



Tracking the Historical Track of Java Woe (Java Tribe) in Bei Wali Village, Bajawa District, Nagafa Regency, Flores NNT

Nong Hoban¹, Agustinus Bhara², Damianus Rikardo Sumbi Wasa³

Prodi Sejarah FKIP Universitas Flores

* Corresponding Author. E-mail: ¹dedenonghoban@gmail.com, ²bharaagustinus28@gmail.com

³rikardowasa@gmail.com

Receive: 27/08/2022

Accepted: 07/09/2022

Published: 01/10/2022

Abstract The problem raised in this paper is as follows: how is the origin of Woe Jawa (Javanese) in Beiwali Village, Bajawa District, Ngada Regency, NTT. The purpose of writing is to describe the history of Woe Jawa (Javanese) in Beiwali Village, Bajawa District, Ngada Regency, NTT. The research method used is qualitative research. Data collection techniques are interviews, observation, and documentation. Data analysis techniques are as follows: data reduction, data presentation, and drawing conclusions. The results show that the historical traces of Woe Jawa (Javanese) in Beiwali Village, Bajawa District, Ngada Regency, NTT are told on a long journey from their ancestral land, woe Jawa (Javanese) came from the Back Indies (Yunan). At that time it was estimated that the ancestors of Woe Jawa (Javanese) were pressured by other tribes so that they looked for a better life. On the way, they broke through the wilderness and crossed the ocean and stopped at several places before entering the island of Flores, the land of Ngada, among others: Sumatra, Java in the land of Java, the ancestors of the Javanese woe lived a long time and had children and grandchildren and then migrated to Sumbawa. then they go to Wio (Sumba) in Sumba they live sedentary for a while then they go to tiwa lina (calm and shady beach) Aimere beach (wae mokel) Flores Island, when the wae mokel river overflows the ancestors of woe Jawa (Javanese) moved to the east settled in Bo Jawa Meze (location of Aimere) and then they moved to Tana Dua (fertile land). The fertile land in question is the land of Ngada.

Keywords: Traces of the History of Woe Jawa-----Beiwali Village

Introduction

Indonesia consists of various ethnic groups spread across the archipelago. Among these tribes there are large ethnic groups such as the Javanese, Sumatran, Kalimantan, Irian, Balinese, there are also small ethnic groups found in Flores NTT such as the Manggarai ethnic group, the Ngadha ethnic group, the Nagekeo ethnic group, the Ende ethnic group, and the indigenous ethnic group. Sikka and the East Flores ethnicity.

These large and small ethnic groups have an ancestral history that is always remembered in the lives of tribal people. Woe Jawa (Javanese) which is one of the sub-tribes in Beiwali Village, Bajawa District, Ngada Regency, Flores, NTT, has a history of origin and migration of Javanese Woe (Javanese) to Ngada Regency. Disclosure of the origin of Woe Jawa (Javanese Tribe) is obtained through oral channels. Woe Jawa (Javanese) comes from the Ngada language and literally

Woe means tribe and Java means peace, but the name Java also indicates the place of origin of the Woe Jawa (Javanese) migration.

Kartodiarjo (1992: 287) put forward his main argument that essentially history provides a picture for humans in observing and changing the world in the present and the future. Based on observations on historical events in the past, people will recognize, appreciate and understand the rules that can be used as a reference for thinking and acting to advance human life and the universe in the present and even for the future.

The concept above is related to Woe Jawa (Javanese Tribe) of course having a historical background or origin of Woe Jawa (Javanese Tribe) where they come from and how the journey of Woe Jawa (Javanese) from their land of origin to the island of Flores, Ngadha Regency, NTT is only history can provide answers. Kansil (1982:2) says that in human life today, it is an inseparable link from human life in previous and future generations. This explicitly shows that history is a knowledge that is continuous because it is a must to have and analyze current events to determine future actions.

The life chain of Woe Jawa (Javanese Tribe) has provided information to the current generation to be interpreted in all dimensions of Woe Jawa (Javanese) life. Javanese ethnic). Daliman (2012:32) says history is the memory of human experience. Memory is very important to know who we are and how we became who we are today, if we don't remember the past we will never understand the chain of cause and effect that made us or who we are. In history recorded events that have given birth to emotions, attitudes, values and ideals that give life meaning to how people struggle, sometimes people are even willing to sacrifice themselves or die. Because in history, all forms of human loyalty are recorded, such

as: loyalty to tribes, groups, religions, nations and countries.

Understanding past historical events, people will recognize, appreciate and understand the rules that can be used as material for thinking and acting to advance human life and the universe in the present and even for the future. Our past is history, our future is a mystery and the future is a gift. The past is actually a memory not without meaning that does not need to be discussed again, but the human past provides lessons for the current generation. Kolit (1982:15) says that we must understand the background of their lives which are full of tragic failures and great successes. Isn't experience the best teacher? Furthermore, Dato (Hardjosatoto, 1986:13) said that the world has become a field of life one after another, period after period has passed, generation after generation has disappeared as the saying goes that everything that dies will leave something valuable for the generations in front of it. This fact is represented in a meaningful historical story.

Likewise, the search for Woe Jawa (Javanese Tribe) in the historical context will inspire a series of experiences of Woe Jawa (Javanese Tribe) who in a long journey migrated from their ancestral homeland to Ngada land. The story of the journey of Woe Jawa (Javanese Tribe) is revealed in the mythology of the Ngada people. Mythology is usually spoken on the occasion of the reba party, namely at one part of the reba ceremony known as Su'i Uwi. This tradition should not be ignored by Woe Jawa (Javanese). Myth is one aspect of human culture that is very interesting if studied, it has a rich and deep meaning, just like folklore, fairy tales, legends and saga. Myths are basically composed to convey a social message, a moral message or a certain deep religious message for a society that inherits it. Unfortunately, in everyday life, both in the past and present, both in the academic community and in ordinary society,

myths are often not understood according to their nature. People often understand myths as meaningless stories or beliefs that are unacceptable to common sense. Myths are often seen as stories about things that are impossible to happen. Myths are a series of false stories. Myth is irrational in character. Myth is a form of story from primitive society that has not used the power of reason properly and correctly. But is it true? (Jebadu, 2009:83-84).

Remembering the origins of the ancestors of the Javanese Woe is one of the moral obligations otherwise it is believed that the tribesmen will receive rewards from their ancestors. Ancestors who have died in the world are believed by tribal people to move to another world and still have relationships with humans who are still alive. Hadiwijono (1977:19) says that many tribes in Indonesia believe that adat is an ancestral heritage that should not be ignored, or even eliminated. Customs are rules or regulations that function as instruments to regulate all relations between humans and nature, between humans with the highest form, and between humans and humans, and humans and the spirits of their ancestors.

Based on the background of thought above, the writer feels the need to trace the historical traces of Woe Jawa (Javanese) so that the next generation of Woe Jawa (Javanese) can know the origin of their ancestors as well as provide ethnic reinforcement to Woe Jawa (Javanese) to instill a sense of belonging, unity and integrity as well as increasing the spirit of solidarity among Woe Jawa (Javanese Tribe).

Method

This research traces the history of Woe Jawa (Javanese Tribe) using a qualitative method with a focus on phenomenology as a foundation. It also shows that this research includes

ethnographic research. Ethnographic research is research that focuses on qualitative exploration of values and meanings in the context of the whole way of life, namely with issues of culture, the world of life and identity (Ida, 2014:46). The location of the research was carried out in the Beiwali village community, Bajawa District, Ngada Regency, Flores NTT. The data sources of this research consist of primary data sources in the form of interviewed informants and secondary data sources in the form of previous literature reviews and other official documents. Data was collected through interview, observation, and documentation studies. Meanwhile, the data in the study were analyzed qualitatively and interpretively through the process of reduction, display, and drawing conclusions (Moleong, 1995:103). In addition, data validation in this study was carried out through triangulation techniques. The triangulation used is triangulation of sources, data, and methods to obtain valid data and research results.

Result and Discussion

Tracing the Historical Traces of Woe Jawa (Javanese Tribe) in Beiwali Village, Bajawa District, Ngadha Regency, NTT. Wae Jawa (Javanese) is one of the tribes in Beiwali Village, Bajawa District, Ngada Flores Regency, NTT. In this village dwell the Javanese woe (Javanese tribe) and other historical relics such as Ngadu (male origin) and bagha (female origin), Sao (traditional house) and megalithic buildings. Tracing traces of the history of woe Jawa (Javanese Tribe) is obtained through the oral route. Woe means bond, friend, friend, religious social unit which means a coalition of traditional houses united by tribal symbols in the form of Ngadhu (sacrifice pillar) Bhaga (victim's house) and Uma Moni (ritual garden) (Watu: 2010: 157). Arnt confirmed the same thing. (2009: 256) who said that the original word for clan was Woe, if as a

figurative word then the word woe means being friends, engaged, agreed and of one heart.

Regarding the origin of Woe Jawa (Javanese Tribe) in Beiwali Village, Bajawa District, Ngada Regency, it can be traced through one of the stages of the reba ritual (harvest thanksgiving) on the closing night called kobe dhoy. At this stage, usually all residents who gather at the main house (sao pu'u) will each be given advice/message (su'i uwi) by their parents. At the su'i uwi stage, one of them will be revealed about the history / story of the ancestral journey of the Javanese woe (Javanese Tribe) from the land of origin to the land of Ngada.

The results of the author's interview with Mr. Dominikus Nanga (a traditional leader) it is known that there are several places in Asia which are a haven for the ancestors of Woe Jawa (Javanese) from the land of origin to the land of Ngada. Here's the expression:

Da sia pu'u zili Hindia
Miu dutu sedulu kolo setoko aze setebu
Ulu mena penga-penga ulu zale penga pale
Lidi penga diwi kada penga la'a
Miu lete wai koba leke
Ba sai dia wire wae
Na-na peti fa'o na-na leghe lapi
Coming from India
You are united in the journey
Where are the directions always together
Explore the wilderness
Until it lands on a beach
You rest for a while

Miu su'u papa suru sa'a papa laka
Miu rona gha kowa ne'e mangu da lewa latu
Miu webha gha laja lau wae bata
Ba sai dia Jawa
Na-na peti fa'o na-na leghe lapu

You are shoulder to shoulder
In working on the great boat and mast

Sailing to the Ocean
Crossing the foamy waves
Until landing on the island of Java
You rest for a while

Miu webha gha laja laga wae bata
Lidi penga diwi kada penga la'a
Miu daro wai kawi kao
Ba sai dia raba
Na-na peti fa'o na-na leghe lapu

You're sailing again
Hand in hand
Crossing the foamy waves
Until landing on the island of Sumbawa
You rest for a while

Miu webha gha laja laga wae bata
Lidi penga diwi kada penga la'a
Miu daro wai kawi kao
Ba sai dia tiwa lina lege lapu
Na-na peti fa'o na-na leghe lapu

You're sailing again
Hand in hand
Crossing the foamy waves
Until anchored in Tiwalina bay and landed in Lege Lapu
You rest for a while

Miu po gha boro
Mula uwi setoko tebu ge wolo
Mula uwi setara tebu ge mala
Su'u papa suru sa'a papa laka
Na-na peti fa'o na-na leghe lapu
Na-na pia na-na na'a
Dia-dia la'a dia-dia dheso
Ba sai dia bo Jawa

You ordered
Plant a piece of sweet potato and it grows on all the mountains
Plant a single sweet potato and it grows in all plains
Hand in hand at work
You rest for a while
You inherit goodness

The closer you step
Until in the village of Bo Jawa

*Miu kolo setoko aze setebu
Su'u papa suru sa'a papa laka
Miu lete wai koba leke
Na-na peti fa'o na-na leghe lapu
Na-na pia na-na na'a
Dia-dia la'a dia-dia dheso
Miu ghedhi bhai dhu dhomo dheri
La'a bha'i ngita ngata
Ghodho bha'i ngange tojo
Sai go kopo rongo
Miu gheo po ne'e da be'i poso
Mazi ne'e da Liko wali
Posa ne'e da Warusoba
Na'a pe da ngadha mana*

You are in agreement
Hand in hand at work
You keep exploring the forest
You rest for a while
You inherit goodness
The closer you step, the closer
You climb the hill not feeling tired
Walk with sincerity
Climbing the hill doesn't feel heavy
Until you arrive at Kopo Rongo
While advising those in Beiposo
Calling for those in Likowali
Mandate for those in Warusoba
Also for those in Watujaji
The closer you step

*Peja kaka bata
Miu hoga jawa ne'e bu'e jawa
Peja kisa nata miu sama-sama
Peja pu'u tangi moe go nio da peti dhawi
Peja teda mo'a posa dhele da ghoa
Peja teda one miu papa more
Peja tolo pena
Kai si le'u kena
Moku one sa'o miu papa pado
Moku mata raga miu padha ne'e bhuja
kawa*

Enter the village gate

Javanese boy and girl
Entering the village square
Arriving at the entrance
Like a pair of tied coconuts
Entering the terrace of the house
Telling about goodness
Enter the house to discuss
On the entrance stairs
Ready to open the veil
Sitting together for consultation
In front of the ancestral throne you swear

*SuSi oooooo uwi
Toke ma'e deke mote ma'e weo
Me'a kedhi banga go ngaza ngata
La'a go uma ngata lima ma'e tolo da
Dua wai uma nuka wai sa'o
Bugu wai kungu uri wai logo
Ngo woso-woso tuka wi bo'o
Toka sealu dhepe sealu
Dhiri ghiri-ghiri ma'e papa miri
Zili wena ghela-ghela
Ne'e go mesi da padhi meda
Iso go pa'a bhara ma'e tolo laga
Iso go beke sese miu ghele-ghela
Ine da po pu'u papa bhoko
Denge masa ulu roro
Bupu da punu pu'u zeke ulu
Denge pe lika pu'u
Ema da na'a pu'u mata raga
Pe'e zale padha jawa
Ebu ti'i gha sewiwi sama pebhi go bela riti
Ebu na'a sepata sama go loda ngaza
Da pena lema sama weka go kata bewa
Pero dhu da nade ero
Rawa ta dhu da la'a dada
Ooooo uwi eeee*

Here's my advice.....
Don't slander
Hi my children, keep the good name of
people
Don't steal
Walk on the right path
Work hard
Work to fulfill your needs
Save up

Don't steal each other
Remember, there are rules that are enforced
Don't want to be lewd
That's the advice of your ancestors from the holiest place
To be heard and implemented from generation to generation
That's my advice!

The above expression briefly describes the origins of Woe Jawa (Javanese) from the land of origin to the land of Ngada and teaches a number of advices from the ancestors to their descendants to remember and implement. The story of the ancestral journey of Woe Jawa (Javanese) from the above expression shows that their ancestors came from the back Indies (Yunan). On the way, they crossed the wilderness and the sea arrived at a beach where they rested. The beach or strait is the Malacca Strait. So the ancestor of Woe Jawa (Javanese Tribe) from the land of origin of the Back Indies (Yunan). In the Malacca Strait, the ancestors of the Javanese Woe (Javanese) lived for a long time, Then in its development the Malacca Strait was visited by various ethnic groups in Asia, both Southeast Asia, South Asia, and Southwest Asia, so Woe Jawa (Javanese Tribe) were pressed and they built boats. and spread sailing sails to the island of Java. Of course, the ancestors of Woe Jawa (Javanese) are also good at sailing and know about astrology. Knowledge of astrology is also owned by the ancestors of Woe Jawa. (Javanese). If sailing at night, the stars that guide the direction of their journey are like stars and if they sail during the day, the sun is the guide for the direction of the voyage.

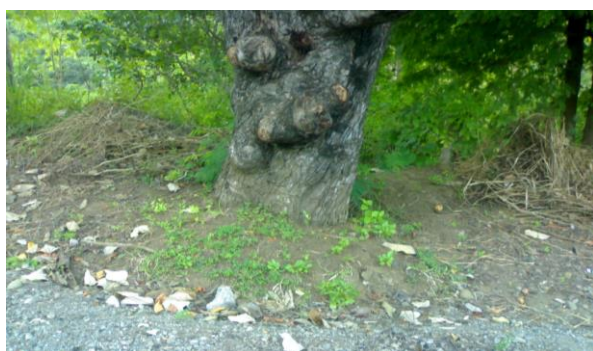
Sardiman AM, (1989) said that before using machine technology they relied on wind direction even before using a compass they used the sun and stars as a guide to the cardinal directions. If they sail during the day they see the position of the sun and at night using a guide to the location of the stars. For example, the stingray group as a guide to find out the south direction and for the north they know the Big Dipper star group. After knowing the direction of North and South, then the direction of East and West can be known. Armed with experience and tenacity to live a better and more peaceful Woe Jawa (Javanese Tribe) they unite in heart to build a great pole and spread the sails as told in the Su'i Uwi discourse above, they sailed through the waves and waves with fortitude and united in heart, finally arriving at the island. Java. It is said that on the island of Java, the ancestors of Woe Jawa (Javanese) lived for a long time and maga nee bue Jawa (married with Javanese girls), Then the ancestors of Woe Jawa (Javanese) migrated eastward across the foaming waves and stopped at the island of Java. Sumbawa. On the island of Sumbawa, the ancestors of the Woe Jawa (Javanese) stayed for a long time and continued their voyage and they arrived at Tiwa Lina Bay (a calm and shady beach) and landed at Lege Lapu (presumably on Wae Moke Beach) Flores Island, East Nusa Tenggara Province.



Legelapu The First Landing Place of Woe Jawa Ancestors (personal source)

Ancestor Woe Jawa (Javanese Tribe) lived quite a long time. Their livelihood is

farming with their crops are tubers. It is told by an elder of the Philipus Wale Sea tradition, when the Mokel river overflowed and destroyed the Lege Lapu village. Then the residents of Lege Lapu scattered and looked for new settlements according to their respective woenya (tribes). There are other wae-woe (Javanese) distributions that go to East Manggarai, to Teni Lopi Jo, some to Raghi Bela and to Wolo Bawa while the ancestors of the Javanese Woe (Javanese Tribe) migrated to the East not far from the Moke River, namely Bo Jawa .



Bo Jawa Meze Woe Jawa's second settlement (personal source)

The ancestors of Woe Jawa (Javanese Tribe) lived for some time in this place, there used to be remnants of a megalithic building and in its development, because it was not inhabited, this megalithic building was destroyed and now only memories remain.

From Bo Jawa, it is narrated that the ancestors of Woe Jawa (Javanese Tribe) stayed for some time. When they heard the story that in Tanah Du'a there was more

fertile land, they finally decided to leave the village of Bo Jawa and move to Tanah Dua, it was told that their ancestors crossed the forest and hills with steadfast and sincere hearts and united together, hand in hand to arrive at Tanah Dua (fertile soil). Until arriving at Kopo Rongo While advising those in Beiposo, Calling for those in Likowali, Ordering for those in Warusoba, Also for those in Watujaji The closer we get. Woe Jawa (Javanese) built the old Waru Soba village which is located in Wolo Ngadha to the south of the present Waru Soba village. In that place they stayed for some time and moved again to Wolo Mude which is the Waru Soba village currently inhabited by Woe Jawa (Javanese Tribe). The following is a picture of Waru Soba Village.



Waru Soba village inhabited by Woe Jawa now (personal source)

Herimanto (2012: 76) said that the ancestors of the Indonesian people came from mainland Asia. At that time around 2000 to 1500 BC, the ancestors of the Indonesian people who inhabited the Campa region were pressured by other nations who came from the north (Central Asia region), because they were pressed so that many fled to the south along the Mekong river valley, so that many of them arrived at the Malacca Peninsula. Even though they had lived in Malacca (Malayu) for quite a long time, but because of the constant pressure from immigrant tribes, they fled again to the south across the sea to

Indonesia. From here then they spread across the archipelago, some of which headed to the south such as: Sumatra, Java, Kalimantan and others. While to the east by crossing the South China Sea, they finally reached the Philippine islands, some of them stayed and became permanent residents there, while the rest continued their journey to the south until they reached the Minahasa, Sulawesi and other surrounding islands.

The above expression, in addition to describing the story of the journey of Woe Jawa (Javanese) from their homeland, also contains moral messages that serve as guidelines for all members of Woe Jawa (Javanese Tribe) in acting and behaving. These moral messages can be seen in the following statements: This is my advice: Do not slander, O My children, guard the good name of people, Do not steal, Walk on the right path, Work hard, Work to make ends meet, Save, Do not rob each other, Remember, there are rules that are enforced, Don't want to commit obscene, That's the advice of your ancestors from the holiest place, To be heard and carried out from generation to generation, That's my advice

The data above illustrates the moral message for Woe Jawa (Javanese Tribe) in life, both living in a household and living in a social environment to maintain harmony both with ancestors, the Supreme Wujut, humans with humans, humans with the natural environment, talking about people's names is an act that dishonesty only brings destruction, steals uncivilized behavior. Hard work is pride to support his wife and children. Do not take other people's rights, there will be harmony. Doing obscene is a forbidden act that degrades human dignity, follow the advice of your ancestors and uphold the advice of your ancestors from the holiest place to be heard and carried out for generations.

The results of the author's interview with Mr. Dominikus Nanga (a traditional leader) confirms that today many young people are no longer following the advice of their ancestors, as mandated in the above expression. We can see that in their daily lives there are many moral and ethical violations. This happens because the young people often do not follow traditional rituals. The same thing was also emphasized by Hoban (2007: 163) who said that in the past, morals and ethical references to ancestral heritage became ethical and moral guidelines, now it has dwindled among the younger generation. This attitude developed from the existence of new values, namely the value of freedom, democratic and egalitarian equality.

Conclusion

Tracing the historical traces of Woe Jawa (Javanese Tribe) is the answer to the identity of Woe Jawa (Javanese people) who migrated over a long period of time from their ancestral homeland from mainland Asia. We can know this from the speech of the traditional elders at one of the stages of the reba ritual, namely su'i uwi. The ancestors of Woe Jawa (Javanese Tribe) who came from mainland China were told of a very difficult ancestral journey across the wilderness and across the high seas on their way to stop at several places in the archipelago, namely the Malacca Strait, the islands of Java and Bima, Sumba (Wio), then to Flores. and lived on the banks of the Moke river on the coast of Aimere for a long time. It is said that when the Moke River overflowed, there were several tribes who migrated to East Manggarai, while the Woe Jawa (Javanese) headed east and settled in Bo Jawa Meze (now the Aimere region) for some time. When they heard the story that in Tanah Du'a there was more fertile land, they finally decided to leave the village of Bo Jawa Meze and move to Tanah Dua and build the old Waru Soba village which is located in

Wolo Ngadha to the south of the present Waru Soba village. In that place they stayed for some time and moved again to Wolo Mude which is the current Waru Soba village inhabited by Woe Jawa (Javanese Tribe).

REFERENCES

- Arnt Paul SVD. 2009. *Masyarakat Ngadha: Keluarga, Tatanan Sosial, Pekerjaan, Hukum Adat*, Ende: Nusa Indah.
- Kolit.D.K. 1982. *Pengaruh Mojopahit di NTT*. Ende: Nusa Indah
- Daliman. 2012. *Manusia Dan Sejarah*. Yogyakarta. Ombak!!
- Hadjosatoto. 1985. *Sejarah pergerakan Nasional Indonesia*. Yogyakarta: Pt Liberty.
- Hadiwijono, Harun. 1979. *Religi Suku Murba Di Indonesia*. Jakarta: PT BPK Gunung Mulia
- Hoban Nong, 2007. *Ritual Reba Pada Masyarakat Petani Etnik Bhajawa Kabupaten Ngada Nusa Tenggara Timur*, Thesis Magister pada Program Studi Kajian Budaya Program Pasacasarjana Udayana Denpasar: Tidak diterbitkan.
- Hermimanto, 2012. *Sejarah Indonesia Masa Praaksara*. Yogyakarta: Ombak.
- Ida R (2014) *Methodology Penelitian Studi Media dan Kajian Budaya*. Jakarta: Prenada Media Grup.
- Jebadu, Alex "Mitos sebagai Sabda Purba dan Relevansinya Bagi Teologi Kontekstual" dalam : Jurnal Ledalero Vol.8, 1 Juni 2009
- Kansil CST. 1982. *Sistem Pemerintahan Indonesia*. Jakarta:Aksara Baru.
- Kartodirjo, Sartono. 1992. *Manusia dan Kebudayaan di Indonesia*. Jakarta: Jambatan.
- Moleong.J.Lexy.1995. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Watu Y. Vianey, 2010. *Pata Dela dan Representasi Citraan Manusia dari Etnik Ngada, Perspektif Kajian Budaya*, Kupang: Gita Kasih
- Surman AM, Saidiharjo (1989) *Sejarah Indonesia*, Solo:Tiga Serangkai.
- Syairozi, M. I. (2011). *Analisis peranan sektor pertanian terhadap produk domestik regional bruto (PDRB) di kabupaten Malang (periode 2000-2008)* (Doctoral dissertation, Universitas Negeri Malang).
- Syairozi, M. I. (2017). *Prospek Pengembangan Ilmu Ekonomi Islam di Indonesia dalam Prespektif Filsafat Ilmu (Sebuah Kajian Epistemik)*. *JPIM (Jurnal Penelitian Ilmu Manajemen)*, 2(1), 16-Halaman.