

SOCIAL ECONOMIC LIFE “FAI WALU ANA HALO” IN THE COMMUNITY OF ENDE LIO FLORES

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ABSTRACT

Realizing the existence of the Fai Walu Ana Halo social classification, which literally means orphans and poor widows as a designation that has existed since the people of Lio Ende are familiar with local traditions and culture. This identity proves that the classification of social status is inherent in us since birth and is still valid today. Social identity can be related to the study of social stratification, namely the difference in population into social classes in stages, namely high class, middle class and low class. Fai Wal Ana Halo is a term for groups in the Lio Ende Ethnic community in cultured society, which means they are always cared for by Mosalaki Puu or the rulers of land and territories. They are cared for and get land for farming and plantations to support their economic life and land for housing.

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1. INTRODUCTION

Humans are the most perfect creatures because they are equipped with reason and reason, so that in their development they also always interact with other people. Culture regulates so that humans can understand how they should act, act, determine their attitudes when dealing with other people. In people's lives, social strata and systems of social stratification are known in society, but some are deliberately structured to pursue common goals. As Indonesian citizens, we must not forget the Indonesian Constitution and the 1945 Constitution which has a mission to unite the components of the nation (Soekanto, 1982: 221).

In the study of the search and construction of identity, there is a fundamental perspective on what views identity as something that is passed down from generation to generation. In this case, self-identity exists since humans are born. Classification Identity in society can be formed intentionally in the context of human efforts to pursue power. Classification of identity that is formed by itself, namely differences in age, nature of authenticity, customs and property owned, while the division of identity that is formed intentionally for example the division of power and official authority in formal organizations (Suyanto, 2006: 161) The form of social strata, although different but it still exists even in capitalistic, democratic, communistic and other societies. The layers of society are formed from the existence of humans knowing life together in a social organization. For example, in society there is a level of unpretentious culture. The layers of society began to be based on sex differences, differences between leaders and those who were led, exiles/slaves and even differences based on wealth and even in the division of labor system.

In a small and humble society, usually the difference in position and role is minimal because the citizens are few and the people who are considered high in position are also not many in number. As with classification, identity occurs in the Lio Ende area of Flores where the local community is known as Fai Walu Ana Halo, which means orphans and widows, this term has existed since the local community built a cultural civilization. Fai Walu Ana Halo is a term for a group in society in the Lio Ende Flores ethnicity, which means those who are cared for by the land rulers (mosalaki pu'u).

In addition, they were given some land, from mosalaki pu'u to be used as a place to live or for farming businesses to support their economic life. Fai Walu Ana Halo is the majority of all Fai Walu Ana Halo strata, this is very much compared to Mosalaki Pu'u, or Aji Ana Mosalaki. Fai Walu Ana Halo's livelihood is mainly based on farming and labor. In addition to working in the fields and fields, they also

work on the fields and fields belonging to Mosalaki. However, along with the times, most of the people do not view the inherited status as something that is respected. They look more at ownership of property or wealth, rank or class. This is related to the concept of modernization in the field of social stratification (Sztomka, 2008: 153); modernization means an emphasis on individual mobility and achievement rather than on inherited status. Along with modern life, it encourages some people to struggle and balance it, as well as those who have the Fai Walu Ana Halo status.

Social life is not static but always changes dynamically. Society is something that is alive and therefore must develop and change (Suyanto; 2006: 361). Likewise, the people of Fai Walu Ana Halo still uphold their status and want a change in their lives even though their status is different from the lower middle class. Despite these changes in social movements, Fai Walu Ana Halo still upholds the status of the Lio Ende culture.

There are several studies related to the issues discussed, such as Munandar Soelaeman's (1986: 158) study which examines the social stratification of Javanese society, an agrarian society (Javanese), refers to leadership, and recognizes stratification in society. The bottom layer is the common people or also called the little people or the little people. Then the priyayi group (the yayi, the king's relatives). After the Dutch arrived, the Priyayi group infiltrated with anyone who was in the Dutch government bureaucracy. So that the Priyayi group was classified again into status based on rank. In the Dutch government there were two criteria in determining the position of people in society, namely, first, nobility determined by a person's blood relationship with the government holder. For example, a king who has a leadership legacy that is passed down from generation to generation; cultural principles that are determined by a person's position in the bureaucratic hierarchy, for example the power granted.

From the bureaucratic hierarchy, a new group was born, called the elite and non-elite groups. From the king's power flows out (downward) through a hierarchy of bureaucratic officials called Abdi Dalem. The Abdi Dalem were given land rights and took taxes from the people, so that a new social structure of the feudal system grew. From the study above, it is recorded that there is a togetherness about the classification system between the Javanese and the Lio Ende Flores Ethnic community towards the social classification, namely Fai Walu Ana Halo. Fai Walu Ana Halo is equivalent to the Wong Cilik group in Javanese society. While the class or king is equated with the Mosalaki Pu'u and the Priyayi group is equated with Aji Ana Mosalaki. Equality in the bureaucratic hierarchy of the Dutch government, these bureaucratic groups were given the freedom to collect taxes on the lower class people, resulting in the emergence of a feudal system.

The location of the difference from the above study as the previous study studied more about the status of a given position or assigned status. While this paper examines more about social status whose position is based on inheritance or descent. And also this article examines the life of Fai Walu Ana Halo more. The other difference is in the object of study in the community with the object of study in the Lio Ende Flores Ethnicity.

Society in general develops two kinds of positions, namely ascribed status, namely a person in society without regard to spiritual differences and abilities, this position is obtained by birth, for example the position of a noble's child is also a noble, basically ascribed status is found in a society with a closed layer system, for example feudal society. And Achieved status, is a position that is achieved by someone with deliberate efforts. This position is not obtained on the basis of birth. Sometimes one more kind of position is distinguished, namely assigned status which is a given position; assigned status often has a close relationship with achieved status. (Soekanto, 2006: 210-211). A similar topic has been studied in the work on caste (Suyanto, 2006: 162) which says caste is a category in which its members are appointed and assigned a permanent status in the social hierarchy, and their relationship is always limited by the status they have.

Patterns like this can be observed in the life patterns of the Indian Hindu community and the Balinese Hindu community. In this study it can be said as a form of closed social stratification. The closed system can be seen clearly in caste Indian society, to some extent in Balinese society. It can also be found in the United States where there is a separation between whites and blacks, especially Negroes, known as Segregation or the apartheid system in South Africa.

A system of social stratification is called completely closed when every member of society remains in the same status as his parents, whether it is lower or higher. In this closed system of stratification,

someone whose position is at the bottom of the social strata, such as a commoner, will find it difficult for him to occupy the social strata along with the aristocrats who are considered a blue-blooded group.

From the explanation above, there are similarities and differences; where the similarities lie in the caste system or the division of social class in the Balinese Hindu community with the Lio Ende Flores community. In the Lio Ende Flores community, an identity, namely Fai Walu Ana Halo, remains attached to a person because that identity has existed since a person was born. The identity of Fai Walu Ana Halo is included in the closed social nature, which has certain limits for moving to another status. While the difference lies in the caste system in Balinese and Indian Hindu society based on the religion that determines it so that what is carried out must be based on religion as a guide. Meanwhile, the Lio Ende Flores community is based on the customs that determine it so that religion is small and does not even play a role in this case.

2. METHOD

This type of research is qualitative and the collection technique is done by means of observation, interviews, and documentation. This research was conducted in the Lio Ende Ethnic area of Flores. And then the collected data is processed using data analysis which refers to structural functional theory. By collecting data, reducing, displaying and drawing conclusions.

3. RELUST AND DISCUSSION

The Basics of Social Class Fai Walu Ana Hello

Social life is how we interact in a society, both emotionally close relationships, in society there are groups or classes themselves, whether viewed according to wealth or property ownership status, leadership status in government agencies and in culture. All these divisions naturally exist since humans were born on earth and apply from generation to generation.

The division of labor within a group also has different portions according to the status or rank they have. For example, in a government agency, a village head has a smaller share of work than other members, or a school principal and other office heads. This is obligatory to be carried out even though there is a division of class, status or rank, but all of them are interdependent because humans cannot live alone. For example, an office head must have representatives, secretaries and other members to support the work in the agency and all of them have responsibilities that must be carried out for the success of their office agency.

Likewise in a culture, where culture regulates so that humans can understand how they should act, act, determine attitudes if they do not know other people. Culture is that complex which includes knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society. For this reason, a society must maintain a culture that was owned and inherited by their ancestors.

In cultural society, of course, there are separate groups according to their culture, as is the case with the culture of the Lio Ende Flores ethnic community with the division of groups or social classifications in the community. In the Lio Ende Flores ethnic community, the concept of social stratification in everyday life is based on the reality of the role that is carried out, the inheritance of customary law from generation to generation and is also based on the wealth and social status of a person or group of people.

Some sociologists regard this layer as a permanent and common feature in a society whose life is in order with norms. This layer has existed since they have known to live together with organizations that have been passed down from generation to generation and are valid and recognized by their adherents as a customary law that cannot be canceled in this reality of life. As long as custom still plays a role and becomes an integral part of the life of the local community, the division of the group or structure of the Lio Ende Flores ethnic leadership is divided into 4 groups:

1. Mosa Male Group (Ruling Council)

Mosalaki by definition is a ruling council consisting of several tribal chiefs or Ata Laki (Teke Ria Fai Ng'gae), who are sworn in with a special and festive ceremony and witnessed by the whole community (Ana Riwu). This group in the expression "Ebe Eo Taka No'o Tana, Ebe Eo Nggabi No'o Watu, Eo Ebe Bedu Ata Kengu, Eo Ebe Beke Ata He'e" which means (those who are attached to the ground, united with the rock they ordered people to follow, what they forbade people to obey). The

point is that because of his high authority and great role all reprimand decisions are heard and must be carried out and obeyed properly, and if they are not heeded, they will be punished according to the applicable norms.

2. Aji Ana Group

This group is descended from Mosalaki above. They are siblings or children from Mosalako which are passed down from generation to generation. They are supporters and encouragement as well as soldiers of Mosalaki. The position of men is the right of all of them in the tribe, but only for the eldest among them. In their traditional expression, they are called Au Sa Lisa, Eo Mera Meng Posa Toko We'e. That is, Aur cognate, only one red. That is, even though they in a tribe have very large members but only the eldest person becomes Mosalaki.

3. Fai Walo Ana Hello

It is a designation for a group in the Lio Ende Flores ethnic cultural community, which means they are being cared for by Mosalaki pu'u. Besides that, they were also given some land from Mosalaki pu'u to be used as a place to live or for farming to support their economic life.

4. Ata Ho'o Group (Servant Only)

Judging from the old fact of this group ever and even their descendants until now. But not in the same sense in the Feudal and Colonial times as prisoners of war. They belong to the lowest class of society. They are treated at will by the first and second groups. Where these groups are people who come from Ata Polo or Ata Ho'o, namely suanggi and their slaves are more seen as messengers or people who just listen, receive and carry out instructions from Mosalaki. Emanuel Rizal Patti said that as Mosalaki (2015) stated that the Fai Walu Ana Halo group, both in the structure of the Lio Ende Flore ethnic indigenous community, was a group of ordinary people and migrants, who were destitute and fled because of civil war in their area or ethnicity because they were considered unkind or for marital reasons. In the traditional expression, it is called Tebo Fai Walu Ana Halo, which means widows and orphans who are neglected and destitute but are given respect and their right to life is protected by giving them arable land and their obligations according to applicable customary law.

The Fai Walu Ana Halo group is a group that is expressed literally as widows and orphans who are protected by Mosalaki, they come from other areas to come to live in the area, and are given arable land to support their economy. The land which was passed down to their descendants according to the law of inheritance, the land still belonged to Mosalaki who termed it as "Tana Laki Watu Onggo".

In the traditional ceremony, the Fai Walu Ana Halo get a separate share both in giving and receiving dependents according to the customary agreement (tura jaji). At a traditional ceremony, Fai Walu Ana Halo has the obligation to give the first yield of arable land to Mosalaki as the holder of the rights to the land because the land still belongs to Mosalaki or in local customs it is called Tana Laki Watu Ongga. Every animal killed is related to arable land, those who cultivate must submit Pusu Lema (Tongue and heart of the animal's heart). This is meant as an offering to the ancestors and ancestors as well as a sign of gratitude for all the goodness of Mosalaki in the full traditional expression which reads "Pusu Dau Tu Lema Dau Nawu, Ngai Ina Pusu Tana Lema Watu". Fai Walu Ana Halo is also entitled to participate in various series of traditional ceremonies, and also the results from the first cultivated land, they gave it to Mosalaki, this gift was a tribute to their ancestors and also a reward and gratitude to Mosalaki.

Social Life Fai Wal u Ana Hello

The social life experienced by this group is just like any other group. They continue to interact with others freely in the sense that nothing restricts them. Even though they were only cultivators and got a little land from Mosalaki, they still tried to fulfill their needs. The division of social status in a certain culture of society does not make us have to be discouraged. Life is dynamic and can change at any time, running according to the nature of humans and the desire to change in humans themselves.

Humans as individuals do not live alone who carry out their lives always depend on other humans, need and always socialize, form groups in order to build the fulfillment of individual and collective life goals. Likewise with Fai Walu Ana Halo's social life, even though they are in the lower class and are seen as weak people in terms of meeting their needs, they always try to always interact with other people. Fran Magnis Suseno (2001) provides an overview of social life that humans are individuals who are intrinsically social. In the sense that it is human nature that individuals in real social life need each other. Likewise, the Fai Walu Ana Halo even though they are in the lower class of society, they have a

part in the implementation of the prevailing traditional ceremony. For example, the traditional ceremony of opening new land, the traditional ceremony of the first harvest, the roles of those who work on Mosalaki's land are very much needed and interdependent.

The terminology of Fai Walu Ana Halo as a working class in the ethnic life of Lio Ende Flores is a hard slap to the world of Capitalism today. In the world of Capitalism, the skill of a worker is directed at an achievement, namely profit for the owner of capital. Another demand of the world of Capitalism is the superiority of production. As a result, workers are required to work professionally in order to spur increased production and prevent losses. Thus the freedom in the professionalism of a worker has been lost. The world of Capitalism also requires workers to have obedience to all norms and policies (Valentinus Saeng 2021: pp. 118-119)

4. CONCLUSION

From the reviews and results of the study that in all the ethnic customs of Lio Ende Flores there is no discrimination and injustice against Fai Walu Ana Halo. As a class that they have the right to live just like any other class society. Their existence is recognized and guaranteed their life. Fai's freedom even though Ana Halo is appreciated in terms of cultivating and cultivating the land given by Mosalaki. Mosalaki doesn't take advantage of Fai and Ana Halo. Fai Walu Ana Halo is instead transformed into a cultured human being and has a religious spirit. Terminology Fai Walu Ana Halo sincerely admonishes the owners of capital to be fair to the workers. Freedom as a worker should be given space. In this freedom, humans find themselves as individuals who have creativity, talent and potential.

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