



Efforts To Preserve Local Wisdom In The Hape Nulif Tradition In Duawutun Village, Nagawutung District, Lembata District

St. Sara N.K. Ladopurap^{1*}, Darman Manda²,

^{1,2}Program Studi Pendidikan Antropologi, Universitas Negeri Makassar

^{1*}purabsara@gmail.com, ²darmanmanda@unm.ac.id

Abstract

The research findings indicate that community participation from Duawutun and Wuakerong villages in the *Hape Nulif* tradition extends beyond mere physical presence, manifesting as structured and active involvement throughout every stage of the ritual. The community demonstrates a high spirit of *gotong royong* (mutual cooperation), reflected in the clear distribution of roles among traditional leaders, youth figures, and women. This collective cooperation encompasses everything from ritual logistical preparations to the execution of core processions, which directly strengthens social cohesion and solidarity among residents. Substantially, this tradition serves as a space for articulating local cultural identity, bridging material and spiritual dimensions where reverence for ancestors and nature remains a central value. The intergenerational distribution of responsibilities ensures that every community member feels a profound sense of belonging toward the preservation of this local wisdom. Consequently, the *Hape Nulif* ritual becomes a crucial instrument in bolstering cultural resilience amidst modernization, while reaffirming the position of the Duawutun community as one that steadfastly upholds noble human values and togetherness within a sacred traditional framework.

Keywords: Community Participation, Cultural Preservation, *Hape Nulif* Tradition, Local Wisdom

INTRODUCTION

Amidst the increasingly rapid flow of globalization and modernization, the preservation of local wisdom has become a primary concern due to its role in maintaining cultural identity, strengthening social solidarity, and supporting sustainable development (Saebani, 2012). This is crucial, given that globalization can threaten long-standing traditions and values. As stated by (Koentjaraningrat, 2002), "Local culture is the result of the creativity, feelings, and intentions of a community that grows and develops within the context of a specific social and cultural environment." Therefore, preserving local wisdom is not only about preserving tradition, but also about maintaining the identity and values that underpin community life.

Local wisdom serves as a cultural identity and a source of knowledge that can provide solutions to various societal problems. For example, sustainable traditional agricultural practices can maintain ecosystem balance and increase food security. This statement aligns with Sari's (Faiz & Soleh, 2021) statement that "Local wisdom has great potential in supporting sustainable development because it prioritizes harmony between humans and nature." On the other hand, the challenges in preserving local wisdom are significant, such as lifestyle changes, urbanization, and the influence of foreign cultures, which make the younger generation less interested in learning these traditions (Hisyam, 2020). According to (Mudyhardjo, 2010), "Education based on local wisdom can be an effective means of instilling a sense of love and pride in one's own culture, thereby encouraging more active preservation efforts."

In Indonesia, various forms of local wisdom can be found that can preserve the surrounding environment (Hamid, 2023). One such tradition is the Hape Nulif Ritual, still preserved in Lembata Regency, East Nusa Tenggara (NTT), practiced by the Wuakerong indigenous community in Nagawutung District, Duawutun Village. Hape Nulif is an agricultural ritual performed annually after planting, as an expression of gratitude for God's blessings and the hope for a bountiful harvest. Etymologically, Hape Nulif comes from the words "Hape," meaning to hang, and "Nulif," meaning tortoiseshell, symbolizing "hanging hopes on a good harvest." This ritual not only seeks protection from pests and plant diseases, but also serves as an important opportunity for the people of Duawutun Village to strengthen ties, strengthen cultural identity, and pass on noble values to the younger generation.

The Wuakerong indigenous community, comprising several villages including Duawutun, has a tradition of warding off disaster called Hape Nulif. This ritual involves all members of the community and tribes residing in the area. such as the Ata Wua tana o'lo, Atawua ria bao, Atawua lamakeraf, Demoona, Tegaona, Sogen, Braniona, Bedaona, Rajaona, and Lakaona. The Demoona and Tegaona tribes play a crucial role in carrying out this sacred ritual.

Based on observations, researchers found that the Hape Nulif ritual is performed at the beginning of each year, adjusted to the surrounding natural environment and observations of the land for the presence of pests. The Tegaona and Demoona tribal chiefs, along with other tribal chiefs, determine the day of the ritual's peak. The day before the ritual,

field owners are encouraged to select or capture pests from their gardens as samples, which are then taken to the sea for a ritual at the nuba peni mata me'a, a sacred site on the coast.

The Hape Nulif tradition is crucial as part of local wisdom that must be preserved by the community, especially the younger generation, who carry on the cultural heritage. Unfortunately, interest in this tradition by the younger generation has steadily declined over time, despite its significant significance in the lives of the people of Duawutun Village. This phenomenon is caused by various factors, such as changes in fast-paced lifestyles, urbanization attracting young people to large cities, and the strong influence of foreign cultures (Wibisono, 2020). This has led to a lack of interest in learning and preserving traditions considered ancient. Furthermore, the younger generation lacks understanding and awareness of the noble values of the tradition. The values embodied in the Hape Nulif tradition, such as mutual cooperation and togetherness, are also very significant factors.

The lack of information and socialization regarding this tradition, both in formal and non-formal education, hinders the understanding of the younger generation. Furthermore, their involvement in preserving the tradition is also a challenge (Mulyana, 2023). This situation is exacerbated by the limited number of activities involving the younger generation and the lack of support from families, community leaders, and the government to encourage active participation (Goode, 2004). If these problems are not addressed immediately, the Hape Nulif tradition could become extinct and disappear from Indonesia's cultural heritage. Possible impacts include: First, the loss of cultural identity. The Hape Nulif tradition is an important element of the cultural identity of the Duawutun Village community. When this tradition disappears, the community will lose one of their distinctive characteristics, which can diminish their sense of pride and love for their culture. Second, the decline in social solidarity. The Hape Nulif tradition plays a role in strengthening social bonds and togetherness among community members. If this tradition disappears, social solidarity could decline, potentially triggering conflict and division among community members. Third, the loss of economic potential. The Hape Nulif tradition can be an attractive tourist attraction for visitors. If this tradition disappears, the community's economic potential from the tourism sector will also be lost, which could impact income and welfare (Boanergis et al., 2019). Fourth, the loss of local wisdom. The Hape Nulif tradition embodies local wisdom related to agriculture and the environment. When this tradition disappears, the community will lose the knowledge and local wisdom that has been passed down from generation to generation, which can lead to environmental damage and agricultural unsustainability.

While several studies have discussed local wisdom in general, few have specifically examined the Hape Nulif tradition and the challenges it faces, especially from the perspective of the younger generation. This research is expected to fill this gap and make a significant contribution to the development of science and the preservation of local culture in Indonesia.

This study examines in-depth efforts to preserve local wisdom within the Hape Nulif tradition in Duawutun Village, focusing on analyzing the factors contributing to the decline in interest among the younger generation, the impact of modernization and globalization on the Hape Nulif tradition, and the level of community participation in preservation efforts. Furthermore, this study will explore strategies to address these challenges and raise public awareness, particularly among the younger generation, of the importance of preserving the Hape Nulif tradition. According to Mesui et al. (2019), today's younger generation tends to lack an understanding of the importance of collaboration and mutual assistance, which are at the heart of Hape Nulif. This raises concerns that without efforts to preserve and educate about the values of the Hape Nulif tradition, this rich cultural identity will be at risk of disappearing from community life.

METHOD

This study employs a qualitative research method with an ethnographic approach, which is a hallmark of anthropological inquiry (Koentjaraningrat, 1991). This method is designed to capture the complexity of social life and the deep meanings embedded within the *Hape Nulif* tradition. By focusing on the "emic" perspective—the viewpoint of the community members themselves—the researcher aims to understand how the people of Duawutun perceive, interpret, and practice their local wisdom. This approach allows for a holistic exploration of the cultural, spiritual, and social dimensions that define the ritual's role in modern society.

Data collection was conducted through prolonged engagement in the field using participant observation and in-depth interviews (Komara, 2014). As a primary instrument of research, the researcher immersed themselves in the daily lives of the villagers and actively observed the ceremonial processions to document nuances that are often missed by quantitative surveys (Suhartono, 2000). Interviews were conducted with key informants (Sugiyono, 2011), including traditional elders (*tua adat*), village government officials, and community members who possess specialized knowledge of the ritual's history and procedures. This direct interaction ensured that the data gathered was both culturally authentic and contextually rich.

To ensure the validity and reliability of the findings, this study utilized source triangulation and thick description techniques (Moleong, 2007). The data obtained from interviews were cross-referenced with observational notes and relevant cultural artifacts or documentation. Furthermore, the analysis followed an iterative process of data reduction, data display, and conclusion drawing. By providing a thick description of the social interactions and symbolic meanings

discovered during the fieldwork, this anthropological method successfully illuminates the underlying mechanisms of cultural preservation and social solidarity within the *Hape Nulif* tradition.

RESULT AND DISCUSSION

Facts About Duawutun Village

Geographically, Duawutun Village is located in Nagawutung District, Lembata Regency, East Nusa Tenggara. Nagawutung District itself covers the western tip of Lembata Island and the western part of Ile Labalekang, with an area of 7.06 km². This area is at an elevation of 28 meters above sea level, with geographic coordinates of 8.484° South Latitude and 123.289° East Longitude. Nagawutung District consists of 18 villages, with its administrative center located in Loang Village. Duawutun Village is one of the villages resulting from the division of Loang Village, which was then divided into three villages: Dua Wutun Village, Ria Bao Village, and Wuakerong Village. Currently, Duawutun Village has a population of 761 people.

Topographically, Nagawutung District consists of linear settlements along the coast, utilizing dry land for gardens and fields, and its coastal waters offer potential for small-scale fisheries. Nagawutung District is also located in a volcanic and tectonic zone dominated by Mount Ile Mingar. Duawutun Village is accessible via a connecting road from the main Lewoleba highway to Lamalera. Like other villages in Indonesia, Duawutun Village has a tropical climate with two seasons: the dry season and the rainy season. This directly impacts the livelihoods of the people of Duawutun Village, Nagawutung District, Lembata Regency. Duawutun Village is a village with abundant natural resources. Its economy relies on agriculture, maritime affairs, and fisheries. These three sectors provide the livelihoods of the Duawutun community, although other sectors contribute less significantly. The types of livelihoods in Duawutun Village can be seen in the following table.

Number	Livelihood	Amount
1	Farmers	170
2	Fishermen	85
3	Civil Servants	47
4	Self Employed	7
5	Laborers	6
6	Traders	65
7	Craftsmen	4
8	Drivers	15
9	Housewives	64

Source: Duawutun Village Office Profile 2025

From this table, we can see that the primary livelihood of the residents of Duawutun Village is farming. However, fishing is the second most common livelihood. This indicates that, in addition to relying on agriculture, many residents of Duawutun Village also work as fishermen, given the village's coastal location. Both marine and agricultural products are utilized to meet their daily needs.

The majority of Duawutun Village residents are Catholic (95%), while the remainder (5%) are Muslim. Religious life in this village is dominated by Catholic activities and celebrations, such as Christmas, Easter, Good Friday, and the annual celebration of the village's patron saint. However, Muslims also continue to celebrate their religious activities, such as the 1st of Muharram, the Prophet Muhammad's birthday, the Ascension of the Prophet Muhammad, and the Eid al-Fitr and Eid al-Adha celebrations. The Duawutun community enthusiastically prepares for various religious events, ensuring the smooth running of each celebration.

The Duawutun community maintains a social life deeply rooted in the values of mutual cooperation, kinship, and local customs. Most Duawutun residents work as farmers, fishermen, and traders. This is evident in the plantations, demonstrating that the residents of Duawutun Village rely on agriculture for their livelihood. This means that farming is the primary source of income for Duawutun residents, although some residents also engage in other professions.

The customs and traditions in Duawutun Village are still very strong and continue to be preserved by the local community. Cultural values passed down from generation to generation are still applied in everyday life. The people of Duawutun Village uphold traditional norms that are seen in various aspects of life such as religious celebrations, traditional ceremonies, and social interactions. Gotong royong is one of the main traditions that is still maintained where residents help each other in various activities such as building houses, cleaning the environment, and supporting traditional and religious events, as well as the *Hape Nulif* tradition which is still preserved to this day.

Community participation in preserving the *Hape Nulif* tradition in Duawutun Village

Duawutun Village located in Nagawutung District has a unique tradition known as *HapeNulif* or *Tolak Balla*, which is a typical ritual of the Loang ethnic group where the *Hape Nulif* tradition is a traditional ritual that has an important role in the lives of local people. This ritual is also carried out with the main purpose of repelling plant pests such as caterpillars, grasshoppers, snails, and planthoppers that often attack plants, as well as asking for abundant

harvests and maintaining the balance of nature. This tradition is carried out by three villages, namely Duawutun, Riambao, and Wuakerong Villages. This tradition is not just a ceremony, but also reflects the cultural values, beliefs, and identity of the local community. Hape Nulif has a deep meaning for the Loang people and is the most valuable moment in preserving their cultural heritage. The local community views that every element of nature, be it plants, animals, or natural phenomena, has a spirit that needs to be respected. This ritual is performed as a form of respect and gratitude to nature and ancestors. The Hape Nulif Tradition not only aims to repel rice plant pests, but also as an effort to ward off disease, bad luck, and avoid various dangers. Through Hape Nulif, the community hopes to maintain the balance between human life and nature and strengthen social relationships with others. The Hape Nulif tradition is carried out from generation to generation every year. The habits practiced by the local community are farming or cultivating crops.

Slamet Sintiawati et al., (2021) Explain that community participation is active involvement in development, which includes planning, implementation, and utilization of results, so that the community becomes the main subject in maintaining the sustainability of local traditions. In the context of preserving the Hape Nulif tradition in Duawutun Village, local community involvement shows various forms and levels. The results of my research show that community participation in preserving the Hape Nulif tradition can be seen from several aspects, namely:

a. Community Involvement in the Hape Nulif Ritual

The Duawutun Village community actively participates in every stage of the Hape Nulif ritual and ceremony. This involvement extends beyond mere spectators to direct participants, taking part in the preparation, implementation, and post-ceremony stages. This community participation reflects the values of togetherness, mutual cooperation, and a sense of shared responsibility for preserving the traditional traditions passed down from their ancestors. Each community member plays a role according to their abilities and position, ensuring that the ritual is not solely the responsibility of traditional leaders but also of all villagers involved collectively.

However, this level of involvement is not evenly distributed across all levels of society. Furthermore, not all residents demonstrate the same level of concern for the Hape Nulif tradition. Several informants indicated a general indifference, particularly among the younger generation, who are beginning to distance themselves from traditional practices. Furthermore, preservation efforts undertaken by the village government tend to be symbolic and have not yet addressed the aspect of active community participation. For example, outreach efforts have been limited to public appeals through loudspeakers, lacking any strategy to significantly increase community involvement. This situation demonstrates a gap between the cultural values expected to be preserved and the social realities on the ground.

Koentjaraningrat (1985) stated that a ritual is a series of actions carried out based on prevailing norms within a community and possessing profound social and spiritual meaning. In line with this view, the Hape Nulif ritual is understood not merely as a ceremonial activity but also as a means to strengthen social ties among residents and maintain a balance between humans, nature, and the spiritual forces believed in. Residents of all ages and social statuses actively participate, with traditional leaders acting as spiritual leaders and the younger generation involved as a means of transmitting cultural values. Through this collective involvement, the Hape Nulif tradition serves not only as a spiritual tool but also as a means of strengthening social solidarity and the collective identity of the Duawutun Village community. Gunalan huruf kecil dan abjad untuk penomoran list. As conveyed by Mr. Marselinus Dule, a traditional leader, he stated:

Hape Nulif is a tradition to ward off disaster, or a ceremony to ward off disaster. Hape Nulif is performed at the beginning of the planting season because pests attack farmers' crops. Therefore, a ceremony to ward off disaster was created. Our community actively participates in the preparations for the Hape Nulif ritual through mutual cooperation. It's important to note that Hape Nulif is a ritual performed only by men. Hape Nulif is not just an ordinary ceremony, but a tradition to ward off disaster that has been passed down through generations. It is usually held at the beginning of the planting season, when pests begin to attack farmers' crops. Therefore, the community agreed to hold a ceremony to ward off disaster to ward off all disturbances and ensure a blessed harvest. We all participate, from young to old, and even outsiders can participate in this tradition. This mutual cooperation has become a habit. Some prepare the site, some manage the equipment, and some prepare the basic ingredients—everyone gets involved (Interview, July 23, 2025)

This opinion is further reinforced by an interview with Mr. Yohanes Ardianus, a traditional leader in Wuakerong Village. He stated:

Since ancient times, the Hape Nulif ritual has always involved the community collectively. When the ritual begins, the community already knows their respective roles. Although many changes have occurred due to busy work and other activities, community involvement remains. Traditional leaders always urge the community to maintain this tradition, as Hape Nulif is an ancestral heritage that must be preserved (Interview, July 25, 2025).

Based on the interviews with these two informants, it can be concluded that community involvement in the Hape Nulif ritual is a form of collective participation based on the values of togetherness, mutual cooperation, and respect for ancestors. This tradition is carried out collectively at the beginning of the planting season as an effort to ward off

disaster and protect against pests and other natural disasters. Even though there are changes in its implementation along with the times, community involvement and the role of traditional leaders remain the main factors in maintaining the continuity and preservation of the Hape Nulif Tradition as the cultural identity of the Duawutun Village community in the Role of Groups or Tribes.

b. Preparation and Implementation of Traditions.

In the Hape Nulif tradition in Duawutun Village, each tribe has responsibilities determined by custom and carried out with full collective awareness. This tradition is not merely a ritual to ward off disaster, but also a forum for togetherness, strengthening social solidarity, and assigning roles that reflect the social structure of the community. The division of tasks between tribes is nothing new, but rather part of a value system that has been passed down through generations. Each group knows exactly what to do, and no one feels superior or inferior; everything operates in a spirit of mutual cooperation and mutual respect.

Theoretically, Geertz (1973) in his book, *The Interpretation of Cultures*, states that culture is a "trap of meanings" woven by humans in their social life. He emphasized that the symbols, actions, and social structures within a tradition reflect the system of meaning practiced by the community. In the context of Hape Nulif, the assignment of roles between tribes is not merely technical but also symbolic, demonstrating that each group has a vital role in maintaining spiritual and social balance. This tradition becomes a space where cultural meanings are brought to life through concrete practices, and every action taken by the community has a deeper value than mere routine. As conveyed by Mr. Marselinus Dule, a traditional leader, he stated:

Our community actively participates in the preparation of the Hape Nulif ritual through mutual cooperation. Everyone works according to their assigned tasks, and each tribe knows their respective roles, such as preparing turtle shells, collecting pests from the garden, preparing bamboo skins, preparing cotton spun, and preparing young coconuts, which are essential for the ritual. All of this equipment is essential for the ritual, and we work together. Although the Demoona and Tagaona tribes lead the ritual as traditional leaders with spiritual and symbolic authority, other tribes also actively assist in various stages of the preparation and implementation (Interview, July 23, 2025).

This opinion is further reinforced by an interview with Mr. Yohanes Ardianus, a traditional leader from the Demoona tribe. He stated:

The division of tasks in Hape Nulif has long been regulated by custom. Each tribe has its own responsibilities and cannot replace one another. If all members carry out their duties well, the ritual can run smoothly. That is why cooperation between tribes is crucial, because Hape Nulif is not the responsibility of just one tribe, but the responsibility of the entire community (Interview, July 25, 2025).

Based on the interviews with these two informants, it can be concluded that the Hape Nulif tradition is carried out collectively by the people of Duawutun Village, with a clear division of roles between tribes. Each tribe plays a vital role in the preparation and implementation of the ritual, so this tradition serves not only as a ceremony to ward off disaster but also as a means of strengthening social bonds, preserving cultural values, and maintaining the balance between humans, nature, and ancestors. Through active involvement and a structured division of roles, the Hape Nulif tradition remains alive and is maintained with a strong sense of responsibility by the community.

c. Tools and Materials Prepared for the Hape Nulif Tradition

In carrying out the Hape Nulif tradition in Duawutun Village, the tools and materials prepared not only serve as technical equipment but also as symbols representing the local community's traditional and spiritual values. As explained by Olendo et al. (2010), "Every object in a traditional ritual has a dual function: as a tool for implementation and as a marker of cultural meaning." Therefore, the selection and arrangement of tools and materials in Hape Nulif are not merely technical, but rather an integral part of the narrative of identity and the continuity of the Duawutun tradition. The above explanation echoes that of Mr. Yustinus Basa, a high school teacher. He stated that:

This ritual uses bamboo, which is then filled with prepared bamboo. Other materials include tortoiseshell, shaped into small slices, strung with thread made from spun cotton, and traditional mantras chanted during the ritual, which is marked by cooling it with young coconuts. This ritual has the meaning of preserving the environment, respecting nature, and asking for protection from ancestors (Interview, July 24, 2025)

This opinion was further reinforced by Mr. Yohanes Ardianus, a traditional leader from the Demoona tribe, who explained that:

The tools and materials in Hape Nulif cannot be used carelessly. Everything is already there. the rules are from custom. Bamboo, tortoise shell, cotton, young coconut, and plant pests all have their own meanings. If the ingredients are lacking or incorrect, the ritual is considered incomplete, and the results may not be good. That's

why we village people are always very careful when preparing everything. Apart from that, there are also banana stems which are used to make small rafts. The bamboo containing the pests is placed on top of the banana stem, then swept away. This is a sign that diseases and pests have been carried away from the village. We prepare all these tools together, so that the garden can be safe and the harvest will be good. (Interview, 25 July 2025).

Based on interviews with these two informants, it can be concluded that the tools and materials used in the Hape Nulif tradition in Duawutun Village serve not only technical but also symbolic and spiritual functions. The tools and materials prepared for the Hape Nulif tradition include:

1. Bamboo, used as the primary container to contain pests considered a source of disturbance to the community's crops.
2. Tortoiseshell, sliced into small pieces and used as traditional equipment, symbolizing protection and balance between humans and nature.
3. Cotton thread, used to bind the tortoiseshell, symbolizes the interconnectedness of life and the community's togetherness in the ritual.
4. Young coconuts, used as traditional equipment, serve as a means of purification, calming, and symbolic closure to the ritual.
5. Banana stems, used as small rafts, symbolize a means of carrying disease and pests away from the village.
6. Traditional mantras, recited by traditional leaders, serve as part of the intangible equipment that strengthens the spiritual dimension of the Hape Nulif tradition.

d. The process of performing the Hape Nulif ritual.

A ritual is a series of actions carried out in a structured and symbolic manner by a community group, usually within the context of beliefs or customs, with the aim of strengthening spiritual, social, or ecological relationships. According to Koentjaraningrat (1985), an Indonesian social anthropologist, a ritual is a procedure in a ceremony or sacred act performed by a religious group, characterized by time, place, tools, and participants. Meanwhile, Turner (1967) emphasized that ritual is a formal behavior carried out at a specific time, not merely a technical activity but rather an action based on religious belief and mystical power. In Turner's (1969) view, ritual also functions as a social mechanism for building solidarity and unifying values within a community. Each ritual is rooted in the cultural value system of its community, which gives meaning and direction to each symbolic action within it.

Thus, the ritual process is not simply a sequence of activities, but also an expression of profound meaning in the cultural and spiritual life of a community. As I got from the results of an interview with Mr. Yohanes Ardianus, a traditional figure, he said that:

The Hape Nulif tradition is a form of pest exorcism that attacks rice and corn plants. The pests include small caterpillars, grasshoppers, snails, and others that often attack rice and corn plants that are around three weeks old and older. The Hape Nulif ritual is carried out ritually, but before that, the necessary equipment is prepared. The equipment used is bamboo or (uduk). Then, one segment of the bamboo is cut, and the remaining bamboo is used to fill all the caterpillars inside, before being covered again. The type of plant used to cover the bamboo is the lupang plant, which is interpreted as forgetting, meaning that the pests will not return. Other equipment includes tools such as turtle scales and spun thread from pure cotton, as well as traditional mantras that are recited during the ritual, which is marked by the cooling of a young coconut. Then the turtle skin scales that were previously sliced into a whistle or triangular shape are then added with spun thread which is placed in a way that means a request to the ancestors so that the ancestors can take the pest so that it does not attack the plants again (Interview, July 25, 2025).

Mr. Marselinus Dule also added that:

After returning home, there is another process called "Keneku," which means taking a break from all activities, whether in the garden, at sea, or anywhere else, for three consecutive days. More importantly, all involved are not permitted to touch seawater, go to the beach, or garden, as these taboos imply that if these prohibitions are violated, the pests that were previously removed will return. (Interview, July 23, 2025).

Based on the interviews with the two informants mentioned above, it can be concluded that the Hape Nulif ritual in Duawutun Village is carried out through several structured stages with strong symbolic meaning. The stages of the Hape Nulif ritual are as follows:

1. Preparation: Collecting pests from rice and corn plants and preparing traditional equipment such as bamboo (uduk), lupang plants, turtle shells, cotton thread, young coconuts, and traditional mantras.
2. The Ritual Implementation Stage, which involves performing a ritual at the sacred site of Nuba Peni Mata Mean, involves placing pests inside bamboo, placing them on a small raft made of banana stems, and reciting traditional prayers and mantras.

3. The Sea Release Stage, which involves shooting bamboo and rafts toward the sea, followed by a group of people sending them out to sea as a symbol of banishing pests and diseases from the village and community gardens.
4. The Closing and Abstinence Stage (Keneku), in which the community observes a three-day period of abstinence from gardening, going to the sea, or touching seawater. This is believed to ensure the ritual's success and prevent pests from returning to attack the crops.

e. Passing on Traditional Knowledge and Skills

Passing on Traditional Knowledge and Skills is the process of transferring or transmitting knowledge, values, and skills possessed by a community or group from one generation to the next. This process is crucial for maintaining the continuity of a community's culture and identity so that they are not lost or extinct over time. In the context of the Hape Nulif (Nulif Mobile Phone), Passing on Traditional Knowledge and Skills is the process by which traditional knowledge and skills related to the creation, use, and maintenance of the Hape Nulif (e.g., traditional communication tools or local devices with cultural value) are transferred from generation to generation to ensure their sustainability and continuance. As explained by local cultural experts (Koentjaraningrat, 1985), cultural inheritance, including traditional technologies like the Hape Nulif, occurs through socialization and informal learning within families and communities. The younger generation learns directly from elders or experts through hands-on practice and experience. As stated by Mr. Marioanus Subandono, a teacher, he said:

We have been practicing the Hape Nulif tradition for a long time. Even now, we make our own tools, such as from bamboo or wood. We even make our own thread to spin and shape the tortoiseshell that will be used. Therefore, every time we want to perform the Hape Nulif tradition, we always invite the children to learn how to make it. They are the next generation, so we try our best to teach them, especially the boys. This tradition is only performed by boys, whether they are in elementary school or adults. Furthermore, they must help with the ritual from beginning to end. Even now, we always tell our grandchildren not to be ashamed to learn from their elders. If not them, who will? If we don't teach them, we fear this tradition will disappear over time (Interview, July 26, 2025).

This opinion was further reinforced by Mr. Marselinus Dule, a farmer and traditional leader, who stated:

The passing on of the Hape Nulif tradition cannot be done simply through stories, but must be done through hands-on practice. Since ancient times, we, as parents, have always involved our children, especially boys, in everything from making tools to participating in the entire ritual process. From there, they learn how to make, use, and understand the meaning behind this tradition. If children are not involved from a young age, they will feel alienated and reluctant to participate as adults. Therefore, we, as traditional elders, feel responsible for continuing to teach and involve them so that the Hape Nulif tradition remains alive and well (Interview, July 23, 2025).

Based on the interviews with my two informants above, it can be concluded that the Hape Nulif tradition is a cultural heritage that is highly protected and preserved by the community through the direct transfer of knowledge and skills from the older generation to the younger. This process involves practical learning in making traditional tools such as bamboo, wood, spun thread, and processing turtle shells used in the tradition.

The Hape Nulif tradition involves the active participation of the entire community, from the preparation stage through the ritual, to the closing ceremony. This ritual utilizes various traditional equipment that have both technical and symbolic meanings, such as modified bamboo (uduk) as a container for pests, lupang plants as a symbol of hope that pests will not return to the crops, and the use of tortoiseshell scales sliced into whistle-like or triangular shapes and thread spun from pure cotton as a means of praying to ancestors to keep pests and diseases away from the community's gardens.

The Hape Nulif ritual is held at a traditional site called Nuba Peni Mata Mean, a sacred location in the coastal region. Additional equipment is also used, including young coconuts, spun thread, and tortoiseshell scales, which are hung at the ritual site. The bamboo filled with pests is then placed on a small raft, shot with arrows, and then floated out to sea by four people who swim as far as they can. This process is interpreted as a symbol of banishing pests and diseases from the village and the community's agricultural land.

After the main rituals are completed, the community performs the Lako Buah tradition, a custom that allows residents to take produce from other farmers' gardens. This tradition is a social agreement previously communicated by the Village Government to the garden owners as a form of respect for customs and social solidarity among residents. The ritual concludes with the implementation of Keneku, a three-day traditional period of abstinence, during which residents are prohibited from engaging in activities such as gardening, going to sea, and touching seawater. This prohibition is believed to ensure the ritual's success by preventing the return of pests that have been expelled, while also maintaining harmony between humans and nature.

CONCLUSION

The Hape Nulif tradition is a ritual to ward off disaster, performed by the Loang ethnic group in three villages. This ritual serves not only as a pest repellent, but also as a form of respect for ancestors and nature, as well as a means of strengthening social solidarity and the community's cultural identity. Its implementation involves all levels of society, with clear roles assigned between tribes, reflecting the strong values of mutual cooperation and togetherness.

Community participation in the Hape Nulif tradition is highly visible, both physically, emotionally, and spiritually. This involvement is evident from the preparation of tools and materials, through the ritual performance, to the period of abstinence (Keneku), which strengthens social bonds and a sense of belonging to the local culture. The younger generation also demonstrates a positive attitude towards preserving this tradition, despite the challenges of modernization and globalization. Through educational and creative approaches such as introductions in schools, social media, and arts activities, the younger generation is beginning to play an active role in preserving and continuing their ancestral traditions.

BIBLIOGRAPHY

- Boanergis, Y., Engel, J. D., & Samiyono, D. (2019). Tradisi Mitoni sebagai perekat sosial budaya masyarakat Jawa. *Jurnal Ilmu Budaya*, 16(1), 49–62.
- Faiz, A., & Soleh, B. (2021). Implementasi Pendidikan Karakter Berbasis Kearifan Lokal. *JINoP (Jurnal Inovasi Pembelajaran)*, 7(1), 68–77.
- Goode, W. J. (2004). *Sosiologi Keluarga*. Jakarta: Bumi Aksara.
- Hamid, I. (2023). Menyemai Hidup Berkelanjutan: Etika Lingkungan Hidup Pada Gerakan Pemberdayaan Masyarakat Berbasis Eco Fashion. *Huma: Jurnal Sosiologi*, 2(3), 234–242.
- Hisyam, C. J. (2020). *Sistem Sosial Budaya Indonesia*. Jakarta: Bumi Aksara.
- Koentjaraningrat. (1991). *Metode-Metode Penelitian Masyarakat*. Jakarta: Gramedia.
- Koentjaraningrat. (2002). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Komara, E. (2014). *Filsafat Ilmu dan Metodologi Penelitian*. Bandung: Refika Aditama.
- Moleong, L. J. (2007). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mudyhardjo, R. (2010). *Pengantar Pendidikan*. Jakarta: Raja Grafindo Persada.
- Mulyana, A. (2023). *Sosiologi Pendidikan*. Litnus.
- Saebani, B. A. (2012). *Pengantar Antropologi*. Bandung: Pustaka Setia.
- Sugiyono. (2011). *Metodologi Penelitian Kuantitatif Kualitatif dan R&D*. Bandung. Alfabet.
- Suhartono, I. (2000). *Metode Penelitian Sosial*. Bandung; Rosda.
- Wibisono, M. Y. (2020). *Sosiologi Agama*. Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.