

# THE ROLE OF THE ADAT CHAIRMAN IN PRESERVING THE CULTURE LAHI GALANG VILLAGE, WANUKAKA DISTRICT, WEST SUMBA DISTRICT

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## ABSTRACT

*The background of this research is the shift in the culture of the Indonesian nation which has changed towards a modernization culture so that if it is not preserved it will be forgotten by the younger generation as successors. The aim of the study was to determine the role of the traditional leader in preserving the traditional Pasola in Lahi Galang Village, Wanukaka District, West Sumba Regency and to find out the obstacles in preserving the Pasola in Lahi Galang Village, Wanukaka District, West Sumba Regency? The results of the study show that the customary head has a very important role in people's lives. In preserving pasola it has a role to be able to convey to the younger generation, especially in the village of Lahi Galang, to be able to learn and know the customary procedures contained in the village of Lahi Galang which are related to the title of pasola so that it can be preserved for generations. Obstacles to preservation are: 1) The lack of enthusiasm of the younger generation as the nation's successors to be involved in the implementation of the pasola ritual. 2) There is a shift in the perception of the younger generation because they have absorbed educational knowledge so they don't want to become traditional leaders. 3) There are demands from the state that every Indonesian nation must have a religion according to the 6 religions recognized in Indonesia, while a rato or traditional leader must have animistic beliefs (worship of ancestral spirits) so that it will be difficult for the younger generation to carry out duties as rato.*

**Keywords:** *pasola, customary leader, cultural preservation*

## 1. INTRODUCTION

The condition of a pluralistic society is one of the social phenomena which is a representation of the social conditions of the Indonesian people. The diversity of the social conditions of the community itself can then refer to a social group in society. A social group is formed because basically humans are creatures that cannot live independently, but also need or depend on other people. Besides that, the existence of certain similarities and even concerning certain interests can also be a factor in forming the existence of groups in society. The existence of public awareness of a social condition or reality in people's daily lives makes the group form.

An organization, group or even an institution in a society is not just formed just like that, but there are certain messages which then try to be communicated on an ongoing basis to other communities. Where the communication process can become a separate social interaction between the communicator and the communicant regarding the message they want to convey. Social interaction itself is a dynamic social relations that involve relationships between individuals,

between groups of people, as well as between individuals and groups of people (Soekanto, 2013: 65). It is also possible that in an organization/institution or community groups, social interaction becomes an important thing.

Institutions are defined as well-established patterns of human behavior consisting of structured social interactions within a framework of relevant values. Soetomo (2009: 35) states that the concept of "institution" is a model of human relations from which individual relations take their pattern, thus gaining stability, continuity, and cohesiveness. According to Polak (in Sunartiningsih, 2004: 48) states that institution or *social* is a complex or system of rules and customs that maintain important values. This group of people tries to maintain a system through social interaction between group members and other members of society. The pattern of social interaction or the way they communicate is of course a very important thing to maintain their group. The existence of these organizations/groups and institutions is not only at the level of society that is in a sphere of modern life, but also within the scope of society that exists in each region, especially in Indonesia or what can be said to be indigenous people, see Indonesia as a nation that has diversity. ethnicity, culture and language.

The development of indigenous community groups then develops and can refer to a concept of indigenous peoples, which then dynamically develops on the basis of an agreement or goal to be achieved previously within the boundaries of customs and territories and the people within it itself and then develops. become a customary institution in a community in an area. Customary institutions certainly have functions and roles that are broadly similar to those of social organizations as a forum for channeling community aspirations, creating and maintaining a harmonious life and democratic values in social life. In a more specific discussion, basically customary institutions can become a forum in society that can maintain customs, values, norms and cultures in society and develop all their customary potentials. Customary institutions themselves can be a form of community power to be able to become mediators as well as forums for deliberation/consensus by traditional administrators within the indigenous peoples themselves.

Basically, each region and each community has its own traditional community institution. In addition to maintaining cultural and ancestral values, each customary institution also has its own duties and functions in its implementation. They also have different characteristics, such as values, norms, culture, rules of customary law, to the structure of the adat institution itself. As is customary in the people of Sumba, especially West Sumba. The people of Sumba are a society that until now has a very close relationship with its cultural environment and upholds and maintains their customs. Wanukaka is an undulating courtyard area with an arrangement of traditional villages in the middle of forest spots like shrubs in a wavy savanna (Michael and Lestari, 2006: 23). In the indigenous peoples of Wanukaka, the traditional leaders have a close relationship with indigenous peoples within the scope of the region or territory, especially in Wanukaka. The Customary Chief in the Wanukaka community has its own functions in relations with the community and especially in assisting the local government. Traditional institutions are basically part of a government itself where in village and district governments there are members of indigenous peoples or even community leaders who are part of the customary institution itself. The existence of traditional institutions is certainly an important figure in society who can also be positioned as *opinion leaders* in society, where *opinion leaders* themselves include opinion leaders, opinion leaders and traditional leaders (Sunartiningsih, 2005: 32). This happens because the traditional leader has interpersonal closeness with the community, so that the forms of communication carried out by the traditional

administrators receive special attention from the community. Basically, the customary leader has a role in the social and cultural life of the Wanukaka community, such as aspects of agriculture, the environment, law, health, and even norms or rites, as is the case in traditional ceremonies in Wanukaka, such as the *Pasola*. The role itself when viewed through a sociological approach, by Ralph Linton (Salim, 2006: 52) is a pattern of behavior expected by society from people who occupy a certain status, while status is a position in a social structure accompanied by rights and obligations. Furthermore, Merton (Salim, 2007: 63) stated that every individual in society has various statuses, and each status has various roles. According to Biddle and Thomas, a role is a series of formulations that limit the expected behaviors of certain position holders. Each institutional group has one goal, namely so that its members can achieve a desire to create a better organizational and institutional climate. The existence of dynamics in people's lives also applies to all aspects of society in the form of social aspects and customary life. *Pasola* is a very characteristic rite, a magical-religious rite title, myth as the background of the rite. There are several *Pasola* in West Sumba, but the most famous are *Pasola* in Kodi, Wanukaka, Gaura and Lamboya. *Pasola* was first held on Kodi, then on Wanukaka Gaura and Lamboya. title *Pasola* in these areas varies, but remains in the period of February and March each year. The calendar is determined by Rato (authorized traditional leader). *Pasola* Wanukaka seems to be the liveliest which is preceded by a month-long 'fasting' period (Michael and Lestari, 2006: 81). The expected form of participation in the development of traditional culture in Wanukakan is the existence of public awareness in preserving culture. Not only have these parties, traditional institutions also had special attention to the community so that they participate in cultural preservation. In connection with the description above, the objectives to be achieved in this study are as follows: 1) To find out the role of traditional leaders in preserving *Pasola* in Lahi Galang Village, Wanukaka District, West Sumba Regency. 2) To find out the obstacles in preserving the Customary *Pasola* in Lahi Galang Village, Wanukaka District, West Sumba Regency?

The traditional leader or customary head is the head of the legal community, called *Penimbang*, which means that it has two meanings, namely the first means "substitute" to refer to balancing as a position and the second means "the one who weighs" to refer to the counterweight as a role. One's balance is inherited; It is the eldest son of the family who has the sole right to become a balancer, as a substitute for his father (except when things happen that make it impossible for the person concerned to become a balancer due to illness, bad behavior, and so on). The traditional head who leads the priesthood (religious) institution as well as the leader who regulates daily life (government) is led by the highest customary head (Soekanto, 2013: 63). The head of the people is in charge of maintaining the life of the law within the alliance to ensure that the law can operate properly as *Penghulu* who holds adat, said the Minangkabau people; The Head of the People is *Ompuni witness*, say the Batak people (meaning: he upholds the law), he is "*barambir namuba sabiet, ba biat na muba bolang* (meaning that he must follow all developments in customary law).

A leader in advance, must have strong ideals, and he must be able to explain ideals to the community in the clearest possible ways, because he must be able to determine a goal for the community he leads, and pioneer towards that goal by eliminating all obstacles, among others, by abolishing other social institutions that are outdated. What's more, the leader is upfront, that it is possible that things will go too fast, so that the people they lead are far behind. Leaders behind are expected to have the ability to follow the development of society. He is obliged to

ensure that the development of society does not deviate from the norms and values that were valued by society at one time (Soekanto, 2013: 64).

What is culture? Culture is part of us, it is he who guides our values, beliefs, behavior, and our interactions with other people. According to Edward Burnett Tylor in Koentjaraningrat (2009: 61) a British anthropologist professor, provides a clear definition of "culture" for western scientists. Tylor said, "culture as a complex collection of knowledge, beliefs, arts, laws, morals, customs and any other capabilities or habits acquired by humans as members of society", although previously, Tylor himself had said that the use of the term culture is very confusing and contradictory - The term culture can be used to describe the way of life of a collective society, or to describe human "culture" as a whole. He was also the one who later gave the modern technical definition of "culture as a pattern of thought and behavior that is already known by society". Since Tylor explained the notion of culture, since then many anthropologists have redefined the concept of culture which consists of explicit and implicit patterns of behavior, and which patterns are acquired and transmitted with the help of symbols as a distinctive achievement of human groups, including group embodiment. It is known here that the important core of culture is (traditional), which originates from history, for example traditions that originate from ideas, from values attached by a group of people, and from cultural systems. On the one hand, culture considered as a product of human action, and on the other hand, culture as a conditioning element of further human action (Koentjaraningrat, 2009: 63). Since the beginning, experts have experienced that culture is a complex multidimensional phenomenon that is difficult to define, this difficulty shown by the display of hundreds of cultural definitions yes As can be read in various literature, as noted by Koentjaraningrat (2009: 65), there are more than 160 definitions of culture. Because the scope of culture is very broad, it seems difficult for our theory to get one main definition of culture, also because there are so many different views about what constitutes the meaning of culture. In addition, various scientific fields such as communication, sociology, psychology, anthropology and intercultural themselves have their own definition of culture.

According to Matthew Arnold (in Hartley, 2002: 8), a poet from the Victorian era, "culture" means the contact of individuals or groups of people who have good thoughts and words about the world". Arnold considers culture as "the study of perfection". Jawaharlal Nehru, the first Prime Minister of India, described culture as the result and basis of training, formation and development of physical and mental potential. Sri Rajgopalacharya, the first British Governor General in India defined culture as the collective expression of what the members think, speak or learn from. a society or nation that is considered talented or creative (note: for this purpose, in 1950, AL Kroeber and Clyde Kluckhohn collected more than 100 definitions of culture).

According to the notes of Sansthan *et.al* (2003: 9) the modern definition of "culture" is given by anthropologist William A. Haviland (2002: 12), "culture is a set of rules or s standard which when followed up by members of society will result in behavior that appears in various variants of members because they perceive it as something appropriate so that it can be accepted". In other words, culture does not refer to observed behavior but is related to the values and beliefs that produce behavior. Some modern definitions of "culture" tend to be inclusive of the emergence of "culture" in a society, such as according to (Varma, 1987: 54) culture as a system, patterns and modes of expectations, expressions of values, institutions and habits that are generally enjoyed by many people.

Clifford Geertz in Liliweri (2014: 87) (defining culture based on Tylor's view, that; (1) the term "culture", in a broad ethnographic sense, is a complex whole of knowledge, belief, art, morals, law, custom, or every ability and habit acquired by humans as members of society itself proposes the concept of culture, (2) culture is

a pattern of various meanings packaged in symbols that are historically transmitted, and (3) culture is also a system of conceptions that is inherited through symbolic expressions as the way people communicate, preserve, and develop their knowledge about and attitudes towards life.

*Pasola* is a "war-fight" carried out by two groups of horsemen. Each group consists of more than 100 youths armed with *tobak* made of wood with a diameter of about 1.5 cm whose ends are left blunt. The name *Pasola* itself comes from the word "sola" or "hola", which means a kind of wooden javelin that is used to throw each other from horses that are driven hard by two opposing groups. After getting the prefix "pa" (pa-sola, pa-hola) which means it becomes a game. The ceremony which is held every year in February or March is part of a series of traditional ceremonies performed by the Sumba people who still adhere to the Marapu religion or the local religion of the Sumba people (Michael and Lestari, 2006: 15). This game was held in four villages in West Sumba district, including Kodi, Lamboya, Wanokaka and Gaura villages. *Pasola* begins with the implementation of the Nyale custom. Nyale custom is one of the ceremonies of gratitude for the gift received, which is marked by the arrival of the harvest season and an abundance of sea worms on the beach. This custom is carried out when the full moon and sea worms (in the local language are called *nyale*) come out on the beach. The *Rato* (tribal leaders) will predict when the *nyale* will come out in the morning, after it is getting light. After the first *nyale* was obtained by *Rato*, the *nyale* was brought to the *Rato*'s assembly to be verified and examined for its shape and color. If the *nyale* is fat, healthy and colorful, it is a sign that the year will get goodness and a successful harvest. However, if the *nyale* is thin and brittle, it will be disastrous. After that, the community can catch new *nyale*. Without getting *nyale*, *Pasola* cannot be carried out. *Pasola* describes the gratitude and expression of local people's joy, because of the abundant harvest. *Pasola* can be used as a milestone in the development of tourism Sumba, because this cultural attraction is well known to many foreign tourists. This can be seen in every *Pasola* there are always foreign tourists coming. This cultural heritage is an asset to increase local revenue.

## 2. RESEARCH METHODOLOGY

This type of research is descriptive qualitative through a systematic description of the facts found. Where the data and facts were found by using in-depth interviews through informants or sources and conducting direct observations in the field. Informants in this study were determined by *purposive sampling method*. The informants in this study were: traditional leaders, community leaders, residents of Lahi Galang village. This research was conducted in Lahi Galang Village, Wanukaka District, West Sumba Regency. In a study, data collection is one of the stages in the research process and is absolutely necessary because from the data obtained we get a clear picture of the object under study, so that it will help us to draw a conclusion from the object or phenomenon to be studied. Types and sources of data used in this study are: Primary data and secondary data. Data collection techniques are observation, in-depth interviews and literature. The data analysis method used in this study is a qualitative descriptive analysis method. The data obtained were in the form of primary data, namely the results of observations and interviews as well as secondary data through found references which were then systematically reviewed and analyzed. After the data is analyzed, conclusions will then be drawn using *deductive thinking methods*.

## 3. RESULTS AND DISCUSSION

*Pasola* comes from the root word 'Sola' or 'Hola'. By the community, Wanukaka is equipped with the prefix 'Pa' so that it becomes '*pasola*'. Sola or Hola is a stick the size of a javelin. The word 'Hola' (ghola) in the regional languages of Kodi or Laura, means 'chase', and if you add the prefix 'pa' at the beginning of the word, it means 'chasing' or 'chasing each other' (Michael & Lestari, 2006:168).

So *Pasola* is a folk game, in which two opposing sides traditionally ride horses and throw wood (sola) at each other. Horses run fast, the riders beat each other by throwing spears into the opponent's body.

In Wanukaka, by custom, the three main kabizu are responsible for the pasola title. The three kabizu are Kabizu Praibakul, Kabizu Waihura and Kabizu Baliloku. Kabizu Praibakul who has a core role which in traditional poetry is described as "Ina Bolu Dima, Ama Bolu Java, Ina dagedu, Ama damugi, Name Lokunanyaloku, Name tananyaka natana" - "Mother came to Bima, Father came to Java, Mother was not caught off guard in supervision, Father is not negligent in protection. And they are the rulers of the land of the universe" (interview with the Traditional Leader on 4 May 2021).

The history of Pasola in Wanukaka, was first organized by Kabizu Waiwuang as the one who received the mandate 'traditional message' - from Kodi, then forwarded by Kabizu Waigali for security reasons. Kabizu Waigali is seen as Kabizu Ina-Ama (Mother-Father) who assigns tasks to other kabizu-kabizu in the title Pasola. The duties of the Pasola rites are as follows:

1. Kabizu Waiwuang, this Kabizu is the owner of Marapu Napa Haga Rodi with the task of observing the rise and fall of sea water; Maintain and clean the *Pasola* at Kamara Dena; Predict the emergence of 'nyale' based on observations of the moon and stars. Kabizu is good because it is near the beach.
2. Kabizu Puli, the Kabizu Puli village is not far from the estuary. Because of this, kabizu is entrusted with the duties of guarding, caring for and guarding the coastal area so that it is not used by people bathing or used by animals to wallow. If someone violates it, Kabizu Puli has the right to arrest and hand over to Kabizu Waigali to punish him; collecting import and export duties for all boats using the beach.
3. Kabizu Praigoli. The main task is to provide food and drink for Rato Waigali or what is translated as "Damaja daohu tiludaung - Damaja dakalowu tiluwuli" - "Preparing three plates of rice, three bunches of bananas", as provisions for the Priests (Rato) who are in Lahi Majera.
4. Kabizu Lahi Majera, this Kabizu was tasked with preparing three plates of rice, three bunches of bananas sent by Kabizu Praigoli. The rice was served by Kabizu Lahi Majera to Rato Waigali.
5. Kabizu Lahi Pangabang. Kabizu is given the task of predicting all the events that will occur during the Pasola rite. The task of fortune-telling by/through traditional observations on the sacrificed chicken and pig livers, whether in traditional villages or on the beach. In addition, this Kabizu also has the right to arrest everyone who violates the rules during the holy month, especially in the upper Wanukaka. Apart from that, he is also in charge of preparing the 'nyale horse'.
6. Kabizu Ubu Bewi, this Kabizu is tasked with predicting the emergence of 'nyale', and determines the Pasola feast day every year based on the traditional ancestral calendar. In the 'nyale month', the Ubu Bewi Rato stay in their traditional house which is located in the center of the village. They pray to Marapu so that the Pasola rites take place safely and successfully.

The traditional Pasola party in Wanukaka takes place in two places. First at Puli Beach from 06.00 to 08.30 in the morning. The second takes place in the main arena of Lahi Hagalang from 09.00 am to 17.00 pm. The rites held at Puli Beach are divided into two parts, namely the northern and southern parts. The northern part is occupied by participants from the Praibakul group while the southern part is by the Waihura group. Before the Pasola duel began, two Rato, from the Praibakul group and the Waihura group symbolically opened the duel. The two Rato entered the Pasola arena and threw stones at each other. The participants cheered him on, shouted happily, ready to compete with the groomed horses.

Pasola in Lahi Hagalang takes place from 09.00 am to 17.00 pm. It is in this arena that it is most lively, it can bleed and even claim victims. Bleeding, even swallowing victims is a positive sign, that the harvest, for example, will be successful, abundant (traditional leader (rato) interview, May 4, 2021).

Some customary notes that must be considered by anyone who wants to compete in the Pasola arena:

1. The number of pasola participants from each group, Praibakul and Waihura, is not limited.
2. Like the number of humans, so did the number of spears. Depending on the ability of each participant.
3. Pasola participants who for some reason fall in the Pasola arena may not be attacked by the opposing group.
4. The risk of injury or death that befalls Pasola participants is their own responsibility, and the party causing the injury or death is not subject to any sanctions.

When the full moon appears, Rato Ubu Bewi who comes from the village of Ubu Bewi holds meditation, facing up to the full moon. If the calculation of the time for holding the Pasola is clear according to the customary calendar, then Rato Ubu Bewi then announces the time for holding the Pasola in front of traditional leaders from all kabizu Pasola organizers in Wanukaka. Furthermore, the Kabizu conveyed this to their respective kabizu citizens.

At least 4 days before the Pasola ceremony, the Rato from the village of Waigali (Kabizu Ina-Ama) came to visit the village of Waiwuang, Praigola, Lahi Majera, to take a close look at the preparations. Then at least 2 days, before the Pasola ceremony, all levels of the Wanukaka community may have fun celebrating the traditional boxing event which takes place at Weitera (a location on the beach, about 5 km from Kamara Dena). Traditional boxing party, 'Pajura'. This event was also filled with prayer and crying songs sung by a beautiful virgin. This 'wailing song' tells the story of Rabu Kaba's 'love story'.

In the ceremony at Weitena, horses, buffaloes, and cloth are symbolized as betel nut, coconut fruit, betel leaves, which are placed on a boat that is located or prepared on the beach as a tribute to Ubu Dulla and his two brothers from Waiwuang who traveled to Mahu Karera .

The day before the ceremony, the Wanukaka people are allowed to run their groomed horses. At night before Pasola, Rato Ubu Bewi still solemnly offered prayers to Marapu. Around 03.00 dawn, Rato Ubu Bewi in full traditional clothes stood on a large rock and shouted: "Wuuu... wuuu... wuuu". The sound is loud. The people of Wanukaka understand that this is a sign that they are ready to applaud the nyale which will soon be celebrated. This call was welcomed by Kabizu Lahi Pengbang and Kabizu Waigali to be forwarded to all residents to get ready to descend from their village, down from the *Pasola*.

But before *Pasola* was officially held; there is still the Kajalla Ceremony, which is an accountability ceremony that is conveyed by every Kabizu Organizer of *Pasola*. The ceremony took place in Madidi Nyale. The ceremony in this naturally romantic place was led by Kabizu Waigali. The Traditional Leader (rato) explained directly at the location, this ceremony was marked by the slaughter of a number of chickens. Kabizu Lahi Pangabang then predicted the events that would occur during Pasola. After his observations, the traditional drum was beaten in the center of the village. Traditional sign: Pasola has been opened and the Pasola diamond is allowed to be eaten.

The title of the Pasola rite cannot be separated from 'nyale' (a type of sea worm which is highly nutritious). Nyale are found in many areas in NTT. But specifically for West Sumba, 'nyale' is a combination with the Pasola rite. It can be said, without the presence of 'nyale' from the sea, Pasola cannot be held. Mainly because of the connection of magical symbols between 'nyale' and the title Pasola apart from being the 'unity' of the plot of the ancient story of Queen Kaba.

Some signs of nyale, if it appears a lot and clean means abundant harvest. If they appear biting each other and are a bit dirty, it is a sign that the rice will be disturbed by rat pests. If rot appears, it is a sign that the harvest season will experience rain disturbances. And if it does not appear, it means that there will be a terrible famine. These symbols have a hanger with Pasola which if it bleeds or even a victim dies means that the harvest will be abundant. If 'nyale' appears positive, then the results in the Pasola arena will also be positive. Vice versa.

According to community leaders, the village where the pasola event (*Nale*) must meet several conditions: 1. There must be a *karaba nale* (where nale is collected);

2. On land there is natar nale, where pasola is held; 3. The nale house, the place for the nale ceremony (*uma nale*); 4. There is Rato Nale, a rato who specifically undergoes the traditional nale ceremony; 5. There is a nale horse (*dara nale*), which is ridden by Rato Nale. For villages or areas that do not meet these five requirements, they are considered to be just places for horse training (*dar dara*) (interview with community leaders May 5, 2021).

Existence is defined as existence. where the existence in question is the existence of influence over our presence or absence. This existence needs to be "given" by other people to us, because with the response from people around us this proves that our existence or being acknowledged. Culture comes from the Sanskrit word *buddhayah*, is the plural form of the word "mind" or "reason". So culture can also be interpreted as matters related to mind and reason. Culture is the entire system of ideas, actions and human works that are applied in daily behavior and can produce works that consist of three forms, namely physical, social and cultural forms.

The current flow of globalization has had an influence on the development of Indonesian culture. The rapid flow of information and telecommunications has created a tendency towards the fading of cultural preservation values. Cultural diversity is a matter of pride as well as a challenge to maintain and pass on to the next generation. Cultural diversity is a matter of pride as well as a challenge to maintain and pass on to the next generation. Preservation is a process or technique that is based on the individual's own needs. Sustainability cannot stand alone. Therefore it must be developed as well. Preserving a culture is also by exploring or at least knowing about the culture itself. The role of government policy which is more directed to economic considerations than cultural or cultural can be said to be detrimental to a cultural development.

The influence of globalization on the one hand turned out to have a negative influence on the culture of the Indonesian nation. The norms contained in the culture of the Indonesian nation slowly began to fade. The onslaught of technological advances accompanied by the intrinsic values applied in them has given rise to the issue of globalization and in the end created a new value of world unity.

In the Lahi Galang village community generally has a communal style of life. This is because their lives are still bound in a fellowship based on blood (*genealogical*). It is very difficult for a society that is still communally bound to live without a community, because community is a traditional trait passed down from one generation to the next generation. As evidence of this communal nature, it can be seen from each of them doing a bigger job. For example, they plant rice in the fields (*menugal*), prepare for marriage ceremonies, carry out death ceremonies and other ritual ceremonies which are always done with mutual cooperation.

The communal situation of the Lahi Galang village community above is that it attaches great importance to the role of a leader as the Head of the Community, especially the Traditional Head. The customary head is very important for coordinating and motivating the community so that their behavior is in accordance with the provisions of the law. This is none other than because the task that must be faced by the Traditional Head is very heavy, especially with regard to Customary Law, both related to life and death. Thus, with the knowledge of adat and customary law, the customary head is expected to be able to carry out the duties of maintaining, implementing and resolving the problems assigned to him.

The traditional head in the village of Lahi Galang, Wanukaka sub-district, is a person who is respected and valued by the whole community because of the position he has, so the role of the traditional leader is very important in people's lives. The various patterns of life that are carried out are usually according to the adat leader. To determine the pattern of life in the Lahi Galang village community, it is divided into several village areas and each village has an elder who is not a traditional head (*rato*) (interview with community, May 5, 2021).

Every traditional head in various regions in West Sumba is a figure who is always a role model for the community, every decision taken is always used as a basis for living life, so the role of the traditional head in preserving Pasola is very important,



meaning that the traditional head can convey to the younger generation, especially in village of Lahi Galang to be able to study and know the customary procedures contained in the village of Lahi Galang so that they can be preserved for generations (Interview with Village Head, May 4, 2021).

Traditional leaders in carrying out their duties and roles cannot be separated from the cooperation of various parties where the involvement of the younger generation to be actively involved in traditional activities is needed so as to create good synergy where traditional leaders serve as role models and the younger generation as executors of traditional activities in the community in Lahi Galang .

Preservation of existence is inseparable from the cooperation of all parties to play an active role for an existence. Traditional Culture *Pasola* in Lahi Galang Village, Wanukaka District, West Sumba Regency, including:

1. The lack of enthusiasm of the younger generation as the nation's successors to be involved in the implementation of *Pasola* rituals.
2. There is a shift in the perception of the younger generation because they have absorbed educational knowledge so they don't want to become traditional leaders.
3. There are demands from the state that every Indonesian nation must have a religion according to the 6 religions recognized in Indonesia, while a *rato* or traditional leader must have animistic beliefs (worship of ancestral spirits) so that it will be difficult for the younger generation to carry out duties as *rato*.

Based on this, there needs to be awareness and awareness of the nation. A society does not succeed in gaining progress, if it is not aware of its existence and destiny. Awareness shows that people are not just followers. However, he knows where he should go and his role in national development which has national cultural values based on multiculturalism.

The policy of Indonesia's national culture in essence aims to maintain the survival of the nation as a unified whole by providing it with the strength and resilience to face all life's problems. In addition, to improve their standard of living in all fields gradually and evenly. Multiculturalism guided by the *Pancasila* system will undoubtedly be able to maintain the existence of national culture.

#### 4. CONCLUSION

Traditional party *Pasola* in Wanukaka took place in two places. First at Puli Beach from 06.00 to 08.30 in the morning. The second takes place in the main arena of Lahi Hagalang from 09.00 am to 17.00 pm. The rites held at Puli Beach are divided into two parts, namely the northern and southern parts. The northern part is occupied by participants from the Praibakul group while the southern part is by the Waihura group. Before the *Pasola* duel began, two *Rato*, from the Praibakul group and the Waihura group symbolically opened the duel. The two *Rato* entered the *Pasola* and threw stones at each other. The participants cheered him on, shouted happily, ready to compete with the groomed horses. *Pasola* in Lahi Hagalang takes place from 09.00 am to 17.00 pm. It is in this arena that it is most lively, it can bleed and even claim victims. Bleeding, even swallowing victims is a positive sign, that the harvest, for example, will be successful, is abundant.

The traditional head in Lahi Galang village, Wanukaka sub-district, is a person who is respected and valued by the whole community because of the position he holds, so the role of the traditional leader is very important in people's lives. The various patterns of life that are carried out are usually according to the *adat* leader. To determine the pattern of life in the Lahi Galang village community, it is divided into several village areas and each village has an elder who is not a traditional head (*rato*).

Every traditional head in various regions in West Sumba is a figure who has always been a role model for the community, every decision taken is always used as a basis for living life, so the role of the traditional head in preserving *Pasola* is very important, meaning that the traditional head can convey to the younger generation, especially in village of Lahi Galang to be able to study and know the customary

procedures contained in the village of Lahi Galang so that they can be preserved for generations.

Traditional leaders in carrying out their duties and roles cannot be separated from the cooperation of various parties where the involvement of the younger generation to be actively involved in traditional activities is needed so as to create good synergy where traditional leaders serve as role models and the younger generation as executors of traditional activities in the community in Lahi Galang.

From the results of the discussion above, several actions can be taken to prevent cultural shifts from occurring, namely:

- 1) It is suggested that customary leaders and the community should play an active role in preserving the culture of the Wanukaka area, especially the pasola culture.
- 2) It is suggested to the traditional ketua Lahi Galang to play a role in preserving traditional culture other than pasola in Lahi Galang village
- 3) To preserve culture in the village of Lahi Galang, the customary leader plays an important role in anticipating the influx of culture from outside

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