

An Analysis of Process and Meaning of Ro'a Mu'u Ceremony in Pogon Village Waigete District Sikka Regency

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³⁹
Abstract. This research aims to describe the process of Ro'a mu'u ceremony in Pogon village and also To Analyzing meaning of the Ro'a mu'u ceremony in Pogon village. The research used qualitative method and data collection techniques are, interview, and documentation. Data analysis in this research used data reduces, data display, and drawing conclusion. The result of this research showed that Ro'a Mu'u is a marriage ritual as a symbol of the second opportunity for the bride and groom. Ro'amu'u is performed at the bride's house, after the bride and groom carry out a church wedding. Ro'amu'u is carried out home from the church in accordance with the agreement of both parties, namely the male side (me pu) and the female side (inaama). In this process, the woman will plant a banana tree in front of the house and replace the traditional Sikka sarong, in general, ro'amu'u in Sikka district is one of the traditional ceremonies marriage that is prioritized in traditional wedding ceremonies, Meaning of ro'amu'u is that the bride and groom feel that marriage is a very sacred value with the aim of continuing offspring so that their marriage is symbolized by meaning and social values. Specialty in Pogon village must preserve the customs and culture of ro'a mu'u the younger generation because this ceremony is a sacred wedding ceremony with the aim of continuing the lineage so that the younger generation must learn and carry out this ceremony for generations.

Keywords: Ro'a mu'u Ceremony, Analysis, Process, Meaning.

1. BACKGROUND

¹⁴
National culture is culture that arises as an effort of the whole Indonesian people. The old and original culture, which is found as culture peaks in areas throughout Indonesian, is counted as the nation's culture. ¹⁹ East Nusa Tenggara is one of the provinces of Indonesia which has various ethnicities and customs one of the cultures that become the most sacred customs in an areas marriage. In social associations, humans since they were born into the world already have a tendency to live together with other humans. In a small form, living together begins in a family formed by a man and women who have fulfilled the requirements of religious and customary law. Marriage is a bond that gives birth to the family as an element in social life. ⁵ Traditional ceremony are closely related to religious rituals or also called rites. Rites are

religious human ⁵ tools to make changes. The community is also said to be symbolic of religion, or the ritual is "Religion and Action" (Ghazali, 2011).

The traditional dance that is aimed at by the artists is the perfections or satisfaction of appurtenance that follows the image of taste and from or technique that is in accordance with existing cultural even for long time. The great traditional dance grows and develops within a group of people who adhere to generation. As in Sikka regency, there are many traditional dance that are passed down from generation, one of which is the *Ro'a mu'u* dance. Art is part of culture that is inseparable from other cultural system that exists in society.

Ro'a mu'u is a dance often encountered in marriage rituals as a symbol of the agreement of the bride and groom. In this process the women will plant a banana tree in front of the house and hang the traditional Sikka sarong. In general, the cultural in Sikka Regency is one of the *Ro'a mu'u* performing at traditional wedding ceremony. In this ritual, the community consider that the banana tree has natural wisdom, although it is piece many times, it still grows and must have fruit before it dies.

Here the local people believe that this wisdom can penetrate the bride and groom so that they can give meaning to the surrounding environment and give offspring. The *Ro'a mu'u* ceremony has meaningful values because the *Ro'a mu'u* has its own meaning. The development of among the younger generation at this time is not always dependent on the lack of experience and understanding, for example, it often causes the younger generation to only, as a reaction suggestion and never imagine dance as an expression. Starting from the above. The writer as one of the younger generations, are compelled to research as an to process in Sikka regency, namely the traditional *Ro'a mu'u* dance. ³⁷Based on the background above the writer focuses this study on to the process and meaning of *Ro'a mu'u* ceremony in Pogon Village. Based on the background and focus researchers above, the writer formulate the problems of this study as follow: How is the process of *Ro'a mu'u* ceremony in Pogon village? And What are the meaning of *Ro'a mu'u* ceremony in Pogon village? ³⁰Based on the background above. This research aims to To describe the process of the *Ro'a mu'u* ceremony in Pogon village and To analysis meaning of the *Ro'a mu'u* ceremony in Pogon village.

2. REVIEW LITERATURE

2.1. Traditional ceremony

The ceremony is a traditional ceremony according to religious teaching values other legal norms that torts and become a living system in a society.

According to Funk and Wagnalls (2013) the term tradition is interpreted as knowledge, doctrine, habits, etc. Which are understood as knowledge that has been passed down from generation to generation, including the method of conveying doctrine. So tradition is a habit that was carried out by the community in the past until now. Muhaimin (2017) says that tradition is sometimes equated with the words adat in the view of society that it is understood as the same structure. Where in the tradition, people follow customary rules.

There is also the notion of tradition according to R. Redfield (2017) who says that tradition is divided into two, namely the great tradition (great tradition) is a tradition of its own, and likes to think and by itself includes a relatively small number of people while the little tradition (tradition small) is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. So they never know what the habits of the people used to be, because they don't care about their culture. According to Cannadine (2010) Understanding Tradition is a new institution in dress with an old-fashioned allure that defies the times but becomes a creation Spectacular. o tradition is a habit of the people in the past that is guarded And preserved but influenced by outside culture due to modernization

The definition of tradition in the narrow sense is special social inheritances that meet the requirements, namely those that survive in the present, that are still strongly tied to today's life. So tradition is an activity or activity carried out by the local community from the past to the present that is guarded and preserved.

Understanding tradition According to Cannadine (2010) seen from the aspect of material objects are material objects that show and remind us of their special connection with past lives. Where people used to believe in the existence of objects that could protect them from disaster.

2.2 Wedding Ceremony

Marriage is part of the stages that humans go through. Marriage is a basis for someone to start a new life, namely forming a family. Marriage According to Law Number 16 of 2019 is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on Belief in

One Almighty God. When someone has decided to undergo NDID, an important decision in marriage means that he has determined his life.

Marriage is a sacred bond that is carried out between two individuals or people in the world. The definition of marriage according to customary law is that it is a commitment to live together between an adult man and woman with the aim of forming a family that requires witnesses and approval or recognition from each family as well as customary parties. In customary law it is explained that marriage is behavior that is not only worldly in nature, but also includes mystical or religious matters. The meaning of a marriage for customary law is very important because marriage does not only involve both parties but both sides of the family as well. Apart from that, the meaning of marriage according to customary law is also important for ancestors who have passed away (Wulansari, 2012). An important stage in human life is marriage, this is because it can change everyone's legal status (Suastika, 2016). A marriage aims to build a family as well

Continuing offspring is in accordance with what is mandated in Article 28B paragraph (1) of the 1945 Constitution of the Republic of Indonesia which reads "Every person has the right to form a family and continue offspring through a legal marriage". A family is the smallest form formed by at least one man and a woman. Without a human marriage, of course, it will not develop, this is because a marriage will later cause an offspring which then this descendant will give rise to a family (Firmansyah, 2017) Apart from that, forming a happy and eternal family. Belief in the One and Only God is also the goal of an ENDI. In this case, it can be interpreted that marriage lasts a lifetime. In maximizing his potential. A family can be said to be happy when two basic needs are met, namely physical and spiritual. salim (, 2016)

In general, Indonesian people in carrying out a marriage are strongly influenced by customary law. This cannot be separated from the diversity of ethnic groups owned by Indonesian people, this is what has resulted in the emergence of various kinds of customary law in Indonesia. The law also has a very important role because it functions to regulate all human relations with others in everyday life, including regulating marriage, this is in accordance with the provisions of Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia which reads "The state recognizes and respects the unity of

Customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law”.

2.3. Ro'a Mu'u

Ro'a mu'u is a ceremony carried out at wedding in the Sikka Krowe ethnic traditon as a symbol of the bridgroom's and bride's families. The banana were planted by the bride's family. The bananas were planted in front of the house and the bananas were hunh with traditional Sikka Sarung namely Lipa Labu and Utan Labu and again provided with 1 pig, 1 sack of rice 10 liter of moke, and the grooms and money.

If the two families of the bride and groom cannot afford it, it can be simplified, namely enough bananas and horses accroding to ability.

The terms and conditions in the *Ro'a Mu'u* ceremony are the *Ro'a mu'u* dancers from the groom's side or representatives and must be smart dancers dessed in traditional dress. And bring a machete, make sure the machete is shrap and the *Ro'a mu'u* ceremony is accompaneid by a traditional musical instrument, namely the Gong waning, the beat or the beat, namely the Glebak. Because of the hitting or tapping of the gong waning there are several kinds of sounds. The people who participate in the *Ro'a Mu'u* ceremony are the families of the bride and groom. The *Ro'a Mu'u* dance is a symbol of life for two people who will unite and live as a family.

In dancing, the dancers observe which parts must be cut sequentielly without distribusing other parts. The dance must cut, starting from the leaves in sequence, then to the branches, to the the brances up to the banana stems and that's where the *Ro'a Mu'u* ceremony completed.

2.4. Previous Study

Based on first previous study by Erni (2022), this thesis discusses the mappasindua tradition in the marriage process in Letta Village in terms of Islamic law. ³² The purpose of this research is to find out the mappasindua procession, to explore the meaning contained in the mappasindua tradition and the views of Islamic law on the mappasindua tradition at weddings in Letta Village, Lembang District, Pinrang Regency. ²⁴ This type of research is qualitative (field research) ¹³ with a normative sociological approach. The data sources consist of two, namely primary data and secondary data. With data collection techniques through observation, interviews and documentation. As for the data analysis techniques, namely data reduction, data presentation and drawing conclusions. The results of the study show that, firstly, this mapasindua tradition is

carried out at night where the bride and groom are brought into the room that has previously prepared food to be given to the bride and groom. The food consists of sokko, free-range chicken, free-range chicken eggs and many other side dishes. Second, the meaning contained in the mappasindua tradition is that it is believed in society that after carrying out this tradition, the character of a husband and wife such as being selfish, tough/rough can change to become softer and not defend each other's ego after carrying out the mappasindua tradition. Third, the recognition of Islamic law regarding the mappasindua tradition, namely the mappasindua tradition is seen as a tradition that has mubah legal status. Because of its permissible status, the application of the mappasindua tradition in Letta Village can be justified.

Based on previous study by Abdykadyrova (2022) entitled *Main Values of Wedding Traditions and Representation of Wedding Concept by Language Means*. This work is devoted to the linguo-cognitive and linguocultural study of the concept of "wedding". The concept as a universal category plays a very important role in the culture of every nation; in all languages they reflect not only universal concepts, but also completely different meanings and properties of the objective world, which explains their different manifestations in language. The linguistic picture of the world influences people and forms their linguistic consciousness, and with them their cultural and national identity. The influence of cultural and human factors on the formation and functioning of various linguistic units (lexemes, free and nonfree phrases or idioms, and even texts) are culturally marked in the content, which is embodied in national connotations. This study illustrates a comparative study of wedding traditions reflected in English, Russian and Kyrgyz cultural linguistics. Marriage, being a universal human "universal" - the only possible form of social life, although extremely variable, has a national specificity. Marriage is a mirror that reflects the social, legal, demographic and cultural aspects of the life of peoples. It shows the complex palette of the social relations system. The relevance of this study is due to a number of factors: the high importance of the linguocultural concept "wedding" for the Russian, English and Kyrgyz cultures; the lack of existing research approaches to the description of the highlighted concept; the need for a detailed and comprehensive study of this concept, which is a fragment of a separate concept sphere. The aim of the research is a linguo-cognitive and linguocultural analysis of the universal concept "wedding", which is actualized in correlated fragments of Russian, English and Kyrgyz cultures.

The similiritas both of the previous study with this study such as the process of study of find out meaning in the weeding traditional. The method used in this study descriptive qualitative method.

The differences both of the previous study with study such as analysis weeding traditional with different place and process. Meanwhile this research focus to analysis weeding traditional in pogon village.

The similaritias both of the prvious study with this study such in the marriage process. The purpose of this research is to find out the mappasindua procession. to explore the meaning contained. The method used im this study qualitative.

The difference both of provious study with such as analysis marriage process with different. Meanwhile this research focus to analysis wedding traditional in pogon village.

3. RESEARCH METODOLOGY

This research method used the type of qualitative research. According to tohir in (2013), qualitative research is research that seek to build views of people who are studied in detail and formed with words, holistic (thorough and deep) and complex picture. According to afifudidin (2009), qualitative research method are reserchs method used to examine the condition of natural objects, (the opposite is experiment), where there research the key instrument, data collection tecniques are carried out tringulation (combined), data analysis is inductive, and research qualitative emphasizez meaning rather than generalization.

4. FINDING AND DISCUSSION

4.1 Finding

Pogon village is a village in Waigete sub district, Sikka district, East Nusa tenggara province, Indonesia. This village is one of nine villages and sub district in the Waigetesub district. This village has a large population of Flores ethnic groups. Most of the population work as farmers. The main agricultural products in this village are coffe, chocolate and others.

4.1.1 The Process Of Ro'a Mu'u Ceremony In Pogon Village

Based on the results of interviews with 3 informants in Pogon Village, the author knows that. This is reinforced by excerpts from interviews with informants (1A) as follows, "Ro'amu'u is performed at the bride's house, after the bride and groom carry out a church wedding". Added by the statement of the informant (1B) as follows,

"Ro'amu'u" is carried out home from the church in accordance with the agreement of both parties, namely the male side (me pu) and the female side (ina ama)".

This is in accordance with the interview excerpt from the informant (1A) the process for implementing *Ro'a mu'u* are the first Implementation of banana planting rituals (mu'u). Banana plants (mu'u) as a whole are planted by the woman at the bride's house. Banana planting time (mu'u) in the morning before the wedding ceremony at the church. The fifth, Church wedding. The bride and groom carry out a legal marriage by receiving the sacrament of marriage in the church. The six, Implementation. *Ro'a mu'u* is performed after a church wedding. The ro'amu'u event is a traditional ceremony by cutting a banana tree planted in front of the bride's house. The banana cutting ceremony is carried out 1 time carefully by dancers from the groom accompanied by glebak dance and gong waning music. The glebak dance is a pick-up dance which is a joy in a family. The seven, closing. The bride and groom entered the house and were greeted with the traditional greeting of Sikka/HulerWair Regency.

This is in accordance with the statement of the informant (1A) as follows, the materials and equipment used during the implementation of *Ro'a mu'u*, the material used is banana trees which are really healthy and fresh. Bananas that have fruit or bunches that are intact both from the stem, leaves and heart. The tools used are machetes (poron) which have a designation in Sikka language, panhan mitan, clothes and musical instruments. All materials and equipment have their respective symbols. The symbol of the Parang (poron) shows that the groom has the ability to come and propose to the bride. The symbol of clothing shows that a person has good manners, behavior and manners and is cultured. The symbol of the musical instrument (gong waning) shows that both families have happiness in life. While the meaning of the banana tree shows the process of growth and development into 1 large clump. The meaning of cutting a banana is that a banana is cut repeatedly but grows quickly in a short time, indicating that when a woman becomes a mother, she will give birth to children and give offspring to become a large family. In family life, every human being is not spared from shortcomings, in other words, falls but will soon rise. The meaning of planted bananas must be selected that women must be physically and mentally healthy, women will give birth to healthy and normal children because from a healthy and fertile uterus, women really have maintained their integrity and purity, and women strictly adhere to customs and culture. Added by the statement of the informant (1C) the women planted a banana tree. After that, the women have to prepare men's sarongs, women's sarongs, pork, rice

and moke. While the men prepared horses, money, people who danced Hegong and banana cutters.

This is in accordance with the quote from the interview with the informant (1A), the one who leads during the implementation of the *ro'a mu'u* is a man or woman from the groom's family. If the groom's family cannot dance, another dancer can represent him. Dancers must be smart, thorough, and agile. The one who leads during the implementation of *ro'amu'u* is the groom's family (me pu) by preparing elephant tusks (bala), horses (jarang), money (hoang seng), chicken (manu), bananas (mu' u), pineapple (pedan), jackfruit (nakat), corn (le'le) which is still intact, betel nut (wuata'a). Meanwhile, the women's family prepared men's sarongs and clothes (lipa pumpkin), women's sarongs and clothes (utan gourd), rice (pare), pork (wawi), Maumere special drink (moke). Added by the statement of the informant (1C) the material used is banana trees that have fruit or bunches intact. The tools used are machetes (poron) and gong waning musical instruments.

This is reinforced by excerpts from interviews with informants (1A) as follows. Those who participate in the *ro'amu'u* ceremony from the male side (ataama) in the form of a group, namely first a man or a woman who cuts a banana tree. Second, the dancers of the *glebak* dance. Third, everyone involved in the ceremony including family & invitees. Added by the statement of the informant (1B) as follows, those who participate in the *ro'amu'u* ceremony from the male side (ataama) in the form of a group.

This is in accordance with the statement of the informant (1A) as follows, the requirements for participating in the *ro'amu'u* ceremony are yes. This is reinforced by excerpts from interviews with informants (1C) as follows, yes. Everyone can participate in the *ro'amu'u* event, especially both parties and the dancers.

This is reinforced by excerpts from interviews with informants (A1) there is. The requirements are traditional sikka sarong clothes & men's clothes (lipa pumpkin), sarongs & women's clothes (utan pumpkin), scarves & head ties (lensusembar). Added by the statement of the informant (1B) as follows, yes, The requirements for men are traditional sikka clothing, sarongs and long-sleeved men's clothing (lipa pumpkin), sarongs and women's clothing (utan pumpkin), scarves and head ties (lensusembar).

This is reinforced by excerpts from interviews with informants (1A) there is. The musical instrument used is the gong waning. Gong waning is a traditional musical instrument in Sikka district in the form of drums, bamboo and gongs.”. Added by the

statement of the informant (1C) as follows, yes. The musical instrument used is the gong waning glebak.

4.1.2 The Meaning Of The Ro'aMu'u Ceremony In Pogon Village

There was also a statement from the informant (1A) as a traditional leader who added that "The meaning of *ro'a mu'u* is that the bride and groom feel that marriage is a very sacred value with the aim of continuing offspring so that their marriage is symbolized by meaning and social values. The importance of *ro'a mu'u* for the bride and groom is to have self-respect. Added by the statement of the informant (1B) as follows the meaning of *ro'amu'u* for Pogon village is that bananas that have been cut mean that they are legally valid according to custom, have become husband and wife, have lived in the same house and have given birth to offspring. Bananas that have been cut many times but still grow and develop. It's the same with humans

This is in accordance with the statement of the informant (1A) as follows Pogon village community must preserve the customs and culture of *ro'a mu'u* for the younger generation because this ceremony is a sacred wedding ceremony with the aim of continuing the lineage so that the younger generation must learn and carry out this ceremony for generations. Added by the statement of the informant (1B) as follows, for the younger generation, they have to learn the customs and culture of *ro'a mu'u*. Do not let them forget these customary rules because they are contained in the customary law of the church.

This is in accordance with the statement of the informant (1A) as follows, the effort of the people of Pogon Village in maintaining the *ro'amu'u* ceremony is to continue the *ro'a mu'u* ceremony from generation to generation. Added by the statement of the informant (1C) as follows, The effort of the Pogon Village community in maintaining the *ro'amu'u* ceremony is that they have to look after young people regarding traditional marriages so that they can follow the procedures for the *ro'a mu'u* ceremonies such as proposals, fiancés, inter-belis and finally marriages that are passed down from generation to generation.

4.2 Discussion

In discussing the results of the research, the author will combine the results of the research with the theory that aims to check the suitability between the research results and the existing theory.

4.2.1 The Process Of Ro'aMu'u Ceremony In Pogon Village

Based on Agustinus Daguar Dareas a tradisional leader, *Ro'a Mu'u* is a marriage ritual as a symbol of the second opportunity for the bride and groom. *Ro'a mu'u* is performed at the bride's house, after the bride and groom carry out a church wedding. *Ro'a mu'u* is carried out home from the church in accordance with the agreement of both parties, namely the male side (me pu) and the female side (ina ama).

In this process, the woman will plant a banana tree in front of the house and replace the traditional Sikka sarong, in general, *ro'a mu'u* in Sikka district is one of the traditional ceremonies marriage that is prioritized in traditional wedding ceremonies, (AgustinusDaguar Dare). The process for implementing *Ro'a mu'u* are the first implementation of the application. Both sides of the family, namely the male family (me pu) and the female family (inaama) agreed to carry out the application. Proposal, namely the male family (me pu) informs the female family (inaama) that their son will be engaged to a girl. They set the day and date to come engaged. The second implementation of the fiancé. The male family (me pu) comes with a ring and puts the ring on the girl's finger. The third, inter-buying implementation. The two families agreed to carry out the marriage in a noble manner while at the same time carrying out the ro'amu'u ceremony. The male family (me pu) brings the dowry that was agreed upon at the time of application. The dowry brought from the male family in Sikka custom is elephant ivory (bala), horse (rare), money (hoangseng), chicken (manu), banana (mu'u), pineapple (pedan), jackfruit (nakat), corn (le'le) which is still intact, betel nut (wuata'a). the woman's family receives the dowry and as an obligation ³⁴ the woman's family pays back to the man's family, namely men's sarongs and clothes (lipa pumpkin), women's sarongs and clothes (utan pumpkin), rice (pare), pork (wawi), a special Maumere drink (mokes). The fourth, Implementation of banana planting rituals (mu'u). Banana plants (mu'u) as a whole are planted by the woman at the bride's house. Banana planting time (mu'u) in the morning before the wedding ceremony at the church. The fifth, Church wedding. The bride and groom carry out a legal marriage by receiving the sacrament of marriage in the church. The sixth, Implementation. *Ro'a mu'u* is performed after a church wedding. The *ro'a mu'u* event is a traditional ceremony by cutting a banana tree planted in front of the bride's house. The banana cutting ceremony is carried out 1 time carefully by dancers from the groom accompanied by glebak dance and gong waning music. The glebak dance is a pick-up dance which is a joy in a family. The seven, closing. The bride and groom entered the house and were greeted with the traditional greeting of Sikka/ Huler Wair Regency.

The materials and equipment used during the implementation of *Ro'a mu'u*, the material used is banana trees which are really healthy and fresh. Bananas that have fruit or bunches that are intact both from the stem, leaves and heart. The tools used are machetes (poron) which have a designation in Sikka language, panhanmitan, clothes and musical instruments. All materials and equipment have their respective symbols. The symbol of the Parang (poron) shows that the groom has the ability to come and propose to the bride. The symbol of clothing shows that a person has good manners, behavior and manners and is cultured. The symbol of the musical instrument (gong waning) shows that both families have happiness in life. While the meaning of the banana tree shows the process of growth and development into 1 large clump. The meaning of cutting a banana is that a banana is cut repeatedly but grows quickly in a short time, indicating that when a woman becomes a mother, she will give birth to children and give offspring to become a large family. In family life, every human being is not spared from shortcomings, in other words, falls but will soon rise. The meaning of planted bananas must be selected that women must be physically and mentally healthy, women will give birth to healthy and normal children because from a healthy and fertile uterus, women really have maintained their integrity and purity, and women strictly adhere to customs and culture. Tylor (1971) state that, the women planted a banana tree. After that, the women have to prepare men's sarongs, women's sarongs, pork, rice and moke. While the men prepared horses, money, people who danced Hegong and banana cutters.

The one who leads during the implementation of the *ro'a mu'u* is a man or woman from the groom's family. If the groom's family cannot dance, another dancer can represent him. Dancers must be smart, thorough, and agile. The one who leads during the implementation of *ro'a mu'u* is the groom's family (me pu) by preparing elephant tusks (bala), horses (rare), money (hoangseng), chicken (manu), bananas (mu' u), pineapple (pedan), jackfruit (nakat), corn (le'le) which is still intact, betel nut (wuata'a). Meanwhile, the women's family prepared men's sarongs and clothes (lipa pumpkin), women's sarongs and clothes (utan gourd), rice (pare), pork (wawi), Maumere special drink (moke). The material used is banana trees that have fruit or bunches intact. The tools used are machetes (poron) and gong waning musical instruments.

Those who participate in the *ro'a mu'u* ceremony from the male side (ataama) in the form of a group, namely first a man or a woman who cuts a banana tree. Second, the dancers of the glebak dance. Third, everyone involved in the ceremony including family

& invitees. Those who participate in the ro'amu'u ceremony from the male side (ataama) in the form of a group, (Koentjaraningrat, 1977).

Geerts (2006) state that the requirements for participating in the *ro'a mu'u* ceremony are yes. Everyone can participate in the *ro'a mu'u* event, especially both parties and the dancers.

Kassing(1993) recommended that the requirements are traditional sikka sarong clothes & men's clothes (lipa pumpkin), sarongs & women's clothes (utan pumpkin), scarves & head ties (lensusembar). The requirements for men are traditional sikka clothing, sarongs and long-sleeved men's clothing (lipa pumpkin), sarongs and women's clothing (utan pumpkin), scarves and head ties (lensusembar).

Bastomi (1992) state that the musical instrument used is the gong waning. Gong waning is a traditional musical instrument in Sikka district in the form of drums, bamboo and gongs. The musical instrument used is the gong waning glebak.

4.2.2 The Meaning Of The Ro'aMu'u Ceremony In Pogon Village

Marriage is one of the important moments in lifeman. Humans experience changes in the levels of individual lifeduring his life which is called the life cycle, namely childhood, adolescence, marriage, old age, and death , (Koentjaraningrat, 1977). The meaning of ro'amu'u is that the bride and groom feel that marriage is a very sacred value with the aim of continuing offspring so that their marriage is symbolized by meaning and social values. The importance of *ro'a mu'u* for the bride and groom is to have self-respect. Ro'amu'u for Pogon village is that bananas that have been cut mean that they are legally valid according to custom, have become husband and wife, have lived in the same house and have given birth to offspring. Bananas that have been cut many times but still grow and develop. It's the same with humans

Pogon village community must preserve the customs and culture of *ro'a mu'u* for the younger generation because this ceremony is a sacred wedding ceremony with the aim of continuing the lineage so that the younger generation must learn and carry out this ceremony for generations. For the younger generation, they have to learn the customs and culture of *ro'a mu'u*. Do not let them forget these customary rules because they are contained in the customary law of the church.

The effort of the people of Pogon Village in maintaining the *ro'a mu'u* ceremony is to continue the *ro'a mu'u* ceremony from generation to generation. The effort of the Pogon Village community in maintaining the *ro'a mu'u* ceremony is that they have to look after young people regarding traditional marriages so that they can follow the

procedures for *ro'a mu'u* ceremonies such as proposals, fiancés, inter-belis and finally marriages that are passed down from generation to generation.

5. CONCLUSION AND SUGGESTION

5.1 Conclusion

We can conclude that the process for implementing Ro'amu'u are the Implementation of banana planting rituals (mu'u). Banana plants (mu'u) as a whole are planted by the woman at the bride's house. Banana planting time (mu'u) in the morning before the wedding ceremony at the church. The fifth, Church wedding. The bride and groom carry out a legal marriage by receiving the sacrament of marriage in the church. The six, Implementation. *Ro'a mu'u* is performed after a church wedding. *Ro'a mu'u* event is a traditional ceremony by cutting a banana tree planted in front of the bride's house. The banana cutting ceremony is carried out 1 time carefully by dancers from the groom accompanied by glebak dance and gong waning music. The glebak dance is a pick-up dance which is a joy in a family. The seven, closing. The bride and groom entered the house and were greeted with the traditional greeting of Sikka/HulerWair Regency. Meanwhile, the meaning of *ro'a mu'u* is that the bride and groom feel that marriage is a very sacred value with the aim of continuing offspring so that their marriage is symbolized by meaning and social values.

5.2 Suggestion

1. For Pogon village community must preserve the customs and culture of ro'amu'u for the younger generation because this ceremony is a sacred wedding ceremony with the aim of continuing the lineage so that the younger generation must learn and carry out this ceremony for generations.
2. For the younger generation, they have to learn the customs and culture of ro'amu'u. Do not let them forget these customary rules because they are contained in the customary law of the church.

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