

Religious Values in the Rowa Traditional Ceremony in Manggarai Communities in Flores

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Abstract: This study aims to investigate religious values in the traditional Rowa ceremony or funeral ceremony for the Manggarai community in Flores. The Rowa traditional ceremony is a series of ceremonies for the death of a person starting from the ceremony of bathing the body, fixing the coffin, releasing and burial of the body. The utterances at the Rowa traditional ceremony are a means of presenting themselves to the Manggarai people before each other, their ancestors and God. The traditional speech in the Rowa traditional ceremony is in the form of a poem called torok tae. As a poem, torok tae has a variety of traditional languages, connotative word choices and has a special semantic meaning. This study used qualitative research methods. Data was collected using the listening and speaking method and perfected by the observing and speaking technique involving speaking, taking notes and recording the entire series of Rowa traditional ceremonies. The results of the study prove that the utterances in the Rowa traditional ceremony have religious values which include the values of trust, reconciliation and safety. The value of belief states belief in the Highest Being (God) in cultural terms addressed Mori, Mori Dewa, Dewa Mori Ngaran Jari, Jari Dewa Mori Ngaran, Mori Ngaran and anthropomorphic greeting Ende Wa. Belief in the existence of wakar souls, ase kae which revive humans and the existence of life after death. The value of reconciliation states the restoration of the vertical relationship between God the Creator and humans as His creations. The value of salvation is a form of recognition by the Manggarai people for God's holiness, God's protection and new life after death.

Keywords: Religious Values, Rowa Traditional Ceremonies, *Torok Tae*

1. Introduction

Language and culture have a very close relationship. Both have a coordinative and subordinate relationship. It is said to be coordinative because the relationship between language and culture has the same high position. It is said to be subordinate because language is under the scope of culture and is part or element of culture. Language and culture are two systems inherent in humans. If culture is a system that regulates interaction between humans in society, then language is a system that functions as a means of ongoing social interaction in [3]. In a different language, Mashuda [9] states that language in terms is an expression/sound originating from the human speech apparatus used by social groups/individuals to convey intentions, communicate and identify themselves. Language is used communally and/or individually to represent what is thought, what is felt, what is

experienced by the speaker to the speech partner.

Culture expresses identity, beliefs, norms, values, and the way of life of adherents of each culture through the language they use. It is said so because language is essentially a reciprocal communication and helps sharpen the action [13]. Language is also a symbol that forms the identity of a society. The identity in question is a basic awareness of the special characteristics of a group of people who are lived through their language heritage [16]. As in general, language has a close relationship with the culture of its users, the Manggarai language used by the Manggarai people in three districts in Flores, namely Manggarai, West Manggarai and East Manggarai Regencies, also has a connection with the culture of the Manggarai people in the three districts and forms identity. As a regional language, the Manggarai language has characteristics and reflects the identity of the Manggarai people group or the Manggarai tribe. It is this

Manggarai regional language that forms interpersonal relations as well as unites the Manggarai people. It is also the regional language of Manggarai that distinguishes Manggarai people from people who are not Manggarai [11].

According to its function, the Manggarai language is used as a tool for interaction, a tool for conveying thoughts, advice, messages, concepts, feelings, and also as a prayer. According to its variations, the Manggarai language has distinctive variations, both in terms of speakers, use, and formality. Manggarai language variations in terms of speakers are called dialects. According to Wikipedia Indonesia, the Manggarai language has several dialects, namely the Mukun dialect, the Kisol dialect, the Lambaleda dialect, the Ruteng dialect, the girlfriend dialect, the Kolang dialect, the Lembor dialect, the Kempo dialect, the Lengko dialect, and the Boleng dialect [2].

Based on its use, the Manggarai language is not only used as a means of daily communication, but is also used in traditional rituals of the Manggarai people. One of the traditional ceremonies that use the Manggarai language as a means of ritual is the *Rowa* traditional ceremony. The traditional *Rowa* ceremony is a death ceremony. In the *Rowa* ceremony, the ritual language used is called *torok tae* and the utterances of *torok tae* contain religious values. The *Rowa* traditional ritual is a form of initiation based on the belief of the Manggarai people that the human soul is still alive, even though it is physically dead [4]. Therefore, death always leaves certain rituals as a form of care and respect for those who have died. This traditional *Rowa* ritual is carried out communally in groups and is led by traditional elders who serve as speakers of prayers in the form of poetry known as *torok tae*.

The problem in this study is 'what religious values are contained in the traditional *Rowa* ceremony or funeral ceremony for the Manggarai people in Flores?' Thus this study aims to examine and describe the religious values contained in the traditional *Rowa* speeches for the Manggarai people in Flores. Method This research use descriptive qualitative approach. Collection using several techniques, including direct observation techniques, all-encompassing techniques, notes, documentation, and recording. Data analysis was carried out within a certain period. Activities in data analysis include data reduction, data display, and data verification [10]. The last step in data analysis is versification and drawing conclusions. Based on the data that has been reduced and verified, the researcher draws conclusions with the support of strong evidence at the data collection stage. Conclusion is the answer to the formulation of the problem and research objectives that have been mentioned.

2. Theory

The theory used in this study is the value theory. This theory explains that every traditional ceremony in every culture has a certain value system. Culture is formed based on the values or norms that apply in the community concerned through social relations. Rokeach in Pampe, [12]

states that value is something that is abstract and ideal. As something that is abstract, values can only be felt and become basic principles to guide social life, both individually and collectively. These values are reflected in the mindset, attitude patterns, and behavior patterns of the people. As a belief system, these values are related to subjects that give meaning to people who believe in them. These values are beneficial and useful for humans as a reference in thinking, behaving, and behaving. Value is interpreted as an empirical quality that cannot be defined, but can be experienced and understood as the quality contained in the object. Therefore, value is not solely objective, but also subjective. Objectively, value arises because it is motivated by a certain interest, both in reality and in thought, as a result of a value-giving process that is created by the life situation of the community itself. Schwartz and Bilsky in Rambe, [14] revealed that values represent a conscious individual response to three basic needs, namely physiological needs, social interaction, and the needs of social institutions that ensure the survival and welfare of the group.

There are five main characteristics that become important elements of a value. First, value is an emotionally bound belief. Second, values are constructs that underlie individual motivation. Third, values are transcendental to specific situations or actions. Fourth, values become standard criteria that guide individuals in selecting and evaluating actions and policies towards people and events. The five values are owned by individuals in a priority hierarchy. Based on this description, it can be said that value is a belief system that is abstract and transcendental in nature which is used as the basis for norms for human behavior, both individually and collectively. Socially, this value is considered good and right and must be obeyed because it has become a convention and is rooted in certain habits, beliefs, symbols and characteristics as a response to what will or is happening. In terms of religiosity, this value relates to several main issues in religious life which are holy and sacred. The religious criteria of a culture in a traditional society are largely determined by the following three important elements. First, involvement with the Creator. Second, consciously linking behavior with a value system originating from the Creator. Third, submit yourself, life and death to the Creator. A strong attachment to religious aspects such as faith also shapes human behavior in life. This indicates that religiosity means total submission to the Creator or to the Most Absolute (God) which is manifested in attitudes and behavior in accordance with the values and teachings one believes in.

Glock and Stark in Pampe [12] mention five kinds of religious dimensions. First, the dimension of belief. This dimension contains human hope that adheres to certain theological views and acknowledges the truth of that doctrine. Second, the dimension of religious practice. This dimension includes worship behavior, obedience in things that people do to show commitment to the religion they adhere to, which consists of rituals that refer to a set of rites, formal religious acts and sacred practices all of which require adherents to carry them out. Third, the dimension of

appreciation. This dimension contains the fact that all religions contain certain expectations, although it would be inaccurate to say that a person who is well religious will at some point attain subject and direct knowledge of ultimate reality in the form of supernatural powers. Fourth, the dimension of religious knowledge. This dimension refers to the expectation that religious people have at least some knowledge about the basic beliefs, rites, scriptures and traditions. Fifth, the dimension of experience and consequences. This dimension refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge from day to day. Based on the aspects that have been described, it can be said that the religiosity of a human being is determined by the dimensions of belief, the dimension of ritual religious practice, the dimension of appreciation, the dimension of religious knowledge, and the dimension of experience. In the context of cultural research, this approach is necessary because values are an important element in culture. Koentjaraningrat [8] asserts that values are the essence and spirit of culture. He emphasized that culture is the entire system of ideas, actions, and human works in the context of social life which are owned by humans by means of learning.

Ministry of National Education [6] and Kesuma et al. [7] suggested that there are five values of character education: (1) the value of character education in relation to God Almighty (religious); (2) the value of character education in relation to oneself (honest, responsible, healthy lifestyle, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, logical thinking, critical, creative, innovative, independent, curious, and love of knowledge); (3) the value of character education in relation to others (aware of the rights and obligations of oneself and others, obeying social rules, respecting the work and achievements of others, polite and democratic); (4) the value of character education in relation to the environment; and (5) the value of character education in relation to nationality (nationalism and respect for nationality). In relation to culture, all aspects of death rituals are based on traditions passed down from generation to generation in a cultural context. Likewise the death rituals in the traditional *Rowa* ceremony in the Manggarai community in Flores. In general, there are seven types of death rituals for the Manggarai people in Flores, namely: ritual *Wae Lu'u* 'tears', *Haeng Nai* 'last breath', *Tokong Mbakung* 'guarding the corpse', *Tekang Tana* 'grave digging', *Ancem Peti* 'closing crate', *Saung Ta'a* 'green leaf', *Kelas 'kenduri'*. These seven types of death rituals are habits that have been entrenched for the Manggarai people in Flores in general [15]. In this study, what was examined were religious values in the entire series of death rituals or in the traditional *Rowa* ceremony in the Manggarai community in Flores. The results of the study prove that there are three types of religious values in the traditional *Rowa* ceremony for the Manggarai people in Flores. The three types of religious values are trust values, reconciliation values, and safety values.

3. Discussion

Trust Value Belief in a Supreme Being

The belief in the existence of the Supreme Being (God) in the *Rowa* ceremony can be explained by the terms used in the *Rowa* traditional ceremony, as follows.

Data 1:

Mori	Dewa
Tuhan	Tuhan
Tuhan	Tuhan

Data 2:

Dewa	Mori	Ngaran	Jari
Tuhan	Tuhan	Pemilik	Pencipta
Tuhan	Tuhan	Tuhan	Tuhan

Data 3:

Jari	Dewa	Mori	Ngaran
Pencipta	Tuhan	Tuhan	Pemilik
Tuhan	Tuhan	Tuhan	Tuhan

Data 4:

Ende Wa
Ibu Bumi
Tuhan

Data 5:

Mori	Ngaran
Tuhan	Pemilik
Tuhan	Tuhan

Data 6:

Mori
Tuhan
Tuhan

The most common and frequently used name in the *Rowa* traditional ceremony to refer to the Supreme Being is Mori 'God'. But there are also several other designations that are anthropomorphic in nature, taken from the cultural scope of the local community, as shown in data 1, 2, 3, 4, 5 and 6. For example, seen in the sentence, *Hau kole kamping Morin* 'You are called by God'. God's role is very central. God is the first and foremost goal. God is believed to be almighty, kind, generous, loving, and protective. The relationship that is built between humans and God is also influenced by this perspective as well as giving color to the way the Manggarai people carry out the *Rowa* traditional rituals.

3.1. *Belaief in the Human Spirit*

In the *Rowa* traditional ceremony also believe that humans are creatures that besides having a body (physical) but also a soul (spirit). The body is understood as that part of the human being that can be seen and touched. Conversely, the soul is a part that cannot be observed directly, but is believed to exist through thoughts, feelings, and will [5]. The body will pass away through death, the soul will live on. The Manggarai people call the human soul (spirit) with the following terms.

Data 7:

Wakar

Jiwa

'Jiwa'

Data 8:

Ase

Ka'e

adik

kakak

'Jiwa'

Data 9:

Wakar

Jiwa

'Jiwa'

Anthropologically, this belief highlights important aspects of humans as seen in the culture of the Manggarai people in Flores regarding the human soul which is called *ase ka'e* or *wakar* 'soul'. The Manggarai people in Flores believe that after someone dies, their spirit or soul is separated from their

body. Immediately after the death of his body, spirit or human soul '*wakar*' goes to God the Creator and lives with God '*ka'engle Jari'm*'. The belief in the existence of the human soul at the same time confirms the belief of the Manggarai people in Flores in eternal life after bodily death.

3.2. Reconciliation Value

For the Manggarai people in Flores, death has an impact, both socially and religiously. Death is in a sense a form of disharmony between humans, ancestors, and with God. Therefore, death is referred to as sorrow (sadness) or mourning. In that context, the meaning of the word reconciliation means the act of restoring a relationship or relationship to its original state [1]. The following are some stories related to the value of reconciliation in the Rowa traditional ceremony. First, it contains prohibitions, with the following speech.

Data 10:

Neka

tako

hang

data

one

salang

Jangan

curi

makanan

orang

dalam

jalan

'Jangan mencuri makanan milik orang lain dalam perjalanan'

Data 11:

Neka

tako

muku

data

Jangan

curi

pisang

orang

'Jangan mencuri pisang milik orang lain'

Data 12:

Neka

tako

hang

data

one

salang

Jangan

curi

nasi

orang

dalam

perjalanan

'Jangan mencuri makanan milik orang lain dalam perjalanan'

Data 13:

Porong

neka

manga

paing

tai

itang

kole

diang

Agar

jangan

ada

minta

nanti

hukuman

lagi

esok

'Jangan engkau meminta lagi, esok pun nanti'

Data 14:

Haum

kaliga

tukam

ngger

le

tonim

ngger

musi

Kau

hendaknya

perut

ke

sana

punggung

ke

belakang

'Hendakalah perutmu diarahkan ke sana sedangkan punggungmu ke sini'

Data 15:

Neka

pa'ong

one

bangkong

Jangan

kena

dalam

keluarga

'Jangan menyusahkan keluarga'

Data 16:

Neka

dedam

one

wela

Jangan

kena

di

keluarga terluar

'Jangan engkau meminta lagi, esok pun nanti'

Data 17:

Neka

nggewit

koles

weki

ce

golo

ho'o

Jangan

panggil

lagi

badan

di

kampung

ini

'Jangan engkau meminta lagi, esok pun nanti'

These prohibitions take the form of calls for the deceased not to be bound by a way of life that is contrary to the norms and

customs prevailing in society. For example, in Data 10 it is stated, *Neka tako hangs* data 'You may not steal other people's

food'. Data 17, it is said, *Neka nggewit koles weki ce golo ho'o*, 'don't call those who are still in this village'. Data 17 reaffirms the same thing in the form of a prohibition that the spirits of the deceased may not return to the world of the living with the

intention of inviting living family members to the afterlife. This can be seen in Data 14, *Hau kali ga tukam ngger le, tonim ngger musi*, 'but point your stomach to it, your back to the back'. Second, breaking the chain of death, through the following story.

Data 18:

Kudut	emo	one	haus	irus	ine	isung	lu'u	one	mata
Agar	cukup	dalam	engkau	duka	dalam	hidung	air	dalam	mata

'Cukuplah sudah dirimu sebagai duka kami yang terakhir'

Data 19:

Kudut		kosos		irus		one		isung
Agar		dusap		ingus		dalam		hidung

'Agar kami tidak lagi berduka'

Data 20:

Agu		lu'u		one		mata
Dan		air		dalam		mata

'Dan menetes air mata'

Data 21:

Emo	one	haus	isung	agu	lu'u	one	mata
Cukup	dalam	engkau	ingus	dan	air	dalam	mata

'Cukuplah engkau menjadi duka cita kami yang terakhir'

Efforts to break the chain of death are an important part of the entire series of traditional *Rowa* ceremonies. In Data 18 it is said, *Kudut emo one thirsty irus one isung, lu'u one mata* 'You are enough as our last sorrow'. While Data 21 confirms the same thing as seen in the *Emo* 'enough/stop'. Through that expression, they said that the chain of deaths was broken according to custom.

Third, build brotherhood, through the following speech.

Data 22:

Pedeng	bokong	kali	lehami	ngasang de	wae	lu'u
Titip	bekal	oleh	kami	namanya	air	mata

'Maka saatnya kami mengiringi kepergianmu'

Data 23:

Kudut	adak	haeng	nai	damit	ngasang	ase	ka'e
Untuk	adat	mendapat	napas	kami	nama	adik	kakak

'Untuk menyatakan upacara kenduri'

Data 24:

Anak	rona	anak	wina	wan	koe	etan	tu'a
Anak	laki	anak	perempuan	dari	kecil	sampai	orang tua

'Dari keluarga laki-laki, keluarga perempuan, yang tua maupun yang muda'

Data 25:

Tanda	manga	ranga	dami	lako	dehau
Tanda	ada	muka	kami	jalan	engkau

'Sebagai tanda keikutsertaan kami atas kematianmu'

Data 26:

Tak	di'a	peti	dite	lami	podo	di'a	haus	lehami	tai
Paku	baik	peti	engkau	kami	antar	baik	engkau	kami	nanti

'Kami memaku petimu, menghantar engkau ke tempatmu dengan baik'

The meaning of the value of brotherhood in this context is in the form of family solidarity which is shown in the phrase *ase ka'e*, 'fellowship' in the sentence in Data 23: *Kudut adak haeng nai damit ngasang ase ka'e*, 'To declare the *haeng nai* ceremony from the family'. The sign of *manga rangea dami lako dehau* 'a sign of our participation in your death'. Meanwhile, Data 26 is in the form of a tribute, when the casket

is not found, it wants to understand the word 'We nailed your casket, sent you well'. Based on these data it can be said that the whole of the *Rowa* traditional ceremony is a form of reconciliation or total recovery for a grief event. Because for the Manggarai people in Flores, a real form of reconciliation can only be carried out through the implementation of a complete traditional ceremony which is manifested in the form

of prohibitions, breaking the chain of death, and carrying out reconciliation in a spirit of brotherhood.

3.3. Safety Value

The value of safety in the context of the traditional *Rowa* ceremony is a value related to God as the purpose of human

Data 27:

Nggeluk	keta	lakom	ngger	one	ranga	de	Morin
Kudus	sungguh	jalanmu	ke	dalam	wajah	milik	Tuhan

'Kuduslah jalanmu ke hadapan Tuhan'

Data 28:

Porong	werus	koe	ata	gggeluk
Agar	sampaikan	hal	orang	kudus

'Sampaikanlah kepada-Nya hal yang kudus'

Living holy means living according to the customs. Because customs are the basic norms for all the life behavior of the Manggarai people so it is no coincidence that when someone dies, the first thing that must be done is to carry out the traditional ceremony. Data 27 said *Nggeluk keta lakom...* 'holy be your way...'. Likewise Data 28 confirms the same thing,... *Porong werus koe ata gggeluk* 'convey something holy'. The two data show their hopes and prayers

life. This value includes aspects of holiness, protection, heaven and the hereafter. The following is a description.

First, the Value of Holiness

What is meant by the value of holiness is the value associated with the soul of the deceased, as shown in Data 27 and Data 28 below.

for the soul of the deceased to be sanctified before he finally returns to God.

Second,

Protection Value The Manggarai people in Flores believe that protection is not only provided by God the Creator, but also by their deceased ancestors. They believe that the deceased are closer to God so that protection can be requested through their ancestors. The following data shows this.

Data 29:

Hau	kali	ga	lewang	ngger	pe'ang	po'e	ngger	one
Engkau	lagi	juga	bantah	ke	luar	tahan	ke	dalam

'Hendaklah engkau menepis keluar segala nestapa, menyimpan segalah kebaikan'

Data 30:

Eme	mangas	Dewa	agu	wakar	ata	lut
Apanila	ada	roh	dan	jiwa	orang	ikut

'Apabila ada roh dan jiwa yang mengikuti engkau'

Data 31:

Dur	le	culus	le	hau	lewing	koles
Dorong	dengan	api	oleh	kau	ikat	kembali

'Doronglah mereka kembali'

Data 32:

Porong	hau	kali	ga	pangga	le	tadu	lau
Semoga	kau	juga	itu	halangi	di sana	tutup	di sini

'Jaga dan lindungilah mereka'

The above data clearly confirms matters relating to the protection value. Data 29 stated: *Hau kali lewang ngger peang po'e ngger one* 'Your task is to ward off all sorrow'. This expression is reaffirmed in Data 32: *Porong hau kali ga pangga le tadu lau* 'guard and protect them'. In this prayer, the family prays and hopes that the person who died can become a protector for them. Because for them death can occur because they are not protected by the ancestors who preceded them.

Third

New Life Value The culmination of the entire series of traditional *Rowa* ceremonies is the class or *kenduri*. The purpose of the 'kenduri' class ceremony is to inaugurate a new living place for the dead. The place is called *pa'ang be le* a place on the other side'. Sometimes the place is named anthropologically in the form of *golo* 'hill', *beo* 'kampung', which also means heaven or the place of the hereafter or the place of a new life. The following data shows this:

Data 33:

Tanda	beo	agu	golom	hau	kudut	be	sina
Menandai	kampung	dan	bukit	mu	agar	di	sana

'Menandai tempat tinggalmu yang baru di sana'

Data 34:

Hau	ata	pa'ang	be	le	ami	be	ce'e
Engkau	orang	luar	di	sana	kami	di	sini
'Engkau tinggal di seberang sana, kami di sini'							

The marking of the new living place is clearly shown in the above data. Data 33 states: *Tanda beo agu golom hau kudut be sina* 'Marks your new place of residence'. Data 34: *Hau ata pa'ang be le, ami be ce'e* 'You are across there, we are across here'. This also shows that across there *pa'ang be le* there is new life. The traditional *Rowa* ceremony or death ceremony in the Manggarai community in Flores is a form of initiation based on the belief that the human spirit or soul will live on after death. Therefore, death always leaves certain rituals as a form of care and respect for those who have died. This traditional ritual is carried out communally, led by traditional elders who serve as prayer speakers in the form of poetry known as *torok tae* custom speech. Through this initiation ceremony, important values in culture that are both social and religious are expressly stated through *torok tae* 'traditional speech'. The Manggarai people in Flores believe that the traditional *Rowa* ceremony 'death ceremony' has meaning for their lives, both socially and religiously.

4. Conclusion

Referring to the discussion of the results of data analysis on the values in the traditional *Rowa* ceremony for the Manggarai people in Flores, it can be concluded that the utterances of *torok tae* contain religious values including the values of trust, reconciliation, and safety. The value of trust is related to belief in the Supreme Being (God) Mori, Mori Dewa, Mori Dewa Ngaran Jari, Jari Mori Dewa Ngaran or Ende Wa. In addition, the Manggarai people believe in the existence of the soul of *ase kae*, *wakar* and life after death. The value of reconciliation is manifested in three ways, namely the prohibition so that the soul of the deceased does not act evil, breaking the chain of death, and establishing brotherly relations through family solidarity and participation in the entire series of *Rowa* traditional ceremonies. Reconciliation means restoration of relations, both socially and religiously, between humans and God 'Mori'. The value of salvation includes the value of holiness, the value of protection and new life in heaven.

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