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Analysis of *Tuan Tewo* Traditional Ceremony in Samparong Village, Sikka Regency

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ABSTRACT

Traditional ceremonies are one of the traditions of indigenous peoples that are considered to still have values that are quite relevant to the needs of the supporting community. In addition to being a human effort to connect with the spirits of ancestors, it is also a form of human ability to actively adapt to nature or the environment in a broad sense. This research aims to analyze one of the traditional ceremonies in Indonesia, especially in Samparong Village, Sikka Regency. The traditional ceremony is called Tuan Tewo. The researcher uses qualitative methods. The data collection techniques used in this research are interviews and documentation. The results discuss several stages in the Tuan Tewo ceremony process. *Tuan Tewo* ceremony process has two stages, namely the ritual preparation stage and the implementation stage. In addition, this research found Samparong community perspectives towards the *Tuan Tewo* traditional ceremony in Samparong Village, where the *Tuan Tewo* traditional ceremony is only a form of preserving their culture and customs left by their ancestors. The impact of not implementing the *Tuan Tewo* traditional ceremony is that this is quite old ancestral heritage and various bad things hit the farmers' crops. Therefore, the Samparong community in Sikka Regency has to maintain the tradition of the *Tuan Tewo* ceremony as an expression of community identity. The local government should be able to continue mobilizing the community to be actively involved in the preservation of *Tuan Tewo's* traditional ceremony. In addition, it is also hoped that the government will include all traditions carried out by local communities in an educational aspect.

Keywords
Cultural Assets
Local wisdom
Traditional Ceremony
Tuan Tewo

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Introduction

Traditional ceremonies are one of the traditions of traditional society which is still considered to have values that are still quite relevant to the needs of the supporting community. Apart from being a human effort to connect with the spirits of ancestors, it is also a manifestation of the human ability to actively adapt to nature or the environment in a broad sense. According to Ref. [1], the meaning of traditional ceremonies themselves is one of the ceremonies that has been carried out from generation to generation by its supporters in a region, so each region has its traditional ceremonies. According to Ref. [2], a traditional ceremony is an activity carried out by a group of people during certain celebrations that are considered important by society according to the customs and rules that apply in the society concerned, and traditional ceremonies are one of the nation's cultural assets that must be preserved because it contains local wisdom values. Traditional ceremonies are all activities of residents which are a necessity and a form of celebration. In addition to this, traditional ceremonies are all activities carried out jointly by people in a community which are considered as a form of awakening within the community [3].

There are several studies on traditional ceremonies in Indonesia. Ref. [4] analyzed local wisdom preservation in Inter-Ethnic Weddings in Cimahi City's Batak Karo Community, in the Sumatra region. The results of the research show that mixed ethnic marriages in the Karo Batak tribe can be carried out but must complete the traditional procedures that should be carried out in an ideal marriage, and protect local wisdom so that the identity of the Karo Batak tribe does not become exist even when overseas. Ref. [5] investigates the Ngasa ceremony from a theological perspective, in the Sundanese area of Jalawastu Village. This article describes the Ngasa traditional ceremony in the Jalawastu cultural village from a theological perspective. The results of this research are: that the Ngasa traditional ceremony existed hundreds of years ago before Islam entered Java and is one of the groups who adhere to Sundanese Wiwitan teachings. Initially, the Ngasa traditional ceremony was carried out by hamlets or villages on the slopes of Mount Kumbang. There are theological values contained in the Ngasa Traditional Ceremony. From a theological perspective, especially Islamic theology, the Ngasa traditional ceremony is not in line with Islamic law and aqidah in prayer, burning incense, and offerings.

In addition, Ref. [6] conducted a study on cultural values in the Neni Uran Wair ceremony in the Tanah Ai Community in East Sikka District, in the East Nusa Tenggara. The results of the research show that the values contained in the Neni Uran Wair ceremony are religious, cooperation values, brotherhood values, social values, and economic values. Traditional ceremonies still exist in this modern era. Furthermore, analyzing a traditional ceremony from a certain society is important to understand the meaning behind the traditional ceremony. By understanding the traditional ceremony, the value of certain traditions will be preserved through generations.

Based on the former description, this research aims to analyze one of the traditional ceremonies in Indonesia especially in Samparong Village, Sikka Regency. The traditional ceremony is called *Tuan Tewo*. It is a traditional ceremony of the Samparong society which is held on the 25th of December every year. The meaning of *Tuan Tewo* ceremony is an expression of gratitude from the Samparong people for the abundance of agricultural products. This is also a form of respect for ancestors. Therefore, it is important to know a detailed description of the *Tuan Tewo* traditional ceremony process. Apart from that, it is important to analyze the Samparong community's perception of the *Tuan Tewo* traditional ceremony.

Methods

Qualitative research aims to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, and so forth holistic way of description in words and language, in a special context of nature by tapping into various natural methods [7]. For this reason, this research employs qualitative in obtain comprehensive data about the process of the *Tuan Tewo* ceremony in Samparong Village. In addition, this research explores the detailed description of Samparong society's perceptions towards the *Tuan Tewo* ceremony in Samparong Village. The research location is SamparongVillage. The researcher interviews several sources including traditional leaders and Samparong society who are more familiar with the *Tuan Tewo* ceremony in Samparong Village. Data analysis includes data reduction, data presentation, and conclusion [8]. Conclusions have been found following data obtained from the field accurately [9]. A researcher conducts several steps in the data analysis process namely filterfiltering the data, reducing the data that are considered important related to the *Tuan Tewo* traditional ceremony as well as focusing on the important data of *Tuan Tewo*'s traditional ceremony in Samparong village. After the reduction process, the next step is presenting the data in the form of detailed descriptions.

Results and Discussion

Based on the findings, the *Tuan Tewo* traditional ceremony process defines the implementation process in two different ways, namely the preparation stage and the implementation stage. A detailed description of each is presented below.

A. The Preparation Stage

The stage where the community prepares traditional music tools such as gong wane and *qosida*. In addition, society should be preparing several foods such as rice, eggs, Cuban coconut, *siri areca* nut, and *Kapur*. Another thing to prepare is money. Some of the materials will be divided and made into offerings of gratitude to be carried to the sacred site, while some will be used to make shared foods like cakes. When all the preparations are finished and the time has come for the *Tuan Tewo* ceremony. One day before the ceremony, all the society will work together to prepare everything, the mothers will help make rice, boiled eggs and make some cakes. The men will prepare the tools. Before the implementation of the activity, a deliberation was held with all residents, in this deliberation all residents were gathered by *penghulu adat*, and communication was carried out orally speaking by word of mouth, from one person to another.

B. Implementation Stage

After the preparation stage, the society then pays tribute to the ancestors where the ceremony will be held on the appointed day/date of December 25 every year. The *Tuan Tewo* ceremony is held in the afternoon. Therefore, all Samparong people have to gather at the village hall to attend the *Tuan Tewo* traditional ceremony. After that the event begins with the Gong Wani Dance and will be opened directly by the leader of the village, accompanied by a prayer delivered by the priest. After that, the people of Samparong village began to rush from the village to the sacred location precisely in the Samparong Lake and were guided directly by the traditional leader. After arriving at the location of the traditional ritual, the men began to spread one banana leaf and serve two *waru* leaves which had been provided with offerings in the form of *tumpung* rice, eggs, and three cuts of *siri pinang*. In addition, *apur* was divided into two, and money was rolled into one and then served on a stone in the sacred place.



Fig. 1. Making offerings

Then, the traditional leader began to perform the ritual of respect by giving offerings of food and kuba coconut water as a form of respect for the ancestors, by saying the verse.

Bae a'u neni kurang susar ami ei, ami neni lakang sai ami toa lato nenek moyang ami nulung, ami mai lakang sai ami, sawe-sawe miu mai sai a'u gai beli gea ba adat miu ei". [Bae, we beg you not to be too difficult for us, please help us our ancestors, we have come to help, you all come I want to give you your traditional food].

After the respect process is complete, the coconut is placed on the pole. The meaning of some of these presentations is a form of some series as a means of communication to convey a certain message from the creator to the community and the meaning of the object is something that is the power or energy of the ancestors and objects that are often consumed by the ancestors by the beliefs of previous parents The meaning of the poem contains two criteria, namely, obtaining safety for the perpetrators and the people of Samparong village from the disturbances of supernatural powers and the distress of the community is facilitated by supernatural powers or ancestors.



Fig. 2. Feeding ancestors

After the *Tuan Tewo* ceremony, of course, the meal begins with prayers, and the women get to work making various cakes and drinks, such as coffee, tea, and other cold drinks. Men and women sit on separate chairs; they do not sit together. Usually, mothers and children will sit together. After the meal, the whole community rushes back to the village hall where they participate in the Gong Wani and Qosida dances of the women and youth leaders. The ceremony ends at dusk, and everyone goes home. The purpose of the *Tuan Tewo* traditional ceremony is as a form of gratitude to God Almighty who has provided smoothness and enjoyment for the Samparong community.

This is also reinforced in previous research, Ref. [10] said that the ritual or worship of the Almighty aims so that apart from avoiding harm, fishermen also hope to get sufficient results or even more as a gift from the Almighty. The humanist meaning reflected in a rite depends on a harmonious relationship pattern with the holder of life (God).

C. The community's perception of the *Tuan Tewo* Traditional Ceremony in Samparong Village, Sikka Regency

Based on the result of the study, the perception of the community in Samparong village is divided into two sides. There are positive and negative sides.

1. Positive Side

   A traditional ceremony is a ceremony that is carried out from generation to generation in an area. Thus, each region has its traditional ceremonies, such as marriage ceremonies, death ceremonies, and so on. This was also said by one of the informants:

   > People who perform the *Tuan Tewo* traditional ceremony consent to its implementation because they see it as a way to express gratitude for the harvest they have been able to gather. They also think that by performing the traditional ceremony, people will be able to honor their ancestors and their struggles because they believe it will fertilize their crops and increase crop yields. For people who execute to experience calm in their lives (BH).

   It is in line with Ref. [1], the traditional ceremony itself is one of the ceremonies carried out from generation to generation by its supporters in an area so that each region has its own traditional ceremony.

2. Negative Side

   Custom is a rule that has been commonly followed or carried out since time immemorial, a form of cultural ideas consisting of cultural values, legal norms, and rules that are related to one another into a system". This was also said by several informants, including as mentioned below:

   > The implementation of the *Tuan Tewo* traditional ceremony is a form of polytheism because it doubles gods and is a wrong action because it wastes food that should be distributed to those who are more in need (BL).

Traditional ceremonies play a significant role in fostering socio-economic development by strengthening cultural identity, promoting education, preserving natural resources, encouraging communal cooperation, and serving as communication platforms for social change. For instance, as Ref. [11] discusses, traditional ceremonies in Zambia not only preserve cultural heritage but also enhance social bonds within communities. These gatherings provide opportunities for diverse groups to interact, thereby fostering a spirit of unity. Additionally, Ref. [12] demonstrates that traditional ceremonies, like the Kyai Ageng Wonolelo ceremony, can serve as educational tools; concepts of mathematics, for example, are introduced within the cultural framework of the ceremony, blending academic learning with culturally relevant contexts. Beyond education, traditional ceremonies also support environmental awareness and ethnobotanical knowledge. Ref. [13] highlights how ceremonies in West Sumatra, such as those in Kanagarian Sontang Cubadak, introduce local communities to native plants, emphasizing biodiversity conservation. Moreover, Ref. [14] found that the Eret ceremony in coastal Indonesia fosters a spirit of mutual cooperation, reinforcing community ties through

collaborative preparations and participation. Finally, Ref. [15] points out that traditional ceremonies serve as an effective medium for communicating development-related messages, helping communities stay informed on issues such as health and education. Thus, traditional ceremonies are invaluable, not only for preserving cultural practices but also for advancing socio-economic growth across various regions.

Conclusion

The *Tuan Tewo* traditional ceremony is an annual traditional ritual carried out by the people of Samparong village on December 25 every year. Usually, this ritual is carried out when the rainfall or planting season is not what the community expects, such as irregular rain while the plants are being planted. The *Tuan Tewo* ceremony aims to respect the ancestors and appreciate the struggle of the ancestors and believe that carrying out the *Tuan Tewo* traditional ceremony will increase harvest yields and fertilize the plants, apart from that the ceremony is carried out as an expression of gratitude for the harvest obtained. In the process of the *Tuan Tewo* traditional ceremony, there are two stages namely the preparation stage and implementation stage. Meanwhile, the perception of the people in Samparong Village is divided into two sides. There are positive and negative sides.

Conflict of Interest

The authors declare that there is no conflict of interest.

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