

## An Analysis Of Function And Meaning Of “Lega Mitan” Traditional Ceremony In Habi Village

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**Abstract:** *This research aims to explain the meaning that can be obtained from the Lega Mitan Traditional Ceremony in Habi Village and identify to the function of the Lega Mitan Traditional Ceremony in Habi Village. The researcher used qualitative method. Data collection techniques used in this research are observation, interview and documentation. The data analysis techniques used by Miles and Huberman in the book Sugiyono (2018) models. In the results there are the function of the Lega Mitan traditional ceremony, especially Habi Village, is as a form of respect for people who have died. The ceremony functions so that the soul of the deceased is more peaceful in the afterlife. The Lega Mitan ceremony is a ceremony that signifies that the grieving period is over. It is called blatan bliran, blatan means cold, bliran means freshness for the two people accompanying the corpse. The values that we can take in carrying out the traditional Lega Mitan ceremony are human values and mutual cooperation.*

**Keywords:** *Lega Mitan Ceremony, Traditional Cememony, Habi Village*

### BACKGROUND

Culture comes from Sanskrit in Darajat (2015), namely *buddhaya* and is the plural form of the word *budhi* (heart or reason). Culture consists of two words which are words group and powerful. Intelligence means intelligence and power means force, human endeavor. Culture is an integrated pattern of human behavior including thoughts, speech, actions, and artifacts and depends on the capacity of people to listen and pass on knowledge to future generation. The existence of culture is already maintained and alive among communities and is also a legacy that must be learned and known by succeeding generations to preserve and be known by society. Cultures from some groups or communities can also be known through local traditions.

Based on Lie in Soekanto (2000), each region grows and develops into one unit in one territorial bond, one cultural bond so that it becomes one ethnic group with similarities in custom, tradition and culture. This difference will give a distinctive style to each ethnic group

that is local in the form of local customs and culture. The theoretical concept of ethnic differences is a reflection that the Indonesian nation as a large nation is rich in regional cultural treasures to enrich the birth of a national culture. Which is local in the form of local customs and culture. The theoretical concept of ethnic differences is a reflection that the Indonesian nation as a large nation is rich in regional cultural treasures to enrich the birth of national culture.

Ceremonies are closely related to religion or also called rites. Rites are tools for making changes, and it can be said that rites are also symbols of religion and actions. Traditional ceremony are closely related to religious rituals or also called rites. Rites are religious human tools to make changes. The community is also said to be symbolic of religion, or the ritual is "Religion and Action", (Ghazali, 2011).

Religious rituals are carried out by the community based on the beliefs they hold. This belief encourages humans to perform various actions that aim to find a relationship with the world of natural rulers through ritual rituals. the existence of various rituals and traditions that have been carried out have strengthened the existence of the religion embraced by the community because various traditions related to the life cycle develop and become strong, when it has become a tradition and has become entrenched in people's lives.

Traditional ceremony is one of the traditions in traditional communities that are still considered to have values that are still quite relevant to the needs of the supporting community. Apart from being a human effort to be able to relate to the spirits of the ancestors, it is also a manifestation of the human ability to adapt actively to nature or its environment in a broad sense. The relationship between nature and humans is a necessity that cannot be denied, because the relationship has very high sacred values (Iroth & Wote, 2023).

One of the faithful communities who still maintain ancestral traditions and rituals is the Habi Village community in Sikka Regency, East Nusa Tenggara Province. The community still preserves traditional rituals as part of daily life even though the modern lifestyle has penetrated and threatened their noble traditions. For the community, tradition has become its own identity. Many rituals like a Tung Piong Ceremony, Keu Kabor, Neni Uran. Tung Piong Ceremony is give the food to ancestors. Keu Kabor is give the food who asked people in at the time after death. Neni Uran is a ceremony to ask coming the rain. Have become traditions and are still maintained by ancestral traditions and rituals by the people of Habi Village, one of which is the Lega Mitan Traditional Ceremony or forty days after death.

According to Kamilus Anis (2023) as a tradition leader state that the "Lega Mitan" ceremony is a practice of respecting the community in the village of Habi for ancestral spirits.

The ritual practice of "Lega Mitan" is still carried out by the community to this day. This happens because ancestral or ancestral spirits have an important position in the religious life of the community or ancestors, the ceremony also contains functions and meanings that can be used as a reference in life. This ceremony is carried out at the time after death, where the bereaved family performs the ceremony after forty days or one year. The writer choose this ceremony because in Habi Village is rarely done.

## **THEORETICAL STUDIES**

### **Culture**

According to Koentjaraningrat (2000), culture-based culture comes from the language sansakerta *buddhayah*, the plural form of *buddhi* meaning "heart" or "reason". Whereas in English culture is known as the word culture which comes from the Latin *colere* which means to process or work. The notion of culture is associated with part of the mind and human mind. So koentjaraningrat defines culture as copyright, karsa and taste, whereas culture is the product of copyright, karsa, and taste. Culture is an integrated pattern of human behavior including thoughts, speech, actions, and artifacts and depends on the capacity of people to listen and pass on knowledge to future generation, (Darajat, 2015). Azwar (2005), humans and culture are an inseparable unit, meanwhile the supporters of culture are humans themselves. Even though humans will die, their culture will continue to be passed on to their descendants.

Koentjaraningrat distinguishes the three distinct manifestations of culture:

- 1) A cultural entity as a complex of ideas, ideas, values, norms, rules and so forth.
- 2) Cultural manifestations as a complex of human activities and patterned actions in a state of prosperity.
- 3) Cultural manifestations as objects of human work.

Culture is important for all the things we do in the beliefs that create religion, wars, the way of life and many challenges. The first thing we have to define is culture and why is it important in the work life. A notoriously difficult term to define. Culture refers to society and its way of life. It is defined as a set of values and beliefs, or a cluster of learned behaviors that we share with others in a particular society, giving us a sense of belongingness and identity. Because of this, cultural understanding is becoming even more important because of the call to interact with many individuals from other countries and other cultures (Lee, 2006). So according to researcher, culture is a form of what previous generations did to the next generation.

## **Ritual**

According to Situmorang in (Ihwani, R. B 2022) Ritual is something related to spiritual beliefs and beliefs with a specific purpose. In line with the opinion of Victor Turner in (Rosyad, R 2020), States that a ritual is a certain behavior that is formal and carried out at a certain time in a different way and an action based on religious belief in a mystical power.

According to Koentjaraningrat in (Hartono, D., 2020), ritual is a procedure in a ceremony or a sacred act carried out by a group of religious people. which is characterized by the existence of various kinds of elements and components, namely the time, the places where the ceremony is carried out, the tools in the ceremony, and the people who carry out the ceremony. Basically, ritual is a series of words, actions of religious adherents by using certain objects, tools and equipment, in certain places and wearing certain clothes. like wise in the ritual of the death ceremony, there are many equipment, objects that must be prepared and used.

## **Tradition Ceremony**

Epistemologically, tradition comes from the Latin (tradition) which means habits similar to that culture or customs. Tradition or custom is a form of action that is repeated in the same way. This repeated habit is carried out continuously because it is considered beneficial for a group of people, so that group of people preserve it.

According to Van Reusen (1992), argues that tradition is a relic or inheritance or rules, or property, rules, customs and also norm. But this tradition isn't something that can't be changed, tradition Instead, it is seen as an integration of the results of human behavior and also the pattern of human life in its entirety. Roger M Kessing (1993) the meaning of culture through two approaches, adaptive and ideational. Cultural according to the adaptive approaches is a contest of thought and behavior meanwhile, according to the intentional approach cultural is merely a context of trough.

Bastomi (1992) state that traditional ceremony consist. The two words ceremony namely traditional ceremony. Traditional ceremony are the center of the religious system and belief as a part of costume, religious ceremony are the most difficult things to change.

Clifford Geertz (2006) recommended that the world renowned anthropologist Clifford Geertz says cultural is an ordered system of meaning and symbols are then translated and interpreted in order to control behavior, strengthen, individuals, develop knowledge, and behave.

Malinoskwi (1942) defines cultural as the settlement of humans with their environment and efforts to maintain their survival in accordance with the best traditions in the case.

Edward Bunnet Tylor (1971) explained that cultural is a complex system that includes knowledge, belief art morals law, costume, abilities, and habitats acquired by humans as members of society.

### **Lega Mitan**

According to Kamilus Anis the *Lega Mitan* ceremony is a practice of respecting the community in the village of Habi for ancestral spirits. The ritual practice of *Lega Mitan* is still carried out by the community to this day. This happens because ancestral spirits have an important position in the religious life of the community or ancestors, the ceremony also contains functions and meanings that can be used as a reference in life. This ceremony is carried out at the time after death, where the bereaved family performs the ceremony after forty days.

The function of the *Lega Mitan* traditional ceremony, especially Habi Village, is as a form of respect for people who have died. The ceremony functions so that the soul of the deceased is more peaceful in the afterlife. *Lega Mitan* ceremony functions so that people who die leave with a peaceful soul. Another function for people who carry out the *Lega Mitan* ceremony is to provide freshness and health and not feel deep sorrow due to the loss of someone. People who carry out *Lega Mitan* will be healthier and not haunted by spirits.

The *Lega Mitan* ceremony is a ceremony that signifies that the grieving period is over. It is called blatan bliran, blatan means cold, bliran means freshness for the two people accompanying the corpse. The values that we can take in carrying out the traditional *Lega Mitan* ceremony are human values and mutual cooperation. There is a human value that every human being who lives on this earth will eventually die. Therefore we need to respect each other. Apart from that, there is a mutual cooperation value that every human being must work together especially in an atmosphere of grief..

### **RESEARCH METHOD**

According to Moleong (2017), qualitative research is one that aims to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action and so forth holistic and way of description in words and language, in a special context of nature by tapping into various natural methods. Qualitative research stressed on quality not quantity and the data gathered did not come from questionnaires but

from interviews, direct observations and other pertinent legal documents. For this reason on this occasion researcher in obtaining the most comprehensive data possible requires deeper observation and analysis. As for the activity to be pursued through a qualitative approach, as this research procedure would describe in detail about the meaning that can be obtained from the *Lega Mitan* Traditional Ceremony in Habi Village and to identify to the function of the *Lega Mitan* Traditional Ceremony in Habi Village.

## **RESEARCH RESULTS**

### **Finding**

After completing the research, the writer answered the two research questions: what is the function of *Lega Mitan* Traditional Ceremony in Habi village and what is the meaning of expression found in the *Lega Mitan* traditional Ceremony in Habi village. Then the writer continue the analysis appropriated with the steps written on Method of Data Analysis. A qualitative research conducted by semi structured interview to traditional leader, community leader and ceremony executor. To get complete answers from the informants, the open ended questions were applied to figure out the details of ceremony processes and function of the ceremony with ceremony's meanings. The documentation photos sources were taken whether by the writer herself courtesy of *Lega Mitan* Traditional Ceremony in Habi village and photos during interview. The writer took notes and recorded the conversations, sorted out the significant information namely function and meaning of the ceremony and analyzed the ceremony. In this study, the authors obtained data obtained from interviews and observations. Henceforth in the presentation of the data, the authors grouped the data based on the answers from the respondents and their correlation with the formulation of the problem. The data was then triangulated by comparing the data obtained at the time of observation to produce more valid data.

### **The Function of The *Lega Mitan* traditional ceremony in Habi Village**

The function of the *Lega Mitan* traditional ceremony, especially Habi Village, is as a form of respect for people who have died. This is evidenced by the excerpt from the interview with the informant (A1) as follows, "appreciation for the deceased". In addition, the ceremony functions so that the soul of the deceased is more peaceful in the afterlife. This was reinforced by the informant (B1) as follows, "The *Lega Mitan* ceremony functions so that people who die leave with a peaceful soul". Another function for people who carry out the *Lega Mitan* ceremony is to provide freshness and health and not feel deep sorrow due to the

loss of someone. This is evidenced by excerpts from interviews with informants (C1) as follows, "people who carry out *Lega Mitan* will be healthier and not haunted by spirits".

The benefits that we can take in carrying out the traditional *Lega Mitan* ceremony are as a form of togetherness in life in society. This is evidenced by excerpts from interviews with informants (D1) as follows, "so that there is togetherness in society, especially in the family. This was reinforced by the informant (B1) as follows, "The existence of this ceremony provides benefits to establish familiarity and brotherhood". Apart from that, it provides peace of mind for the souls of the dead. This is evidenced by excerpts from interviews with informants (C1) as follows, "the benefit is that people who die go their own way and don't disturb us".

The values that we can take in carrying out the traditional *Lega Mitan* ceremony are human values and mutual cooperation. This is evidenced by excerpts from interviews with informants (B1) as follows, "There is a human value that every human being who lives on this earth will one day die. Therefore we need to respect each other. In addition, there is the value of mutual cooperation that every human being must work together, especially in an atmosphere of grief. This is in accordance with the excerpt from the interview with the informant (A1) as follows "There are human values & mutual cooperation".

The traditional ceremony of *Lega Mitan* which has been carried out by the people in Habi Village is not against religion, especially the Catholic religion. The majority of Habi villagers adhere to the Catholic religion". This is reinforced by the results of the author's observations when observing in the village of Habi. The village of Habi has one chapel to pray for residents who are Catholic. The location of the chapel is in the middle of the settlement of the residents of Habi village. Every Sunday the Habi residents carry out worship. According to the church's view, the ceremony *Lega Mitan* does not conflict with the teachings of the Catholic religion. The church even recommends carrying out the ceremony after the death ceremony. This was discussed by the church through sharing activities with Habi villagers. This was corroborated by the statement from the informant (A1) as follows, "It is not against the Catholic religion, even in synodal church activities with Habi village residents it is recommended that we do relief mitan for at least 40 days." Apart from that, the church considers this ceremony to have a good side, namely it can reduce economic costs. This is corroborated by the statement from the informant (B1) as follows, "there is another side that the church sees this ceremony as being able to reduce economic costs".

There is also the impact of the traditional *Lega Mitan* ceremony on socio-cultural, economic and religious life. This is in accordance with the excerpt from the interview with

the informant (A1), namely, "From a socio-cultural perspective, namely having an impact on society in establishing values and raising human dignity in relation to God's truly noble creatures, from an economic perspective, namely giving the impact on the community is that there is a waste of money. Apart from that, from a religious point of view, it has an impact on the community in the way of life of the people based on the teachings of the Catholic religion. The community applies the teachings of Jesus more when he died on the cross and rose on the third day to defeat death. After 40 days Jesus ascended to heaven. Therefore, the community applies this tradition, such as when a person dies on the third day, a cross is stuck over the grave and blessed by the priest. Then on the 40th day, the *Lega Mitan* is carried out." The other opinion from the informant (B1) is as follows "The economic impact is to encourage community welfare, the social impact is to increase participation in family relationships and the impact of religion is a form of gratitude for the spirits of the ancestors.

The negative impact of not carrying out the traditional *Lega Mitan* ceremony after the death ceremony is experiencing disruption in one's life. This is in accordance with the statement of the informant (C1), namely "we experience illnesses such as fever, dizziness, hair loss and are not healthy." There are also other opinions as follows "we experience unrest in life, nightmares and even experience continuous bad luck" said the informant (D1).

There were no obstacles encountered in carrying out the traditional *Lega Mitan* ceremony. The implementation of the ceremony is a personal initiative of someone who runs it. This is in accordance with the statement of the informant (A1), namely, "there are no obstacles". This was emphasized again by the informant (A1) namely, "A person who carries out this ceremony is an initiative of the person to open the black clothes that have been worn so far into colored clothes". The other opinion of the informant (D1) is as follows "lack of participation in the event". This was added by the informant (C1) as follows "Besides lack of participation, as for other deficiencies that can occur, namely the lack of tools and materials in the event"

Efforts made in maintaining this traditional culture in line with the times, namely providing education to the younger generation about the *Lega Mitan* ceremony. This is in accordance with the statement of the informant (A1), namely "providing knowledge about traditional ceremonies by involving the younger generation in the ceremony. Younger generations who take part in this event can learn about the traditional *Lega Mitan* ceremony by observing. Apart from that, other efforts are with the village government in implementing and developing the *Lega Mitan* ceremony so that it does not become extinct, said the informant (A1).



There are no pros and cons from the community regarding the *Lega Mitan* tradition in modern times, especially in the village of Habi. This is in accordance with the statement of the informant (B1), namely "none ". This was emphasized again by the informant (C1), namely "no, because it has been passed down from generation to generation.

### **The Meaning That Can Be Obtained From the *Lega Mitan* Traditional Ceremony in Habi Village**

Based on the results of interviews with 4 informants in Habi Village, the writer knows that the *Lega Mitan* ceremony is a cooling ceremony or in sikka language it is called blatan bliran, blatan means cold, bliran means freshness for the two people accompanying the corpse. Respondents explained the meaning of the *Lega Mitan ceremony*. This is reinforced by excerpts from interviews with informants (A1) as follows, "the *Lega Mitan* ceremony is a cooling ceremony or Blatan Bliran in sikka language".

The history of the *Lega Mitan* comes from the Catholic religious tradition, namely when Jesus died on the cross, Mary, the mother of Jesus and Mary Magdalene, always accompanied their child until the end of their lives. This is in accordance with the interview excerpt from the informant (A1), "from this tradition, the people of Habi village follow and carry out this tradition from generation to generation to the present day". Come from ancestors.

The people of Habi village carry out traditional ceremonies since they have known religion. This is in accordance with the statement of the informant (A1) as follows, "since getting to know religion". Another opinion is that the *Lega Mitan* ceremony has continued to this day since our ancestors carried out this tradition. This is in accordance with the excerpt from the interview with the informant (C1) as follows "since our ancestors used to carry out traditional ceremonies until now"

This ceremony is carried out after 4 or 40 nights but some are held during the holidays. This is in accordance with the quote from the interview with the informant (B1) "The *Lega Mitan* ceremony is carried out at any time, based on his experience he did it during Easter at 4 in the morning." This is reinforced by excerpts from interviews with informants (C1) as follows "implementation of the *Lega Mitan* ceremony during the Feast of Pentecost (the feast of the Holy Spirit descending on the apostles) for the Catholic religion. Previously, an agreement was held with the male family (me pu) and the female family (ina ama).

Both the male family (me pu) and the female family (ina ama) can be involved in the *Lega Mitan* ceremony. This is in accordance with the statement of the informant (A1) as

follows, "Those who were involved in the *Lega Mitan* ceremony were 2 people who really loved the person who had died. The person comes from a male family (me pu) or a female family (ina ama)" This is reinforced by excerpts from interviews with informants (C1) as follows "a person who is willing to take part in this ceremony"

In addition to colored clothes, young coconut water and cold water, there was also a statement from the informant (B1) as a traditional leader who added that "during the *Lega Mitan* ceremony, combs and resin buds are usually used." This is in accordance with the statement of the informant (C1) as follows "participants prepare cold water and coconut shoots". Added by the statement of the informant (D1) as follows "young coconut (kabor kubar) and damar shoots (damar ubun)".

All materials that must be prepared by participants carrying out the ceremony have meaning. This is in accordance with the statement of the informant (A1) as follows, "colored clothes mean getting rid of all forms of bad luck, combing it backwards means getting rid of all forms of danger and bad luck that are within us, atrophy means strength and a barrier to all forms of evil, water means, a source of life that cleanses us of dirt, young coconut water means giving new hope in our lives. All the ingredients used in the ceremony have the meaning of freshness and cooling. This is evidenced by excerpts from interviews with the informant (D1) as follows, "has a cold or fresh symbol" Added by the informant's statement (B1) as follows, "*Lega Mitan* (open the black shirt) means letting go of memories with the person who has died and Comb 3x towards the back means throwing away all the remaining memories with the deceased during his lifetime"

## DISCUSSION

### The Meaning Of The *Lega Mitan* Traditional Ceremony In Habi Village

The *Lega Mitan* ceremony is a cooling ceremony or in sikka language it is called blatan bliran, blatan means cold, bliran means freshness for the two people accompanying the corpse. The history of the *Lega Mitan* comes from the Catholic religious tradition, namely when Jesus died on the cross, Mary, the mother of Jesus and Mary Magdalene, always accompanied their child until the end of their lives. *Lega Mitan* traditional ceremony comes from the ancestors. From this tradition, the people of Habi village followed and carried out this tradition from generation to generation until now. The people of Habi village carry out traditional ceremonies since they have known religion or since their ancestors used to carry out traditional ceremonies until now. This ceremony is carried out after 4 or 40 nights but some are held during the holidays. The *Lega Mitan* ceremony is performed whenever it is

Easter at 4 a.m. or Pentecost (the feast of the Holy Spirit descending on the apostles) for the Catholic religion. Previously, an agreement was held with the male family (me pu) and the female family (ina ama). Both the male family (Me Pu) and the female family (ina ama) can be involved in the *Lega Mitan* ceremony. Those involved in the *Lega Mitan* ceremony were 2 people who really loved the person who had died. Someone who is willing to take part in this ceremony. The person comes from a male family (me pu) or a female family (inaama). In addition to colored clothes, young coconut water and cold water, during the *Lega Mitan* ceremony, combs, resin shoots, coconut shoots, young coconut (kaborkubar) and damar shoots (damar crown) are usually used. All materials that must be prepared by participants carrying out the ceremony have meaning. Colored clothes mean getting rid of all forms of bad luck, combing backwards means getting rid of all forms of distress and bad luck that are within us, the jatropha tree means strength and a barrier to all forms of evil, water has a meaning, a source of life that cleanses us of dirt, young coconut water means to give new hope in our life. *Lega Mitan* (opening the black shirt) means letting go of memories with the deceased and Combing 3 times towards the back means throwing away all the remaining memories with the deceased during his lifetime. All the ingredients used in the ceremony have the meaning of freshness and cooling. It has a cold or fresh symbol.

### **The Function of The *Lega Mitan* Traditional Ceremony in Habi Village**

The function of the *Lega Mitan* traditional ceremony, especially Habi Village, is as a form of respect for people who have died. In addition, the ceremony functions so that the soul of the deceased is more peaceful in the afterlife. *Lega Mitan* ceremony functions so that people who die leave with a peaceful soul. Another function for people who carry out the *Lega Mitan* ceremony is to provide freshness and health and not feel deep sorrow due to the loss of someone. People who carry out *Lega Mitan* will be healthier and not haunted by spirits.

The benefits that we can take in carrying out the traditional *Lega Mitan* ceremony are as a form of togetherness in life in society. Togetherness in society, especially in the family. The existence of this ceremony provides benefits to establish familiarity and brotherhood ". Apart from that, it provides peace of mind for the souls of the dead. The deceased goes his own way and does not bother us.

The values that we can take in carrying out the traditional *Lega Mitan* ceremony are human values and mutual cooperation. There is a human value that every human being who lives on this earth will eventually die. Therefore we need to respect each other. Apart from

that, there is a mutual cooperation value that every human being must work together especially in an atmosphere of grief.

The traditional ceremony of *Lega Mitan* which has been carried out by the people in Habi Village is not against religion, especially the Catholic religion. The majority of Habi villagers adhere to the Catholic religion. Habi village has one chapel to pray for Catholic residents. The location of the chapel is in the middle of the settlement of Habi villagers. Every Sunday the people of Habi carry out worship. According to the church's view, the *Lega Mitan* ceremony does not contradict the teachings of the Catholic religion. The church even recommends carrying out the ceremony after the death ceremony. This was discussed by the church through sharing activities with Habi villagers. It does not conflict with the Catholic religion, even in synod church activities with Habi village residents it is recommended that we do *Lega Mitan* for at least 40 days. In addition, the church considers this ceremony to have a positive side, namely that it can reduce economic costs. There is another side that the church sees this ceremony can reduce economic costs.

There is also the impact of the traditional *Lega Mitan* ceremony on socio-cultural, economic and religious life. From a socio-cultural perspective, namely having an impact on society in establishing values and raising human dignity in relation to God's truly noble creatures, from an economic perspective, it has an impact on society so that costs are wasted. Apart from that from a religious point of view, it has an impact on the community in the pattern of people's life based on the teachings of the Catholic religion. People more apply the teachings of Jesus when he died on the cross and rose on the third day to defeat death. After 40 days Jesus ascended to heaven. Therefore, people apply this tradition, such as when people die on the third day, a cross is stuck over the grave and blessed by the priest. Furthermore, on the 40th day, the *Lega Mitan* was carried out. The economic impact is to encourage people's welfare, the social impact is to increase participation in family relationships and the religious impact is a form of gratitude for the spirits of the ancestors.

The negative impact of not carrying out the traditional *Lega Mitan* ceremony after the death ceremony is experiencing disruption in one's life. We experience illnesses such as fever, dizziness, hair fall and are not healthy. We experience unrest in life, nightmares and even experience continuous bad luck”

There were no obstacles encountered in carrying out the traditional *Lega Mitan* ceremony. Someone who carries out this ceremony is an initiative of the person to open the black clothes that have been worn into colored clothes. The other obstacle is the lack of

participation in the event. In addition, there are other deficiencies that can occur, namely the lack of tools and materials in the event.

Efforts made in maintaining this traditional culture in line with the times, namely providing education to the younger generation about the *Lega Mitan* ceremony. Provide knowledge about traditional ceremonies by involving the younger generation in the ceremony. Young people who take part in this event can learn about the traditional *Lega Mitan* ceremony by observing, namely learn & interpret the ceremony and apply it to the next generation. Apart from that, other efforts are with the village government in implementing and developing the *Lega Mitan* ceremony so that it does not become extinct

There are no pros and cons from the community regarding the *Lega Mitan* tradition in modern times, especially in the village of Habi, there is none because it has been carried on for generations.

## **CONCLUSION**

Based on finding and discussion, the researcher formulates that conclusion. The function of the *Lega Mitan* traditional ceremony, especially Habi Village, is as a form of respect for people who have died. The ceremony functions so that the soul of the deceased is more peaceful in the afterlife. *Lega Mitan* ceremony functions so that people who die leave with a peaceful soul. Another function for people who carry out the *Lega Mitan* ceremony is to provide freshness and health and not feel deep sorrow due to the loss of someone. People who carry out *Lega Mitan* will be healthier and not haunted by spirits. The *Lega Mitan* ceremony The *Lega Mitan* ceremony is a ceremony that signifies that the grieving period is over. It is called blatan bliran, blatan means cold, bliran means freshness for the two people accompanying the corpse.

## **SUGGESTION**

### **1) Young Generation**

For Young people must implement traditional ceremonies by involving the younger generation in the ceremony. Who take part in this event can learn about the traditional *Lega Mitan* ceremony by observing.

### **2) Village Government**

Though this study, village government can implementing and developing the *Lega Mitan* ceremony so that it does not become extinct namely learn & interpret the ceremony and apply it to the next generation.

### 3) Researchers

This study as a references & knowledge for future Researchers in developing their research

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