

STRATEGY FOR PRESERVING BELIS CULTURAL VALUES STUDY ON TRADITIONAL INSTITUTIONS OF ADANG PEOPLE ALOR DISTRICT, EAST NUSA TENGGARA PROVINCE

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Abstract

This study aims to determine the strategy of the Adang community's traditional institutions in maintaining and preserving regional culture, especially the belis culture. This study used descriptive qualitative method. Data collection techniques used interviews, observations, and documentation studies. The Adang people in every stage of the implementation of traditional marriages, the belis culture always uses the relics of their ancestors as belis goods in the form of moko (H'hay), Gong (Ong), Weaving (Eng). Belis is an important element in the institution of marriage, apart from being seen as a tradition that has noble values and a form of respect for women, based on the implementation process and meaning/symbols in the belis culture, there are many cultural values such as religious values, courtesy, togetherness, hospitality. , brotherhood, respect for others, simplicity, friendship, kinship, honesty, tolerance and getting to know each other. The influence of globalization is the main factor that makes things different from the past. The values that fade in the belis culture in traditional marriages have shifted a lot both in belis goods and in stages in the Adang community. The results showed that the strategy carried out by traditional institutions was to replace these belis goods with other belis items such as money, clothes, mocha with different motifs and sizes, gongs of different sizes. The values that fade in the belis culture in traditional marriages have shifted a lot both in belis goods and in stages in the Adang community. The results showed that the strategy carried out by traditional institutions was to replace these belis goods with other belis items such as money, clothes, mocha with different motifs and sizes, gongs of different sizes. The values that fade in the belis culture in traditional marriages have shifted a lot both in belis goods and in stages in the Adang community. The results showed that the strategy carried out by traditional institutions was to replace these belis goods with other belis items such as money, clothes, mocha with different motifs and sizes, gongs of different sizes.

Keywords: traditional institution, buy, belis

Introduction

The Adang community has a culture that cannot be separated from the Adang community itself, namely the belis culture. Belis is another meaning of honesty, dowry or dowry. Belis can be interpreted as giving a number of goods, objects and or livestock by men to women in the implementation of traditional marriages. In the Adang community, in the stage of implementing traditional marriages, the belis culture always uses the relics of their ancestors as belis items in the form of moko (H'hay), Gong (Ong), Weaving (Eng). The man must submit or give to the woman's family starting from the proposal stage (Notification, Introduction, Tangval) to the process of implementing the traditional marriage.

Belis is an important element in the institution of marriage, besides being seen as a tradition that has noble values and a form of respect for women, based on the implementation process and meaning/symbols in belis culture, there are many cultural values such as religious values, courtesy, getting to know each other, honesty, mutual respect, mutual respect, courtesy, kinship/brotherhood/tolerance, religion

The influence of globalization is the main factor that makes things different from the past. The values that fade in the belis culture in traditional marriages have shifted a lot both in belis goods and in stages in the Adang community. This is due to the times, which are automatically considered no longer compatible with ancestral cultures, as based on the results of an initial interview on 12 May 2022 with OC Alelang. One of the traditional taus of Lebang village said that: a) "Uvang ho valitan o asala ho mi meng mi ap", in the past, belis had to follow the processes and stages that apply in society, but purchases in traditional marriages no longer follow the processes and stages in traditional marriages. b) The influence of globalization, Gradually it will erode the culture or traditions of the Adang people in terms of belis in the implementation of traditional marriages where the requested Belis principal is no longer submitted and even replaced with another Belis principal which is revealed in the regional language "sina mate kang hai". c) Belis goods that are actually used for purchases to women are misused by the community (used as decorations, knick-knacks in home and office layouts). d) Because belis goods as prehistoric relics are sought and hunted by antique

seekers and collectors to go outside Alor, this is sad because the use of belis in the form of moko, gong is only in Alor Regency. e) Researchers both from within and outside the country take away to be researched and then used as collectibles, not returned to the area of origin. f) The people of Alor who live outside the district of Alor come and take out belis goods to be used as decorations, ornaments or ornaments for their homes. This will have an impact on the lack of circulation of belis goods in the community, of course very sad for us, because the noble values of belis culture contained in the stages of implementing traditional marriages from ancestors which are taught from generation to generation, we can easily leave without any effort to preserve them.

Furthermore, other problems that occur in the Adang community according to OC Alelang, interview on May 12, 2022 that in the belis process in the stages of implementing traditional marriages, there is a lack of public understanding in understanding the meaning and cultural values contained in it and the lack of a sense of love for citizens for the importance of conservation. culture, so that many citizens forget the culture that became the legacy of their ancestors, besides the lack of activities that can foster people's love for their customs and culture.

When people recognize and maintain the cultural values contained therein, of course they will have a love for their culture, including the belis culture. According to Cogan in (Nugraha, 2018:13): Citizenship "...A sense of identity; the enjoyment of certain rights; the fulfillment of corresponding obligations; a degree of interest and involvement in public affairs; and acceptance of basic societal values"

Cogan's opinion above means that conceptually a citizen should have five main characteristics, namely: identity; freedom to enjoy certain rights; fulfillment of related obligations; level of interest and involvement in public affairs; and the possession of basic social values. The main characteristics of these citizens have been listed in Pancasila which is the foundation and way of life of the Indonesian nation. According to this view, one of the five main characteristics of a citizen is identity. People are those who have an identity according to where they were born. If you were born in Indonesia, of course, the community is an Indonesian nation.

It can be formulated that citizens as the successors of regional culture have a role in preserving the existing culture, especially the belis culture. In relation to civic culture, that in a comprehensive manner, the level of culture varies greatly, which is between attitudes, values, beliefs and linkages to behavior patterns. In this context, a civic culture is expected not to become an obstacle to citizenship, where culture is historically dynamic and not flooded. In order to realize the formation of citizens who are committed and have strong potential in culture and tradition, it is necessary to know, understand, internalize, and apply in everyday life in the family, school, community, government and non-governmental organizations.

The values contained in the belis culture in the stages of implementing traditional marriages can bring out the character of the nation which will eventually give birth to an attitude or behavior of good citizens. So that it is hoped that the purchase of the man for the woman in the implementation of traditional marriage can develop the character of the community through the development of a civic culture which is also formed based on the values of local wisdom contained in it.

Cogan in Wadu (2016: 60,61) suggests that there are eight characteristics that citizens need to have in connection with the increasingly difficult challenges that must be faced in the future. The characteristics of these citizens include, first; the ability to recognize and approach problems as citizens of a global society. Second; the ability to cooperate with others and assume responsibility for their roles or obligations in society. Third; the ability to understand, accept and respect cultural differences. Fourth; critical and systematic thinking skills. Fifth; willingness to resolve conflicts by peaceful means without violence. Sixth; willingness to change the usual lifestyle and staple food patterns, in order to protect the environment. Seventh; have sensitivity to and defend human rights (such as the rights of women, ethnic minorities, etc.). Eighth; willingness and ability to participate in political life at the local, national and international levels of government. Thus, education for sustainable development is closely related to Civics.

In connection with the explanation that has been stated above, a conservation strategy is needed considering that with the times, culture is getting eroded and will be lost in the midst of the busyness

of today's society. Therefore, the Adang Community Indigenous Institution was formed through the Alor Regency Regional Regulation Number 4 of 2018 concerning Recognition and Empowerment of Indigenous Institutions with the aim of preserving, maintaining and preserving traditional, cultural values, which were left by the ancestors.

Starting from this background the researcher wants to examine the research objectives are: a. To find out how the strategy of the Adang community's traditional institutions, Alor Regency, East Nusa Tenggara Province in preserving the belis culture in the traditional marriage stage so that the cultural values contained therein are well preserved?. b. To find out how the obstacles faced by the traditional institutions of the Adang community, Alor Regency, East Nusa Tenggara Province in implementing the strategy of preserving the belis culture in the stage of traditional marriage so that the cultural values contained therein are well preserved. c. To find out how the cultural values of belis are after knowing the strategies carried out by the Adang community's traditional institutions, Alor Regency, East Nusa Tenggara Province?

Literature Review

Cultural Values

Value is something that is abstract, such as an assessment of whether something is good or bad, important or less important, what is better or less good, and what is more true or less true that can affect human behavior in acting or doing things in social life. .

According to Kurt Baler in (Basyari 2013:114) value is the price attached to the cultural patterns of society such as language, customs, beliefs, laws and forms of social organization developed by humans. The customs and values that exist in a society are the basis for regulating the behavior of members of the community.

Milton Rokeach and James Bank in (Rachman, 2022:136) argue that value is a belief that is within the scope of a belief system where a person tries to act or avoid an action, it can also be about what is appropriate or inappropriate. If simplified, value is an inherent trait in a belief system that is closely related to the subject (human) who gives meaning and believes. Meanwhile, Sidi

Galzba in (Rachman, 2022:136-137) argues that value is something abstract, ideal, not concrete, and not fact. Values do not only discuss an issue which is right and wrong through empirical evidence, but also discusses the desired and unwanted attention.

Meanwhile, according to the Indonesian Dictionary, values are traits (things) that are important and useful for humanity. Or something that perfects humans according to their nature.

Values essentially direct a person's behavior and judgment, but they do not judge whether a particular behavior is right or wrong. Value is an abstract conception in humans of what is considered good and what is considered bad. For example, people think that helping is good, while stealing is bad. (Zuhro, et al 2005: 99).

Another meaning of value itself is beliefs about what is desired. Where the values that exist in humans then develop into behavior and ways to treat others, according to Elmubarok in (Rivasintha 2021: 67)

Meanwhile, according to Barth in (Prayogi et al, 2016:65) explains that the value is "The results of judgments made by an individual or the society as a whole which determines the relative importance or worth of a thing, idea, practice or believe". The explanation can be concluded that value is the result of considerations made by a person or community in groups to determine the importance or value of a thing, idea, or practice.

Cultural values are values that are agreed upon and embedded in a society, organizational scope, community environment, which are rooted in a habit, belief, symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and responses to what will be done. happened or is happening Nurlambang, et al, in (Rivasintha 2021:67).

Cultural values are values that are agreed upon and embedded in a society, organizational scope, community environment, which are rooted in a habit, belief (believe), symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and behavior. response to what will happen/is happening. Cultural values will appear in symbols, signs, quality, vision and mission/something that appears as the main reference for the quality of an environment/organization.

According to Koentjaraningrat in (Siregar 2017:4) Cultural values consist of conceptions that live in the minds of most of the community about things that they consider very noble. So, researchers can conclude from some of the opinions above that cultural values are creativity, work, taste, attitude, behavior, gestures, quality, creative human behavior in forming cultivation or embedded (believe system) which is rooted. and become a frame of reference in acting and behaving (invisible).

In the implementation of traditional marriages, there are cultural values that can be interpreted. Likewise with belis culture. Understanding the value itself is beliefs about what is desired. Where the values that exist in humans then develop into behavior and ways to treat others according to Elmubarok in (Rivasintha 2021: 67) With this understanding according to Rustanto in (Rivasintha 2021: 67) values explicitly contain norms that are realized, beliefs, ways of doing things. , purpose, and nature. Value in a cultural sense can be interpreted as something that is expressed in a unique way by individuals and groups to achieve order or to respect others in social life.

Values are often associated with culture because culture is the whole system of thinking, values, morals, norms, and human beliefs produced by society which is the result of human interaction with each other and their natural environment. Culture is a complex whole which includes knowledge, belief, art, morals, science, law, customs, and other capabilities and habits acquired by humans as members of society. Therefore, the belis culture in traditional marriages is a cultural custom that has cultural values.

Cultural values are values that are agreed upon and embedded in a society, organizational scope, community environment, which are rooted in a habit, belief, symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and responses to what will be done. happened or is happening Nurlambang, et al, in (Rivasintha 2021:67).

Cultural Preservation

In an effort to promote, respect and maintain the culture of the Indonesian people, it has been regulated by the 1945 Constitution of the

Republic of Indonesia in article 32 paragraph 1 and paragraph 2, namely:

1. The state advances Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their culture;
2. The state respects and maintains regional languages as national cultural treasures.

Therefore, the government guarantees the freedom of the people to maintain, preserve and develop cultural values that grow and develop in Indonesian society.

People who live in certain areas have a culture and characteristics that are able to distinguish one society from another. Regional culture has a long history and has its own wisdom and advantages. Each of them contains elements that our founding fathers summarized in Pancasila. Regional cultures that are consciously developed in an atmosphere of openness will be dynamic and able to seek disclosure in accordance with the changing environment and at the same time become a contributor to the formation of social patterns (systems) in our very plural society that can live together.

This, according to Koentjaraningrat in (Hidayat, 2017: 1) views that culture is the whole idea and human work that must be familiarized with learning, along with the whole of the results of his mind and work. The fruit of culture is proof of our concern for the historical roots inherited from our predecessors, caring for the relics of our ancestors is our obligation as the next generation, culture can also be interpreted as matters related to mind and reason, namely the development of *buddhi-daya* which means the power of mind. the power of reason, culture is the whole idea and human work that must be familiarized with learning, along with the whole of the results of the mind and his work.

Humans and culture are two things that cannot be separated. Culture will not be created without humans who want to preserve it, because humans are part of the society that forms culture. Society is a group of people who live together and produce culture.

According to Tilaar in (Hasibuan and Simatupang, 2021:20) states that society and culture will give birth to a cultural identity which will later become the identity of the nation. The cultural

identity of the nation causes the nation to be able to absorb and cultivate its own culture. Through local wisdom, it is an effort to maintain a culture in a nation. National identity is a comprehensive picture of a nation. The overall social values that are recognized by consensus by the community are what are referred to as national identity.

In line with what was expressed by Winataputra in (Mahardika and Darmawan, 2016:20) that civic culture is a culture that supports citizenship which contains a set of ideas that can be realized effectively in cultural representations for the purpose of forming citizen identity, identity and identity. nation must exist in every citizen, because with the identity of the nation, it has its own characteristics that are not owned by other nations.

Society and culture give birth to a cultural identity of the community itself, namely cultural identity which will later become the identity of the nation. Citizenship culture (civic culture) must be maintained by every community, this is so that the noble values contained in it still exist and are well maintained.

The Adang community who maintains a civic culture, namely the *belis* culture in the stages of traditional marriage in a sustainable manner from generation to generation, is a matter of pride for the people, because they can still feel the ancestral cultural heritage that has cultural and historical values. The activities found in reflecting the civic culture in the Adang community, such as the community still actively participate in energy, material, related to *belis* in traditional wedding events together.

Apart from what has been stated in the discussion above, according to Nu'man Soemantri in (Sriwati, 2015:7) Citizenship Education has an object of study, namely citizens in relation to social, economic, religious, cultural, and state social organizations. The objects included in the civics study are:

1. Citizen behavior.
2. Thinking growth type.
3. The potential of every citizen.
4. Rights and obligations.
5. Goals and aspirations.
6. Consciousness (patriotism, nationalism).
7. Efforts, activities, participation, and responsibilities of citizens.

According to Nia Kurasih Pontoh in (Butar-Butar 2015: 5) conservation is conservation, which is an effort to preserve and protect as well as utilize the resources of a place by adapting to new functions, without losing the meaning of cultural life.

Furthermore, cultural preservation according to Limbeng in (Wahyuni 2017:83) is an effort to protect, develop, and utilize existence in maintaining the cultural values contained therein. According to Limbeng in terms of cultural preservation includes 3 actions, namely:

1. Cultural protection is all efforts to prevent and overcome symptoms that cause damage, loss or destruction for the benefit and integrity of the system of ideas, behavior systems or cultural objects due to human actions or natural processes. improper, unjust, and without rights.
2. Cultural development is an effort to expand and deepen the embodiment of culture and improve quality by utilizing various sources and potentials
3. Utilization of culture is an effort to use the embodiment of culture for educational and economic purposes.

The benefits of conservation are also stated by several experts in the field of conservation, including:

According to Budihardjo in (Butar-Butar 2015:5-6), there are several benefits that can be obtained from the preservation of historical buildings and areas, including:

1. Preservation enriches the visual experience, conveys a desire for continuity, provides a meaningful connection to the past, and provides the option to live and work alongside a modern environment.
2. At a time of rapid change and growth like now, the preservation of the old environment provides a refreshing permanent atmosphere.
3. Preservation provides psychological security for a person to be able to see, touch and feel the physical evidence of history.
4. Sustainability inherits architecture, provides historical records of the

past and symbolizes the limitations of human life span.

5. The preservation of the old environment is one of the commercial assets in international tourism activities.
6. By preserving valuable heritage in good condition, future generations can learn from these legacies and appreciate them as their predecessors did.

Furthermore, according to Gufron in (Butar-Butar 2015:6-7) the benefits of conservation include:

1. Historical heritage that describes the greatness or events that occurred in his time.
2. Enriching local and national cultural arts, which can describe the nation's identity.
3. As evidence of the complete history of the development of architecture in the city.
4. It is the result of historical architectural achievements in the city.
5. As a study material that is very useful for science, especially concerning urban problems.
6. It is a testament to the historical achievements of urban planning in the city.
7. The existence of historic buildings with unique and interesting architectural forms can be used as comparative studies by architects and urban planners in designing buildings and managing their environment.
8. Maintaining the integrity of the elements that form the image and aesthetics of the city.
9. As a clear location orientation for the community so that they know where they are.
10. Preservation of historical buildings and areas can be used as tour packages for foreign and local tourists who want to remember past events.

Furthermore, preservation activities are carried out to maintain the culture itself, as stated by Abdurrahman in (Wahyuni 2017:84) as follows:

1. Carry out object documentation.
2. Collaborate with relevant agencies.
3. Carry out socialization on cultural preservation.
4. Empowering community participation in culture.

Success in carrying out cultural preservation cannot be separated from the ability to choose the method of preservation. According to Charter in Abdurrahman in (Wahyuni 2017:84) suggests cultural preservation efforts as follows:

1. Improvement of object facilities and infrastructure.
2. Improved environmental cleanliness of objects.
3. Facility.
4. A conducive atmosphere.

Judging from the notion of cultural preservation stated above, according to Gufron in (Wahyuni 2017:85) there are benefits of cultural preservation, including:

1. As a historical legacy that describes the greatness or events that occurred in his time.
2. As an act of enriching local cultural arts that can describe the nation's identity.
3. As proof of the complete history of cultural development in the city.
4. Is the result of cultural achievements.
5. As a study material that is very useful for science, especially those concerning cultural issues.
6. As a form of cultural image in the city.
7. As a tourism investment.

Method

In this study the method used is a qualitative method. According to Sugiyono (2013:7) Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions (natural settings). The data obtained are in the form of information in the form of words or sentences and the activities or actions of the informants. Data and information were collected through in-depth

interviews with informants, making observations, and the authors doing documentation.

RESULTS AND DISCUSSION:

Indigenous Marriages of the Adang People:

The sacredness of marriage in the customary marriage of the Adang people in Alor Regency is highly upheld. In the traditional language "Adang hoo hide dor lavinging" (Adang is the highest peak or top of a head covering made of palm leaves) has the true meaning of "the greatness and majesty and honor of the Adang people towards customs".

Marriage is not only an instrument of glue for two human beings who are different by sex, but marriage is considered as a unifying tool for two families who are united through a sacred process both religiously and customary in society. In the Adang community it is stated that:

"Hada ho tatoh, hada ho apu'ny dume"(hold fast, hold tight to the custom and keep standing tall on the custom and don't waver)

The Adang people believe that if a marriage follows the customary procedures and provisions in the community, it will last forever, because there is blessing from God and ancestors, it is stated in the Adang language:

Hada horo pali ara abou(the custom exists and grows on this land)

Hada ho e alol harvest abul nene(don't occasionally violate customary rules because it will be dangerous) Hada edun abul-abul alol (actually follow the mechanism of adat because ancestral spirits and God see and accompany). In Adang's perspective, marriage is not just a worship but as the initial foundation to strengthen life in the hometown which is usually expressed in traditional language:

"Bang om nu at en ho orupa, mangfede bang nu auction ho o koc o dor voh"

(Building a house, building a household means temporarily building a tribe, building a village and temporarily arranging the largest Mesbah, namely God Almighty)

The Adang people make Moko (H'hay), Gong (Ong) and woven cloth (Eng) a requirement

in the belis culture in traditional marriages. The belis must exist and be handed over by the men to the women. The number of belis items as well as the size and motif can be determined before the traditional wedding ceremony is held or it can also be before the traditional wedding ceremony takes place.

The buying goods the author describes include:

1. Moko
 - 1.1. Moko Emalahai has a pattern of eight bitter melon leaves (utangpe beh turlo).
 - 1.2. Moko Habartur patterned snake (mon), lizard (maruc), buffalo (aibo), coconut flower (fa bung).
 - 1.3. Moko Tamahta has an orchid motif (tamah bale ta), a human holding a machete (nameno lading fan anyway), a human standing right at the moko's mouth (nameno at om mi toh), a human head (nameno lavung).
 - 1.4. Moko Ulta with a moon pattern (ulta).
 - 1.5. Moko Makasar has a pattern of twisting strings (maneta).
 - 1.6. Moko Oimale.
 - 1.7. Moko Sao Pah.
 - 1.8. Moko Piku. This Moko is smaller.
2. Gong (Ong). Starting from the smallest size to the largest size.
3. Eng (Woven). Weaving from the Alor district.
4. Clothing (fen napah). Women's parental clothes.

For more details, see the image below:

The Strategy of Traditional Institutions in Preserving Belis Culture in the Stages of Customary Marriages So that the Cultural Values Contained in It Are Still Preserved:

Regarding the strategy carried out by customary institutions, the authors can describe it in the table below:

Table 1

The strategy of the Traditional Institution in the stage of customary marriage so that values can be well maintained.

No	To/Recipient	Type of Goods submitted		Score	Information
		Past	Now		

1	Mom and Dad	Moko/gong	Weave	Know each other	Get to know each other between the parents and the two governments, both male and female (RT/Ship).
2	Parent	Gong	Weave	Honesty	Hanging leaves (Asking permission from the woman's parents and family so that the child cannot be proposed by others)
3	Ancestors	Moko	Gong	Mutual respect	Open the door (asking permission from the ancestors) whether it's the one who died of illness or martyrdom. So that their domestic life is both approved by them.
4	Mather	Moko, gong, woven Eng No eng legitimate/eng pana eng lel.	Moko/Gong, old man's clothes	Mutual respect	A form of respect for the womb/womb/who gave birth and the love of mothers who have breastfed and raised daughters.
5	Father	Moko, gong	Parents clothes	Mutual respect	O kuva o dume. Respect for power and honor and for raising daughters.
6	Asel/Tree/uncle/uncle	Moko, gong, woven cloth	Moko, gong	Politeness	Everything must have a point (Tree), and as a man can continue patrilineal descent, clan/fam (eng tapir ara)
7	Brother/sister	Moko, gong	Money	Politeness	To appreciate the brother/sister as a reward for attending and collecting the goods needed for the traditional wedding, as a sign of gratitude if the brother/sister is a brother (open the way)
8	Bonding relationship (male and female family)	Moko/gong	Weave	Family, brotherhood, tolerance	Brotherhood of men and women
9	Clan/Fam	Moko/gong/woven cloth	Weave	kinship	Changing clan, tribe from female side to male family
10	RT Ship	Moko/Gong	Money	Value	Appreciate regional leadership
11	RW Ship Mate	Moko/Gong	Money	Value	Appreciate regional leadership
12	Religion	Gong	Money	Value Religion	Appreciate those who pray for families and

					couples who hold traditional marriages
13	Village Government/Parenta	Gong	Money	Value	Appreciate regional leadership

Data source: Primary (Author Processed , 2022)

Based on the table, it can be explained that the strategy carried out by traditional institutions is in accordance with the conditions of the goods that have begun to decrease.

Constraints faced by the Adang community's traditional institutions in implementing the strategy of preserving the belis culture in the stages of traditional marriage so that the cultural values contained therein are well maintained.

1. Lack of understanding of the community in interpreting the values contained in the belis culture. In the author's research, it can be seen that there is a low level of public awareness in interpreting the cultural values of belis, including: people prefer to use belis items as collections, jewelry, household furniture.
2. Lack of coordination between all interested parties.
3. In this case, there is a lack of coordination between the village government and customary institutions so that absolute rights are given to customary institutions, but the control function of the government is not carried out properly.
4. The unpreparedness of the men's family in preparing belis goods. This is a problem because the men think that looking for belis is just a waste of money and a waste of money.

To find out how the cultural values of belis are after knowing the strategies carried out by traditional institutions:

According to Kathleen Liwidjaja in (Purnama: 2018) there are several things in an effort to preserve tradition, including a) participation, community participation is participation in the process of identifying problems and potentials that exist in society, selecting and making decisions about alternative solutions to deal with problems, implementing efforts problem solving and community involvement in evaluating the changes that occur. b) Socialization, socialization in the community is carried out by providing materials and information about belis culture. So that with this socialization it can provide in-depth knowledge about the importance of maintaining belis cultural

values. So the strategy taken by traditional institutions to preserve the Belis culture is first to participate if there are activities in the context of preserving tradition, for example by following the marriage procession properly, secondly to socialize to the public that Belis culture is a unique culture, therefore it deserves to be maintained and maintained. because belis culture is Indonesian culture. In terms of values, although some belis goods have been replaced with other belis goods, the values are still well preserved.

Conclusion

The sacredness of marriage in the traditional marriage of the Adang community in Alor Regency is highly respected. In the traditional language "Adang hoo hide dor lavining" (Adang is the peak or highest peak of a head covering made of palm leaves) It has the true meaning of "greatness and majesty and the esteem of the Adang people for adat".

Strategies for Traditional Institutions in Preserving Belis Culture in the Stages of Traditional Marriage So that the Cultural Values contained therein are well preserved.

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