

# Manners Learning Through Hengad'do (Nose Kissing) And Waje Ngara (Cherished Name) Unique Tradition Of Sabunese In Sabu-Raijua Regency

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## Abstract

Petrus Ly, Cs, 2022 Research results, FKIP Undana Kupang, Title: Manners Learning Through Hengad'do (Nose Kissing) and Waje Ngara (Cherished Name) Unique Traditions of Sabunese in Sabu-Raijua Regency. The research problems were; what was the implied message of learning in form of hengad'do and waje ngara habituations and how was other guest ethnic resistance to the habit of hengad'do and waje ngara? This study aimed to describe the implied messages of hengad'do and waje ngara learning as well as the resistance level to acceptance of other ethnic groups. Data was collected through interviews and questionnaires. Descriptive qualitative data analysis techniques assisted with simple tables was used specifically for resistance levels. The results revealed that moral values learning, boys and girls character cultivation were carried out collaboratively between parents, grandparents, and adult siblings. Knowledge and life skills learning of sons were fathers' responsibility meanwhile daughters' were the responsibility of mothers. Learning took place through habituation methods and life skills practice by imitating parents activities. Besides using character assessment rubric, performance assessment rubric was also made use of to assess the children. The child's maturity was not only measured by age maturity, but the highest factor was on the quality of life skills performance that children already obtained. Two unique traditions applied in character learnings of Sabunese manners which were Hengad'do and Waje Ngara as their distinctive characteristics. Hengad'do's most profound meaning was as a symbol of humility, respects and appreciation of other people. On the other hand, Waje Ngara held the deepest meaning as verbal tribute of respect in well refined language to respect and appreciate others. The acceptance toward Hengad'do of other ethnic groups from Christian and Hindu respondents reached 100%, whereas only 33.33% of Moslems accepted due to religious belief. As for resistance or acceptance level of Ngara Waji, 100% of respondents accepted it well and used it on daily basis. This high level of acceptance also occurred in Kupang, the capital city of East Nusa Tenggara Province, in which other non-Islamic tribes imitated hengad'do as a habit in various events including mourning and joyous thanksgiving events. It was expected that Sabu-Raijua regional government could conduct a holistic study regarding manner types and form of Sabunese and include them in local content books for elementary schools, secondary schools subjects in order to teach manners and messages of meaning of values, morals and good character.

**Key Words:** Learning, Manners, Hengad'do, Waje Ngara

## INTRODUCTION

Manner learning differs from one to another tribe in the world in order to build good character of each society member. Generally in tribal communities, there is some kind of procedure to fostering

manners based on virtues passed down from generation to generation. There are values and character education instruments using habituation method carried out by parents, grandparents, older siblings to their children, grandchildren and younger siblings. In addition to values, character

education. In addition to values, morals and character education, skills education is also taught through habituation methods of work skills training as well as work ethic building. Learning values, morals and character as well as life skills is the main task of parents along with their respective roles.

In an effort to maintain harmonious co-existence in an ethnic community, unique things are often found in manners tradition originated from their ancestors' philosophical teachings. In exchanging greetings and reconciling two parties context, it is general to handshake and sometimes accompanied by kissing each other's cheeks. Though it is generally accepted in most countries, certain ethnic groups have unique manners in conveying respectful greetings to other parties in form of kiss.

The tradition of Sabu kiss known as hengad'do and calling each other's names known as waje ngara are assumed to have their own uniqueness in terms of philosophical aspects and social meaning which enable them to survive despite other cultures have experienced a decline due to changing era. Both traditions survive not only within Sabu-Raijua indigenous tribe environment, but it also seems that they are increasingly widespread by tribes outside Sabu-Raijua Regency who reside on the island of Sabu and Raijua and other islands in vicinity.

There are plenty uniqueness in the Sabu-Raijua tribe culture and traditions, including the tradition of nose kissing; kissing each other using the tip of the nose (Hengad'do). It is unique that out of dozens of tribes in East Nusa Tenggara Province and hundreds of tribes in Indonesia, only Sabu tribe has this tradition. Other tribes greet each other by shaking hands, kissing the cheek or forehead or hands and other

forms of greetings. It is extraordinary that the hengad'do tradition can influence outsiders or people from other tribes to voluntarily adopt the tradition as a habit that is commonly practiced like the habit of Sabu people. There are many questions that require answers including why Sabunese keep nose kiss tradition.

Besides hengad'do tradition, exists another unique tradition only in Sabu tribe, known as Waji Ngara. Each Sabunese is given a cherished name apart from name given by parents or religious institutions, a favorite nickname that creates a sense of familiarity in harmonious interpersonal relations. This name is always used to greet someone, not one's full name. Consequently, other people may know one's cherished name, not the real name given by parents / religious institutions.

The scope of this study is limited to the distinctive Sabu tradition of nose kissing (Hengad'do) and cherished greetings (Waji Ngara) of Sabu-Raijua community in Sabu-Raijua Regency. The nose kissing tradition Sabu tribe preserves is to kiss using nose tips accompanied by hands positioning of each party depending on the atmosphere and the meaning of conveyed message.

### **Problem Statement and Objectives of the Study**

Problems to be solved in this study were what was the implied meaning from habituation method of learning hengad'do and waje ngara and how was the resistance of migrant ethnics to hengad'do and waje ngara. This research aimed to describe the implied meaning from habituation method of learning hengad'do and waje ngara as well as to identify the resistance level of migrant ethnics to hengad'do and waje ngara.

## Literature Review

Theses of moral relativity understanding by referring to Sudarminta (2013) were as follows; (a) Each society and culture constructs different rules or moral norms from other societies and cultures; (b) There is no objective and neutral standard of moral judgment is used to judge whether moral norms in certain societies and cultures are better or more correct than other societies and cultures; (c) The rightness/falseness of an action or moral decision, the goodness/badness of a behavior, is judged based on the prevailing norms in the society where the moral decision or action is taken and where the behavior is judged.

Mulyana (2019) stated that culture is communication and communication is culture; it is impossible perceive communication without considering cultural context and meaning as each cultural pattern and action involve communication. In other words, culture is not fathomable without studying communication (codes, symbols), and communication is comprehensible by understanding culture that supports it. Values reside at the core of a culture, while symbols are the most superficial manifestations of culture. Similarly, as quoted from Trenholm, culture is a set of values, beliefs, norms and customs, rules and codes that socially define groups of people, bind them one another and give them a common consciousness.

Cited from Sutarno (2007), it is necessary to present the concept of ethics and emic in this research, in which ethics is a point of view in studying culture from outside the cultural system and an initial approach in studying a foreign cultural system. On the other hand, emic is a point of view from within the cultural system. Ethic describes the universality of a life

concept meanwhile emic portrays the uniqueness of a cultural concept. The ethics concept is an aspect of life that consistently appears in all cultures whereas emic is an aspect of life that appears and is held true only in certain cultures. Soelhi (2015) declared that non-verbal messages are usually followed by non-verbal expressions or behavior.

Touch is a non-verbal language form that is general, but considered product of culture. It is usually expressed in various ways, including hand shaking generally. However, there are ways of touching as hereditary tradition perceived specific and typical in certain cultural environments. As an example, holding or stroking other people's heads is a form of respect in the Middle East or the tradition of nose kissing is a tribute of honor containing high social and moral values in Sabu tribe. This type of non-verbal communication form in Sabu tribe was the focus of this research.

The hengad'du tradition of Sabu tribe can be studied ethically and emically. It always appears consistently and becomes daily behavior in social and cultural life practice fulfilling the requirements as an ethical form in Sabu tribe culture. Its appropriateness and acceptability as universal value require scientific explanation through this study. Whether the tradition was only correct according to Sabu tribe and what was correct according to perception and judgments of other tribes. This problem of concern needed scientific answer through this research. If we admittes the truth of human behavior (hengad'do) as an ethic, it could be perceived then that it was universal, including in its truth.

Each tribe has moral teachings to regulate harmonious interaction among fellow community members and with other people. Zuriah (2007) explained that

character was translated as morality containing customs, manners, and good behavior; one's special character to act politely and respect other parties.

Referring to Zuriah's opinion, manners loaded with moral teachings and courtesy require technical guidelines for each ethnic group as guidelines for polite behavior and behavior to maintaining interpersonal relations. Specific technical guidelines for each tribe and culture is expressed in specific manners of social life to ensure the maintenance of harmony and peace in a community; for example, polite and courteous manners of speaking toward people of similar or different ages, manners of greeting, polite manners, manners of speaking with tenderness and respecting other parties, table manners, communication manners, and other forms of manners.

According to the Official Indonesian Dictionary (KBBI), manners are rules, courtesy, and pleasantries. Politeness is a friendly attitude shown to others to respect and appreciate that person. One's courtesy can be observed from behaviors and acts toward other people. Thus, manners are interpreted as rules applied in both written and unwritten form in human association.

The hengad'do/u and waje ngara traditions are unwritten rules of courtesy as a friendly attitude of Sabu-Raijua people addressed to fellow brothers and to other people within the Sabu-Raijua tribe as well as other people of different tribes who reside in Sabu Island. If these etiquette traditions remained alive and their use was developing in other tribes, this indicated that this form of courtesy received positive assessment to be maintained in social life.

Utami (2021) perceived that the benefits of manners in social life are

showing good personality and respecting others which make a person easily accepted in a social environment. Apart from that, their presence gives others sense of comfort, helps creating order, harmony, harmony, security, peace, and sense of peace in society, and encourages positive work relationships. Manners can be manners of speaking, eating, visiting, and appearance.

The manners for hengad'do/u are classified in greeting and parting manners. On the other hand, the manners of greeting others using ngara waje are included in speaking manner regarding greeting other people's names politely and with high respect. There are also manners for the Sabu-Raijua people in serving food, visiting, appearance and other forms of manners. As example, a person who travels long distances and feels very hungry or thirsty and forced by situation to pick other people's coconuts; then it is permissible to pick and eat on the spot. Then the coconut shells must be placed in reversed position around the coconut tree. If the picked coconuts are brought home, it is categorized as stealing and violating etiquette which subjects to customary sanctions.

Citing Sogen's explanation (2013) about Immanuel Kant's opinion (1734-1804), including; (a). There is nothing in this world that can be considered good without qualifications except good will since good will is a condition that inevitably must exist so that humans can obtain happiness. (b). Good deeds are actions not in accordance with obligations but action taken for the sake of obligation.

Hengad'do/u and Ngara Waje are the process of cultivating hereditary character of Sabu-Raijua people. Saptono (2011) referred to Lickona highlighted two fundamental virtues shaping good

character/morals which were respect and responsibility. Respect means expressing appreciation toward someone or not hurting others. Responsibility is an extension of respect. ;it is not sufficient to avoid hurting others but to help others.

As described by Cheppy (1988) regarding the views of John Wilson, most moral and irrational actions are caused by awareness of other people's feelings and interests. To act morally, a person must know what he is doing and all of that must be done freely without coercion. In relation to hengad'do/u tradition, consulted by Wilson's view, it contained moral values passed down from generation to generation voluntarily without force, except they were forced by their own obligations that must be fulfilled as a condition of acquiring morality itself.

Hengad'do/u and Waje ngara were also included in the realm of morality as they contained dimensions of customs, courtesy and good behavior. This referred to Zuriyah's (2007) concept of morality which contained several meanings including; (a) customs, (b) manners, (c) behavior. Surely, morality contains behavior in customs, manners and behavior order piled with values of human behavior which will be measured good or bad through social norms that are applied and upheld in that society. Darmadi (2006) stated that the characteristic of a driven person is that person feels responsible to fulfill the demand of moral obligation. In terms of moral imperatives originated in the order of customs, manners and behavior merging from norms religious norms and other social norms containing teachings of kindness is a must as well as the community obligation to fulfill them.

## Research Method

The research was conducted in Sabu-Raijua Regency, East Nusa Tenggara Province, Indonesia. Data sources to answer the first research problem and objective were key informants who had substantial understanding of Sabu-Raijua culture, especially hengad'du/o and waje ngara philosophies from West Sabu, Sabu Mehara, Central Sabu and East Sabu District. Interviews were conducted with humanist, Petrus Bara Pa (83); elder Ma Mate Ie (81); Deo Rai or Head of East Sabu customary region, Pe Madi (68 years); traditional elder from the Sabu Mehara customary region, Ly Koroh (46 years); education figure of West Sabu customary region Febi I.Kali; Mone Weo (73 years), a traditional elder from the Liae customary region; and Mage Uly (64 years), a traditional elder from Raijua island. Results of interviews with these informants revealed the types of nose kissing among Sabu-Raijua people.

On the other hand, data to answer the second research problem and objective concerning the resistance of other tribes to the Hengad'do and Waje Ngara was obtained using questionnaire; with samples taken from West Sabu District, which is predominantly occupied by other tribes. The study was conducted from from August to October 2022 using in-depth interview data collection techniques. Informants were selected on the recommendations of traditional and community leaders, and using a questionnaire. Data was analyzed using descriptive qualitative with the assistance of simple table.

## Result

What was the implied meaning from habituation method of learning hengad'do and waje ngara and how was the resistance of migrant ethnics to hengad'do and waje ngara. This research aimed to describe the

implied meaning from habituation method of learning *hengad'do* and *waje ngara* as well as to identify the resistance level of migrant ethnics to *hengad'do* and *waje ngara*.

### 1. The meaning of *Hengad'do* and *Waje ngara* manners learning

Before People's Schools (SR) and Night Schools, two formal educational institutions were founded for limited circles on Sabu Island in 1912; household was the only place for learning process of values, morals and character, and life skills as well for children. Parents, grandparents, older brothers and sisters functioned as teachers, educators and coaches for children and grandchildren. Grandfathers and grandmothers acted as main teachers, grandfathers were the main teachers for their grandsons, grandmothers for their granddaughters.

Fathers and mothers collaborated as educators to familiarize moral values and noble character teachings for boys and girls. Various types of values, morals and character teachings (*li hadda wue ai*) which had been passed down from ancestors turned into manners teachings in life social culture that instilled the unique characteristics of the Sabunese customary manners. Moral and character teachings were carried out using habituation method in daily life with core substance of learning material including strict and mandatory orders containing various virtues based on positive thoughts, attitudes to respect and appreciate other people, good deeds as a real action to help others in various difficulties and traditional burdens.

Father performed specific task as teacher and trainer for boys

through life skills training habituation depending on his type of work whether as a palm wine tapper, farmer, rancher, fisherman and others. Assessment was carried out by parents while behavioral and skills were assessed by parents and community. The maturity standard of a boy was not only defined by age but the ultimate criteria was that he could cultivate his own garden, raise his own livestock, cutting his own palm wine and other self independence. Meanwhile mother as a teacher and trainer was expected to train daughter life skills in accordance with mother's work including abilities and skills to manage household, spin and weave sarongs and traditional cloth for family clothing needs, find firewood, carry water, cultivate rice fields with other family members, and other types of work. Daughters' standard of maturity was not solely judged by age, but ultimately their skills at doing various types of work that a Sabu woman did independently.

Generally the method of educating, teaching and training children in Sabunese culture was through habituation exercises in etiquette behavior such as getting their children to respect elders among using *hengad'do* and *waje ngara*. A child's failure to carry out etiquette obligations resulted in parents' embarrassment therefore the child would be punished using strong warnings and at some level, pinching the child's thigh. Another sanction was other community member's protests as a statement of dissatisfaction with the child's character.

Internally and externally, *hengad'do* and *Waje Ngara* traditions in relations were two unique and distinctive Sabunese forms of manners to maintain beautiful and harmonious relationships with fellow human beings as a realization

of God's commandments and mandates which underlied philosophical basis of Sabunese hereditary family education. There were several versions of hengad'do, including:

- a. Version 1 was spontaneous kiss using nose tip without holding each other's bodies, mouth was tightly closed while holding breath from the nose and mouth, eyes looking at each other. This nose kissing model was generally accepted as saluting, expressing condolences, congratulating and other general greetings. This model applied to all Sabu-Raijua people and also tribes outside Sabu-Raijua Island including several other countries
- b. Version 2 was also spontaneous kiss using tip of the nose, holding each other by waist or shoulder, mouth closed tightly, holding breath from nose and mouth, eyes looking at each other. This model applied to families with strong and close social relationships. It was meant to re-create love bond and support each other at all times.
- c. Version 3 was a spontaneous kiss using the tip of the nose, hands wrapped around the neck of other party, mouth tightly closed, holding breath from nose and mouth, eyes looking at each other. The meaning of this kiss was total surrender as well as self-deprecation and sign of apology for shortcomings and / or mistakes that caused detriment of other parties (conflict resolution).

The meaning of Sabu kiss (hengad'do hawu) based on certain events / moments:

- a. Nose kissing in greeting or parting

- 1) As greeting, nose kiss to expressing the happiness to see each other again;
- 2) As parting, nose kiss to part and express respect.

- b. Nose kiss in grieving or mourning

- 1) Pepika Made Kiss or Death Info; kiss given as a symbol when bringing news on the death of respected people. The messenger comes riding a horse dressed in bells.
- 2) Kiss from mourners to the descendant's family; everyone who comes to the funeral home is obliged to kiss to all nuclear family members in grief expressing deep condolences. The influence of hengad'do tradition was impressive that people still practiced it despite covid disease pandemy with its strict protocols.
- 3) As peha'u anni /nalalu expression

This kiss was specifically performed by children who were left orphaned by their fathers. In Sabu custom, if the father descends, their mother will be brought back by her family to her parents' house (kadd'i). It is at this kadd'i moment that the children will ask their mother and their mother's family not to leave them. The children would stand up and kiss their mother and their mother's family as a form of plea to not leave them as do nalalu (orphans).

- 4) Pa Ai Pa Kako Nose Kiss (Road Encounter); a nose kiss given when encountering a member of grieving family to express condolences since the

kiss giver could not be present when the tragedy occurred.

5) Kaddi La Ammu Nose Kiss (Going home)

One of the Sabunese people customs is that when husbands decends and after being buried, the wife's family will ask their in laws to bring her back to their house. The mother's children will stand up and kiss their mother and all of her siblings as a sign of humility, begging them not to take their mother home because they love her so much.

c. Nose kiss in marital custom ceremony

1) Oro Li nose kiss (Finding the truth); a kiss given by groom's family representative to bride's family when they come to the bride's house to introduce themselves as well as to express their sacred intention to marry a girl in this family.

2) Nose kissing at entry or proposal time; a kiss given by the representative of groom's family to the representative of bride-to-be when marriage proposal has been accepted by girl's family. In Sabu culture, groom's family must present some dowry to bride's party. If it is not fulfilled based on demanded customary requirements, the hengad'do is done as a symbol of humbling oneself and at the same time asking the prospective bride's family for help to cover these deficiencies.

d. Nose kiss in conflict resolution

Hengad'do is done as an expression of apology and sincere proposal of reconciliation. Generally, kissing and hugging each other tightly at the end of conflict resolution indicates that all

disputes and conflicts have ended and peace is restored.

e. Nose kiss in welcoming newborn baby (happo Ana)

In Sabu-Raijua tribe tradition when a baby is born, a happo ana celebration is carried out immediately or a celebration to welcome the baby as the most beautiful gift from Deo (God). There is no gender difference in treatment according to Sabu-Raijua custom. Despite gender difference, boys and girls are equally treated and greeted with joy as God's grace in an enormous celebration. When relatives arrive to attend happo ana, they spontaneously exchange nose kiss as expression of sharing happiness and praying for the baby's safety.

2. The meaning of granting Ngara Waje

When a new baby is born in Sabu- Raijua family, the baby's parents provide at least three names, among each other:

a. Brave name is a name prohibited to be mentioned except when the person descends. This name is used in lamenting poets by ladies who have close family relationship with the descendant. This type of name means that every human being is born pure and given a holy name so that it cannot be called arbitrarily.

b. Pedigree name is the name given by parents at happo ana rite or child-welcoming party. The happo ana event is carried out one or two days after the baby is born and during celebration, the baby is named based on typical names of the Sabu-Raijua tribe. This name becomes the name used in family tree omposition



according to patrilineal and allowed to be used in daily interactions. Sabu-Raijua people believe that when a baby often fall sick or cries all day and night though being hugged by the baby's mother, it indicated that a dead family member wants to change the baby's name with his name. The presence of the descended family member to ask for name change is shown through dreams of the baby's parents.

- c. Cherished name atau ngara waje is the favored name used to greet each other in interactions between fellow families and other communities. Ngara waje or nickname is meant as a form of hospitality of the sabu-Raijua people respecting and appreciating other people as well as a form of dignified courtesy.

- d. Name signifying believer of certain religion

The uniqueness of giving ngara waje or cherished name to someone is closely related to the equivalent of genealogical name by looking for words that have meaning when connected or combined with the pedigree name given by their parents when happo ana is held. In the traditions and customs of Sabu-Raijua people, it is considered polite to greet someone by using their ngara waje. On the other hand, if someone is called using genealogical name or national or religious name, it is considered impolite and rude.

Below are several example of ngara waje pattern to someone in accordance with genealogical name:

- a. Example 1; if the pedigree name of a woman is "Rika", her ngara waje will be "Ina Ame" in which Ina refers to general way to call women and "Ame" is the complement of "Rika"

to form "Ina Amerika" as favorite name as well as respected nickname that binds one another closer.

- b. Example 2; if a woman's pedigree name is "Ros" then her ngara waje will be "Ina bunga" in which Ina refers to general way of calling women and "bunga" is a word that completes "Ros" into "Ina bunga Ros" or bunga ros. Therefore, a woman with pedigree name "Ros" will be called 'Ina bunga'.

- c. Example 3; if a man's pedigree name is "Migu" then he will be given ngara waje as "ama hari" in which Ama refers to general way of calling men and "hari" is a word to complete "migu" into "ama hari migu". Therefore, a man with pedigree name Migu has the nickname of "ama hari".

- d. Example 4; if a man's pedigree name is "Oto" then his cherished name / ngara waje will be "ama roda" in which Ama refers to general way to call men , 'roda' completes "Oto" into "Ama Roda Oto". Therefore, a man with pedigree name "Oto" is called "ama Roda".

### 3. Other Tribes Resistance toward Hengad'do dan Waje Ngara

Preferences were interpreted as good or bad evaluation from other tribes living in Sabu-Raijua Regency towards the tradition of nose kissing (hengad'do) and cherished nicknames (waje ngara). Preferences or judgments to these traditions can cause resistance, which is a negative emotional reaction behavior in form of uncomfortable feelings or psychiatric resistance, or attitudes that try to oppose tradition.

Preferences of hengad'du/o and ngara waje traditions can be classified into emotional reactions and attitudes of

other tribes into three aspects, which are:

- a. Group that responds positively, accept and use the traditions sincerely with full awareness of its good meaning (low resistance).
- b. Group that responds quite positively, accept and use the traditions on the basis of respect in order to create good social relations (medium resistance).
- c. Group that responds negatively, rejects, and uses it only in forced situation (high resistance).

If a person from different tribe poses positive attitude and meaning towards hengad'du/o and ngara waje as courtesy to Sabu-Raijua people, then the tendency of adopting both traditions is

higher. On the contrary, if one's attitude and interpretation of the Sabu-Raijua people traditions are negative, they will feel uncomfortable and tend to refuse adopting the traditions.

Data regarding resistance behavior or acceptance/rejection of hengad'do/u and waje ngara traditions coming from migrants settling in Sabu-Raijua Regency was taken from a total of 327 samples (20%) in Seba Village as migrants' concentration over the age of 18 years who came from different ethnic groups. The sample of 20% migrant was to proportionally selected including few representatives of Hinduism. The description of resistance attitude based on religious believers is portrayed as follows:

**Table 1. Other Ethnic Group Resistance based on Religious Belief**

No	Samples of Migrants based on Religion	Types of Manners							
		Hengad'do/u Adaptation				Waje Ngara Adaptation			
		Positive Acceptance		Rejection		Positive Acceptance		Rejection	
		f	%	f	%	f	%	f	%
1	Christian (38)	38	100	0	0	38	100	0	0
2	Catholic (16)	16	100	0	0	16	100	0	0
3	Moslem (6)	2	33,33	4	66,67	6	100	0	0
4	Hindu (3)	3	100	0	0	3	100	0	0
<b>Summary</b>		<b>59</b>	<b>93,65</b>	<b>4</b>	<b>6,35</b>	<b>63</b>	<b>100</b>	<b>0</b>	<b>0</b>

Source; 2021 Data.

Regarding the question whether other tribes sincerely accept the practice of hengad'do/u in social relation with the Sabu-Raijua people, 100% of Protestant, Catholic and Hindu believers accepted and practiced them in their social relations with Sabu-Raijua people. In the opposite, only 33.33% Moslem believers accepted and practiced it meanwhile the remaining 66.87% participants showed appreciation but avoid

practicing it due to their belief. Interestingly, regarding greeting other people with ngara waje, all participants (100%) accepted and used Ngara waje and practiced it in their social life with Sabu-Raijua community. In this case, there was no negative resistance of all religious adherents to Ngara Waji and at the same time practiced it.

## Discussion

Manners, morals and character learning in order to shape good personality of Sabu tribe community members was carried out collaboratively and integratedly by parents, grandparents, and adult siblings as main educators. Meanwhile teaching knowledge and life skills for boys was the responsibility of fathers, grandfathers and adult brothers; knowledge and skills for girls were taught by mothers, grandmothers and adult sisters. The character of hard work, good/bad behavior of children reflected the quality of elders' education, teaching and training. In this case, the old saying "the apple does not fall far from the tree" applied.

Manners in the Sabu-Raijua people culture were interpreted as customary courtesy which were agreed upon in social environment of the family and community environment which were upheld as good practices to glorify the dignity of fellow human beings as embodiment of love teachings. It appeared that long before Christianity was introduced in Sabu Island during the 19<sup>th</sup> century, the love principles of Christianity had already existed in the practice of Sabu-Raijua people belief which underlied the teachings of Jingitui belief as the original belief of Sabunese for centuries. In Jingitui, Sabunese acknowledged God by the name of Muri, which then changed into Deo as Christianity had been introduced to the community and a designation that referred to Jesus Christ as the son of Deo. However, the practice of worship was mixed with rituals and animist traditions which made it different from liturgical procedures of Christianity in general.

This love teaching was translated by Sabu-Raijua people in hospitality manners order as a joint practice of good character in building mutual loving and caring relationships among fellow human beings, and being friendly to surrounding

environment. Manifestation of mutual love in noble character practice of Sabu-Raijua people was applied in respectful and friendly attitude and behavior towards God, fellow human beings and nature around them. Forms of Sabu-Raijua people hospitality were applied in verbal form such as cherished nicknames (ngara waje); the use of refined language in friendliness, politeness image with respect and upholding the name of Holy God, fellow human beings, even other creatures. Apart from verbal symbols, non-verbal symbols were also applied through hengad'do or nose kissing as an example.

The practice of good character in peaceful and harmonious co-existence in a multicultural society needed to be explored from the values of virtue and local wisdom which were particular moral teachings contributed to universal moral teachings as the joints of community life in global society. Even though Sabu-Raijua ethnic group is a small ethnic group in Indonesia, they are perceived to have moral and educational teachings passed down from generation to generation including, the tradition of kissing each other's noses (hengad'do/u) and using cherished nicknames (waje ngara) as a refined and polite expression of communicative language to other people, and hengad'do as a method and learning medium that cultivated appreciative and respectful attitudes and behaviors for other human beings.

## **Conclusion**

1. Learning moral values, character and manners in the Sabu family was carried out through habituation method of respecting and appreciating others with sincere love through social symbols including hengad'do (kissing the nose) and Waje Ngara (cherished name) traditions. Hengad'do was performed to

show one's humility to another party, with the intention to building harmonious relationships in order to maintain strong family bond while minimizing the potential of conflict in social relations. It also performed as message of peace and main requirement for reconciliation to conflicts resolution that occurred in community.

2. In Sabu-Raijua people tradition, character learning is the main task of parents and grandparents of the children or grandchildren as the first and main teacher in the family who is in full charge of teaching, educating, and training the children and grandchildren of the family; The learning pattern is through habituation method and work practice training and apprenticeship with fathers, mothers starting from babies to adults with families. In the Sabunese tradition, if there are misbehaved children who behave impolitely and evilly, parents have to take the blames, grandparents are accused of failing to teach, educate and train their children and grandchildren. Therefore, parents work hard not to tarnish their family good name because of the attitudes and behavior of children who fail to have good character.
3. The original belief (Jingitiu) of Sabu and Raijua tribes perceives that it is rude and impolite to call another person name by their original name such as birth name or name based on one's nationality status. The original name (Sabunese name) is believed as holy name allowed by the ancestors and God to a person, therefore it cannot be called arbitrarily except during traditional rituals and official events. Apart as a form of respect and appreciation for other people, this nickname is meant to create comfortable conditions for parties to interact and communicate in intimate and equal manners to avoid tenuous social distance. Regarding this, Sabunese fall into the category of global diversity

adherents and are very humane and friendly with fellow human beings regardless of ethnicity, religion and race differences.

4. The Hengad'do and Ngara Waje manner traditions are two types of manners that have been assessed by other ethnic groups as good practice in intimate, beautiful and harmonious social relations and due to the width of their influence, they were adopted in other tribe cultural practices of Sabu District, Kupang City, regencies in NTT with Christian majority. Indeed, there was resistance against hengad'do among particular Moslems due to religious beliefs.

### Recommendation

To maintain and preserve valuable manners and ethics traditions such as hengad'du/o and waje ngara as well as other manners forms and types in Sabu and Raijua tribes, it is necessary to get the attention of Sabu Raijua Regional Government through the Education and Culture Office to conduct research on the types of manners to be expressed in books as a reference for local content subjects at elementary schools and secondary schools in Sabu-Raijua Regency. This effort is a form of understanding the true meaning of hengad'do and waje Ngara, so when other ethnics perform the tradition, its meaning is correctly understood.

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