

Cultural Landscape Study of the Laho'an Tribe in Belu District

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Abstract

Keywords:

Belu; Cultural landscape; Laho'an tribe

The Laho'an tribe is one of the sub-tribes in Belu Regency. The cultural landscape of the Laho'an Tribe was formed as a result of the interaction between the Laho'an Tribe community and their environment. The problem that occurs in this tribe is the degradation of landscapes and cultures. The cause of these changes is the influence of modernity and the lack of awareness among the people of the Laho'an tribe about the importance of culture, ancestral heritage, and existing landscapes. The purpose of this study is to identify the cultural landscape of the Laho'an Tribe in relation to its architecture and landscape. Landscape identification refers to eight variables. The method used in this study is a qualitative method with purposive sampling samples, where the respondents have certain criteria. Based on the results of cultural landscape identification, the Laho'an Tribe has its own characteristics related to tradition, culture, settlement, and landscape order. The Laho'an people believe in a dynamic system. Their traditions are divided into two categories: rituals related to the life cycle and rituals related to landscapes. The Laho'an tribe responds to the environment by utilizing natural products to meet the needs of life. These natural products can be used to make handicrafts, medicines, foodstuffs, building materials, and in traditional rituals. The settlement of the Laho'an Tribe community is linear in shape, which generally extends and is lined up on the side according to the direction of the road. The orientation of Laho'an settlement houses is related to the concept of orientation, which considers that the best direction of the house is to face east and west. Circulation in the area is in the form of primary, secondary, and tertiary circulation. Architecturally, Laho'an traditional house buildings are divided into typologies, forms, and functions. Judging from the typology of shapes, traditional houses are in the form of stilt houses with pole construction in the form of magnificent poles, support poles, and upside-down boat-shaped roofs. From the typology of the function of traditional houses, it can be seen from the spatial pattern, which is divided into two, namely vertical and horizontal. Vertically in the form of the house, the middle room, and the upper room. Horizontally in the form of a vestibule, a middle room, and a back room.



1. Introduction

Indonesia is a country with a diverse range of societies and cultures, each with its own set of differences and unique characteristics in terms of language, customs, habits, behavior, and so on. Indonesia's cultural diversity is significant. The development of modern times causes many cultural values to be forgotten by the younger generation, as well as a lack of concern to preserve them, so it is necessary to protect the cultural landscape area in order to maintain the community's characteristics and character. This diversity stems from a sense of local or national culture as well as the dynamic instruction of various ethnic immigrants from different countries, each of whom brings their own cultural trends. This wealth benefits various characters in a variety of ways, particularly in terms of character value.

According to Longstreth, Cultural landscapes in some countries are used as models to determine the relationship between humans, their social systems, and their way of organizing space. It begins with human efforts to conquer nature with its mindset and ability to create a separate order in a landscape (Longstreth, 2008). A landscape is a natural or man-made area that is perceived and interpreted by people. It is defined by a combination of physical, cultural, and aesthetic characteristics. When we say that a landscape's classification influences its boundaries, we mean that the specific features and attributes of the landscape determine how it is defined and separated from other areas. Landscapes are more complex than what we see with our eyes, but we interpret them in the mind of the intangible spiritual realm (Taylor, 2009). Culture from a community or local community will be increasingly difficult to identify if there is a decline in cultural or historical values and natural physical values contained, considering the interaction between various human groups and landscapes is increasingly intensive and diverse in form (Susilo & Umniati, 2021; Unesco, 2009).

Belu Regency has a unique historical and cultural wealth, especially the ethnic culture of the Laho'an Tribe community. The Laho'an tribe is a sub-tribe of the Tetun tribe located in Nanaet Village, Nanaet Duabesi District, Belu Regency, East Nusa Tenggara Province. The cultural landscape of the Laho'an Tribe community at this time has been degraded both biophysically and culturally. The cause of these changes is the influence of modernity and the lack of awareness among the people of the Laho'an tribe about the importance of the culture inherited by their ancestors and the existing landscape. In terms of the cultural landscape, the Laho'an Tribe community is now increasingly difficult to identify its character due to a decrease in cultural values and also natural physical values contained, considering the interaction between various human groups and landscapes is increasingly intensive and diverse in form. The changes that occur are feared to impact the sustainability of the landscape and culture in the Laho'an Tribe community. Cultural changes can be seen in the behavior of the Laho'an Tribe people, who slowly leave the customary rules and begin to follow outside cultures, such as the use of traditional clothing characteristic of the Laho'an Tribe community. At the same time, landscape changes can be seen in the character of people who cut down forests and burn forests to convert land into plantations. The cause of deforestation resulted in a decrease in water resources and frequent landslides around

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the settlements of the Laho'an Tribe community. These changes will harm sustainable cultural landscapes, so conservation needs to be held to increase cultural awareness, respect, and efforts to preserve the heritage building for future generations.

Related to existing problems, the researcher took this research intending to make considerations in a sustainable cultural landscape so that the Laho'an Tribe community is no longer influenced and follows culture from outside.

2. Literature Review

To strengthen this study, researchers took 5 previous studies as a reference to support the points to be explained. The 5 previous studies are as follows Pereira entitled Cultural Landscape Study of the Matabesi Tribe in Belu Regency (Pereira et al., 2019).

Differences in this study: location Research and using 2 methods, namely qualitative and quantitative methods

- a. Similarities in this study: Cultural Landscape Studies, Qualitative Methods and Descriptive Analysis

Study of Cultural Landscape of the Boti Tribe in South Central Timor Regency (Nubatonis et al., 2019).

- a. The difference in this study: the location of the study, using 2 methods, namely quantitative and qualitative methods
- b. Similarities in this study: Examining cultural landscapes, qualitative methods

Study of the cultural landscape of the osing community in Banyuwangi Regency (Maharani & Nurhayati, 2018)

- a. differences in this study: Location of research and Using 2 methods, namely spatial analysis and SWOT
- b. Similarities in this study: Examining cultural landscapes and Discussion of cultural landscape preservation

Cultural landscape study of Lake Maninjau circle, Agam Regency, West Sumatra (Arham, 2012)

- a. differences in this study: Location of research and Using SWOT method
- b. Similarities in this study: Examining cultural landscapes and using descriptive methods

3. Method

This research was conducted in the Laho'an Tribe in Nanaet Village, Nanaet Duabesi District, Belu Regency, East Nusa Tenggara Province (figure 1). This study was conducted on March 6 – April 18, 2023. The study aimed to identify the cultural landscape of the Laho'an Tribe in relation to its architecture and landscape.

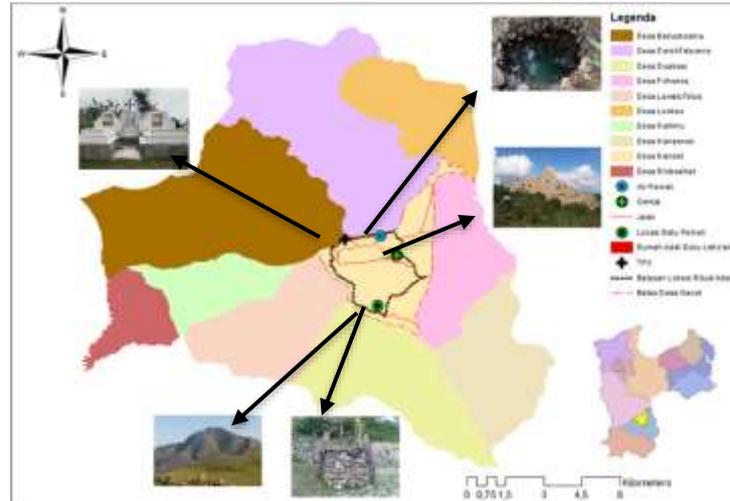


Figure 1. Research location

Following the purpose of the study, namely identifying the cultural landscape of the Laho'an Tribe concerning its architecture and landscape and compiling the development of the cultural landscape of the Laho'an Tribe in Belu Regency, a qualitative research method is needed (Mardawani, 2020; Moleong, 2017; Sigit, 2016; Soekanto, 2012; Sugiyono, 2020, 2018). The reason for choosing the qualitative method is because this research is more dominant on the cultural landscape of the Laho'an Tribe in the form of history, social activities, life of the Laho'an Tribe community, community behavior, and traditional figures who are trusted and can be a source of oral information. The variables used in this study can be seen in Table 1.

Table 1. The variables used in this study

No	variables	Sub variables	Data Shapes
1	Regional boundaries	A dividing boundary is a delineation of land ownership and land use, such as the separation of areas with special functions with fences or closed stone walls.	Descriptive and Spatial
2	Circulation Network	- Primary circulation - Secondary circulation - Tertiary circulation	Descriptive and Spatial
3	Response to the environment	- Land dependence - The use of natural products as necessities of life - Vegetation is important in society	Descriptive and tabular
4	Landuse and activity	Landuse in livelihoods	Descriptive and Spatial
5	Vegetation	The existence of vegetation is related to land use patterns, both indigeonus, naturalized and introduced vegetation.	Tabularr
4	Space organization patterns	Form of settlement pattern Cause of the shape of the settlement pattern	Descriptive and sketch
5	Cultural traditions	Traditional rituals Customary rituals releted to the landscape	Descriptive and image (photo)
6	Buildings and structures	Structures and buildings in the laho'an tribe community	Descriptive and images

Source: (Arham, 2012; Maharani & Nurhayati, 2018)

4. Results

General Condition

Nanaet Village is located in Nanaet Duabesi District, Belu Regency, East Nusa Tenggara Province. The village has a total area of 12.21 km². The distance from the capital to Nanaet Village is about 29 km. Nanaet Village comprises 10 RTs and five hamlets with village boundaries: (West: West Tasifeto District, East: Fohoeka Village, North: West Tasifeto District, South: Duabesi Village). Geographically, Nanaet Village is located at 124°–126° East Longitude and 90°–100° South Latitude. The administrative area of Nanaet Village and the administration of the Laho'an Tribe can be seen in Figure 2.

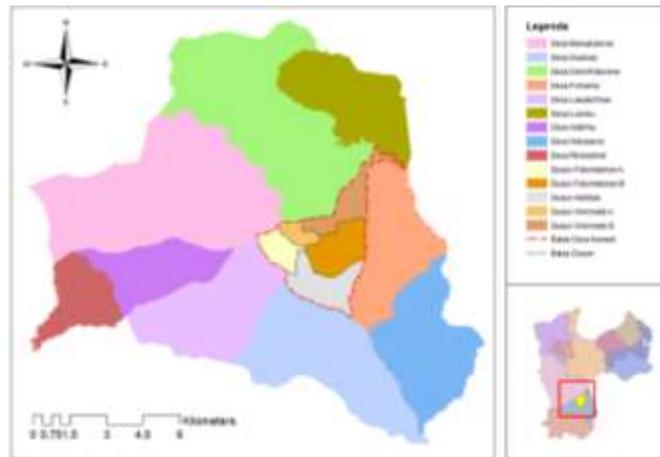


Figure 2. Administration map of Nanaet

The population of Nanaet Village in February 2021 will be 1291 people, consisting of 555 men and 736 women. This number is spread among 329 heads of families (KK) in 5 hamlets. The language spoken is Tetun, and most of the villagers are Catholic. Nanaet Village residents' livelihood is mostly that of farmers whose income is below standard for meeting their daily needs. The soil type in Nanaet Village is a mixture of alluvial and lithosol. This type of soil has low nutrients, resulting in less fertile soil. Topographically, this village has a relatively hilly area, and the air is quite cold and relaxed, with slopes above 40%. Average temperatures in this region range from 21.5°C to 33.7°C. The lowest temperature of 21.5 °C occurs in August, while the highest temperature of 33.7 °C occurs in November. Air humidity is 69%–87%, and solar irradiation is 50%–87%. The highest rainfall in December is 305 mm.

History of the Laho'an Tribe

Laho'an tribe is one of the sub-tribes of the Tetun tribe located in Nanaet Village, Nanaet Duabesi District, Belu Regency. The life of the Laho'an Tribe still depends on nature, for example, the use of reeds as roofing materials. The Laho'an tribe still retains its old culture for centuries. In addition to believing in the One True God who determines humans to go to heaven or hell, the Laho'an tribe community also adheres to the belief in a dynamism system. that is, belief in supernatural objects. These objects are fire, water, trees, animals, rocks, or people. Their beliefs and beliefs are powerful and firmly held.

The traditional house of the Laho'an Tribe was initially located in Fatumea, now part of Timor Leste. However, in 1950 the traditional house of the Laho'an Tribe was moved to Nanaet Village, more precisely, in the hamlet of Wekmotis. In 2006 the traditional house of the Laho'an Tribe was moved again to Fatumalakan Hamlet and settled until now. The Laho'an Tribe is also further divided into three sub-tribes, namely the Laho'an Bei Kwaik

Tribe (eldest), the Laho'an Bei Klaran Tribe (center), and the Laho'an Bei Ikun Tribe (the Youngest). The three Laho'an sub-tribes have different traditional houses.

Circulation Network

There are three circulations in the Laho'an Tribe Area, namely primary and secondary, for tertiary circulation. The primary circulation is the main route to Nanaet Village, secondary circulation is used to go to houses located on the edge of the interior, and tertiary circulation is circulation deliberately made by the community to facilitate access to agricultural areas and the house next to it. The circulation network of the Laho'an Tribe can be seen in (figure 3).

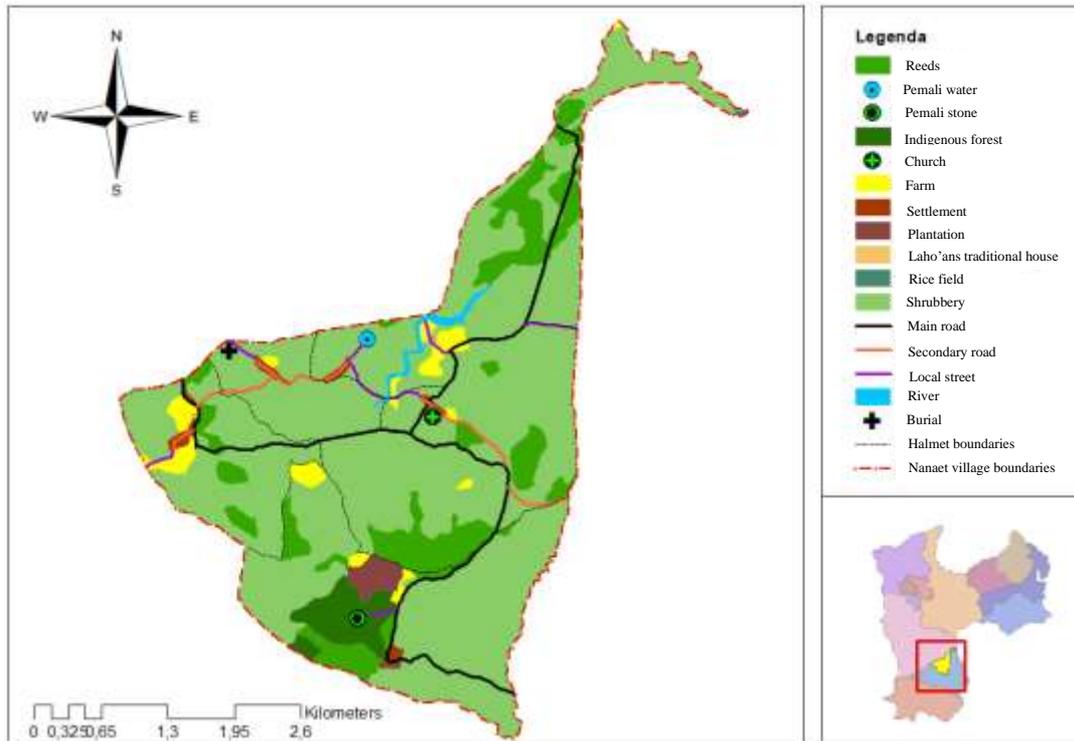


Figure 3. Laho'an Tribe Circulation Line

Response to The Environment

Humans and nature are two very influential factors in the formation of the environment. Humans who use nature is one form of human response to the surrounding environment. There are both positive and negative impacts caused by human hands. If humans do not use nature ecologically, or forget to maintain the environment, there will be negative impacts on nature. The destruction of nature affects the human mindset and also the absence of relics for posterity in the future. The Laho'an Tribe community utilizes natural products to meet the needs of life. These natural products can be used to make handicrafts, medicines (traditional herbs), food ingredients (food), building furniture, and can also be used in traditional rituals.

Landuse and Activities

Landuse

The Laho'an tribe is located in a hilly area and lacks water, so land use is more dominant, with vacant land overgrown with shrubs, forests, and some agricultural land. For now, the use of Laho'an Tribe land consists of several built-up and undeveloped areas,

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which are spatial in the picture. The area includes settlements and roads, while the undeveloped area includes agricultural land and forests, as shown in figure 4.

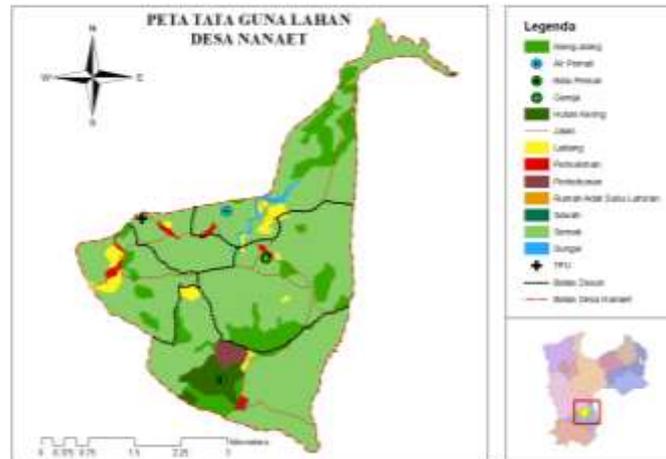


Figure 4. Land Use Map of Laho'an Tribe

Activity

Activities carried out by the Laho'an Tribe community are related to social and economic activities in daily life. The following is an explanation of the social and economic activities of the Laho'an people:

1. Social activities in Laho'an Tribe

The Laho'an Tribe community upholds harmony between residents. Each resident works together to help each other without having to be invited. It has become a tradition for them to help each other. If one of the residents has an event, then every citizen of the Laho'an Tribe helps in the form of goods and services. They value and believe that there is reciprocity in giving something when helping others. Social activities still exist in the Laho'an Tribe, such as Traditional house construction events, deaths, weddings, and so on.

2. Economic Activities of the Laho'an Tribe

The majority of Laho'an people work daily as farmers. The location of agricultural land belonging to the Laho'an Tribe community is quite far from where they live. To go to the farmland can still be reached by vehicle or on foot. All agricultural activities of the Laho'an Tribe community are still carried out simply and traditionally, which has been their tradition for a long time, like working on agricultural land using traditional tools. Agricultural products obtained by the Laho'an Tribe community will be marketed to the nearest traditional market for 2,000 to 100,000 rupiah. In addition to agriculture, the Laho'an Tribe community opens new job opportunities such as setting up small shops in front of houses, opening motorcycle workshops, to setting up stalls to sell food and drinks.

Space Organization Patterns

The pattern of settlement distribution in Nanaet Village still shows a linear pattern. The distribution of Nanaet Village settlements generally follows the direction of the road, is elongated in shape, and is lined up next to the road direction. The orientation of houses in Laho'an Tribe settlements is related to the concept of orientation, which considers that houses can face the best directions, namely east and west. The westward sunset is seen as the dwelling place of ancestral spirits, the direction of death, and the past. In this case, the west-facing house is believed to bring salvation, while the east-oriented direction is

believed to bring abundant sustenance. Orientation to the north and south is used by considering the operation conditions where the house is located, especially in the hills.

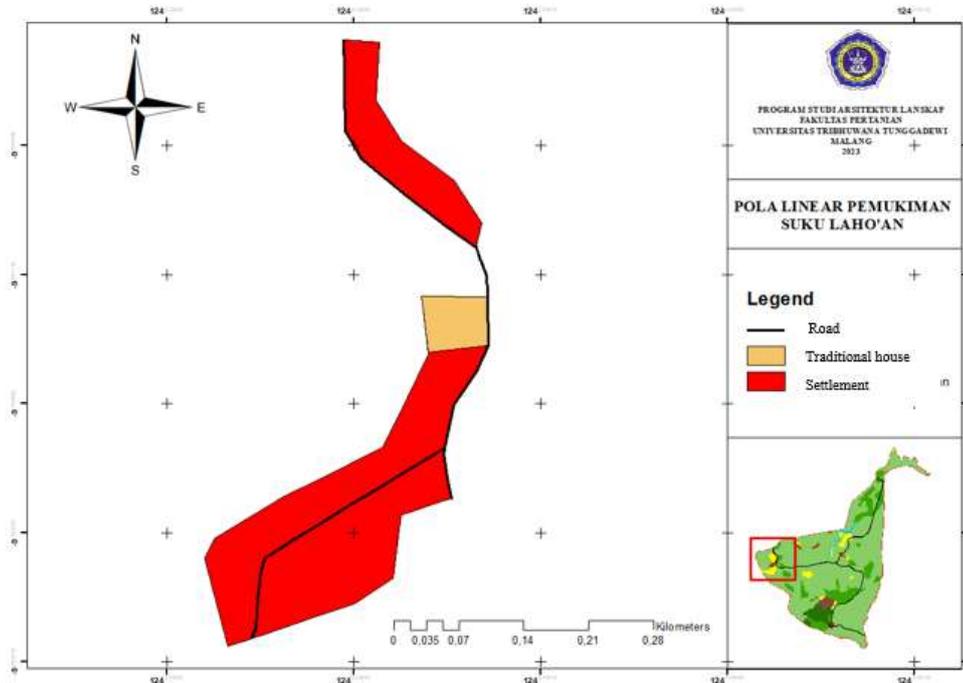


Figure 5. Map of Space Organization patterns

Culture

The traditional and cultural activities of the Laho'an Tribe community are related to space in Nanaet Village. Socio-cultural activities here are divided into two categories: traditional rituals related to the life cycle of the Laho'an tribe community and traditional rituals related to the landscape. Rituals related to the life cycle include birth ceremonies, art, wedding celebrations, and traditional ceremonies. While rituals related to the landscape are in the form of water pemali ritual (ti'i we lulik), pemali stone ritual (Ksadan lulik), blessing asking ritual (husu matak malirin), and land clearing ritual, Traditional rituals related to the life cycle of the Laho'an tribe community follow the seven elements of culture, according to Koentjaraningrat.

Language is an expression that contains the intention to convey something to others. The speaker can understand something intended by the listener or interlocutor through the language expressed. The Laho'an people use the Tetun language in their daily lives. Some of the Laho'an people can already understand Indonesian but are not fluent in speaking, but some need help understanding.

The belief system of the Laho'an people is 99% Catholic. In addition to believing in the One True God who determines whether humans go to heaven or hell, the Laho'an tribe community also adheres to the belief in a dynamism system. that is, belief in supernatural objects. These objects are fire, water, trees, animals, rocks, or people. Their beliefs are powerful and firmly held.

The community system is a system that arises from people's awareness that they have shortcomings, so they need help from other communities. Humans need this system because humans tend to group, thus forming families and other larger groups. In addition

to man's relationship with the creator, the relationship between others is also significant. Relationships between people manifest in social procedures, behavior, speech, and ways of seeing others as individuals, and everyone encountered is part of themselves. One of the prominent characteristics of social association is the habit of giving and receiving each other, because it is the main instrument in social life that can make two or more individuals more familiar and know each other better.

As living things, humans are most able to adapt to their environment and always strive to utilize existing resources to support their needs (Knaps & Herrmann, 2018; Watzlawik, 2012). This causes a bond between humans and their natural environment. That bond gives humans experience, knowledge, and thoughts about how they treat their natural environment. Knowledge systems are concerned with living equipment and technology because they are abstract and tangible in human ideas. Humans can only make tools if they know the raw materials' characteristics. Humans will only survive if they know what natural resources can be consumed and safe areas to live in. If, in ancient times, human life was still primitive, they only used stone and wood to do any work. However, because of this growing knowledge, humans began to be able to use stone, wood, and natural materials to make more sophisticated goods.

Customary Rituals Related to The Cycle of Life

Birth Ceremony

The birth ceremony is a ceremony that is carried out when a new baby is born. This ceremony is carried out as an expression of happiness for the presence of the little one. The initial rituals carried out by the Laho'an Tribe community at the birth of a baby were the rituals of tying thread and cutting the navel. This ritual is done by tying the thread to the baby's center and cutting it. This center-cutting ritual is usually performed by people who have already experienced it. After the center-cutting ritual, the baby will be named a spirit by the people present. Naming spirits is a name based on the name of an ancestor, be it a *ba'i*, grandmother, brother, or brother who has died. The birth ceremony can be seen in Table 2.

Table 2. Birth rituals

No	Types of customary ritual activities	Room	Number of perpetrators
1	Childbirth / maternity	Delivery room	±5
2	Tie the thread and cut the navel	Delivery room	±5
3	Surname (<i>dintiu</i>)	Delivery room	±3
4	Child acceptance (<i>sidi ahu</i>)	Open court	±3

Death Ceremony

Death is an event of grief that can happen to all humans, without exception. Death for the Laho'an people who still hold the custom is an essential process. When a person breathes his last, "notifiers" are distributed throughout the family home, wherever they are, especially relatives, to notify them of the death, complete with customary obligations imposed. The body is stored for two nights and three days so that all family members or relatives can come to mourn. The immediate family of the corpse usually provides several animals (in the form of pigs, cows, and chickens), rice, and betel nuts for food and drink for people who come to mourn, and also provides woven cloth, clothes, and jewelry to wrap and make up the corpse. Death rituals can be seen in Table 3.

Table 3. Death ceremony

No	Types of customary ritual activities	Room	Number of perpetrators
1	Mourning the Body	Living room of the funeral home	Everyone who participated in the mourning
2	Negotiation of the extended family and the handing over of the burden borne	The open grounds of the funeral home	±10
3	Burial ceremony	TPU	±25
4	3rd and 40th night ceremonies	Funeral homes and TPU	±25

Wedding Ceremony

Marriage, according to the Laho'an tribe community, is an effort of unity to bind each other and build kinship in the extended family. The customary marriage bond for the Laho'an tribe is a significant event in the flow of one's life. The marriage system adopted by the Lahoan tribe community is the patrilineal marriage system. This marriage system is done by buying the bride (faen or hola kotu). The term buying refers to paying the bride's belis or dowry in the form of money, gold, silver, jewelry, and animals, according to the request of the bride's family. The woman who has been bought will occupy the house of the husband and the tribe of the husband and will be respected as uma nain (the woman who owns the house). Wedding rituals can be seen in Table 4.

Table 4. Wedding rituals

No	Types of customary ritual activities	Room	Number of perpetrators
1	Welcoming the bridegroom's family	Vestibule	2
2	Marriage talks, dowry handover and blessing.	Living room	±25
3	Blessing of the bride and groom	Church	>100
4	Wedding	The open court of the bride's house	>100

Customary Rituals Related to The Landscape

Pemali Water Ritual

Water is one of the objects worshipped by the people of the Laho'an tribe. Multiplier water is usually found in forests of small size with a depth of approximately 50 cm. Pemali water harvesting rituals will usually be carried out in the construction of traditional houses. This ritual is carried out at night in an open space according to the presence of water. The multiplier is located by offering sacrificial animals like pigs, chickens, and betel nuts. Water is brought back to the traditional house the following day, accompanied by likurai dances, shouting men, and throwing stones and other objects. The multiplier water is poured back into the nearest well, which will not dry during the dry season.

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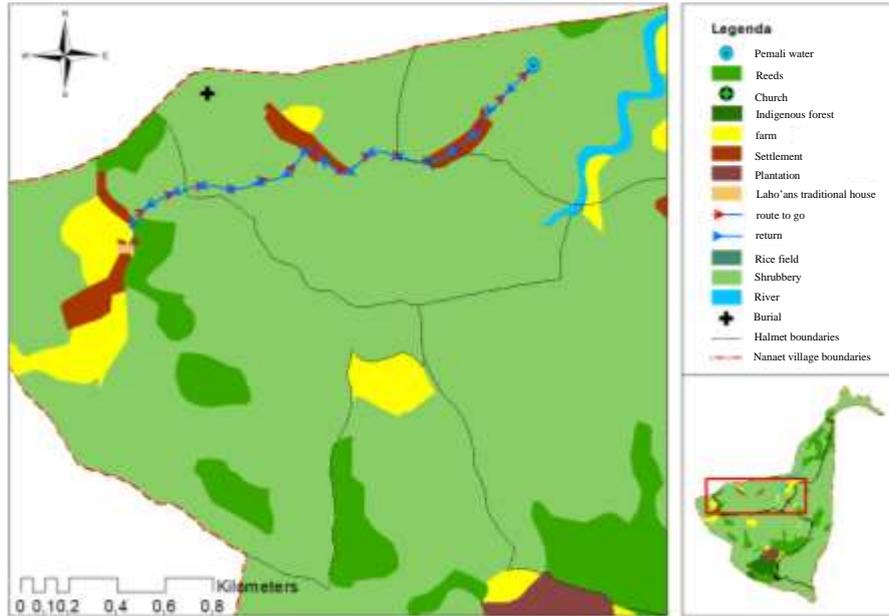


Figure 6. Pemali Water Ritual

Stone multiplier ritual (Ksadan lulik)

In the beliefs of the Laho'an tribe, ancestral spirits and nature are very closely related. They believe that ancestors inhabit a universe that has been sacred since the ancestors' time, one of which is the stone pemali (Ksadan lulik). The location of Batu Pemali (Ksadan Lulik) is in the forest, more precisely, at the top of the mountain. This multiplier stone (Ksadan lulik) is shaped from a neatly arranged stone arrangement in a circle as high as one meter or resembles a stepped punden. This stone arrangement is used as the primary place of worship for ancestors.

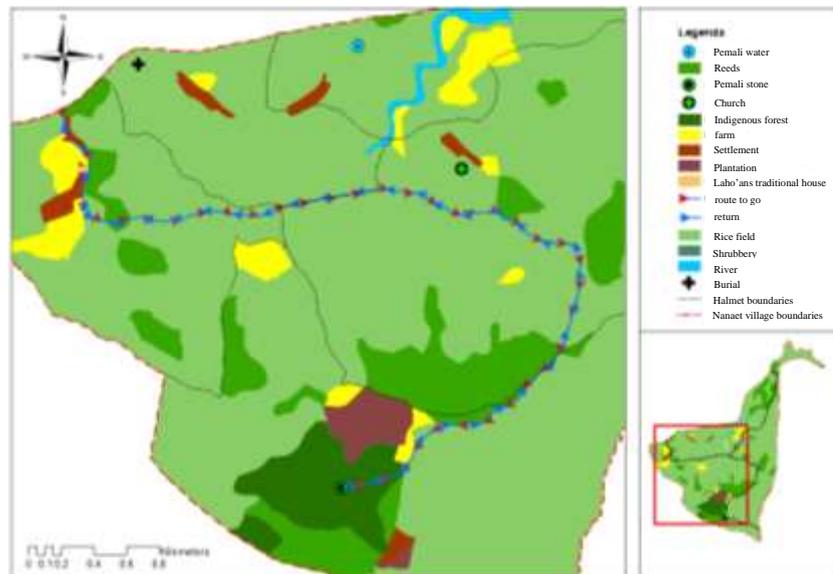


Figure 7. Pemali Stone Ritual

Land clearing rituals.

The ritual of land clearing is one of the rituals that is still carried out by the Laho'an tribe community. This ritual is performed at the beginning of constructing large buildings such as houses, dams, and other buildings. The purpose of this ritual is to ask for the blessings of the ancestors so that the construction process can run smoothly. This ritual offers sacrificial animals such as chicken, pork, and betel nuts.



Figure 8. Pemali Stone Ritual

Husu Matak Malirin Ritual (Ask for Blessings)

The ritual of husu matak malirin (asking for blessings) is one of the rituals that is still carried out by the Laho'an Tribe community. Another name for this ritual is sa'e foho (mountain climbing) to the ancestral place to ask for blessings. This ritual is carried out yearly in the customary forest at the top of Mount Nanaet. After this ritual is completed, betel nut and areca nut will be chewed (mamah) by the traditional leader to perform kaba (sign) to the tribe members while asking for prayers to be blessed, given sustenance, business success, and kept away from all dangers. Kaba (marking) will usually be given on the forehead for male tribe members and on the chest for female tribe members.

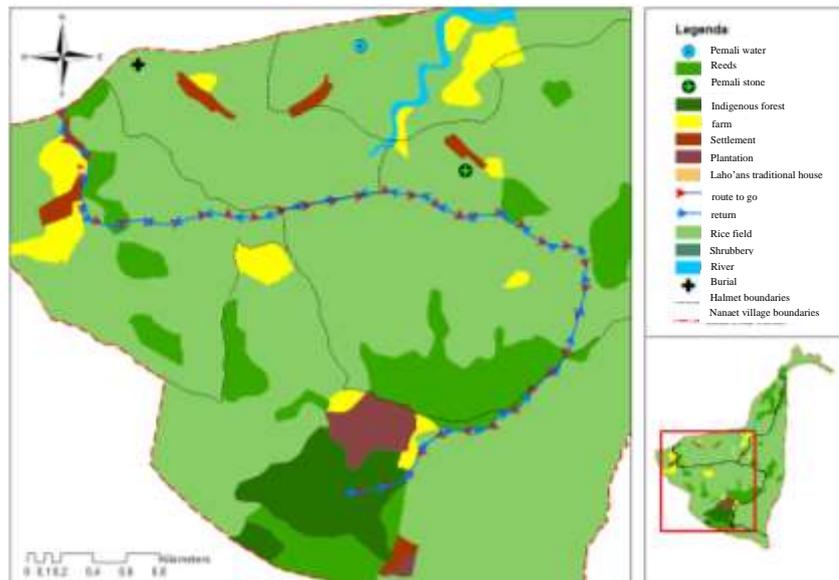


Figure 9. Husu matak malirin ritual (ask for blessings)

Buildings and Structures

Architecturally, Laho'an traditional house buildings can be divided into typologies, forms, and functions. In terms of shape typology, a traditional house is a stilt house with a wooden pole construction in the form of a majestic pole, support poles, and an upside-down boat-shaped roof. From the typology of the function of traditional houses, it can be seen from the spatial pattern, which is divided into two, namely vertical and horizontal, and vertically divided into three, namely: under the house (spirit world), middle room (human world), upper room (ancestral world), and horizontally divided into three rooms, namely: the vestibule (labis), the middle room (lor), and the back room (haimatan). The ridge of the roof of the traditional house (kakaduk) has three ties of reeds (haimaline) shaped like horns. The shape symbolizes the ancestors or ancestors of the Belu people, who continuously maintain and protect all residents of the house and all villagers. The three bonds of the reeds have meanings as the relationship between man and god, the relationship between man and nature, and the relationship between man and man. The roof of the traditional house protrudes downward, almost touching the ground.

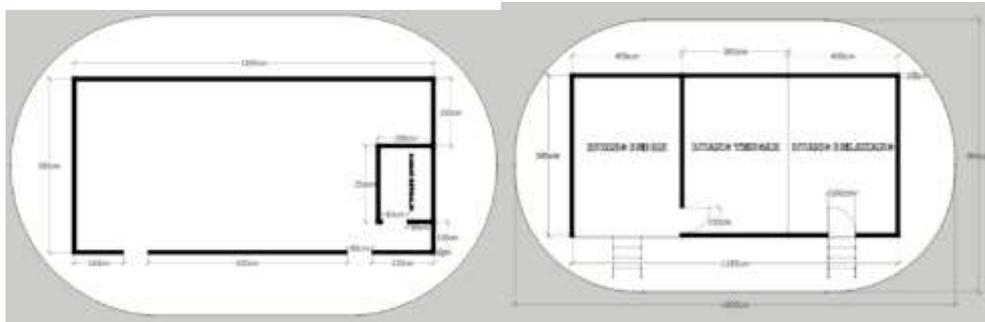


Figure 10. Traditional House Plan of Laho'an Tribe

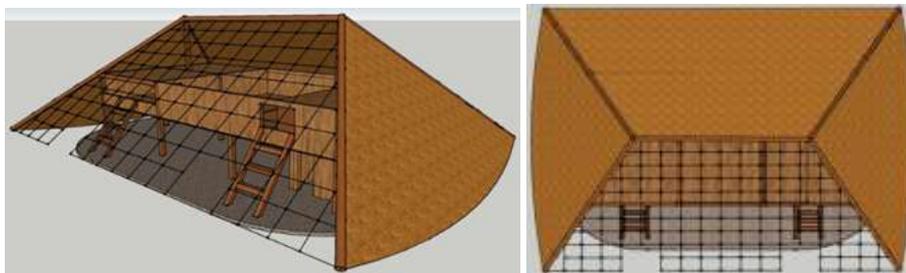


Figure 11. Perspective and top view of Laho'an Traditional House

5. Discussion

Circulation Network

There are three circulations in the Laho'an Tribe Area, namely primary and secondary circulations, while tertiary circulations are found on the periphery of agricultural areas. The primary circulation is the main route to Nanaet Village. The size of this road is approximately five meters, and it can be passed by various kinds of transportation. Transportation that usually passes through this road is motorcycles, cars, trucks, buses, or bicycles. The second circulation in Nanaet Village is the secondary circulation. This circulation is used to go to houses located on the edge of the interior. This secondary circulation has a width of approximately 1.5 m, which can only be passed by one or two people and one motorcycle. This circulation is deliberately made from paving so that people can easily access the inside of the village. In addition to secondary circulation, there

is tertiary circulation, which is deliberately made by the community to facilitate access to agricultural areas and to the house next to it. This circulation is deliberately made of soil and can only be passed by one person.

Response to the environment

The Laho'an people respond to the environment through the tradition of badu (prohibition). The implementation of Badu is like preparing plants such as areca nut, coconut, banana, mango, teak, and sandalwood and then hanging them on trees or plants that will be banned. This symbol in Lahoan society is called a horak (prohibition sign). Horak will be hung on trees, roadsides, gardens, village boundaries, and in places that are usually passed by the community. With the hanging of the Horak, the Badu is legal and has come into effect. During the Badu period, people were strictly prohibited from taking natural products, either their own or public property, from the prohibited area. If there are people who are caught taking garden products without a permit, they will be subject to sanctions in the form of tusan (customary fines). The belief in prohibition affects the natural landscape around Nanet Village in accordance with several studies that state that maintaining culture has a strong influence on natural preservation (Suwardi et al., 2022; Wahyudi et al., 2021; Wijaya, 2020)

Space organization patterns

The pattern of settlement distribution in Nanaet Village still shows a linear pattern. The orientation of houses in the Laho'an Tribe settlement is related to the concept of orientation, which considers that houses can face the best direction, namely east and west. The west (sunset) is seen as the dwelling place of ancestral spirits, the direction of death, and the past. In this case, the west-facing house is believed to bring salvation, while the east-oriented direction is believed to bring abundant sustenance. Orientation to the north and south is used by considering the topographical conditions where the house is located, especially the house in the hills.

Culture

The Laho'an tribe has many socio-cultural activities related to the history of their ancestors. The Laho'an tribe still upholds its cultural traditions and maintains all cultural traditions left by its ancestors. The traditional and cultural activities they carry out are related to the space in Nanaet Village. Socio-cultural activities here are divided into two categories: traditional rituals related to the life cycle of the Laho'an tribe community and traditional rituals related to the landscape. Rituals related to the life cycle include birth ceremonies, art, wedding celebrations, and traditional ceremonies. While rituals related to the landscape are in the form of water pemali ritual (ti'i we lulik), batu pemali ritual (Ksadan lulik), blessing asking ritual (husu matak malirin), and land clearing ritual.

Laho'an tribe local wisdom due to their cultural landscape

The cultural landscape of the Laho'an tribe encompasses the physical environment and the cultural practices, traditions, and knowledge that have developed in relation to that environment (Keshtkaran, 2019). This cultural landscape significantly contributes to their local wisdom in several ways:

- 1) Sustainable Practices: The Laho'an tribe's interaction with their environment often leads to sustainable practices in agriculture, hunting, fishing, and gathering. Their deep understanding of local flora and fauna helps them manage resources in a way that ensures long-term availability.

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- 2) **Traditional Knowledge:** Over generations, the Laho'an tribe accumulates knowledge about their environment, such as medicinal uses of plants, seasonal weather patterns, and animal behavior. This traditional knowledge is passed down through oral traditions, stories, and rituals.
- 3) **Social Cohesion:** The cultural landscape fosters a strong sense of community and identity. Shared practices, rituals, and celebrations strengthen social bonds and ensure the continuity of cultural heritage.
- 4) **Spiritual Connection:** The landscape often holds spiritual significance for the Laho'an tribe. Sacred sites, landmarks, and natural features are integrated into their spiritual beliefs and practices, reinforcing their connection to the land.
- 5) **Adaptation and Resilience:** The local wisdom derived from their cultural landscape helps the Laho'an tribe adapt to environmental changes and challenges. This resilience is crucial for their survival and well-being in a changing world.
- 6) **Cultural Expression:** Art, music, dance, and other forms of cultural expression are often inspired by the landscape. These cultural expressions reinforce the tribe's identity and heritage, celebrating their connection to the land.

In summary, the cultural landscape of the Laho'an tribe is integral to their local wisdom, influencing their sustainable practices, traditional knowledge, social cohesion, spiritual connection, adaptability, and cultural expression.

6. Conclusion

The results of the analysis of the six elements forming the character of the cultural landscape show that the cultural landscape of the laho'an tribe community has its own characteristics related to tradition, culture, settlement, and landscape order. The laho'an tribe community adheres to the belief in a dynamism system that involves believing in supernatural objects such as stone, wood, and humans. The laho'an tribe responds to the environment through the tradition of badu (prohibition). The badu tradition is carried out when it bans all types of plants that should not be taken before the time of use. The settlement of the laho'an tribe is linear in shape, which is generally elongated and lined up on the side according to the direction of the road. The orientation of laho'an settlement houses is related to the concept of orientation, which considers that the best direction of the house is to face east and west. Circulation in the area is primary, secondary, and tertiary. Architecturally, laho'an traditional house buildings are divided into typologies of form and function. In terms of shape typology, the traditional house is in the form of a stilt house with pole construction in the form of magnificent poles, support poles, and an inverted boat-shaped roof. From the typology of the function of traditional houses, it can be seen from the pattern of space, which is divided into two, namely vertical and horizontal. Vertically in the form of the bottom of the house, the middle room, and the upper room. Horizontally in the form of a vestibule, a middle chamber, and a back chamber.

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