). Zili wena ghele-ghele, ne'e go Jawa da padhi meda (with caution and care). Dhiri pali taki-taki, ne'e go mesi da tulu padhi (edge of the garden to check). Zele ulu dhuju-dhuju, ne'e go ngusu, da thorns first, (to the top of the garden, check that there are no plants that cross the line.). su'a sewunga da dua uma (s'ua to go down to the garden), Tuza wi sugar cane wuka, wi kua nuka (plants to grow everywhere). Su'u wi tughu-rughu (staggered bear), Dheko wi dero deghe (bringing in abundance). Kele wi ebe gheghe, (staggered). Nuka zele nua (going home), Dawi zale tangi (must hold the main ladder). Meda tolo teda (sitting on the bale-bale), Sea tolo Pena (put the load in place). Debhe nga bhele go pene, (bow first before entering the house), Ngadho nga ngira dhano (raise your head and see). Go bhoka hea da yku ajo (bhoka and hanging shell). Pado wi rona dhano (manage and manage). Zeta one sa'o (inside a traditional house). Go su'a da pale padha, (transverse su'a). Zele go eye of the body (above the eye of the body). Wi veovolo ne'e lengi Jawa (which gives peace and prosperity).

The tradition of eating betel nut by the people of NTT in general and the Bhajawa ethnicity in particular is a symbol of brotherhood, as well as in their rituals, they present betel nut to their ancestors as an expression of their closeness to their ancestors. Sprinkling su'a with betel nut is a symbol of the adhesive between the Bhajawas and their ancestors. Bhoka and su'a are symbols of land titling (symbols of land ownership) so that in every Bhajawa ethnic traditional house there must be bhoka and su'a. In addition to su'a as a symbol of land certification, su'a was also used in the past to work on the garden. In working on the ethnic gardens, the Bhajawas are always warned by their ancestors that they should always be careful not to let the plants cross the boundaries of other people's gardens

After bura su'a, bhoka and su'a ditaktakan in the eyes of the body. Followed by slaughtering the animal sacrifice as small as a chicken or pig. The prayers and supplications of the traditional elders at the slaughter of the sacrificial animals are as follows: Ebu nusi, Susu keru ringa lika. Miu da na'a ne'e body eyes. Miu ti'i ne'e mole gili Da pia ne'e body eye. Da pia ne'e ni'a eyes. Gami da two way uma. Nuka way sa'o. He is gami da bhe miu. Da moe wawi ba'a lako leghe. Wi gheghe gami ne'e teke meze. Wi papa gami ne'e pala bhara. Page gami, wi ma'e satay la'a laza ma'e saga. Ulu wi ma'e mu, kasa wi ma'e bana. Dhoro mo'e kolo godho. Dheke mo'elaba repe. Bo wi molo moe tewu gogo. Cane moe muku

wae. Why not ura zi'a-zi'a. Pedhu gau continents. Ura gau zi'a-zi'a. Wiwi gau wi gaje rae. Fiki na'a dhiri, lina gau pia kisa. Nua nata teme, laza gau dhiji-dhiji.

The phrase above means the ancestors, the ancestors are always with us. You inherited us with your eyes and gave us rights and obligations and inherited us fields and fields. We went down to the garden to work hard to support our wife and children and returned to the village to live with our wife and children. Now we invite you, O ancestors of the rest of the peace. Protect us with your strong arms and fortify us with your strong shields so that we may have strength so that we do not go astray. Keep us from sickness and disease, move agile and agile and walk to the limit, give us abundant crops and thrive like bananas near water.

The Bhajava ethnicity places their ancestral figures as models to emulate and is believed to always be with them in their steps and protect them both in joy and sorrow as well as thanks to their ancestors who have inherited them with sawa and fields and abundant yields and charming words are examples. and role models in life and develop peacefully, rebuke them if they deviate so that harmonious relations with ancestors and the highest being are maintained.

Fernandez (1983: 165) says that human existence is determined by the cosmic and social whole. Humans and other creatures are both subjects in the whole. In the universe, humans realize themselves as small creatures who are not significant enough among the many creatures. In fact, he felt he had to integrate, align himself with the universe. He always tries to maintain good relations with all members involved in harmonious togetherness. He integrates himself with the highest being, with nature, with the ancestral spirits, with spirits and others who have a higher power, with the same and with the lower. He must give respect and appreciation to the superior powers, be polite and orderly, so that harmony is guaranteed which brings happiness and peace of life.

Dheke reba is held at night around 8.00-11.00, tribal people gather in traditional houses (sa'o meze). At this time all tribal people are checked for attendance. Next, the dheke reba ceremony is held. In the past, a pile of uwi was placed in front of the body with the su'a uwi equipment. If uwi is not available, then uwi leaves are used to replace it. A traditional elder then takes the palm wine which has been placed in the bhoka since wasi loka lanu, sprinkled on the leaves of uwi and su'a uwi. Then he symbolically distributed the sweet potato leaves to each family in his ilibhou. Next, placing the offering in front of his body, he prays to the ancestors and the highest form (Dewa Zeta Nitu Zale) asking for blessings and strength for the entire extended family as follows: Ebu nusi ne'e ana ebu. Moku bhou meda utu. Gami da ngodho pu'u ge wolo, da бага pu'u ge mala. Gami da peja pu'u ge ngeda. Da mole kuru da nguza, go wae da lina. Bama we puju pia kuwi na'a. Gami wi walo molo, ne'e miu ebu nusi da nono logo. Wi bhokoko da molo, ne'e nitu rura zia. Kengu ta we ne'e beke meku. Gami wi letu dhengu. Lidi sai da dhiri la'a wi ma'e saga. Meku ne'e prayer delu modhe ne'e hoga woe. Wiwi ma'e fill, lema ma'e sema. He's gami niu miu mai ka inu. Wi ka maki dance inu old teme. Miu wi gheghe gami ne'e teke meze. Miu wi gani ne'e gami nono wai ma'e ghasi. What's wrong with him, miu papa gami ne'e pala bhara. Gami ti'i miu da mami, miu ti'i gami da ngeta. Na'a way ga'a ngana, pia way kodo manu. Loka wi Iowa, peni wi dhesi, pia way mata su'a. Gami wi tuza wi cane vuka, setoko wi bo-wozo. Kele wi ebe gheghe. Ka the cursing danced him, inu the old friend him. Gau wi zuwu, I'm tuka dhu.

The expression above means that our ancestors and grandchildren are sitting together from various directions because they come to earn a living and come to worship, we want to thank and thank you for the ancestors who have accompanied us, guarded, protected and advised us. we are calm, keep us to the limit so as not to go astray, gentle and loving and at peace with others, lips and tongue do not speak bad we invite you to eat and drink, eat sticky rice and drink delicious palm wine to guard us with your strong arms and accompany us so as not to slip.

Respect and gratitude of the Bhajava ethnicity, they invite the spirits of the ancestors to dine with tribal members. It is believed by the Bhajavas that the presence of tribal members at this reba event is an ancestral gift. Then there is a meal together, which in the ethnic Bhajava tradition is called "ka maki reba". This event of eating together is a sign of the start of dheke reba. Tribal people and friends take part in a meal together at the traditional sa'o meze (mother house), then the sa'o sipo pali (supporting house) by inviting other friends and relatives, and finally all the villagers invite each other, so there was a kind of house-to-house gathering.

d. Kobhe Dhoy (Closing Night)

Kobe dhoy begins with the slaughter of the sacrificial animal. This opportunity is usually used to evaluate and plan ana woe (tribal) activities for a year. Kobhe dhoy activities start from 8.00 pm to 12.00 pm. Residents of supporting homes are checked for attendance. They came with rice and meat. The rice and meat brought from the supporter's house are placed in front of the body's eyes. Furthermore, the event was opened by giving food to the ancestors on behalf of the members of the prayer tribe which was delivered as follows:

Ebu Nusi. Milk keru ringa lika miu mata ngara dara. Up to the bottom of the sito. Miu da pengi olo tei. Miu da ghela ngara gena. Miu and neno ngara be'o. Miu ghoy ghogho gami say dhu hiwa ngodho. Gani si gami nono wa'i say dhu reba hiwa wali. Miu dhuwu nono logo gami, gami nono wa'i. Page wi ma'e satay. La'a wi ma'e saga. Gami wi ve volo lengi java. Tena moe hea jere moe watu tay. Miu ka maki dance to him. Inu is old when it comes to her or what's wrong with her. Gami ti'i miu da mami, miu ti'i gami da ngeta. Bo koko nitu rura zia. Ulu ma'e mu kasa ma'e bana.

The expression above means that your ancestors who are always with us, you are all-seeing or more knowledgeable, have sharper hearing, you know better, you see better, you seek first to protect us in the years to come, and accompany us. us on the upcoming reba. Guide our every move and step so that we don't go astray, give us true peace, be safe and peaceful, eat this fresh rice and this delicious palm wine. Eat chicken/pork liver enjoy our creations thanks to your participation. Give us health, keep us from sickness and disease.

The Bhajavas believe that they are always in the protection and blessing of their ancestors and the Supreme Being. Ancestors and Supreme Beings by ethnic Bhajavas who always guide in their lives. This phenomenon is like Kuntowijoyo's opinion in William James (1999: 55) he said that in religious awareness it can appear in three forms, namely sacrificial ceremonies, confessions, and prayers. The sacrifice and offering ceremony, apart from being a religious experience, is also an aesthetic experience, especially if the effectiveness of the sacrifice is considered to be the same as the aesthetic perfection of the items that are carried out with great care in the selection of the materials for the offerings and the careful arrangement of the accessories.

After feeding the ancestors, the uwi (yam) is cut in front of the body, but now the yam is not cut by the Bhajavas anymore. Sweet potato is replaced with traditionally preserved pork (hui wu'u). Even preserved pork must be taken from meat stored in traditional houses. The meat is burned and distributed to all members of the tribe. This moment in the ethnic Bhajava discourse is called su'i uwi. The messages in the su'i uwi discourse from the Wakomenge elders are as follows: Su'i o uwi (O sweet potato/this is the teaching). Puu zili Jawa one (from far away Java). Miu dutu formerly, miu kolo setoko, aze se cane (you guys have been united on the journey). Miu lidi peng diwi, gadha peng la'a (you walk hand in hand, along the way). Sui o uwi (O sweet potato, this is the teaching). He-he la'a, he-he mai (the more you walk, the closer you get). Lete way koba leke, daro way kawi kao (hacking various difficulties, overcoming various challenges). Na-na peti fao na-na leghe lapi (agile women and agile men). Na-na pia nana na'a (to be a reference for posterity). Na-na dhele da bhara pia dhele da rila (inherited purity. S'ui o uwi (O sweet potato this is the teaching). In tana Jawa Meze, na-na pia na-na

na'a (they rest in the land of Jawa Meze) Na -na leghe lapu da wae meze, dia bo Jawa Meze na-na pia na-na na'a (stopping Leghe Lapu and making a settlement in Jawa Meze). Toke wi ma'e dheke mote wi ma'e weo, ma'e tolo dazi go ngaza ngata. (Don't lean the water bamboo, don't sway the bun, don't talk about people's names carelessly. Su'i o uwi (O sweet potato, this is the teaching). He Kaju Ala na-na pia, na-na na'a (they arrived in Kaju Ala).Toke ma'e dheke gumu ma'e weo, na-na pia, na-na na'a, na-na peti fa'o (don't lean the water bamboo, don't loosen the headband). Lewa, na-na pia, na-na na'a, na-na peti fa'o (they arrived at Watu Lewa getting closer and closer) Lau mai bata na-na pia na-na na'a, na-na fa'o crate (they have arrived at the border of the village get ready) He pu'u tangi, na-na pia na-na na'a (they have reached the stairs enter the house). La'a go uma ngata lima wi ma'e da, la'a way laza lima wi ma'e tolo da (walk in people's gardens with hands, don't be long, walk with hands don't be presumptuous). Tey go hae ngata da wole lewa, wole bhoko lima le bhuku bholo (seeing corn, people with long and short hands must be silent). Tey go iron ngata da lodha gho bhai da djere ghele-ghele (see people have iron gourds that are long and flat as they walk away). He's kaka Ngai, na-na pia, na-na na'a leghe lapi, na-na peti fa'o (they're already at the door get ready. Zale mai tedha mo'a, na-na pia na-na na'a , na-na leghe lapi, na-na peti fa'o (in front of the pavilion of the house get ready). Zale mai tedha one na-na pia, na-na na'a, na-na leghe lapi, na-na peti fa' o (have entered the interior of the house get ready). Zale mai pena, na-na pia na-na na'a, na-na leghe lapi, na-na peti fa'o (they are already in front of the entrance get ready). Kay si le'u hit (open the door). He is one sa'o na-na pia na-na na'a, na-na leghe lapi na-na peti fa'o (they have entered the house get ready to receive). na-na pia na-na na'a, na-na lege lapi na-na peti fa'o (they sit in the eyes of the body get ready). Da na'a sepata sama go loda ngaza (who holds valuable advice). ua advice even if you sleep soundly). Rawa ta dhu da la'a dada (and give instructions to nomads)

The expression above recounts the origin of the ethnic Bhajava ancestors from far away, armed with sweet potatoes on their way. They unite together on a journey hand in hand, along the way, overcoming various difficulties, overcoming various challenges. It is said that agile women and agile men become references for children and grandchildren to inherit purity.

After that, the meal together was preceded by a catholic prayer. After eating together in a quiet atmosphere, one of the traditional elders took su'a and bhoka and sweet potato leaves that were hung on the body, brought to the door of the traditional house with a loud voice chanting oooooo go uwi eleleleeee without answered by anyone, then enter the traditional house, the sweet potato leaves are burned and the su'a and bhoka are stored in their original place, namely above the body's eyes. By chanting oooooo go uwi eleleleeeee this means to convey that the reba ceremony at the main house has been completed.

4. Conclusion

The reba ritual carries out the management which is the interconnection between one component and another. The forms of the reba ritual are categorized as follows: Wasi Loka Lanu, Bui Loka, Kobe Dheke, Kobhe Dhoy. Wasi Loka Lanu has implications for the activities of tribal residents to clean the place of offering as a form of spiritual self-cleaning of ana woe (tribal residents) from all disagreements so that the ancestors (ebu nusi) and Dewa Zeta Nitu Zale (the highest form) are pleased to attend the celebration of the reba ritual and organize back to Loka Lanu. Bui loka is feeding the ancestors at loka lanu, kobe dheke as the opening of the reba, starting with lowering the su'a and bhoka in the storage area to be cleaned and doing bura sua. Kobhe dhoy is reba closing night. All the supporting houses, in short, the tribals regroup in the traditional house (sa'o). This moment is very impressive, the evaluation, planning, and advice from the adat elders as a moral and ethical reference for tribal people in socio-cultural life.

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