



Local wisdom on *Arik Nari*, *Narik Ari* tradition of Kamang language in Alor district

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Abstract

The research aims to develop local wisdom about *Arik Nari*, *Narik Ari* tradition, of Kamang Tribe on solving a problem. This expression is expected as a reminder for Kamang people when they have a disagreement or when they are in a serious problem. It is also conveyed as an effort to reconcile two people, or two parties who are temporarily at odds. Another expression that has almost the same meaning with the expression above is *Luk Mure Tomu*, *Mure Mauawere Ti'awawal* which means facing each other, giving each other a smile, eliminating all disputes and disappointments. These traditional terms are conveyed at every event, be it traditional events (joys, sorrows), religious events or even government events to minimize problems and even reconcile people or groups with differing opinions. The method used in the research is qualitative data analysis, meaning that the data obtained then develops certain relationship patterns or becomes a hypothesis. Then the context of this research is to collect data from observations in the Kamang tribal community. The research subjects were Kamang tribe community, especially the Lippang village community in Pido, which consisted of several traditional elders and local village officials. The results of the research show that the traditions of *Arik Nari*, *Narik Ari* and *Luk Mure Tomu Mure Mauawere Ti'awawal* are still maintained and preserved to this day. These findings indicate that changing times have not affected the shift in local wisdom values in Lippang village. The implication of this research is that we all have an obligation to maintain and preserve our local wisdom culture in all times so that there is no shift in these values.

Keywords

Local Wisdom, "Arik Nari, Narik Ari"

Introduction

Current developments, especially technology, can influence social life in various ways, such as shifting local wisdom values related to communication. Technology makes communication faster, wider and more efficient. However, dependence on technology can make people prefer communicating via screens rather than meeting in person. But dependence on social media can have a negative impact on local wisdom because it can threaten the existence of local wisdom, (Hall, 1997). The following are some of the negative impacts of social media on local wisdom: social media can make people addicted to the internet and social media, vulnerable to the bad influence of others, care less about each other, interact less face-to-face, less concerned about the environment, and less concerned about local traditions and values.

Furthermore, it is explained in detail by Octavia in Novita and Parinduri (2024) who emphasized several negative impacts of social media on teenagers or students in detail. First, a student will usually become lazier in studying because they are too busy with social media and their concentration will usually be disturbed. They might also have difficulty socializing with people around them because they are more active in cyberspace than in the real world, and usually someone is quiet and shy and even not good at socializing in their daily lives. Social media can make someone more selfish and less empathetic to their surroundings, even does not value time because they will play with their social media more often. Furthermore, it is also a waste of money because they will not realize that they will continue to buy internet quota, they will not be able to stay long without internet quota. Even worse, they might also refute what parents say, damages friendships in real life, and might leads to lack of self-confidence.

Novita also emphasized that for introverts it will be more dangerous because they will compare themselves with their social media friends who look so perfect in their lives. If this happens, it will cause a lack of self-confidence and envy. A more serious negative impact is pornography. This show is inappropriate for teenagers, but nowadays such shows are very easy to access and many irresponsible parties spread the show. Likewise about crimes in cyberspace. This crime is known as cyber-crime such as: hacking, cracking, spamming, and others. Cyber-crime is an illegal act carried out by criminals on social media using computer technology and internet networks to attack the victim's information system. Examples of cyber-crime: hacking on social media then breaking into the victim's data then wiping out the victim's account balance or credit card.

From several examples of previous research, researchers concluded that the negative impact of the development of the era, especially on online communication media, not only has an impact on individuals, namely the victims of social media themselves, but can have a broad impact on social life in society. For example, in the past, the generation of the 80s filled their free time by going to the garden or rice fields, fishing, swimming, praying and even listening to folk tales such as the origins of their village, etc. We don't find this anymore because the current generation is busier with their respective

smartphones. According to researchers, this can be overcome if every parent reactivates their role as parents and is more responsible for the development of their children. The era may run fast with all its sophistication, but the origins or local wisdom of a community group should be preserved so that generations in the era of globalization do not forget the customs of their ancestors. This is the basis for the researcher's thinking in conducting research that focuses on the local wisdom of the Kamang Tribe in Lippang Village. The local wisdom that is the focus of the researcher is the customary speech of the Kamang tribe to reconcile two conflicting individuals or groups.

Therefore, it is also appropriate for people in general to reflect on themselves again. People can adapt to developments over time but must not ignore the values of local wisdom that have been passed down by the ancestors from one generation to another.

According to Ahimsa-Putra (2009) local wisdom includes various knowledge, views, values and practices of a community, both those obtained from previous generations of that community, as well as those obtained by the community in the present, which do not originate from other generations. Previously, but from various experiences in the present, including from contact with other societies or cultures. Therefore, local wisdom can be defined as a set of knowledge and practices in a community, both originating from previous generations and from its experience in dealing with the environment and other communities to properly and correctly resolve the problems and/or difficulties faced, which whether it has legal force or not.

Considering that the concept of local wisdom is a broader concept, which can include traditional wisdom as well as contemporary wisdom, the term local wisdom is the one that should be used in scientific discourse on culture and development. Apart from that, the concept of local wisdom can also avoid the impression that this wisdom is still "traditional" or ancient, which easily creates a negative impression, which can make people less interested in exploring and understanding the local knowledge that exists in their community. In relation to 'culture', 'local wisdom' as a body of knowledge is itself an abstract part of culture. 'Local wisdom' is also a symbolic device. These symbols can mean 'good', 'positive', as well as 'not good', 'negative'. In Indonesia, 'local wisdom' clearly has a positive meaning, because 'wisdom' is always interpreted in a 'good' or 'positive' way. The choice of these words is a strategy to build, create an image that is interpreted positively. By using the term 'local wisdom' people are willing to respect 'traditional knowledge', 'local knowledge' inherited from their ancestors and then are willing to take the trouble to understand it in order to obtain various wisdom that exists in that area which may be relevant for human life today and in the future. Where is this local wisdom stored? How to find or dig it? Some of this wisdom is stored in the language and literature (oral and written) of a society.

Local wisdom does not have to be knowledge learned in education but can be elements of local culture that can be used to solve problems. The potential of local cultural elements to solve this problem may be completely unknown to the community

supporting the culture itself. It is the task of cultural scientists to be able to reveal this potential and show their contribution to solving the problems faced. In this research, the researcher will provide two examples of expressions of "local wisdom" stored in the local language, whose potential, according to the researcher, is not realized or not yet known by the people who own the language itself. This local wisdom can make an important contribution to the development of the culture in globalization era now and next days.

The formulation of the problems are what is the right way to maintain local wisdom in our environment? And what are the series of events in the traditional term "*Arik Nari, Narik Ari*"?

The aims of the Research are to know the traditional tradition of "*Arik Nari, Narik Ari*" of the Kamang language in Lippang Village in Pido. Then introducing local wisdom in Lippang Village. So the benefits of the Research are to know more about the customary term "*Arik Nari, Narik Ari*" of the Kamang tribe, to increase knowledge about the customary term "*Arik Nari, Narik Ari*" of the Kamang tribe and the reader also knows a glimpse of the history of the Kamang tribe. While for the community is to know what series of events are in the tradition of "*Arik Nari, Narik Ari*" of the Kamang tribe.

Method

The research method used in this study is a qualitative method. Qualitative method because researchers try to describe the facts or phenomena of the use of traditional languages in solving a problem whether it is done by individuals or groups. This type of research is classified as field research, researchers observe the traditional language in the Kamang tribe. The data in this study are expressions conveyed to reconcile people who are at odds. The source of data in this study is a person who is considered worthy as an informant to provide data to researchers.

To obtain data, researchers determine informants according to Djajasudarma (1993) and Samarin (1998) with several criteria as follows:

1. Male or female aged 25 to 40 years;
2. Able to communicate well with researchers;
3. Not impaired in speech and hearing;
4. Have a good memory;
5. Native speaker and active in using the language;
6. Have extensive knowledge about society;
7. Not too old so that their speech and thoughts are still clear;
8. Have a good command of their regional language and Indonesian.

Thus, the sample in this study is a sample according to Notoatmodjo (2018), a sample is a portion of the object being studied and is considered to represent the entire population. Samples are taken from the population using certain techniques in order to represent the population. Thus, the researcher determined 3 people as sources who met the criteria intended by Djajasudarma (1993) and Samarin (1998).

Furthermore, several techniques have been carried out in collecting and presenting data.

Listening Method (Observation)

This method has a basic technique, namely the tapping technique. It is said so because in actual research practice, listening is done by tapping the language use of the informant (Gunarwan 2002 in Mahsun 2017). Where researchers try to obtain data through the free listening technique of conversational involvement. The listening sheet contains the following:

1. Date of listening
2. Topic of conversation (daily issues or not)
3. Location of listening
4. People involved in the speech event being listened to (description of the first, second, third person, and so on depending on the number involved. Each description contains: kinship status, age, education level, language used in the speech event).
5. Name of the listener, place and date.

Conversation Method

The conversation method or in social science research is known as the interview method. This method is one method for providing data. So in this study the researcher conducts a conversation or contact with the speaker as a resource person.

Data Analysis Method

The data analysis method in this study uses an ethnographic approach proposed by Spradley (1979) with the following steps: (1) domain analysis, (2) conducting focused observations and selective observations, (3) componential analysis and (4) theme analysis. Data analysis is basically a study in finding cultural patterns. In this study, the researcher used domain analysis, for example, mixed areas consisting of folk and analytical terms. This is most commonly done by researchers in qualitative research (Spradley, 2006).

Data Analysis Result

The data from qualitative data analysis can be presented in the form of narrative text, matrices, graphs, networks, charts, tables, images, and photos (Aulia, 2023). In this study, the researcher will present the results of data analysis using narrative text.

Results

Lippang Village in Pido is one of the villages in the Kamang Tribe, Alor Timur Laut (ATL) District, in Alor Regency, East Nusa Tenggara Province, Indonesia. Lippang Village has an area of 25.30 hectares, the number of families is 210 people, and the population is 820 people. And all of them are Christians.

From the results of discussions with informants, researchers obtained quite unique village data from the history of the formation of the village and its leadership as follows:

In 1964, there was a merger of several "ketemukungan" or leadership (villages headed by the Village Head) into "Old Style Village" during the Soekarno Government. And during the old order, the "ketemukungan" period of several "ketemukungan" that were merged, namely: "Ketemukungan" Molingpui, Timomang, Enta, Lapai, and "Ketemukungan" Kialmang were merged into one village called Old Style Village Taramana. Then Old Style Village Taramana was changed again to New Style Village Kenari. In 1967, the separation of Kenari Village to form Pido Village was carried out by 13 Figures (13 Fighters), including: Mr. Lazarus Maure, Christian Laulet, Petrus Prama, Welem Laure, Kain Lebo, Habel Lebo, Musa Laure, Lorens Lande, Markus Tande, Laasar Laudata. Yusuf etde, musa lam laure, welem laure. After leaving Gaya Baru Kenari Village, these thirteen figures then fought for the establishment of Pido Village in 1967 and the first leader to lead Pido Village was Mr. Lazarus Maure. Then during the leadership of Mr. Lasarus, 4 (Four) large village heads were formed, namely, Ilemang Village, Aumang, Kialimang, Welpita.

During the leadership of Mr. Lasarus Maure as Village Head, he was accompanied by Martinus Laure as Village Secretary from 1967 - 1968. Within 1 (one) year of service, Mr. Lasarus Maure passed away so it was transferred to Mr. Yohanis Maure, while the permanent secretary, from 1968 - 1969. Then Mr. Yohanis Maure fell ill so his duties were transferred to Welem Laure, the Deputy Village Head was Markus Tande, the permanent Village Secretary was Mr. Martinus Laure in 1969 - 1970.

In 1970, Pido Village was led by Mr. Martinus Laure (former village secretary) and his secretary was Mr. Nikolaus L. Lande. In a period of 1 (one) year only Mr. Martinus Laure fell ill then Mr. Nikolaus L. Lande was chosen as the Village Head From 1971 - 1975, so that the Village Secretary at that time was Mr. Lewi Lande, then his leadership was transferred to Mr. Daniel Maure, in 1976 - 1987 who became the Village Secretary Mr. Ferdinan Maure. In 1987-1993 led by Mr. Saul M. Tande, Permanent Village Secretary Mr. Ferdinan Maure, then in 1992 - 2002 led by Mr. Yermias Musa Laure.

After experiencing population changes accompanied by the expansion of the work area, a new village was formed, which was the separation of the parent village (Pido Village) in the Hamlet III & IV area into a preparatory village named the Lippang Village Preparatory Village on July 29, 1996. In the status of the Preparatory Village, community services ran for a period of four years and in 2000 the status of the Preparatory Village was definitively changed to Lippang Village. Lippang Village consists of two (2) hamlets, namely Hamlet I and Hamlet II, four (4) *RW* and eight (8) *RT*.

From the historical story above, it can be concluded that many efforts to preserve local wisdom have been made by the village government so that it continues to exist in modern life today. Because in social life, society is inseparable from problems, both from within and outside the village. Misunderstandings and differences of opinion will certainly never be separated from community life, as is also felt by the Kamang tribe in Lippang village.

However, the Kamang tribe has a tradition or custom that has become a habit to reconcile people who are in dispute. There are 2 expressions that researchers found when conducting research. Both expressions can be described as follows:

1. Luk Mure Tomu Mure, Mauaware Ti'awawal

Literally, *Luk Mure Tomu Mure* means living together to seek each other and *Mauaware Ti'awawal* means having good times and good times complementing and serving each other. Conceptually, in general, Alor people are known as friendly people with a strong culture of brotherhood. Therefore, it is certain that when there is a problem between individuals or groups, it can damage the image that already exists in the Alor people. So in the Kamang tribe, this term is used as a sign of love to continue meeting and communicating, and finding a way out of the problem that is currently happening. All Alor people have a "warehouse house" which is usually used as a gathering place, whether it is for weddings, thanksgiving events, mourning events or events to resolve a problem. In the "warehouse house" everyone will come by obeying local customary laws not to trouble each other but to bring their problems to be resolved there. Therefore, the true meaning of the expression is "meeting each other with joy to eliminate all disputes and disappointments in the heart to return to living side by side as brothers." There are several series of events or traditions that are agreed to be carried out together, such as 'traditional walking, there is gong moko, traditional storytelling, to eating and drinking together as a form of solidarity between each other.' In traditional storytelling, usually parents from both parties who have problems will sit together to talk about family life according to the Kamang Tribe and also give some advice to love each other again.

2. Arik Nari, Narik Ari

Literally "Arik Nari, Narik Ari" means "I am in your heart, you are in my heart" or "I am you and you are me" is a motto and or traditional term to reconcile, alleviate/minimize problems. For the preservation of culture, the hope of indigenous people is to develop customs meaning all unrest that will disturb each other's brothers and sisters, then with this custom each tribal chief will re-establish it to eliminate all unrest, that is the only way for indigenous people to create a harmonious atmosphere in the local government environment, church and society. So this culture must always be maintained and preserved, it must not be broken at any time. In the development of the times, every young person, especially young people of the Kamang Tribe should make this motto a living, lifelike advice that is continuously conveyed to one generation to another. Furthermore, parents must play an active role in speaking to their children. Parents must tell this motto over and over again. Also telling about family status, such as status, grandfather, grandmother, uncle, aunt, brother, sister and relationship between one clan and another clan and relationship between one tribe and another tribe based on blood relationship status, marriage or status based on other history. So that the beautiful

fellowship, which is dreamed of becomes a reality. As well as the teachings taught by the church about love, loving between human beings. Thus this traditional speech has the meaning that "I and you are one." So that we should never be separated by anything.

Furthermore, these events have several series of events or traditions that are agreed to be carried out together such as 'traditional walk, there is *gong moko*, traditional storytelling, to eating and drinking together as a form of solidarity between each other.' In traditional storytelling, usually the parents from both sides who have problems. They sit together talking about family life according to the Kamang Tribe and also give some advice to return to loving each other between fellow human beings.

Discussion

The tradition of *Narik Ari, Arik Nari* (I and You are One) according to one of the Kamang community leaders, is a form of Kamang culture in uniting each other as brothers and is also displayed when reconciling people who are at odds (Interview, Orfinus, one of the Kamang community leaders, August 10, 2024). The idea of the *Narik Ari, Arik Nari* Tradition is also used in happy and sad activities there to show acceptance of guests or enemies who come to the house.

Specifically, it can be said that the *Narik Ari, Arik Nari* tradition is a ritual act of the Kamang Tribe in Lippang which cannot be separated from social relations in a community group aimed at building relationships with fellow human beings. Thus, the *Narik Ari, Arik Nari* tradition seeks to create harmony in fellowship within the family and community. The main value in the *Narik Ari, Arik Nari* tradition is egalitarian justice, and this is shown when the *Narik Ari, Arik Nari* tradition is carried out by accepting each other and showing affection by eating "sirih pinang" together and in an equal position in the family or in the community. In this case, the *Narik Ari, Arik Nari* tradition teaches about the equality of position of every member of the family and community, no one is higher or lower. All are the same, therefore the value of humanity is important in *Narik Ari, Arik Nari*.

Through the tradition of *Narik Ari, Arik Nari*, family kinship built through interaction with each other when eating "sirih pinang" together, can be better attempted and family relationship patterns can be built more effectively and efficiently. Through the description above, it can be said that in essence the tradition of *Narik Ari, Arik Nari* is a culture that has the concept of sitting equally, standing at the same height. Because the Kamang tribe in Lippang understands that humans cannot live separately from each other, even in everyday life humans cannot be separated from each other. Living together that is colored by peace is always depicted through a life that accepts each other and places oneself on an equal footing (egalitarian) with each other. Thus, the basic concept of the tradition of *Narik Ari, Arik Nari* is an effort by the Alor people in the Kamang tribe to live together in peace and equality.

The concept of *Arik Narik, Narik Ari* (I and You are One) in the Old Testament (OT) provides a lot of information about peace. Specifically, if we observe the news in Leviticus 26:13 which provides a concrete picture of peace or Shalom which is marked by abundant crops, a safe and peaceful country, no war, enemies are defeated. All religions agree that a state of peace is a blessing and gift given by God, specifically in Christianity it is stated that this situation is always related to the covenant, meaning that loyalty and mutual love are needed from the people so that peace can still be felt (Asy'ari 2021). Furthermore, Barth (2015) said that how beautiful it would be if humans and their fellow humans lived together; living harmoniously in a relationship that was going well. This situation is described as the same as the dew that falls on Hermon, in the dry season, which makes the fields and trees bear good fruit. This picture provides an illustration of how living in unity of heart will bring beauty while building good family relationships. The basis of togetherness in the Old Testament (OT), which is continued with the New Testament (NT), is found in the story which describes God's work in creating humans and their helpers who are equal (not higher and/or lower). This condition shows that humans, in essence, cannot live alone, because they need each other. This is the picture expressed by David in Psalm 133:1-3, by expressing how beautiful it is to live together (Harming 2022). Here David understands the true meaning of life, namely living together in harmony with family and fellow people of God.

Conclusion

One of the basic needs in human life is peace. To realize this peace, the Kamang Tribe has a tradition of *Arik Narik, Narik Ari* which is carried out by building good communication with others in order to reconcile relations and relationships with others. Communication in the *Arik Narik, Narik Ari* tradition is carried out in an atmosphere filled with joy and acceptance of others, and through this communication all forms of division, hatred, violations of customary rules, and broken relations and relationships by several parties can be restored and reconciled. Thus, in the *Arik Narik, Narik Ari* tradition, there are values of reconciliation that are conceptualized in everyday life. Because the values of reconciliation already exist in all *Arik Narik, Narik Ari* traditions, society must be able to maintain this tradition as a form of great and noble culture. The *Arik Narik, Narik Ari* tradition has a conceptual closeness to the message of peace expressed in the Bible, especially the event of God reconciling Himself with humans which is done by sending Himself as a human being in order to build communication with His fellow humans. Thus, the traditions of *Arik Narik, Narik Ari* and the Bible can be developed through the contextualization of theology, so that the depth of theological meaning of the synergy between tradition and the Bible can become a contextual faith for the Kamang Tribe community in Lippang village, Alor.

In the end, the *Arik Narik*, *Narik Ari* tradition that has been contextualized with the Bible can be a momentum that equips the behavior of every Kamang person in maintaining the integrity and restoration of social life, nature, and God. Through this contextual tradition, the Kamang tribe regains unity and relationships that may have faded. Thus, this study produces an understanding that the contextualization of the Gospel through the Arik Narik, Narik Ari tradition can be realized and accounted for biblically and culturally. This study still has many shortcomings and limitations, including the shortcomings and limitations of literature on the Kamang tribe, due to the lack of research on the tribe. The researcher recommends that more research be conducted on the Kamang tribe in Alor, especially regarding the Arik Narik, Narik Ari tradition that must be explored, especially regarding the involvement of traditional leaders and leaders in the culture. Also looking for a deeper theological meaning about various determinations of places, types of consumption such as betel nut, and the tradition of "tahula" in the form of rice, and side dishes brought, so that this will certainly increase the knowledge of every community, especially the Kamang Tribe community in Alor in particular and other readers from outside Alor.

Likewise, preserving regional languages as an important part of cultural diversity is becoming increasingly important in the era of growing globalization. Regional languages are not only a way to communicate, but also a representation of the history, principles, and identity of a society. By preserving regional languages, we can preserve cultural diversity, which is a priceless wealth for humanity.

Meanwhile preserving local languages has many consequences. Preserving local languages also plays an important role in maintaining cultural and linguistic diversity, strengthening local cultural identities, enabling the expression of traditions, and providing a window that connects us to our own cultural roots. Preserving local languages is still difficult. Cultural diversity and regional languages are threatened by modernization, the dominance of foreign languages, and the lack of awareness of the importance of preserving regional languages. To overcome this problem, the government, educational institutions, local communities, and society as a whole must work together. Case studies of various communities that have succeeded in preserving regional languages show that preserving regional languages is not impossible with commitment, hard work, and support from various parties. Regional languages can remain alive and develop as an important part of cultural heritage that must be maintained and preserved for future generations through education, cultural promotion, utilization of technology, and government support.

Therefore, preserving local languages is the responsibility of all of us, not just individuals or certain groups. By maintaining and preserving local languages, we can ensure that

the cultural riches that have been given by our ancestors can be passed on to future generations, as an important part of our identity and priceless cultural riches.

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