

## Harmonization of Parahyangan, Pawongan, and Pabelasan in the Pamalle Ritual: A Study of the Local Wisdom of the Sumbanese Community

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### ABSTRACT

The aim of this article is to investigate how the philosophy of Tri Hita Karana (THK) is applied to the "Pindah Adat" tradition, also known as "Pamalle" in Sumba culture. THK actually originates from Balinese Hindu culture and emphasizes balance in three dimensions: balance in the relationship between humans and God (Parahyangan), balance in the relationship between people (Pawongan), and balance with the environment (Palemahan). In this article, the "Pamalle" tradition is explained as the custom of a woman moving to the man's family. This custom reflects the values of THK through spiritual, social, and environmental aspects. The traditional ritual has a spiritual aspect, which includes prayers and offerings to ancestors (Marapu) as a form of respect and request for blessings and protection. The Pamalle tradition teaches us that we can foster a sense of belonging and shared responsibility by involving all members of the community in decision-making. Ultimately, this will strengthen social ties and keep the community united. The Palemahan principle of Pamalle not only preserves the local ecosystem but also teaches the importance of a healthy relationship between humans and the environment. This tradition is a value system that continues to evolve and change over time, but its core remains the same, never changing. This study shows that the Pamalle tradition offers a new perspective on sustainable development based on local wisdom, applicable to everyone.

## INTRODUCTION

According to Istiawati (2016), education based on local wisdom can have a significant impact on human life. Local wisdom is crucial for maintaining and preserving harmonious relationships in society, socially, culturally, and ecologically. Linton views culture as a system consisting of learned actions and their results, transmitted from generation to generation within a society (Efendy & Karim, 2024). To enhance local wisdom awareness among students, education must integrate local wisdom. Furthermore, efforts to preserve local wisdom amid globalization are referred to as the integration of local wisdom (Shufa, 2018).

Local wisdom is a vast system of values and knowledge that connects humans with nature and with one another (Setiyadi, 2013; Wallace, 2007). A harmonious social order is formed by local wisdom principles such as justice, deliberation, and mutual cooperation. In contrast, local wisdom that contains knowledge about nature has enabled communities to live in harmony with their environment (Lestari et al., 2024). Therefore, local wisdom plays a crucial role in maintaining the overall harmony of society. Education is the only way to carry out this activity.

Developed from Balinese culture, the concept of Tri Hita Karana (THK) is one philosophy that illustrates this harmony. THK emphasizes the importance of three harmonious relationships: the relationship between humans and God (Parahyangan), the relationship between humans and one another (Pawongan), and the relationship between humans and nature (Palemahan) (Roth & Sedana, 2015; Udayana & Dwijendra, 2022; Wifqi et al., 2024). THK has become the guiding principle for the Balinese people in achieving balance. This philosophy can be applied in various contexts of local wisdom across Indonesia, in addition to serving as a life guide for the Balinese people.

For example, the belis ceremony demonstrates harmony in Sumba society. Pamalle, also known as "pindah adat" (customary transfer), is a sacred ceremony often conducted in the form of a bride price from a woman's family to the man's family. According to Wara (I.B. Wirawan, 2015), belis has three main meanings: metaphysical, physical, and social prestige. The metaphysical meaning of belis is associated with the transcendental belief of the Marapu religion, where it is considered a tool for maintaining harmony and balance in nature. Physically, belis helps strengthen family ties, promotes social solidarity through cooperation, and honors the bride's family. Additionally, belis aims to protect women in society. The restoration of social harmony reflects values that align with the principles of THK. In practice, Pamalle not only reflects family identity and dignity but also plays an important role in maintaining social relations and community harmony. This tradition serves as a representation of close social interactions, both within the family and in society at large.

Moreover, Pamalle is associated with social-religious functions, especially in West Sumba, strengthening relationships between individuals and groups

while preserving traditional values that ensure social harmony. The principles of Tri Hita Karana (THK), which emphasize harmonious relationships between humans, nature, and God, align with this understanding (Roth & Sedana, 2015). Pamalle is not only a customary ritual; it is a social, religious, and ecological mechanism that strengthens the relationship between humans and God, one another, and the environment. One crucial step in understanding the application of harmony values in Sumba society is studying the Tri Hita Karana (THK) concept. The Pamalle tradition reflects THK principles, i.e., the harmony of relationships between humans and one another, nature, and God. In its implementation, Pamalle does not only serve as a symbol of social relationships but also preserves cosmic balance according to local beliefs, particularly Marapu beliefs. This approach shows how indigenous traditions can help preserve universal philosophical values rooted in local culture.

The Balinese philosophy of Tri Hita Karana (THK) emphasizes the importance of harmony between humans and God (Parahyangan), humans with fellow humans (Pawongan), and the environment (Palemahan). This philosophy offers a universal perspective on life, which aligns with customs in various regions of Indonesia, such as the Pamalle ritual performed by the Sumba people. Pamalle, also known as pindah adat, is a ceremony conducted to create social, religious, and environmental harmony while maintaining balance within the customary community. The Pamalle tradition not only has local values but also reflects the core of THK. This article will discuss how the THK concept is applied in the customs of the Pamalle people of Sumba and how it relates to environmental sustainability and social harmony.

## **METHOD**

This research uses a descriptive qualitative approach with a literature review method to gain an in-depth understanding of the harmonization of Parahyangan, Pawongan, and Palemahan in the Pamalle ritual of the Sumba community. This approach was chosen because of its emphasis on theoretical studies and the analysis of relevant written sources. The data for this study was obtained through a literature review from various trustworthy sources. The data sources include books, academic journal articles, seminar proceedings, research reports, and online documents relevant to the research topic. The selected literature covers studies on the Pamalle ritual, the Tri Hita Karana concept, and the local wisdom of the Sumba community. To enrich the perspective, the researchers prioritized primary sources, such as previous ethnographic studies, and secondary sources that provide theoretical explanations about spiritual, social, and ecological relationships in Sumba culture. Data collection was conducted in several stages. First, the researchers conducted a literature search using specific keywords such as Pamalle, Tri Hita Karana (Parahyangan, Pawongan, Palemahan), and local wisdom of Sumba in academic databases like Google Scholar and the internet, as well as digital libraries. Second, the found literature was selected based on relevance, credibility, and its contribution to the

research. Third, the selected literature was grouped into thematic categories: Parahyangan, which covers the spiritual dimensions in the ritual; Pawongan, which describes social relationships among humans; and Palemahan, which explains the relationship with nature and symbolism of the environment.

## **LITERATURE REVIEW**

This study adopts a literature review approach to explore the relationship between the ritual practice of "Pindah Adat" or Pamalle in Sumba and the principles of Tri Hita Karana. The aim of this analysis is to uncover how the Pamalle tradition reflects spiritual, social, and ecological values relevant to the concept of life balance.

### **Concept of Tri Hita Karana**

Tri Hita Karana is a life philosophy originating from Bali, which teaches harmony among three elements: the relationship between humans and God (Parahyangan), humans and humans (Pawongan), and humans and the environment (Palemahan) (Nengah Bawa Atmadja, 2019). Several literatures discuss that these three harmonious relationships are not only relevant in Bali, but can also be found in various cultures across Indonesia, including the traditions of the Sumba people.

- Parahyangan represents the spiritual relationship between humans and the Creator. In the context of Pamalle, this dimension is reflected in prayers and offerings to ancestors and divine forces believed to maintain the balance of nature.
- Pawongan focuses on social relationships, such as community cooperation in performing rituals and the division of roles among community members. The Pamalle ritual often serves as a medium to strengthen social cohesion.
- Palemahan emphasizes the relationship with nature, which is manifested in the use of natural materials for ritual purposes and reverence towards sacred places.

### **Pamalle Ritual in Sumba**

Pamalle is one of the traditional rituals in the marriage customs of the Sumba people. This event is a ritual performed by the Sumba community to symbolize the change in status for the bride into the family of the groom (Cordia, 2023; Kleden, 2017). During the implementation of this ritual, many activities reflect harmonious relationships based on THK. This ritual is performed to maintain harmony between humans, nature, and ancestors. The ritual is usually carried out in the context of important events with social meaning, such as traditional feasts or the restoration of relationships between two family clans, as well as a form of respect for ancestors. Several authors emphasize that Pamalle is not just a ceremonial activity, but a value system that integrates spiritual, social, and ecological aspects. For example, offerings to ancestors and prayers to the Almighty (Parahyangan dimension) are performed together with community cooperation (Pawongan), using materials obtained from the surrounding environment in a way that does not harm the ecosystem (Palemahan).

## **Local Wisdom and Harmony in Sumbanese Culture**

The local wisdom of Sumba is reflected in traditions that uphold the balance between humans and nature. The Pamalle ritual has been shown to serve multiple functions, both as a spiritual medium to communicate with Marapu, the belief of some Sumbanese, and as a social mechanism to maintain environmental balance. Studies show that local wisdom practices, such as the Pamalle ritual, offer a sustainable approach to addressing modern issues such as environmental degradation and social conflict. However, it is also often found in various social layers where this term is used for personal gain (Datuk et al., 2020). For instance, some families demand high *belis* for their daughters in the name of higher education, creating tension between the two sides.

## **DISCUSSION**

The Bali philosophy of Tri Hita Karana (THK) emphasizes the importance of harmony in three aspects of life: the relationship between humans and the universe (Palemahan), humans with fellow humans (Pawongan), and humans with God (Parahyangan) (Nengah Bawa Atmadja, 2019). THK, the guiding principle of the Balinese Hindu community, explains the human purpose of achieving sustainability and balance. Palguna (Suardikha & T., 2016) states that the THK principle is a philosophy found in the Bhagavad Gita, which teaches three main things required for humans to achieve the highest happiness: dharma (God's truth) and the essence of humanity; cultivating faith in God's truth; and acting according to God's truth. The concept of Tri Hita Karana (THK) has been applied in the daily life of the Balinese, not just as a theory (Pramesti, 2019; Sarjana, 2023). THK is used in Balinese society not only in education but also in other fields such as hospitality and settlement planning. THK helps the Balinese create meaningful lives, preserve the environment, and build a harmonious community. The Tri Hita Karana (THK) philosophy remains relevant and offers solutions to global problems in the modern era filled with challenges. Anyone can apply the principles of THK to build a more just, peaceful, and sustainable world.

### **Meaning of Pindah Adat (Pamalle) in Sumbanese Society**

According to M. Ngongo (2015), the traditional marriage process in the Wewewa community, known as *deke mawinne*, consists of three stages: *ketuk pintu* (*tunda binna*), *peminangan* (*kette katonga weri kawendo*), and *pemindahan* (*Pamalle* or *padikki*). According to Cordia (2023), the "*ketuk pintu*" ritual, also known as "*buka perasaan*," is the first step in the marriage proposal process. The groom's side brings important symbols, such as a machete symbolizing bravery, cloth, and a horse representing social status. The groom's family brings animals such as buffalo and horses in the second stage, called "*masuk ikat*," which is decided by the bride's family (Cordia, 2023; Datuk et al., 2020). The number of animals to be brought depends on what has been agreed upon by both parties. If the number of animals is not sufficient, money can be

used to replace the difference. The official acknowledgment that a woman has officially become part of the groom's family is the third stage, called "pindah adat" (Pamalle). The handing over of a number of belis, consisting of animals and jewelry, known as Mamoli, marks this stage (Cordia, 2023; Datuk et al., 2020; Geirnaert, 2014). Mamoli is an Omega ( $\Omega$ ) shaped ornament made of gold, which was once given by the Dutch to the royal families who were their allies. Before that, gold was very important in the religious beliefs of the Marapu people, the indigenous group of Sumba Island. The local community believes that precious metals come from the sky. While stars and the moon are made of silver, some gold from the sun is believed to fall to the earth when the sun sets, as well as silver from falling meteors. The Sumbanese clans keep this gold and silver as sacred relics, as they are considered a divine gift.

Pamalle, philosophically, is an important symbol for maintaining balance in community life beyond rituals. The Sumbanese use Pamalle to ask for assistance and protection from their ancestors to start a new life. Pamalle helps strengthen social bonds and strengthen ties within extended families. The Pamalle process involves all family and community members, creating a sense of solidarity and togetherness. Although not explicitly mentioned, Pamalle also holds values related to the environment. The relationship between humans, God, fellow humans, and nature remains harmonious through the use of natural materials in the ceremony and the selection of locations with spiritual significance.

### **Tri Hita Karana in the Practice of Pindah Adat (Pamalle) Parahyangan: Harmony with God and Ancestors**

The harmonious relationship between humans and God and their ancestors is reflected in the parahyangan aspect (Puspayanti et al., 2023; Sutajaya & Warpala, 2020). This relationship is maintained in many traditions, including in Sumba, through various rituals and offerings as forms of respect and requests for blessings. This reflects the belief that spiritual balance is key to achieving peace and harmony in life. Prayers and offerings to ancestors reflect the Parahyangan dimension in Pamalle. The customary leader (rato) leads prayers asking for blessings from the Almighty and ancestors to restore harmony. Sacrificial animals, harvests, and traditional woven cloth are used to express gratitude and forgiveness.

The spiritual practices of the Sumbanese, especially those related to the Marapu belief, show a strong belief in the importance of a harmonious relationship between humans, ancestors, and God (Kembaren, 2020; Key & Apriwan, 2023). This is considered key to achieving a peaceful and balanced life (Y. Ngongo & Ngongo, 2021). Rituals, such as Pasola, which is a conventional war to achieve balance, and the Wulla Poddu celebration, which involves prayer and fasting, serve as symbols of efforts to maintain spiritual and social balance. Respect for the spirits of ancestors and community solidarity are shown in these two traditions. They also function as opportunities to preserve social relationships among community members. However, the younger generation of

Sumba faces difficulties in preserving these traditional principles amidst foreign cultural influences. Nevertheless, respect for ancestral teachings remains in various aspects of life (Ashari, 2024). This aligns with the concept of Parahyangan in THK, which emphasizes the importance of spiritual relationships as the pillar of harmony.

### **Pawongan: Harmony with Fellow Humans**

The Pawongan aspect in Tri Hita Karana is crucial for adat deliberation, which is the foundation of the Pamalle tradition in Sumba. This ceremony uses adat deliberation as a way to peacefully and collectively resolve conflicts. The adat forum gathers all involved parties to ensure the entire community is engaged, such as customary leaders, local leaders, and the relevant families. To achieve harmony, all voices are heard, and decisions are made based on consensus. In addition, this discussion emphasizes the importance of togetherness and solidarity, valuing

### **Palemahan: Harmony with the Environment**

In the Pamalle tradition of Sumba, the element of *palemahan* found in the Tri Hita Karana, which emphasizes harmonious relationships with the environment, is also very important. The use of sacrificial animals and other natural materials is part of the Pamalle ritual. Respecting nature is a crucial part of life when handling these elements with care. This tradition is not only symbolic, but also demonstrates that the people of Sumba understand that the balance of nature is essential for human survival. They have also learned that excessive exploitation of nature can disrupt the harmony of life. They believe in the sustainability of natural resources such as water and land. The principle of sustainability is upheld in the Pamalle ritual with customary practices that do not excessively harm the environment. This shows that the relationship between humans and nature must be based on responsibility and balance. Through its *Palemahan* element, Pamalle reflects a philosophy of life that views humans as part of the ecosystem, not as its rulers. This tradition can inspire the maintenance of environmental harmony at both local and international levels. The people of Sumba pay close attention to the environment, as shown by the *Palemahan* principle in the Pamalle tradition. They believe that preserving the environment is an essential part of life. In performing Pamalle, natural materials such as agricultural products, water, and sacrificial animals are used carefully. This reflects the importance of maintaining the balance of nature. Natural resources are respected through this ritual, which is seen as a divine gift that must be handled with care. There is a custom that prohibits excessive exploitation of nature, demonstrating this ecological awareness. According to this principle, any action that damages the environment can have negative impacts on both ecosystems and the harmony of human life. The people of Sumba strive to maintain balance in their lives by fostering harmonious relationships with nature

through traditions like Pamalle. The *Palemahan* principle serves as a local guide and a source of sustainability values on a broader scale.

### **The Relevance of the Pamalle Tradition to the Concept of Sustainability**

The Pamalle tradition in Sumba relates to the concept of sustainability, particularly in social, spiritual, and ecological contexts. In practice, Pamalle not only aims to resolve conflicts but also strives to maintain a balance between spirituality, humanity, and the environment, as explained by the Tri Hita Karana philosophy.

#### **a. Social: Strengthening Community Cohesion**

In the Pamalle tradition, the social element plays an important role in strengthening community cohesion in Sumba society. Everyone involved, including traditional elders, extended families, and the community, is given the opportunity to speak in a customary meeting. This inclusive process ensures that decisions made not only resolve conflicts but are also fair and respectful to all parties. In the following ways, this deliberative forum enhances social solidarity:

1. Fostering a sense of togetherness: The Pamalle tradition teaches the importance of cooperation in resolving issues, encouraging the community to support one another in maintaining social harmony;
2. Preventing division: By giving space for all voices, Pamalle helps to quell conflicts that could divide the community;
3. Preserving cultural values: Traditional values are passed down to the community through customary meetings; and
4. Upholding cultural values: This tradition offers an important lesson on how a collective approach and deliberation can strengthen relationships between individuals and create a more stable and harmonious society. The Pamalle customary meeting involves the whole community, ensuring every voice is heard. In this process, not only are conflicts resolved, but a sense of collective responsibility and connection is built. This tradition shows how inclusive methods can consistently maintain social balance.

#### **b. Spiritual: Balance with Ancestors and God**

Rituals such as offerings and prayers in the Pamalle tradition emphasize the relationship between humans, their ancestors, and God. This aligns with the *Parahyangan* principle, which encourages respect for the spiritual aspects of life as part of sustainability. It teaches the importance of honoring ancestral values to maintain intergenerational balance. The spiritual aspect of the Pamalle tradition highlights the balance between humans, ancestors, and God, in harmony with the *Parahyangan* principle of Tri Hita Karana philosophy. This practice shows that the people of Sumba value spirituality and see it as a way to live well.

According to Wara & Wahyu Purwiyastuti (2012), the Pamalle traditional ritual involves prayers and offerings to the ancestors (Marapu). This is done as a

way to show respect and seek blessings and protection from them. This relationship is crucial for every customary process because of the belief that ancestors still influence the life of the community. Animals and agricultural products used in the offerings, for example, express gratitude and a spiritual bond with the past.

In addition to honoring their ancestors, Pamalle also prays to God through local spiritual beliefs, such as the Marapu faith. These prayers not only seek balance but also remind the community of the importance of maintaining harmony between humans, nature, and divine forces.

This tradition teaches that having a good relationship with God and ancestors will bring peace and harmony to one's life and to society. This aligns with the belief that spiritual imbalance can have negative effects, both socially and personally.

### **c. Ecology: Deep Environmental Awareness**

Pamalle, as a traditional custom of Sumba, directly reflects the *Palemahan* principle in Tri Hita Karana, which is to maintain a harmonious relationship between humans and the environment. In practice, Pamalle uses natural materials such as agricultural products and sacrificial animals, which are taken with ecological awareness. This reflects a deep respect for nature as a source of life.

Every material used in Pamalle is carefully selected to avoid environmental damage. The people of Sumba believe that maintaining environmental balance is crucial for the sustainability of life. This tradition teaches principles of wise and responsible resource management. According to the Pamalle ritual, exploiting nature beyond its limits can cause disharmony in life. By utilizing natural resources reasonably, the community ensures that this tradition does not harm the environment but instead supports its preservation.

This tradition shows how local values can be applied to support sustainability in contemporary society. Pamalle can inspire sustainability practices in the era of globalization by managing natural resources respectfully. The *Palemahan* principle of Pamalle not only protects the local ecosystem but also teaches the importance of a healthy relationship between humans and the environment. According to Steven (2019), the Pamalle tradition is not only a symbol of Sumba's cultural identity but also a model of local practices that integrate sustainability principles. The noble values of the Pamalle tradition, such as mutual cooperation, deliberation, and respect for nature, are still highly relevant today. Every stage, from preparation to implementation, reflects efforts to balance human needs with environmental preservation and respect for natural

cycles. To build harmonious social relationships, resolve conflicts peacefully, and find innovative solutions to increasingly complex environmental challenges, these principles can serve as a solid foundation.

### **Research Findings on Belis in Sumba Society**

Research on beauty in Sumba society shows a shift in the meaning and function of this tradition over time. The following are some key points from the research:

**The Changing Meaning of Belis:** Before the 1950s, belis was considered a form of appreciation for the woman's family. However, after the 1950s, the meaning of belis began to shift into a more personal offering-management process (Wara & Wahyu Purwiyastuti, 2012). This shows that belis is no longer just a symbol of appreciation but also a social negotiation between both families (Datuk et al., 2020; Kleden, 2017).

**Social and Economic Factors:** Its strength is strongly influenced by the social status and education of the woman (Datuk et al., 2020). The higher a person's social status, the higher the belis demanded. This condition often hinders men from fulfilling their customary obligations, which can ultimately delay or even prevent the marriage plans of the couple. **Metaphysical and Physical Meaning:** Belis also has a metaphysical meaning related to the Marapu belief, which functions to maintain cosmic balance. Physically, belis serves to maintain kinship relations and mutual help within the community.

**Mental Process and Social Interaction:** The process of change in meaning can be understood through symbolic interactionism theory, where individuals form meanings through social interaction. The people of Sumba, with their capacity for thought, have transformed belis from an appreciation to a more pragmatic bargaining process. **Impact on Cultural Practices:** The changing meaning of belis has impacted family practices where negotiations regarding the bride price have become an important part of the marriage process. This shows that belis not only functions as a symbol but also as a tool to achieve social and economic goals within the community. This research shows how the belis tradition adapts to social, cultural, and economic changes in Sumba society. It also shows how individuals and families find meaning and roles in daily life.

## CONCLUSION

The Pamalle tradition in Sumba demonstrates a strong application of the principles of Tri Hita Karana (THK), which consists of *Parahyangan* (relationship with God), *Pawongan* (relationship with fellow humans), and *Palemahan* (relationship with nature). In this context, Pamalle functions as a traditional ritual for conflict resolution and helps the Sumba community maintain social, spiritual, and environmental balance. Through prayers and offerings in the ritual, Pamalle emphasizes a harmonious relationship with God and ancestors. This shows how the spiritual aspect serves as the foundation for creating peace and balance in the community. The Pamalle tradition strengthens social cohesion by involving all community members in customary meetings, ensuring every voice is heard, and decisions are made collectively. This process highlights the importance of cooperation and solidarity in maintaining social harmony.

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