

AN ANALYSIS OF NAKETI IN DAWAN TRIBES

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Abstract

This study aimed to explore Dawan people's point of views about Naketi that is a kind of tradition in Timorese Tribe. This study is a descriptive qualitative research. Semi-structured interview was used to conduct this study. The participants were two native Dawan people that are really understand about Naketi. The result showed that the practice of Naketi is carried out by the Dawan people as one of their efforts or ways of searching solutions to various ongoing crises faced collectively.

Keywords: *Dawan Tribe; Naketi*

INTRODUCTION

Culture is a way of life found in a group of humans that develops and is dynamic from generation to generation. One of the cultural characteristics of people in developing countries is that traditional elements are still dominant in everyday life. The medical tradition of a society cannot be separated from local cultural links (Jackowicz, 2021). Traditional medicine is all treatment efforts in other ways outside of medical science based on knowledge rooted in certain traditions.

Timorese culture is the customs, beliefs, arts, and habits carried out by the tribes who inhabit Timor Island and the adjacent small islands around it. As mentioned in Banda et al. (2018), Timorese culture is one of the unique cultures in Indonesia. This cultural scope includes both West Timor and Timor Leste. The original tribes that inhabit Timor Island are the Rote people, Helong people, Atoni people, Belu people, Kemak people, Marae people, and Kupang people. Before the development of Christianity on Timor Island, the people of Timor Island worshiped gods and believed in the existence of spirits. The highest god named Uis Neno (lord of the Heaven). This god was worshiped as the creator and sustainer of the universe.

In Timorese culture there is a challenge that is often faced by the people in Timor so they have to do Naketi to find out mistakes to be resolved. According to Tamelab et al. (2020), Naketi is an abstract thing that is done by society to answer one of the challenges faced by everyone, including when we experience a challenge, we have to find out our mistakes to resolve or admit these mistakes through Naketi. We can do Naketi by getting help from others or from ourselves. Naketi is done with other people as we ask God's servant to help us find out our mistakes. Naketi within us is as if we admit the mistakes we have made to God and we bring offerings to God as a sign of our acknowledgment of God.

In this case, every society has habits to solve life problems, and social habits can also be used as social institutions. It should be remembered that not all types of diseases are attempted to be cured by Naketi. Diseases deemed necessary for Naketi are diseases that cause sufferers to be unable to eat, sleep or scream because of pain for hours, and have been treated medically but have not received a cure. It should also be remembered that Naketi cannot be used for diseases such as headaches due to rain, scorching heat or lack of rest, legs stumbling until they bleed, injured feet due to being stabbed

by thorns and the like. In short, Naketi can be done if deemed necessary because it is suspected that the disease will harm the sufferer or vice versa.

1.1. Literature Review

1.1.1. Dawan Tribes

The Dawan tribe is often referred to as the Atoni Pah Meto people. Most of the Atoni people live in rural areas. They live as farmers. In addition, their lives are very dependent on nature. According to them, nature provides welfare for humans, but it can also bring disaster.

In maintaining harmony with nature, the Dawan people have various traditions (Yusuf et al., 2022). Some of these traditions generally use ritual language and formal ceremonies in the community. The life of the Dawan people has a close relationship between agricultural rites and myths, which are also closely related to traditional religious beliefs. The life of the Dawan community is always associated with various primitive rites in all of their life activities.

1.1.2. Naketi

Naketi tradition is a way for the Dawan tribe of East Nusa Tenggara to resolve a problem or conflict that occurs in the family. This tradition has been passed down from generation to generation in this community.

As mentioned in Benu (2022), Naketi or often also referred to by the term tahoeb means to talk or find out about things that are the root of a problem. The Dawan people have an awareness that every problem has a cause. Through this tradition, the Dawan people make naketi to solve problems. Before the arrival of religion on the island of Timor Dawan, naketi was usually carried out according to custom, namely by means of ote naus or pol teko.

1.2. Previous Study

There are two previous studies to this topic. First was done by Benu in August 2022 with the title "Makna Naketi dalam Pandangan Masyarakat Dawan: Kajian Berperspektif Pastoral". This is a qualitative research that used interview and library research to find out the meaning of naketi. The results of the analysis show that the practice of naketi is a form functioning as pastoral counseling based on Dawan community culture. Naketi, in the view of the Dawan community, is a method, effort, and way for them to organize, align, correct and purify themselves from the violation of the sins they committed, destroying their system or order of life.

Second was done by Lasa in 2022 with the title "Naketi Dalam Spiritualitas Masyarakat Suku Boti". The purpose of this study is to explore the role of the naketi in the spirituality of the Boti Tribe, one of the Timorese tribes that still holds strong local customs. The research method used in this study is a qualitative research method. The research participants were the king of Boti and one native person from the Boti Tribe. The results showed that unlike most of the people of East Nusa Tenggara, in the Boti tribe, the practice of naketi was carried out with the aim of getting healing for illness. The Boti Tribe's belief in nature makes them do naketi by using spices from nature from the healing process.

In this case, this study was done to add more insights about Naketi in Dawan Tribe. There are several differences to the previous studies such as this study will focus on native Dawan people who really understand about naketi. Also, this study used semi-structured interview to get deep information about Naketi. Then, this study is done to answer some questions such as the definition, significance, kinds, relationship with rational thinking, of Naketi.

METHODOLOGY

This is a descriptive research to explain Naketi based on cultural and religious understanding. Data collection is done by conducting interviews. This research design was adopted from various sources using descriptive analysis so that all information will be in the form of a description at use descriptive analysis so that all information will be in the form of description.

The informants of the interview were Mr. Yulius Banamtuan and Mr. Jit Tobe. They are native Timorese people and really understand the culture and beliefs of the Timorese people, which is the reason they are willing to be our resource persons. To be more detail, Mr. YT daily works as a Dawan language radio announcer and as a traditional elder at a traditional event, while Mr. JT daily works as an honorary employee at a regional institution and as a spokesman for costume.

DISCUSSION

In Indonesia the word 'Humans are not free from mistakes' has become a template for realizing human imperfection. This is what then often moves a person to let go of grudges or disappointment towards others. Even so, forgiving is not an easy matter for someone who has been hurt. This is what we need to learn from the Naketi tradition.

Naketi tradition is a way for the Dawan tribe of East Nusa Tenggara to resolve a problem or conflict that occurs in the family. This tradition has been passed down from generation to generation in this community. Naketi Tradition” as a means of healing from illness and other purposes to be able to bridge the guilty with God as the creator and use natural medicines used for healing so that they can work properly.

According to Mr. Jit Tobe as the first informant gave an explanation about naketi according to his experience that naketi is a ritual performed by the Timorese to solve a problem and get a solution but another view from him is that naketi is not mandatory depending on one's will and belief because according to him that we as Christians who believe in Christ should do what is commanded through the Bible.

According to Mr. Lius Banamtuan that naketi is a means of ritual that must be carried out by the Timorese people to be able to recover from illness and to find a way out and it has been carried out from their ancestors and is still being used today. He also said that doing naketi is a thing that God shows so that humans can correct wrongs.

In the belief system of the Dawan people, everything happens because of a cause, so the naketi ritual is performed to find the cause of an event. If the cause has been found, they will immediately find a solution to get out of the ongoing crisis they are experiencing. In the belief of the Dawan people, sin is the cause of various ongoing events or crises so that, if sins have been acknowledged and received forgiveness, the problems or life crises they are facing will pass and the systems and conditions of their lives will return to normal.

Kinds of Naketi

1. Pol Teko

This means that the ritual uses eggs that are written East, West, North, and South. In doing this, it is done in a sitting position in a circle, if when the egg is turned and the North is written above, the load will be on the east. In this ritual, it is hoped that there will be silence without any noise. According to sources, pol, teapots are often used to determine the load.

Pol teno is also a type of naketi which is done by using an egg as an intermediary which is placed in the middle of a room and in the four corners near the egg written the four cardinal directions, namely east, west, north and south. Then the people who do the keti are led by someone who understands it and leads by mentioning traditional sayings and if the target is right according to what is said and the egg will break and come out heading either east, west, north or south, then the egg will burst and come out like blood. Then this is justifiable.

2. Mnune/Beet

Mnune or beet is something that is commonly known as a prayer meeting in which there is prayer, singing, music such as a guitar or juk that is played by someone and the purpose of this is to hear God's voice through His trusted servant.

Namely Prayer Fellowship and struggles that are carried out seriously which are redirected to God without any interference for many one and are even carried out for full day without resting to get answers from God. In the opinion of Mr. Julius Banamtuan Naketi is not only about custom but how to build close communication with God.

3. A'ote Naus

A'ote Naus is an expression derived from the three syllables a' (he who can), ote (split) and the word naus (he, the traditional elder) refers to one who can split or cut thorns or he is a ritual guide who has the duty to take a thorn of human flesh, i.e. a transgression, so that the individual can get out of the ongoing crisis or punishment he is experiencing. The implementation of the naketi ritual is not only carried out by individuals who are experiencing problems or crises, but also attended by amaf (marga pioneers) and families who collectively agreed to be present at the venue. The amaf who were present in the process brought animals to be slaughtered. The animals brought by the amaf were

chickens, goats, pigs and cows. The animal brought is based on the type of offense (sin) or mistake committed, then the ritual leader (a'ote naus) will explain the motivation or purpose and reasons why the practice of naketi must be carried out.

According to an explanation from Mr. Lius Ote Naus, it was done to find out the result of the war by sitting together and someone who would carry out the ritual would lead by holding a piece of wood to find out which part of the end of the wood was determined by weight and where it was headed, then it would be clear to know. With customary speech using the language of Dawan who leads will say that in the past our ancestors killed someone and we who are currently burdened with this heavy illness, show me the truth. If the wood that is being held moves twice then the keti that is conveyed is correct but if the wood does not move then the keti that is being lived is wrong.

CONCLUSION

The practice of naketi is carried out by the Dawan people as one of their efforts or ways of searching solutions to various ongoing crises faced collectively. It is said that because of practice naketi adhered to is closely related to or in line with the beliefs of the Dawan people. The customary practice also shapes their character. The practice of naketi is understood by the Dawan people as a method or method repair, adjust, align, straighten something that is bent or damaged and is not in accordance with their value system and norms so that it becomes a cause of ongoing crises. Practice naketi is also interpreted as a way or way to purify oneself from sins or transgressions carried out which gave rise to various crises leading to recovery. By looking at the process in naketi practice carried out by the Dawan community, naketi reflects pastoral functions and goals, such as healing, guiding, sustaining, and repairing relationships. Judging from the meaning, purpose, and functions of naketi ritual, it can be concluded that naketi is a model or form of pastoral counseling based on the culture of the Dawan community which contains religious, social, and moral values.

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