

Development of Cultural Literacy through the Construction of the Matabesi Tribe Fohoraik Museum (Research Conducted at the Traditional House of the Matabesi Tribe, Umanen Village, West Atambua District, Belu Regency)

Sefrina Maria Seuk Asa¹, M. Hum², Donatus Sae³

¹Dosen Bahasa Inggris Program Studi Keperawatan Universitas Timor² Dosen Ilmu Pemerintahan STISIP Fajar Atambua Timur Pemerintahan

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Abstrac

The Matabesi Traditional House Phobia Museum is located in Umanen Village, West Atambua District, Belu Regency. The Fohoraik Museum was built with the aim of storing cultural documentation of the Matabesi Tribe in physical and non-physical forms. The museum became one of the centers for the study of culture and philosophy of the Matabesi Tribe. The philosophy of the Matabesi Tribe as a non-physical culture is neter taek (mutual respect), notar no kbadan, ukun badu, hadomi no hadosan, hadinan no haklaran.

Abstrak

Museum Fohoraik Rumah Adat Suku Matabesi terletak di Kelurahan Umanen Kecamatan Atambua Barat Kabupaten Belu. Museum Fohoraik dibangun dengan tujuan untuk menyimpan dokumentasi budaya Suku Matabesi dalam bentuk fisik dan non fisik. Museum tersebut menjadi salah satu pusat studi budaya dan filosofi Suku Matabesi. Filosofi Suku Matabesi sebagai budaya non fisik adalah neter taek (saling menghormati), notar no kbadan, ukun badu, hadomi no hadosan, hadinan no haklaran.

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Corresponding Author:

Sefrina Maria Seuk Asa

STISIP Fajar Atambua Timur Pemerintahan

Email: seuksefrina156@gmail.com

1. INTRODUCTION

The culture of the Traditional House of the Matabesi Tribe is collected in the Fohoraik museum. The museum was built in the cultural heritage area of the traditional house of the Matabesi Tribe in Umanen Exodus, West Atambua District, Belu Regency, East Nusa Tenggara Province. The museum aims to be a center for cultural studies to care for cultural relics so that they do not become extinct, reviving the values that became the philosophy of life of the Matabesi Tribe. Material culture in the form of objects stored in the Fohoraik museum are miniature traditional houses, menhirs / aitoos, traditional clothes, fossils, traditional looms, tanasak, koe, bamboo drinking places, photo galleries, traditional ritual tools, regional map images, musical instruments such as kakeit, tois, fui, dakado, tala, knei and others. The object contains values that become the philosophy of life of the Matabesi Tribe. Some of the values that become philosophies are *neter taek (mutual respect)*, *notar no kbadan (moral deeds)*, *ukun badu (obeying laws and regulations)*, *hadomi no hadosan (mutual love)*, *hadinan no haklaran (mutual respect)*.

This philosophy is the basis of the life journey of the Matabesi Tribe in the social interaction of daily life in the fields of politics, economy, social, government. Fohoraik Meseum is a place for value development, a center for studies and literature for cultural development of the Matabesi Tribe. Cultural development through scientific studies becomes a medium for the growth of philosophical values and the preservation of material culture such as traditional houses, menhirs / aitoos, traditional clothing, fossils, traditional

looms, tanasak, koe, bamboo drinking places, photo galleries, traditional ritual tools, regional map images, musical instruments such as kakeit, tois, fui, dakado, tala, knei and others

2. METHOD

This research method is interviews, literature studies and observations in the field. Creswell describes observation as the process of obtaining data first-hand, by observing people and the location of research. Patton described the observation method as an accurate and specific method for collecting data and seeking information about all activities that are the object of research study. According to Eko Putro Widyoko, observation is the systematic observation and recording of elements that appear in a symptom in the object of research. Riyanto explained that observation is a data collection method that uses direct or indirect observation.

The interview technique used in this study is the technique *snowball*. Heckathorn suggested that the technique *snowball* is a sampling technique that allows researchers to reach hidden or hard-to-reach populations by leveraging participants' existing social networks. According to Kaplan and Saccuzzo, the sampling technique *snowball* is a sampling based on references from early participants to recruit new participants. According to Bernard, sampling by technique snowball is sampling based on participants' social networks to recruit new participants.

The author also uses literature related to the Traditional House of the Matabesi Tribe. Literature about the Matabesi Traditional House is a reference and adds insight in exploring research on the development of cultural literacy of the Matabesi Tribe.

3. THEORY LAG

The Matabesi Tribe Museum as cultural literacy accommodates two things, namely culture in physical form and culture in non-physical form. Culture in physical form stored in the Fohoraik museum of the Matabesi Tribe is miniature traditional houses, menhirs / aitoos, traditional clothes, fossils, traditional looms, tanasak, koe, bamboo drinking places, photo galleries, traditional ritual tools, regional map images, musical instruments such as kakeit, tois, fui, dakado, tala, knei and others. Non-physical cultures in the traditional houses of the Matabesi Tribe that later develop into noble values or philosophies or views on life are *neter taek (mutual respect)*, *notar no kbadan (moral acts)*, *ukun badu (obeying laws and regulations)*, *hadomi no hadosan (loving each other)*, *hadinan no haklaran (mutual respect)*.

Cultural literacy

Literacy comes from the Latin word *terra* meaning related to writing. Literacy in the development of science is a fundamental human right and the foundation for lifelong learning. Based on this understanding, literacy is the skill possessed by individuals to read, write, count, and the skill to solve problems.

Cultural literacy according to Hirsch is the ability to understand and participate in a culture of its own. Cultural literacy is capable of displaying certain gestures, symbols or verbal expressions that express language, dialects, stories, or entertainment. Cultural literacy is not only limited by expression and language, but can be broadly described through behavior, food, clothing, art and ceremony. These are expressions of values, traditions, mindsets, beliefs, perceptions, and status. Thus, literacy is strongly tied to the territorial base that has a certain culture.

Kim Polistina, University of Brighton, introduces four key cultural literacy skills, namely (1) Cross-cultural awareness, (2) local cultural awareness, (3) Reflection and critical thinking, and (4) Personal skills to overcome oneself to become an agent of change. In practice it is not only mastering skills, but also accepting other cultures and local cultures and showing respect for other and local cultures. Furthermore, criticizing the existing

culture to provide benefits for sustainability and being proactive to changes that cannot be avoided, while still playing the role of subject, not object.

Cultural literacy is an important aspect because: it helps individuals and communities to interact successfully with people from different ethnic or national backgrounds. In this context when we are in a society, we must respect the culture of the other group, so that there is no domination that kills the other group. Cultural literacy for communities can contribute to reducing suspicion and unfair treatment based on culture, increasing the value contained in diversity, and increasing participation in social life practices without discrimination in access to education and health.

4. RESULTS AND DISCUSSION

Cultural literacy aims to conduct scientific studies to explore and find cultural values. Cultural literacy protects local culture from the threat of extinction due to the influx of outside cultures and the low interest of young people to revive and preserve local culture. The study of local culture builds strengthening of local cultural values as the identity and identity of a nation.

Cultural Philosophy of the Matabesi Tribe

The cultural philosophy of the Matabesi Tribe that is used as a view of life for the people of the Matabesi Tribe is *neter taek* (mutual respect), *notar no kbadan* (moral deeds), *ukun badu* (obeying laws and regulations), *hadomi no hadosan* (loving each other), *hadinan no haklaran* (mutual respect), These values become the foundation, the giver of direction, the compass, the basis of problem solvers in the cultural circles of the Matabesi Tribe. The values can be described as follows:

1. *Neter taek* (mutual respect)

Neter taek means to respect. The principle of mutual respect is the basis for building relations between the traditional house communities of the Matabesi Tribe. *Neter taek* until now is universally accepted in the Belu Regency area. This principle is a must, not only in customary affairs within the scope of the traditional house of the Matabesi Tribe but also covers various fields such as economics, politics and socio-culture. The principle of *neter taek* becomes a spirit in resolving conflicts both between the Matabesi Tribe and with community members outside the Matabesi Tribe.

2. *Notar no kbadan* (moral acts)

Notar no kbadan is closely related to behavior. The Matabesi tribe places morality as a value that must be upheld in the social life of the community. Moral procedures regulate and control the living behavior of Matabesi Tribe residents in social interaction between Matabesi Tribe communities and with community members outside the Matabesi Tribe. If community members violate moral procedures such as issuing dirty words, violating Matabesi Tribe regulations, they will be subject to customary witnesses or customary fines in the form of restoration of good name through customary fines.

3. *Ukun badu* (obey laws and regulations)

Ukun badu is defined as obeying the law and obeying the rules. The traditional house of the Matabesi Tribe has a number of legal rules in social life. These rules include five principles that have been elaborated. The matabesi tribe also has prohibitions such as no stealing, no robbery and others. Every community of the Matabesi Tribe has the obligation to obey the rules and laws contained in the customary house of the Matabesi Tribe. If the community violates the laws and prohibitions, customary fines will be imposed through customary decisions taken by fukun/dato as the head of the traditional house.

4. *Hadomi no hadosan* (love one another)

Hadomi no hadosan means loving each other. The principle of mutual love becomes the soul in building a household for the people of the Matabesi Tribe, building relationships between fellow Matabesi Tribe residents and with the outside environment. The principle of mutual love implicitly shows that the Matabesi Tribe rejects fights, killings, quarrels, harsh speech and other acts that hurt people.

5. *Hadinan no haklaran* (mutual respect)

Hadomi no haklaran means mutual respect. The principle of mutual respect regulates behavior in social relations within the scope of the Matabesi Tribe area and with the external environment of the Matabesi Tribe. The principle of mutual respect indicates the equality, dignity and dignity of both men and women. This principle became an admonition word that was often conveyed to the people of the Matabesi Tribe and became the basis for conflict resolution. The principle of mutual respect indicates that there is democracy in opinion, deliberation, and acceptance of differences as long as it does not violate the customary rules of the traditional houses of the Matabesi Tribe.

The five philosophical values of the view of life that are used as principles mentioned above have a relationship with each other. These philosophies form a system, meaning that they complement and complement each other. That is, in the process of solving problems, all five philosophies are used simultaneously. The five principles mentioned above become the soul in solving social relations life problems. For example, fights, theft, quarrels and others. The five philosophies that are used as a view of life of this value principle are often followed and conveyed to members of the Matabesi Tribe at traditional meetings, annual ceremonies or also within the households of the Matabesi Tribe community. These principles are still considered cults today. These principles not only regulate communities within the Matabesi area but also include residents outside the Matabesi Tribe who want to interact with the Matabesi Tribe community

These principles also guide the *fukun/dato* chief of the Matabesi Tribe in making decisions related to traditional meetings, traditional ceremonies, and advice for the people of the Matabesi Tribe community.

5. CONCLUSION

The five cultural values of the Matabesi Tribe become the foundation and identity of the citizens of the Matabesi Tribe community. These values have crystallized into the life view of the people of the Matabesi Tribe. These five values become guidelines in acting in various fields including politics, economics, social and also become a mirror in solving various problems that occur within the Matabesi Tribe community. These values have been generally accepted in the Belu Regency area as basic principles in interacting and resolving conflicts.

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