

The Meaning Of Lamaholot's Respect In The Short Story Koda By Silvester Petara Hurit

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Abstract

This research aims to describe the meaning of Lamahholot respect in the short story Koda by Silvester Petara Hurit. The attitude of life of the Lamaholot people, including the attitude of respect, is something inherent in themselves, a habit that is carried out from generation to generation that describes the characteristics of the identity of the Lamaholot people who obediently maintain relationships with God, others, the universe, the environment, and themselves. The research method uses a qualitative descriptive method that intends to understand what phenomena the research subject experiences, such as behavior, perception, motivation, action, and others. The results of the research can be concluded the meaning of Lamahholot's respect in the short story Koda by Silvester Petara Hurit, as follows (1) the attitude of appreciation has the meaning of protecting, guarding, maintaining, escorting, (2) the attitude of obedience and obedience has the meaning of appreciating, receiving, acknowledging, respecting, (3) the attitude of courage and criticism has the meaning of openness, courage, responsibility to instill.

Keywords: Meaning, Respectful, Attitude, Lamaholot, Short Story

Abstrak

Penelitian ini bertujuan mendeskripsikan makna penghormatan Lamahholot dalam cerpen Koda karya Silvester Petara Hurit. Sikap hidup masyarakat Lamaholot termasuk sikap penghormatan merupakan sesuatu yang melekat dalam diri, kebiasaan yang dijalankan turun temurun yang menggambarkan ciri identitas masyarakat Lamaholot yang taat menjaga hubungan dengan Tuhan, sesama, alam semesta, lingkungan, dan diri sendiri. Metode penelitian menggunakan metode deskriptif kualitatif yang bermaksud memahami fenomena-fenomena apa yang dialami subjek penelitian misalnya perilaku, persepsi, motivasi, tindakan, dan lain-lain. Hasil penelitian dapat disimpulkan makna penghormatan Lamahholot dalam cerpen Koda karya Silvester Petara Hurit, sebagai berikut (1) sikap penghargaan memiliki makna melindungi, menjaga, memelihara, mengawal, (2) sikap patuh dan taat memiliki makna menghargai, menerima, mengakui, menghormati, (3) sikap berani dan kritis memiliki makna keterbukaan, keberanian, tanggung jawab menanamkan dan mempertahankan nilai-nilai luhur seperti kejujuran, (4) sikap religious memiliki makna menjaga keharmonisan, menjaga iman, keterbukaan, tanggung jawab, dan (5) sikap menjaga warisan budaya memiliki makna menghargai, menjaga, peduli dan tanggung jawab.

Kata Kunci: Makna, Sikap, Hormat, Lamaholot, Cerita Pendek

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INTRODUCTION

Social life of society includes all forms of interaction between individuals in various activities such as communication, cooperation, even conflict in relation to norms, social structures, and values that are alive and developing which are believed to be the views or attitudes of a particular society. The reality of this social life is widely illustrated by authors in literary works that come with strategic functions including as a medium for documenting local wisdom and culture, as (Wissang, 2024a), (Hawa, 2017), (Erik & Irfai Fathurohman, 2017) explain that society and the reality of its life have an inseparable relationship with literature, where literature with its important role in preserving culture, namely as a tool for writing cultural traditions plans.

Literary works produced by authors are cultural products. According to (Faizin, 2015), (Saryono, 2006) literary works as cultural products always communicate a number of human inner experiences in the form of human problems that occur in the lives of certain communities or empirical-natural experiences or non-empirical-supernatural experiences expressed by the author with an impressive and inspiring style of delivery so that readers can understand the concepts, norms, customs, and social order of a certain ethnic group.

One of the short stories entitled *Koda* by (Hurit, 2024) published by *Jawa Pos* (January 6, 2024) reveals the reality of community life, namely the attitude of the Lamaholot community in East Flores Regency, East Nusa Tenggara. The Lamaholot community is known as a cultural community that lives its life obediently and obediently and lives out customs, rules, and norms that have been passed down from generation to generation, such as obediently and obediently carrying out and experiencing *Koda* which is believed to be a holy word, spoken words with sacredness that is maintained. The short story *Koda* contains the local wisdom of the Lamaholot community in an attitude of respect as a cultural life behavior that reveals the uniqueness, characteristics of the identity of the local community with meanings that are useful for life. This uniqueness and meaning are problems that need to be researched and solved through in-depth studies to find useful meanings from the attitude of respect of the Lamaholot community expressed in the short story *Koda* by Silvester Petara Hurit (Wissang, et.al, 2023), (Atasoge, 2020), (Bebe, 2018) explain that the Lamaholot community's attitude to life, including the attitude of respect, is something inherent in themselves, a habit that is carried out from generation to generation that describes the characteristics of the Lamaholot community's identity who are obedient in maintaining relationships with God, others, the universe, the environment, and themselves. (Wissang, et.al, 2023) and (Lemba, et.al, 2023) and (Bebe, 2018) explain that Lamaholot local wisdom is related to cultural traditions, such as the code is a fundamental complexity of thought patterns (knowledge), beliefs, and behavior of the Lamaholot community which is manifested in a cultural system, social system, personality system, and artifact system which includes the complexity of ideas, ideas, values, norms, and regulations about behavior and life.

The code that becomes the attitude of the community, in the Lamaholot cultural tradition is a sacred poem, a word, a sacred utterance expressed by traditional elders that contains the meaning of honesty, purity, sincerity, openness and becomes strength and virtue because the code becomes the basis that remains in the hearts of the community members. The Lamaholot community highly maintains the code that is chanted through words, speech, expressions as a sacred word carried out in traditional ceremonies with full awareness and appreciation that what is said contains goodness, peace, happiness for all community members. (Wissang, et.al, 2023), (Atasoge, 2020), (Bebe, 2018), (Ena, 2020) expressed that *koda* means to speak, say, utter which in Lamaholot language is called "*Tutu or Marin*". It is further explained that *Koda* as a sacred teaching in the beliefs of the Lamaholot people connects heaven and earth, between God the Creator and the lives of the

people. Koda is usually expressed in poems that can be expressed or sung in a sacred atmosphere, containing holiness, honesty, sincerity. Koda as a noble teaching of the ancestors of Lamaholot, a belief expressed to *Ama Lera Wulan Tanah Ekan*, God the Creator of heaven and earth. Koda is believed to be the original religion of the Lamaholot ancestors.

The short story Koda describes the act of respect as an attitude of life of the Lamaholot community who are obedient, compliant with the prevailing customary norms and have been lived from generation to generation, as shown by the character of the short story *Ama Tueng, Ba Sina* who is obedient and obedient in carrying out his duties as a traditional elder by holding fast to the code and its sacredness. The code in the life of the community he leads is able to destroy all disasters, disasters, and all bad things that disturb the peace and comfort of the village and all residents. The power of the code that is delivered sacredly, even as told, can repel rat pests without having to hit or carry out extermination actions, such as when Ama Tueng is revealed in the short story excerpt reciting the sacred verse, "As soon as dawn breaks, both are paraded in a miniature boat containing all supplies to the sea. Back to its place".

Based on the background above, the problem raised in this study is formulated as to what is the meaning of the attitude of respect of the Lamaholot community in the short story Koda by Silvester Petara Hurit? From the formulation of this problem, it is known that this study aims to describe the meaning of the attitude of respect in the short story Koda by Silvester Petara Hurit.

THEORITICAL REVIEW

The theoretical study in this study, namely the theory of literary sociology which examines literature in the social context of society. Literary works, such as short stories, describe the reality of people's lives with various characteristics and uniqueness as characteristics, identities of a particular society or ethnicity. Social interaction as a reality of people's lives can be reviewed from the perspective of literary sociology. (Setiawan, et.al, 2024), (Wissang, 2024b), (Utari, Widya & Acmad Yudhi, 2022), (Wiyatmi, 2013) explain that literary sociology is an approach to literature that considers social aspects.

This approach is also called a sociological approach or socio-cultural approach to literature, an analysis of the complex relationship between literary works and values, norms, and conflicts in society, such as lifestyles, attitudes, views, beliefs where literature is seen as a means capable of reflecting social reality, enriching understanding of human life, and building bridges between individuals and their environment. (Wellek, R. & Warren, 2016), (Faruk.H.T, 2016), (Ratna, 2016) said that the sociology of literature is a multi-paradigm science about society and the reality of life.

Literary works, such as short stories, have meaning and messages for readers. The meaning in a short story is a complex concept related to the reality of the life of a person or a group of people as well as a certain ethnicity and will continue to develop according to the content and message of the story that is used as a guideline in social life, such as guidelines in the habit of respecting or appreciating others who are cultural heritage.

Each individual has a unique understanding of meaning where this understanding is greatly influenced by experience, culture, and the surrounding environment. Explained that meaning is the result of an interpretation process that involves the use of codes and conventions in literary works. According to him, meaning in literary works is formed through the relationship between the text, the writer, and the reader.

Likewise, the meaning of the attitude of respect for the lamaholot community in this study is an interpretation of the codes and conventions of quotes in the short story *Koda* by Silvester Petara Hurit.

(Klobong, et, al, 2024), (Wissang, 2024b), (Sanjaya, 2022), (Nilawijaya, Rita & Awalludin, 2021), said that literary works, such as novels or short stories (short stories) are reflections and expressions of the real reality of life that are based on the realities that occur in community life where literary works are born from social conditions and symptoms that occur in the scope of social society even though they contain fictional elements. Short stories are a medium that describes the reality of community life. According to (Nurgiyantoro, 2019), (Priyatni, 2010) short stories are a form of fictional work that shows a very short nature, both the events expressed, the content of the story, the number of actors, and the number of words used. Short stories contain stories that focus on only one main event.

Several relevant studies conducted by (Klobong, et, al, 2024) on the Analysis of Moral Values in the Novel *Perempuan Dari Lembah Mutis* by Meza E. Pellondou, (Sanjaya, 2022) on Educational Values in the Novel *Hanter* by Syifauzzahra and Its Relevance as Literature Learning in High School, and (Nilawijaya, Rita & Awalludin, 2021) on the Review of Sociology of Literature in the Novel *Hafalan Shalat Delisa* by Tere Liye and Its Relevance to Literature Learning in High School are references in this study.

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METHOD

This research is a type of qualitative research using a sociology of literature approach. The method used in this study is descriptive analysis. According to (Moleong, 2021) qualitative research is research that aims to understand what phenomena are experienced by research subjects, such as behavior, perception, motivation, actions, and others. Qualitative research data is expressed in the form of words and sentences with a specific natural context and by utilizing various natural methods.

The source of data for this research is from the short story *Koda*, hereinafter abbreviated as CK, by (Hurit, 2024), published in the *Jawa Pos* newspaper on Sunday, January 6, 2024. The data in this study are in the form of story units from sentence quotations that are in accordance with the objectives and focus of the research on the Meaning of the Attitude of Respect for the Lamaholot Community in the Short Story *Koda* by Silvester Petara Hurit (Hurit, 2024). The data collection technique of this research (Ratna, 2016) was carried out with the first stage of carefully and repeatedly reading the short story *Koda* by Silvester Petara Hurit, second identifying, recording or coding, third checking or selecting, and fourth entering data. The analysis was

carried out in the following ways: first coding parts of the text, second describing the meaning of parts of the text, third concluding the data, and fourth interpreting to obtain conclusions from the results.

FINDINGS AND DISCUSSION

The attitude of respect in Lamaholot society is found in the short story *Koda* by Silvester Petara Hurit, as follows.

1. Attitude of respect

The attitude of respect is a form of respect for others. For Lamaholot society, giving respect to others means placing others in a high place. The attitude of respect in Lamaholot culture is expressed in actions, speech towards parents, figures who are role models. with their responsibility to be protectors of society, as described in the quote by CK.

"Segera undang ketua suku, tetua adat, dewan gereja, pemerintah desa, badan permusyawaratan desa (BPD) untuk rapat terbatas! Bikin kesepakatan bersama menyerahkan tanah yang digarap Ama Tueng buat pembangunan biara lengkap dengan kapel dan gua Maria tempat ziarah. Kerahkan warga buka lorong melintasi lokasi itu."

This quote describes the situation, the reality that occurs in the lives of the Lamaholot community who really respect the elders in the village who are seen as role models, such as *ketua suku, tetua adat, dewan gereja, pemerintah desa, badan permusyawaratan desa*. In various needs that concern the lives of many people, the voice of the elders and every wise word or *koda* also the actions taken can provide clear direction. Listening and carrying out what the elders say is more of an obligation, because what is expressed is *koda* or sacred and wise speech, has a powerful attraction and binding power and usually guards the path and guides all life's struggles towards peace and tranquility as well as the security of all citizens.

In another quote CK

"Kalau Pater sudah omong begitu, iya itu sudah".

This quote clearly describes the attitude of the Lamaholot community who highly value and uphold respect for important figures, such as church figures, pastors or priests as heads or leaders of the local church, or respect for parents where every code or utterance delivered always comes from the heart which provides relief, tranquility and peace for all residents. Residents highly value and believe what is conveyed, carried out by the pastor is an attitude, a commendable act that must be carried out for the benefit of all residents

2. Obedient and obedient attitude

The obedient attitude as a way of life of the Lamaholot community contains positive values and brings goodness, such as obeying the tasks or jobs given and carrying them out with full responsibility. Obedient attitude is the path to success. Obedience and obedience are directed towards parents, figures, government leaders, religion, region, village, obeying common rules, obeying friends and oneself. This obedience can maintain the atmosphere, the situation becomes safe, agree to maintain unity and togetherness, and maintain brotherhood and togetherness.

This expression of obedient and obedient attitude is depicted in CK

"Aparat desa bertindak. Serahkan dia ke polisi sebagai tukang rusuh penghambat pembangunan".

This quote expresses the obedient and compliant attitude of the Lamaholot community which also shows openness to the mandate, orders of the higher-ups, such as government officials who are believed to be able to maintain the security and peace of the community. A safe and peaceful village atmosphere is the dream of every resident, because if there is something disturbing, as expressed in the excerpt of the quote, “*Serahkan dia ke polisi sebagai tukang rusuh penghambat pembangunan*”, which explains that if government officials act, the results will definitely be much better than if citizens act.

Another quote found in CK “*Menjaga dan memegang teguh koda bukan tanpa musuh. Kampung ibarat rumah. Penjaga koda adalah tuan rumah. Kalau ada yang berniat jahat, semisal pencuri atau perampok, tentu tuan rumah jadi target utama untuk disingkirkan*”.

The quote above describes the attitude of obedience and obedience to maintain and inherit customs, noble values as local wisdom of Lamaholot in life, such as the excerpt of the quote, “The guardian of the code is the host, who knows the risks faced from the tasks carried out. Awareness of This risk is disclosed, *menjaga dan memegang teguh koda bukan tanpa musuh*. In upholding the attitude of obedience and obedience, the Lamaholot community firmly maintains brotherhood, does not separate from one another and looks after, respects and appreciates each other, as implied in the excerpt from the quote. *Kampung ibarat rumah*, where a harmonious life is created.

3. Courageous and critical attitude

The brave and critical attitude reveals the Lamaholot community's awareness of the importance of instilling positive values in their life together. The brave and critical attitude shows a high level of understanding, a broad perspective, and insight that can reach the future of the next generation, as found in the quote by CK “*Akan jadi masalah jika segala yang telah ditutupi rapi selama beberapa generasi kelak ketika besar ia nyatakan secara terang benderang. Ia mewarisi keberanian para leluhurnya*”.

The quote above describes a critical attitude with a broad view of a serious problem and also the consequences or risks that occur. *Akan jadi masalah jika segala yang telah ditutupi rapi selama beberapa generasi*. In addition, it takes courage to say openly about the risks that will occur in the future which will certainly hit the hometown and all the residents and the lives of their generations. Implicit is a mature and wise mind in resolving problems by prioritizing honesty, as expressed in the excerpt of the quote, *kelak ketika besar ia nyatakan secara terang benderang*, so that what becomes an obstacle, the problem will be open and become clear. A brave and critical attitude accompanied by openness and honesty is a legacy of ancestors that must be maintained and preserved in living together.

A brave and critical attitude is also found in other quotes from CK “*Setiap mendepak Eba berkelebat bayangan sekian kisah pengkhianatan terhadap leluhurnya. Terakhir terhadap Ama Nara kakeknya yang ditawan kompeni dan tak tahu kabar beritanya sampai hari ini. Menjaga dan memegang teguh koda bukan tanpa musuh. Kampung ibarat rumah. Penjaga koda adalah tuan rumah. Kalau ada yang berniat jahat, semisal pencuri atau perampok, tentu tuan rumah jadi target utama untuk disingkirkan*’.

The quote above explains the conditions or realities that occur in the lives of the Lamaholot community, which is known for faithfully preserving the heritage of life, namely the heritage of values as local wisdom that must be maintained, preserved even if it is hated, removed, as in the excerpt from the quote. “*menjaga dan memegang teguh koda bukan tanpa musuh*.” Traditional elders and residents are aware and critically respond to the fact that maintaining heritage and good habits in living together will always meet with

resistance from enemies who prefer to maintain evil. *Kalau ada yang berniat jahat, semisal pencuri atau perampok, tentu tuan rumah jadi target utama untuk disingkirkan*', while all citizens actually want peace that arises from goodness, truth, and justice that must be upheld in life together.

4. Religious attitude

Religious attitude expresses the relationship between God who created the heavens and the earth and the relationship with others, the environment and oneself. The Lamaholot community maintains a relationship with God which is expressed in beliefs, *Lera Wulan tana Ekan*, God the creator of heaven and earth who always maintains, guards and bestows life with abundance, fertility of the universe, the surrounding environment, and the strength of family and brotherhood ties. Religious attitudes are maintained and lived by obediently carrying out religious obligations, guarding words, utterances or codes, as expressed in the quote by CK *"Orang-orang di masa sebelum masuknya agama dari luar mengenal kehidupan melalui tanda-tanda alam. Ba Sina adalah generasi terakhir yang masih sangat percaya dan memandang suci koda. Koda lebih semacam sabda rahasia atau mantra yang diwahyukan alam"*.

The quote above explains the harmony of the relationship between the people and the Creator which is revealed in the holy verses as a message of wisdom which has become a custom, norm and noble value of the Lamaholot people, *"Ba Sina adalah generasi terakhir yang masih sangat percaya dan memandang suci koda. Koda diyakini mendatangkan kebaikan, Koda lebih semacam sabda rahasia atau mantra yang diwahyukan alam"*. This excerpt reveals that the code as a sacred expression, which is holy, contains serenity, tranquility in traditional poems which have deep meaning to maintain harmony between oneself and others and the natural environment in the life of the Lamaholot community.

Another quote found in CK

"Tipis sekali batas antara koda dan kenyataan. Ama Tueng menyaksikan dengan mata kepala sendiri waktu banjir besar 10 tahun silam. Gemuruh dari arah gunung begitu menakutkan. Ia mengikuti Ba Sina yang bergerak cepat seperti angin mendekat ke kaki gunung. Ba Sina merapalkan koda. Banjir terbelah jadi dua. Mengalir ke sisi terluar kampung. Ia mengambil ruren, sejenis suling ganda, memainkannya. Tak lama volume air turun sehingga tak sampai merusak kebun sayur warga yang membentang di pinggir pantai".

This quote illustrates the close relationship between humans, the natural environment and God the creator of the universe, especially in facing the terrible events that befell the people, namely the great flood. The firmness of the religious attitude of the people with the belief in the help and assistance of the Creator, then no matter how terrible the natural event is, it can be overcome. *Koda* for the Lamaholot community, it remains a holy word that can bring miracles to the various devastating events that are revealed in the quote, *"Ba Sina merapalkan koda. Banjir terbelah jadi dua. Mengalir ke sisi terluar kampung. Ia mengambil ruren, sejenis suling ganda, memainkannya. Tak lama volume air turun sehingga tak sampai merusak kebun sayur warga"*. All of this illustrates that the Lamaholot community maintains a religious attitude as the basis and strength of life, a weapon in facing and responding to situations and destructive events.

Another quote talks about a religious attitude that believes and is sure and has hope that the desire will come true, namely a peaceful situation, a good life together. Prayer becomes a weapon that guards, maintains, strengthens and becomes a way out of this hope, as in the quote by CK

"Ama Tueng menyeru, Semoga Eba tumbuh sekokoh gunung dan kebbaikannya meluap sampai ke pantai. Napasnya seperti guntur kilat dan tenaganya gempa bumi. Doa yang tak henti-henti ia panjatkan".

This quote describes a high awareness of life's presence of God the Creator who is always present and gives goodness and prosperity in life. This quote also shows hope, *Ama Tueng* and family to the newborn child who will maintain the ancestral heritage. This is the manifestation of the Lamaholot community's attitude to life that highly maintains and upholds harmony with God, nature, others, the surrounding environment and oneself. This hope is a prayer that is expressed continuously so that God and the universe will protect and provide abundant strength and goodness.

5. Attitude of preserving cultural heritage

Culture is a way of life that develops and is owned by a group of people that is passed on to the next generation. The Lamaholot community is very protective of cultural heritage. The attitude of preserving cultural heritage is found in the quote by CK *"la mengambil ruren, sejenis suling ganda, memainkannya. Tak lama volume air turun sehingga tak sampai merusak kebun sayur warga yang membentang di pinggir pantai"*.

This quote illustrates the strong and thick cultural values inherent in the Lamaholot community, such as through the double flute 'ruren,' a traditional Lamaholot art instrument, great disasters can be overcome. "Ruren" is believed to be a sacred object, the power of which has a distinctive sound due to the skill of the player in producing the sound *koda*, prayers that are said to *Lera Wulan Tana Ekan*, God is the Creator of heaven and earth so that all disasters are kept away.

Another quote found in CK

"KODA telah disimpan di dasar hati, di kedalaman sanubarinya. ia akan menyembul ke luar seperti mata air.....melihat cahayanya," kata Ba Sina tentang Eba".

This quote describes the lifestyle of the Lamaholot people which has become a hereditary pattern where *koda* must be a sacred foundation that is placed in the heart and become the foundation of life that will bring goodness, fortune, safety, *menyembul keluar seperti mata air. Mengalir tak habis-habis* in the life of the Lamaholot community.

Another quote found in CK

"Ketika gerombolan besar tikus menghabisi ladang jagung milik warga 8 tahun silam, Ba Sina meminta dirinya menangkap hidup sepasang tikus paling besar untuk kemudian dibawa ke rumah adat. Kedua tikus tersebut diperlakukan sebagai raja dan ratu. Sepanjang malam ia minta warga berkumpul dan menari. Koda dikisahkan lewat nyanyian. Begitu fajar menyingsing, keduanya diarak dalam miniatur sampan berisi segala perbekalan menuju laut. Kembali ke tempatnya. Sejak itu tak seekor pun tikus terlihat di ladang warga".

This quote describes the customs that have become a cultural tradition of the Lamaholot people in the farming world, when the time comes for the pest exorcism ritual to take place, *Koda dikisahkan lewat nyanyian. Begitu fajar menyingsing, keduanya diarak dalam miniatur sampan berisi segala perbekalan menuju laut. Kembali ke tempatnya. Sejak itu tak seekor pun tikus terlihat di ladang warga"*.

The village atmosphere becomes calm and the plants in the fields grow well, giving abundant results and the residents live in abundance. The habit of respecting each other, looking after each other, caring for each other between residents and also for the natural environment, such as towards mice which are treated well, respectfully and responsibly.

CONCLUSION

The meaning of the attitude of respect of the Lamaholot community in the short story *Koda* by Silvester Petara Hurin is concluded as follows.

1. Attitude of respect

The attitude of respect as a form of respect for others has the meaning of protecting, guarding, maintaining, guarding. The attitude of respect in Lamaholot culture is expressed in the actions, speech of traditional elders as role models with their responsibility to be protectors of the community.

2. Obedient and obedient attitude

The attitude of obedience and obedience as an attitude of life of the Lamaholot community has the meaning of appreciating, accepting, acknowledging, respecting so that what is done brings goodness. Obedient and obedient attitude is the path to success.

3. Brave and critical attitude

The attitude of courage and critical has the meaning of openness, courage, responsibility to instill and maintain noble values such as honesty in life together so that truth, justice, peace, and tranquility are created.

4. Religious attitude

The religious attitude expresses the harmony of the relationship with God who created the heavens and the earth, with others, nature and the environment, and oneself. The religious attitude has the meaning of maintaining harmony, maintaining faith, openness, responsibility in building community life.

5. Attitude of preserving cultural heritage

The attitude of preserving cultural heritage expresses openness to maintain and preserve the noble values of cultural customs and pass them on to future generations. The attitude of preserving cultural heritage has the meaning of respecting, maintaining, caring and being responsible.

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