

Local Cultural Values that Support and Inhibit West Sumba Regional Development

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ABSTRACT

This research aims to analyze local cultural values that support and hinder regional development in West Sumba. West Sumba is a region rich in unique cultural heritage, but also faces challenges in development efforts. This research uses qualitative methods combined with case study methods. Data collection through in-depth interviews, participant observation, and document analysis. The research results show that strong cultural values such as mutual cooperation, togetherness and customs have an important role in supporting development in West Sumba. Gotong royong allows communities to work together on local development projects, while togetherness strengthens collaboration between government, communities and the private sector. However, some cultural values can also hinder development, such as a strong attachment to tradition which may hinder innovation, as well as norms that limit the role of women in the development process. This research contributes to the understanding of how cultural values can influence development efforts in areas with a rich cultural heritage. The practical implication of this research is the need for a balanced approach between utilizing positive cultural values and overcoming obstacles that may arise due to certain cultural values. By considering these complex dynamics, policy makers and decision makers can design more effective and sustainable development programs in West Sumba.

Keywords: *Cultural Values, Development, West Sumba.*

INTRODUCTION

Sustainable development efforts that include society, the nation and all national life to implement national goals and build a just and prosperous society. Referring to this, there are very basic things that need to be done by regional governments in implementing development in the region, namely encouraging community empowerment, exploring creative initiatives, increasing community participation, and developing the role and function of local community representative councils.

The interaction of local cultural values on regional development will bring changes in integration, where there is mutual influence between local cultural values and regional development values or regional development values on local cultural values. Local cultural values that have a very strong influence in West Sumba district society include religious values, artistic values, power values, and solidarity values. What is included in religious values. Included in religious values are marriage issues, then artistic values such as traditional culture, traditional feasts, thanksgivings and so on, power values such as community strictness towards tribal leaders, and high

community solidarity towards traditional symbols such as traditional ceremonies. One example of dominant cultural values in society in West Sumba district is traditional parties. These traditional celebrations include Birth Customs (Pata Dadi), Marriage Customs (Pata Malawi), Building Customs (Pata Padowi), Death Customs (Pata Seda), Inheritance Customs (Pata Bare Padou).

Regional development will run well and achieve the goal of improving community welfare if it is supported by the local culture of the community. Good local cultural values can still be preserved and poor local cultural values must be changed to support the implementation and achievement of regional development goals. It is hoped that changes in local cultural values will be harmonious, balanced, harmonious and integrated and conducive to stability in the region, so that people who adhere to the old paradigm in culture do not feel harassed and are aware of the importance of changing or adapting to the cultural values needed to support development. So it is hoped that regional development in West Sumba can run well thanks to the support of the cultural values of the local community.

RESEARCH METHODS

The type of research used is qualitative descriptive research. According to Sugiyono (2016: 9), the qualitative descriptive research method is a research method used to examine the condition of natural objects where the researcher is the key instrument. Meanwhile, according to Nazir, quoted by Latifah (2020:21), qualitative descriptive research is a method used to research a condition, an object, a group of people, a system, a thought, or a class in the present. Qualitative descriptive research is a research method that utilizes qualitative data and is described descriptively. The data obtained was then analyzed using qualitative methods to obtain a deep and comprehensive system understanding of the research object/subject. This research aims to describe in depth the local cultural values that support and hinder development in the West Sumba area.

The subjects of this research are government officials and the community in West Sumba Regency. Research respondents are parties who can provide information or data in this research, which are determined as follows:

- Village Government Officials (Village Head, Hamlet Head, Village Secretary)
- District Government Officials (City Head)
- Regional Government Officials (Regent, Deputy Regent)
- Community figures (educational leaders, traditional leaders, religious leaders)

There are two types of data: primary data and secondary data.

Primary data is data collected by researchers from primary sources, while secondary data is usually prepared in the form of documents. The data collection

techniques used in this research are: Observation is a data collection technique where researchers make direct observations of research subjects to find out closely about the action activities that are carried out. carried out (Riduwan, 2004: 104). Observations were made on the implementation of various traditional and community parties to collect data on local cultural values that support and hinder the development of the West Sumba region. Interviews are a method used for certain tasks that attempt to obtain verbal information about research data from respondents through face-to-face (direct) communication.

Interviews were conducted with government officials and community figures selected as respondents to collect data about local cultural values that support and hinder the development of the West Sumba Region. Documentation is a method of collecting qualitative data by viewing or analyzing documents created by the subject himself or someone else. Documentation is a means for researchers to better understand the topic/object of research through written media and other documents directly written or created by the subject concerned. (Paul Otlet in International Economic Conference, 1995:60). The documentation used by the author is in the form of photos and written documentation related to the research problem.

In this research, the data obtained from government officials and the community consists of the main instruments and supporting instruments. The main tool is the researcher himself who interacts directly with the research subject, and the supporting tools are interview guidelines, observation guidelines, and documentation. Validation Data is collected to show whether the research conducted is truly scientific and to verify the data obtained. Testing the validity of the data in this research uses triangulation of data collection techniques and data sources. Data analysis uses qualitative analysis techniques. According to Moleong (2012: 248), qualitative analysis techniques are efforts to work with data, organize it, organize it into manageable units, synthesize, search for data and find patterns, find what is important and what has been learned and decide what that can be told to other people.

RESULT AND DISCUSSION

Geographical location

West Sumba Regency is a district located in the province of East Nusa Tenggara, Indonesia. The capital is the city of Waikabubak. West Sumba Regency experienced regional expansion into Southwest Sumba Regency and Central Sumba Regency in 2007. The population of West Sumba Regency in 2021 is 149,641 people West Sumba Regency is located on the western part of Sumba Island and is the district with the smallest area. Geographically, West Sumba Regency is located at 119° 6' 43.61" - 119° 32' 5.87" East Longitude and 9° 22' 24.27" - 9° 47' 50.14" South Latitude. The distance is around 128 kilometers from Waingapu City. The area is 737.42 km² with the following territorial boundaries: a.) North-Sewu Sea, b.) East-Central Sumba Regency, c.) South-Indian Ocean d.) West-Southwest Sumba Regency

The topography of West Sumba Regency is coastal, mountain ranges and steep limestone hills. Most of the coastal areas are in the south bordering the Indian Ocean. The height of the area ranges from 0 to 800 meters above sea level (masl) with regional characteristics similar to other areas of Sumba Island which are classified as arid. Climate and hydrology, West Sumba Regency has a tropical wet and dry climate (Aw) on the coast and a tropical monsoon climate (Am) in the interior with two seasons, namely the dry season and the rainy season. The rainy season in West Sumba Regency lasts \pm 6 months, namely November - April, while the dry season lasts from the beginning of May until the first weeks of November. Annual rainfall is quite low to medium, ranging from 800-1900 mm per year with around 70-150 rainy days per year. The air temperature is around 25 °C - 33 °C with a minimum temperature of 21.8 °C and a maximum of 33.9 °C in the dry season. The rivers that cross this area are the Wanokaka River (Labariri River), Kahear River, Kalada River and Watupanggata River.

Local cultural values that support and hinder the development of the West Sumba region

1. Local culture of West Sumba district

In West Sumba there are various kinds of traditions which are local culture in the area, here are some local cultural traditions in West Sumba district: First: The kissing tradition is a tradition passed down from generation to generation by the ancestors of the Sumba people. The tradition of kissing the nose is a symbol of very close relationships and friendship among the people of Sumba. Moreover, if the warring parties want peace, they will kiss each other's noses. This is a symbol of peace. Second: The tradition of eating betel nut is a symbol of kinship in daily interactions and even at various events such as weddings and deaths and other events. This tradition is carried out by chewing areca nut, betel and lime which will cause the teeth and mouth to turn reddish. Third: The "nyale" and pasola traditions are traditions that must be carried out before the pasola tradition, and the nyale tradition is a ritual of thanksgiving for the blessings received, marked by the start of the harvest season and the abundance of sea worms on the beaches. Fourth: The Wulla Poddu tradition is the most important ritual used by Marapu believers to determine instructions or guidelines for various aspects of life within a certain period of time. Therefore, Wulla Poddu is a ritual that is often carried out with the aim of getting closer to God. Wulla Poddu also means Wulla means Moon and Poddu means Bitter. Fifth: The Belis tradition is a tradition of men giving dowry to women. Belis in Sumbanese tradition can be domesticated animals such as horses and buffalo. The size of Sumba women's belis often depends on the agreement of both parties. If the person you want to marry is a woman of high social status, you will be given 30 animals. Sixth: The "Marapu" death ceremony at the funeral still requires belief in ancestral spirits or "Marapu". Marapu funerals can be very expensive because they require the slaughter of many animals during the procession, such as horses, buffalo and pigs. Seventh: Another unique thing about Sumbanese society is the tradition of blood relations between "uncles and aunts" (cousins) which are permitted and even highly recommended. This tradition is carried out with the aim of strengthening family relationships. Eighth: The "pahillir" tradition is a strict prohibition

against "daughter-in-law and father-in-law or son-in-law and mother-in-law" or "wife-in-law and son-in-law's children" from communicating, let alone touching directly, even their personal belongings not allowed.

2. Local cultural values that support the development of the West Sumba region.

The local culture of West Sumba has a number of values that support the development of the area. The following are several local cultural values that can be described, including: First: Mutual Cooperation: This value encourages cooperation and collaboration in society to achieve common goals, such as infrastructure development or holding traditional events. Second: Concern for Nature: The people of West Sumba often have a close relationship with their natural surroundings, and values such as environmental conservation and ecosystem balance are highly valued. Third: Cultural Diversity: The region is rich in diverse cultures and traditions, and the value of respect for this diversity helps maintain social harmony. Fourth: Customs and Rituals: Customary values and rituals play an important role in daily life, and they often function as a moral and ethical foundation in society. Fifth: Local Wisdom: The people of West Sumba have local wisdom in various aspects of life, including agriculture, handicrafts and natural resource management, which can support sustainable development. Sixth: Social Solidarity: The values of solidarity and mutual assistance in communities are very important in supporting inclusive social and economic development. Seventh: Honor Norms: Honor and reputation are highly valued in West Sumba society, which can motivate individuals to behave well and contribute positively to regional development. Eighth: Understanding and respecting local cultural values like this can be a strong basis for planning and implementing development programs that are sustainable and in accordance with the needs and identity of local communities.

3. Local cultural values that hinder development.

Local cultural values can have various impacts on development, both positive and negative. Following are some local cultural values that hinder development in West Sumba. First: Strong Linkage to Tradition: Strong values linked to tradition and customs can hinder change and innovation in society, hampering technological development and social reform. Second: Gender Inequality: Values that support gender inequality in local culture can hinder women's participation in economic and social development. Third: Low individualism: Cultures that emphasize collectivism and dependence on groups can inhibit individual initiative and entrepreneurship. It is important to remember that not all local cultural values hinder development, and many of them have positive aspects that can be used to strengthen sustainable development. Moreover, a culturally sensitive approach to development can help overcome these obstacles without destroying or damaging valuable cultural heritage.

4. Shift in local cultural values due to development of the West Sumba area

Shifts in the cultural values of the people of West Sumba or changes in their cultural values in connection with regional development, can be influenced by various factors. Several aspects that may influence the shift in cultural values of the people of West Sumba regarding regional development: First: Education and Information: Regional development often brings better access to education and information. This can

influence the way society accesses new knowledge, ideas and different world views. Formal education can also change ways of thinking and values inherited from previous generations. Second: Economic Change: Regional development usually includes the development of infrastructure, tourism and other economic sectors. Changes in the way people earn a living and interact with global markets can influence cultural values. Third: Influence of Media and Technology: Development can also bring new technology and access to mass media. Interaction with mass media, such as television, the internet and social media, can bring new world views and influence local cultural values. Fourth: Influence of Outside Culture: With development, there is the possibility of greater interaction with outside culture. This could be through tourism, migration, or foreign investment. This influence can influence clothing, food, lifestyle, and even religion. Fifth: Social Change: Increased social and economic mobility in society can change social hierarchies and traditional roles. These changes can affect family dynamics, marriages, and other social structures. Sixth: Protection and Preservation of Culture: People who are aware of cultural changes can take steps to preserve and protect cultural aspects that are considered important. This could include the revitalization of traditional languages, arts, dances, and rituals.

5. Regional development efforts in dealing with local culture that hinders development

This can involve various strategies and approaches, including: First: Education and Awareness: increasing public education and awareness about the importance of sustainable development and its positive impact on their lives. Second: Adaptation of Development Programs: adapting development programs to suit local cultural values and not conflict with them. Third: Community Training and Empowerment: providing training and education to communities to help them overcome cultural obstacles that hinder development. Fourth: Use of Technology: using technology to facilitate development without destroying local culture. Fifth: Sustainable Development: ensuring that the development carried out is sustainable and considers the long-term impact on local culture. Sixth: Culture-Based Economic Development: encouraging the development of local culture-based businesses and industries to improve the regional economy. Seventh: Strengthening Cultural Identity: promoting pride in local cultural identity and preserving it as a valuable asset. Eighth: Impact Evaluation: continuously monitor the impact of development on local culture and make changes if necessary.

CONCLUSION

Di Based on the research results and discussion, several conclusions can be drawn as follows:

1. That the cultural values of society which are the basis and dominant and form the value system that regulates society in West Sumba district are religious values, social values, power values, and solidarity values which are developed internally by various aspects of community life in West Sumba district.
2. Local cultural values in West Sumba such as mutual cooperation, caring, solidarity can be used as capital that supports development because on average

the people of West Sumba are generally hard workers, have a strong concern for others from the time of their ancestors until now.

3. The cultural values of the community that hinder the development of the West Sumba region are a strong attachment to traditions or traditional events which cause waste in the economy and even become poor because they fall into debts and receivables. Apart from that, there are also restrictions on women's participation in development.

4. There is a shift in the cultural values of society with regional development which changes thought patterns, attitude patterns, behavior patterns, but not because of the loss of one of the cultural values that have been adhered to but appears as the impact of a shift in the arrangement of values in the value system format so that these changes are visible. a cultural paradigm format that is different from previous civilizations.

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