

The rational choice of implementing Hamis Batar traditional rituals by the community of Rabasahain Village

Hildigardis M. I. Nahak¹, Blajan Konradus², Dasma Damanik³

Nusa Cendana University^{1, 2, 3}

nahakhildigardis@gmail.com¹, blajankonradus@gmail.com², dasma_alfriani@yahoo.com³



Article History

Received on 2 November 2020

1st Revision on 14 November 2020

2nd Revision on 30 November 2020

3rd Revision on 22 December 2020

4th Revision on 5 January 2021

Accepted on 8 January 2021

Abstract

Purpose: In this study, this research aimed to find out the process of implementing the Hamis Batar rite and how it means for the people of Rabasahain Village.

Research methodology: The approach used in this study is qualitative. The analysis in this study uses the Rational Choice Theory. Respondents were selected by purposive sampling. 6 respondents are consisting of Village Head, 1 Traditional Head and 4 ordinary people who are often involved in the implementation of the Hamis Batar Ritual.

Results: The Hamis Batar ritual is a traditional event carried out by the Rabasahain community as a form of gratitude to the creators and ancestors for the harvest obtained and its implementation depending on the agreement of the *Fukun*, *Katuas* And *Ferik* of the traditional house, as well as the readiness of corn as an offering. Based on the research, it can be concluded that the Hamis Batar ritual is categorized as a rational activity because it is considered to have a function and purpose for society.

Limitations: This research does not cover more details about the Hamis Batar Ritual. This research only focuses on explaining the process of the Hamis Batar Ritual in brief and showing the ritual as a rational activity.

Contribution: This research becomes scientific information for social science and culture.

Keywords: *Rituals, Indigenous activities, Rational choice theory*

How to cite: Nahak, H. M. I., & Konradus, B., & Damanik, D. (2021). The rational choice of implementing Hamis Batar traditional rituals by the community of Rabasahain Village. *Journal of Social, Humanity, and Education*, 1(2), 91-102.

1. Introduction

East Nusa Tenggara Province is an archipelago province with a diverse culture. Reporting from the online media page Nawacitalib.com (2020) states that East Nusa Tenggara Province has 50 types of traditional clothing, 18 ethnic groups, 69 regional languages, and thousands of woven motifs. This cultural diversity is caused by various factors such as geographical factors, language, way of life. Every society has a culture or tradition that is different from other societies. Various cultures emerge in various forms and varieties, culture as a result of human tastes and initiatives to meet the needs of those cultural supporters. If culture is born from a need, a process is needed and has a purpose, value and meaning in it. of course, a cultural formation process is formed after a long journey with various stories, values and profound philosophies that are believed by a group of people.

Culture is an identity or characteristic of a community in a certain area. Culture is also a picture of the dignity and honor of society that is guarded and preserved from generation to generation. Studying traditions in society is important because then we can get to know the characteristics of different cultures and those who exist in these cultures can preserve them from generation to

generation. Besides studying culture also mean studying humans. Culture is a picture of the mind and human creativity as intelligent creatures. By studying culture means studying the diversity of humans with diverse lives. Culture makes everyone believe that life is filled with differences, which makes it more colorful.

The people in Rabasahain Village have a unique cultural system, which is the hallmark of the community. The *Hamis Batar* tradition (ritual of gratitude for corn harvest) is one of the traditional traditions that its existence is still upheld by the people of Rabasahain Village to this day. The customs that are still maintained by the community are always well implemented. The Rabasahain people call their customs as *Ukun Rai* the whole norms/rules or regulations of social life which, although not written, are adhered to and upheld. Anyone who violates it will be subject to customary sanctions. There are two types of sanctions, namely the sanctions imposed by traditional elders and ancestors. The existence of culture in the Rabasahain community shows that culture is still an inherent aspect of life and controls human life even in modern times like today.

Hamis Batar is a ritual of gratitude for the harvest of young corn, which is common between the Malaka and Belu indigenous peoples, especially the people of Rabasahain Village. In the *Hamis Batar* ritual, residents bring the best corn products from their gardens to the traditional house to be presented to their ancestors. This ritual is an ancestral wealth that must be preserved and passed down from generation to generation (Likuraionline.com, 2019). The ritual of gratitude for the main harvest in the East Nusa Tenggara region is quite common. Apart from the Rabasahain community, there is also the *Reba* tradition in Bajawa and the *Teing Hang* tradition in Manggarai. The core of the ritual can be said to be the same, namely to give thanks to the Almighty (God) for the harvest received.

Rabasahain village community members are scattered in various areas but can be united by the holding of the *Hamis Batar* tradition. *Hamis Batar* is carried out every year at the time of the corn harvest which is known as *Batar Tinan*, which means that corn is planted during the first rainy season, namely in December and will be harvested in March. Therefore, the *Hamis Batar* tradition is usually carried out in March or April depending on mutual agreement and the decision of the traditional or tribal leader, namely: *Fukun* and *Makae Kakaluk*. Up to this point, it can be said that the reason why this *Hamis Batar* ritual needs to be maintained is not only because it is an expression of gratitude for the community for the corn harvest received but also as a moment for residents who have migrated to return to their hometowns so that they don't forget where they came from.

At that time, all large family groups in one tribe will be united and brought together, both those in their hometowns and those overseas. An interesting and compelling reason for them to follow the *Hamis Batar* ritual is that there are community members who refrain from eating baby corn unless the ritual is held. The sanction is that he will experience many problems and other things that endanger him. It is the custom of the people of Rabasahain Village who are sick or want to go abroad, to come to the traditional house to ask for the blessing of their ancestors in the form of strength from the ancestral spirits to get protection in all situations. The blessing of the ancestors is not obtained if they violate the taboo, namely eating young corn before the *Hamis Batar* ritual is held.

As a traditional activity that is still being carried out in today's modern era, *Hamis Batar* raises various questions from the public. There are several questions related to *Hamis Batar* such as: is the *Hamis Batar* ritual still relevant to the times? Is this ritual just superstition? Or is this culture still important to be implemented? These questions have prompted researchers to review the *Hamis Batar* Ritual as a rational activity. This is based on the researcher's hypothesis that human activity, including a ritual, has certain goals and benefits for its implementers. Therefore, the authors conducted this research entitled *The Rational Choice Of Implementing Hamis Batar Traditional Rituals By The Community Of Rabasahain Village, West Malaka Sub-District, Malaka District, East Nusa Tenggara Province*.

2. Literature review

2.1. Ritual concept

According to the Indonesian dictionary, a ceremony is an act or celebration that is carried out in connection with an important event. Ceremony according to [Titik \(2008\)](#) is a sign of greatness, equipment according to customs, and a series of actions or actions taken in connection with important events. Types of ceremonies in community life include burial ceremonies, marriage ceremonies and inauguration ceremonies for tribal heads. A traditional ceremony is a ceremony carried out from

generation to generation, which applies in an area. Thus, each region has its own traditional ceremonies, such as the Hamis Batar wedding ceremony, the Tein Tula ceremony and so on. In fact, traditional ceremonies that are carried out in the regions cannot be separated from historical elements. Implementation of traditional ceremonies and religious rituals based on Some groups of people still practice supernatural powers in Indonesia, either in the form of death rituals, thanksgiving rituals or *slametan*, rituals refuse reinforcements, *ruwatan* rituals, and so on ([Marzuki, 2015: 1](#)). These rituals have become a tradition and part of daily life partly large community because it has been passed down from generation to generation by grandmothers their ancestors to the next generation.

According to [Koentjaraningrat, \(2004: 221\)](#) in every religious ceremony system contains five aspects, namely:

- 1) Place of ceremony,
- 2) Time for the ceremony
- 3) Ceremonial objects and equipment
- 4) The person who performs or leads the course of the ceremony
- 5) People attending the ceremony

In the same section, [Koentjaraningrat \(2004: 223\)](#) also states that the community, which means that it can provoke the rise of religious emotions in each community group as well as in each individual present, attends the ceremony system. The ceremony that is held is one of the activities that express the religious emotions that have been followed by the community. The ceremony is basically a form of community behavior that shows awareness of the past. People explain their past through ceremonies. It is through ceremonies that we can trace the origin of places, figures, things, natural events and so on. The term ceremony is always associated with culture to become a cultural ceremony. Culture is a complex whole, which contains knowledge, beliefs, arts, morals, laws, customs and other abilities as well as habits acquired by humans as members of society.

Ritual or ceremony is an activity carried out by residents to commemorate an event or event related to the life of a community. The ceremony itself is a sign of gratitude, joy, and requests for blessings, obedience and so on. Etymologically, traditional ceremonies are divided into two words, namely ceremony and tradition. A ceremony is a series of activities carried out by a group of people who have certain rules according to their goals. Meanwhile, what is meant by custom is an ideal form of culture that functions as a behavior regulation. Traditional ceremonies are closely related to religious rituals. Religious ritual carried out by the community are based on the beliefs held by the people, beliefs like this that encourage people to carry out various actions or actions that aim to find a relationship with the supernatural world of the rulers of nature through ritual, both religious ritual, and other ritual. [Mihanuna \(2010\)](#), researched utterances in the *Pelale Kowa Mone Weo* ceremony. According to [Mihanuna](#), the *Pelale Kowa Mone Weo* ceremony is one of the traditional ceremonies for the Sabu community and especially for the Sabu Mesara community. This ceremony is called "*Hole Mehara*". A customary leader who is a procession that is considered sacred leads this traditional ceremony, and has the power of law to maintain the continuity of the customs believed by the community.

Customs themselves are eternal codes of conduct and have greater binding power to members of the community within them. The Sabu people who still adhere to the Jingitiu belief or ethnic religion carry out this ceremony. In its implementation, a person who has been elected leads this ceremony from generation to generation (customary council). And the leader of this ceremony is called *Mone Ama Rai* and what needs to be underlined is that only *Mone Ama Rai* descendants have the power to lead this ritual ceremony. This *Pelale Kowa Hole* traditional ceremony is a ceremony to present the new harvest as a sign of gratitude or gratitude to *Deo Ama*, especially *Deo Ha'ba Jillai Deo Woro Deo Penyinyi*.

Hamis Batar is a ritual of gratitude for the harvest of young corn that is common between the Malaka and Belu indigenous peoples. In the *Hamis Batar* ritual, residents bring the best corn products from their gardens to the traditional house to be presented to their ancestors. *Katuas Nuak*, the holder of the *Kakaluk Abanat* traditional house, Makbalin Village, Rabasahain when met beside *Hamis*

Batar, revealed that this ritual is an ancestral wealth that must be preserved and passed down from generation to generation.

The people of East Nusa Tenggara, including Timor, have long relied on corn as their main food, although recently their prestige has been displaced by rice. This mainstay is made possible by the dry topography of East Nusa Tenggara, which has the potential to become a cornfield. However, for most of the people of East Nusa Tenggara - especially in rural areas - corn is not just a food ingredient. The annual crops - and also rice - are believed to be food plants that have a "spirit" so that their cultivation is always accompanied by special ritual including *Hamis Batar*. In rural areas in Timor, the ritual *Hamis Batar* or *hainiki pensufa* is characterized by a procession of cut corn stalks that bear ripe fruit and are considered the best. The harvest is taken from the garden of each family. After gathering in the village court, the harvest results were then paraded to the traditional house in an atmosphere full of joy.

The *Hamis Batar* ritual is a traditional event commonly performed by the Malaka community. *Hamis Batar* is carried out by the people of Malaka as a form of gratitude to the creator and ancestors for the harvest obtained through two expressions, namely verbal and in the form of prayer of gratitude and non-verbal in the form of corn and *sirih pinang* offerings. The ritual is usually carried out in the middle of February or early March depending on the agreement of the traditional leaders and the local community. The ritual also aims to offer corn to the ancestors; in this ritual it also invites the ancestors to eat together. In this ritual, there are two expressions of communication, namely the expression of verbal communication in the form of an expression of prayer and an expression of non-verbal communication in the form of an offering of corn and an offering of *sirih pinang*. In the ritual, *Hamis Batar* there is a stage where the community traditional prayer of thanksgiving to the creator (*Maromak*) and the ancestors (*Matabian*). The purpose of this customary prayer of gratitude is to convey an expression of community gratitude for the harvest obtained.

The *Hole Mehara* ritual carried out by the Sabu community and the *Hamis Batar* ritual carried out by the Malaka community are traditional ritual carried out in the form of a thanksgiving ceremony for the harvest. However, what distinguishes the two is that the *Mehara Hole* ritual is a thanksgiving ceremony for all the crops while the *Hamis Batar* ritual is a thanksgiving ceremony for the harvest, more specifically for the corn harvest.

2.2. Rational choice theory

Rational choice theory focuses on actors. Actors are seen as humans who have goals or have a purpose. This means that the actor has a goal and his actions are aimed at achieving that goal. Rational choice theory ignores what is the source of actor choice; the most important thing is the fact that actions are taken to achieve goals that are at the level of actor choice. Although the theory of rational choice originates from the actor's goals, this theory considers at least two main forces of action. The first is limited resources. For actors who have large resources, achieving goals tends to be easier. Second; the actions of individual actors are social institutions. Actors have different sources from other sources. For actors who have large resources, achieving goals is relatively easy but, for actors who have few resources, it is difficult or impossible at all. Coleman admits that in real life people do not always behave rationally (quoted from: [Ritzer Georgem Douglas J. Goodman: 2004: 395](#)). Described in this rational choice theory is an individual's internal choice in achieving goals and to fulfill these goals. For example, the people of Rabasahain Village believe in the *Hamis Batar* ritual as a sacred thing and as a thanksgiving for the corn harvest they get. People who believe in rituals have two characteristics, namely superstitious and believing in reasons that can be accepted by common sense. According to Coleman, community life is not always rational, just like the opinion of the people of Rabasahain Village regarding the *Hamis Batar* ritual, namely that there are things that do not make sense and are superstitious. For the Rabasahain people, their actions are rational because there is a goal to be achieved, namely to give thanks to the Creator to get an abundant fortune.

The people of Rabasahain Village have a tradition of traditional *Hamis Batar* ceremonies or rituals that have existed since long ago and are still being maintained today. This *Hamis Batar* ritual is performed as a thanksgiving for the corn harvest every year. In this study, this research aimed to find out the process of implementing the *Hamis Batar* ritual and how it means for the people of Rabasahain Village. The theory used to analyze this is the Rational Choice theory.

3. Research methodology

The approach used in this research is qualitative. The qualitative approach has research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior, with sociological studies that are directed to explore more specific problems in the research location. The location of this research is Rabasahain Village, West Malaka Subdistrict, and Malaka Regency. The reason is that Rabasahain Village is one of the traditional villages in West Malaka Subdistrict, Malaka Regency that is still strong in carrying out the *Hamis Batar* ritual.

The respondent determination technique used in this study is purposive sampling, where the researcher selects respondents according to certain predetermined criteria. These criteria are in accordance with the research topic and those selected are considered credible to answer research problems and are willing to be asked for information. Respondents in this study were the Rabasahain villagers who often carry out the *Hamis Batar* ceremony or ritual every year. Based on the results of research in the field, the respondents totaled 6 people consisting of the village head, 1 traditional leader and 4 ordinary people who are often involved in the implementation of the *Hamis Batar* ritual.

Data collection techniques in this research are through observation, interviews, literature study and documentation. The data collected by researchers in this study are primary data and secondary data. The primary data of the researchers were obtained in the research field through interviews and observations. The interview process was carried out via cellphone with respondents, especially key respondents because of the Covid-19 pandemic, which requires everyone to stay at home. However, in this study no observations were made due to the exposure to the Covid-19 pandemic, so that the community did not go to the traditional house to carry out the Hamis Batar ritual, they just waited for the lulik mother in their respective homes, which limited the space in this study.

Secondary data for researchers were obtained from relevant books, online media, and the Rabasahain village office. Both types of data are used by researchers to obtain information and analyze the meaning of the *Hamis Batar* ritual in Rabasahain Village, West Malaka District, Malaka Regency. Taking photos in the media about the Hamis Batar ritual carried out in previous years where there was no Covid-19 pandemic does documentation.

The data is collected in several ways and then processed through qualitative analysis, namely analysis that produces a series of words or statements arranged into an expanded text. This analysis was carried out with three lines of activity, namely as follows.

- 1) Data reduction, namely the process of sorting, focuses on simplifying, abstracting and transforming the raw data that emerged from written notes in the field.
- 2) Presentation of data, which is to present a set of structured information that provides the possibility of drawing conclusions and taking action or simplifying complex information into a simplified and selective form that is easy to understand.
- 3) Draw conclusions (verification), namely a complete configuration activity, or a review of field notes.

4. Results and discussions

4.1. Rabasahain Village overview

As a village, Rabahasain Village has its own village vision and mission. The vision of Rabahasain Village is the realization of a Rabasahain Village Community that is Healthy, Educated, Prosperous and Independent. While the missions of Rabasahain Village are:

- 1) Improve public facilities and infrastructure in the Village area;
- 2) Increasing community livestock products through superior livestock development programs;
- 3) Improve the community's economy through additional group business capital;
- 4) Increase agricultural yields;
- 5) Improving the quality of human resources through informal and non-formal education and improving the quality of educational facilities and infrastructure;
- 6) Improve the quality of public health through the construction of health infrastructure.

Geographically, Rabasahain Village is one of the villages in the West Malaka Sub-district, Malaka Regency, which has boundaries areas as follows:

- 1) The North is bordered by Raimataus Village and Umaloor Village
- 2) The south is bordered by the East Sea

- 3) The east is bordered by Umatoos Village
- 4) The west is bordered by Rabasahaerain Village

Rabasahain Village is one of the villages located in the West Malaka Sub-district, where the topography of the Rabasahain Village area is lowland. The area of Rabasahain Village is 7280 km². Residents are a group of people who occupy an area and interact with each other. The population in Rabasahain Village is 1,212 people, with a male population of 264 and a female population of 588 in the village. Based on the data obtained at the research location, the population in Rabasahain Village was 300 families. The residents of Rabasahain Village are both Catholic and Protestant. 1074 people are Catholics and 102 people are Protestants.

Rabasahain Village has a village government that is recognized by the community. The existence of a customary institution in Rabasahain Village was not formally established in accordance with applicable regulations, but the community acknowledged the existence of customary stakeholders and other customary institution officials. Customary government or customary institutions are still regulated or held by each tribe.

The tribes that inhabit the area of Rabasahain Village are *Fukun uma lo'o*. *Loot, Fukun uma laetua mahalo Etu*. *Loot, Fukun uma Bradik*. *Rabasa, Fukun uma lafoun*. *Rabasa, Fukun uma katuas makbalin*. *Rabasa, Fukun uma Ba'asa*. *Rabasa, Fukun uma Bot*. *Loofoun, Fukun uma mamulak*. *Loofoun, Fukun uma mane*. *Klisuk, Fukun uma laetua*. *Klisuk, Fukun uma laetua kawak*. *Loot, Fukun uma laetua Bot*. *Rabasa, Fukun uma laetua klaran*. *Rabasa, Fukun uma mamulak*. *Rabasa, Fukun uma babere*. *Rabasa, Fukun uma laetua*. *Loofoun, Fukun uma leun lawalu*. *Loofoun, Fukun uma feto*. *Klisuk, Fukun uma mamulak*. *Klisuk, Fukun uma loo kiik*. *Klisuk, Fukun uma loo kwaik*. *Klisuk*.

4.2. Respondent characteristics

This research was conducted in Rabasahain Village, West Malaka Subdistrict, Malaka Regency, from March 16-30 2020. The informants in this study were 8 people consisting of; Village Head, 6 ordinary people, and 1 traditional leader. Informants in research in this study are people who have enough information that is related to the purpose of this study. The following are the characteristics of the informants based on age, gender, religion and level of education. For more details regarding the characteristics of the informants, it can be seen in the table below:

Table 1
Characteristics of Respondents by Age, Gender, Religion and Education Level

No	Name	Age	Gender	Level of education	Information
1.	Paul Yohanes Leki	67	Male	High school	Village head
2	Yoseph Klau	68	Male	Elementary School	Custom figures
3.	Salomom Leki	70	Male	Junior High	Ordinary People
4.	Menodora Hoar	45	Women	Junior High	Ordinary People
5.	Ana Luruk Niti	38	Women	Elementary School	Ordinary People
6.	Fransiska Bere	44	Women	Junior High	Ordinary People

Data source: Primary data, 2020

Based on the table above, it can be seen that there are 8 respondents as data sources in the study. Respondents who are male are: 3 people and female respondents are 3 people. The age of the respondents also varied from 44-70 years old. The most dominant level of education is the level of elementary school education. The religions followed by the informants are all Catholic Christians because the majority of Rabasahain Village Communities are Catholic Christians.

4.3. The process of implementing the Hamis Batar Ritual in the Rabasahain Community

The people of Malaka who inhabit the western part of the island of Timor, which is directly adjacent to the State of Timor Leste to this day, still uphold noble values in their original beliefs. *Hamis Batar* is one proof that the Malaka people live and live the noble values of the local culture. *Hamis Batar* is a ceremony of gratitude for the corn harvest that takes place at a traditional tribal house. This is an expression of gratitude and gratitude for the blessings, gifts, mercy, fortune, health and protection that the Creator (*Ama Nai Maromak*) has given and at the same time begging, asking,

praying and expecting new strength and protection from *Ama Nai Maromak* the next corn growing season. In short, the *Hamis Batar* ritual is a symbol of celebrating the whole life of the Malaka people.

However, this year the *Hamis Batar* ritual in Rabasahain could not be carried out as usual because exposed to the covid-19 pandemic. The residents do not flock to the *pemali* house or the traditional house to carry out the *Hamis Batar* ritual and receive *sirih pinang* as usual, but the *sirih pinang* is delivered by the tribal leader or traditional elders who are competent in carrying out the *Hamis Batar* ritual to the residents' houses. The decision was taken to avoid crowds during the *Hamis Batar* event at traditional houses, such as the East Nusa Tenggara Governor's instruction and the call of the Malaka Regent and Leadership Coordination Forum of West Malaka in order to break the chain of spreading Covid-19

Research on *Hamis Batar* was planned before the Covid-19 pandemic, so this research is still being carried out while adhering to health protocols. Head of Rabasahain Village, prior to the implementation of the *Hamis Batar* event at the traditional house, his party had built communication with the *Fukun, Ferik And Katuas* in each traditional house so that the technical implementation of the *Hamis Batar* event in the traditional house was simplified and did not gather many residents. The results showed that in Rabasahain Village, in the implementation of this year's *Hamis* event, the residents of Rabasahain Village did not go to the traditional house but only waited in each house to receive *sirih pinang* according to a joint decision in the village.

The results of interviews with respondents are as follows:

1. All village officials continue to monitor so that this year's *Hamis* event residents will remain at home in the village environment while waiting for *sirih pinang* escorted by traditional elders.
2. Before starting this ritual, each head of the family goes to the corn garden to cut the corn and the best selection is to be collected at the traditional house so that a thanksgiving ritual for the corn harvest is carried out.
3. During the *Hamis Batar* ritual, we as traditional elders have announced that in the near future, there will be a corn harvest thanksgiving ceremony. At the appointed time, each head of the family goes to their respective cornfields to pick up the best young corn among them, one large bunch to be offered as a sign of our gratitude.
4. The best young corn from the garden is brought to the traditional house for the *Hamis Batar* ritual. This *Hamis Batar* ritual tradition can bring back all those in the village and those who wander.
5. When everyone has gathered at the traditional house or the *pemali* house, the people, together with *Katuas* and *Ferik*, who are the traditional house guards, go to a place called *Knokar diak*. When they got there, the men made a pole as a place for offering *sirih pinang* (*mama lulik*).

Hamis Batar is a traditional ritual to welcome the harvest season corn. The *Hamis Batar* ceremony can be carried out by the people of Malaka in general and in particular the people of Rabasahain Village, as a form of gratitude and gratitude to the Creator for the harvest they have obtained. Led by traditional elders, the community will present the best corn harvest. Apart from the people of Malaka and Belu regencies, the region Amfoang, Kupang Regency, until Mollo, South Central Timor Regency, also know a similar customary ritual called *hainiki pensufa*. *Hamis Batar* comes from the local language *Hamis*, which means "gratitude", and *batar*, which means, "corn". At the time that had been mutually agreed upon by the village elders "Rabasahain" to hold a traditional "*Hamis*" event, which is a traditional thanksgiving ceremony for the gift of the Almighty and the ancestors for the gift of life received through agricultural products, namely corn and other plants at the beginning of the rain season. One by one people came carrying "*Batar Sakan*", young corn tied in a typical Malaka way, they came to the small village, Rabasahain in Rabasahain Village.

This traditional Thanksgiving tradition has been passed down from generation to generation. This tradition also brings the Malaka children to their hometowns. Those who are scattered in various

parts of the country to earn a living, or in Malaka terms: *Iha Toos no Tua* (in the fields and places where *tuak* is cut) gather in their villages or tribal houses for this traditional thanksgiving celebration. After all the relatives have gathered, Ferik prepares betel nut (Nalo Mama) in "tanasak" (a typical Malacca betel place, which is woven palm leaves). Tanasak was then brought by Ferik with "Hanuman" (lontar weaving) along with Bei Fukun and other relatives (male and female). Each of them brought "Batar Sakan" to the ritual place.

The following are the stages of Hamis Batar:

1) The first stage: *Haksera Mama Lulik (Pemali offering sirih pinang).*

Before making an offering of *sirih pinang*, (*hakserak mama lulik*) first the *sirih pinang* are selected for the best part, the betel leaves must be intact and should not be torn. While the *sirih pinang* must be in the middle or commonly known as *bua klaran*. *Ferik and Katuas'* entourage first headed for *Knokar Diak*. When they arrived, the men prepared a pole, which then became a place to tie the corn tree. This pole is a symbol of "*Kakuluk*", which is the main pillar in the traditional house of the Malaka people. Then 7 fresh leaves were held, on which *sirih pinang* leaves were served, this is a symbol of greeting ancestors in the custom of Malaka. Then, 7 corns were also placed together with *sirih pinang*. Near the stake that was stuck there were also 3 logs, each end of which was made forks and a *sirih* leaf was inserted in each. Men, starting from *Bei Fukun* then poured "*Hare Fos*" (rice) three times over the *sirih*. After that, one of the elders greeted the ancestors with *rai lian* (traditional language) and at the same time said the "prayer" as follows: "*Bei Ina sia, Bei Ama sia. Ami mai hanai no hahulin, bet hodi hola kbas ma'ar ma ulun monas. Bet Funan Klaut sia hafaho toos no isin ma koa tua no wen*". The meaning of the sentence is that our ancestors, male and female, came to face us and brought offerings, so that our shoulders were strong (to carry it) and our heads were strong (to carry it). So your children and grandchildren can get the results from gardening and slicing palm wine. Prayers are said when closing the ritual in the first place.

2) The second stage: *Hakserak Batar Lulik (Pemali Corn).*

The corn that is offered is then broken from the stem and carried by the woman who brought it earlier. The group then left *Knokar Diak* for *Sadan*, about 250 meters from *Knokar Diak*. There, right beside a large tree, the men built a "*Hadak*" (small bale). *Ferik* then arranged the *sirih pinang* like he did at *Knokar Diak*. The difference here is that the number is no longer 7 but 9. The corn that is brought is placed on top of the *Hadak* (*bale-bale*) and the others are tied to a large tree trunk. The same prayer was then said on *Sadan* ready, after all. Begging for children and grandchildren blessed with strong shoulders (for men) to carry the burden and a strong head (for women) to carry the burden.

3) Third Stage: *Hakserak batar bodik matabian (offering of corn to the ancestors)*

From *Sadan*, The entourage continued the same ritual to *Kalete Tobu Labele, Sama Labele*, which is the second *Knokar*. In this third ritual place, the entourage continued the same ritual as before. Meanwhile, one of the men brought the pulled corn and its roots to be offered to the ancestors in *Sadan* Tribal burial ground. After that, the group returned to the tribal house carrying siri areca and corn which had been "sacred" in the ritual place for "*Kose*" (smearing on the forehead with a cross), as a sign of receiving blessings from *Ama Maromak* and *Matabian*, the spirits of the ancestors, then each person receives the sacred *sirih pinang*, before being allowed to eat baby corn.

4) Fourth stage: *Corn offering in the middle of the village and at the graves of the ancestors and the Hadau Batar event.*

Bei Ferik, also *Ferik* from another tribal house brought corn and *sirih pinang* to the middle of the village to be presented to the ancestors of the village residents. The corn that is offered in the middle of this village is then continued to the graves of the ancestors, and it becomes the material for the children from the village to fight over when the *Hadaur Batar* (corn loot) event arrives. It was an exciting sight, dozens of children fighting over corn, which was placed in the middle of the village and the grave and a certain amount of money, filled in envelopes.

The habit of putting money together with corn is not inherited but has only been done by those who come from overseas, where they do not plant corn in the garden as an offering and an expression of their gratitude, and it is replaced with money from their work while in the overseas land it is offered to the ancestors. Of course, without reducing the sacredness of the *Hamis Batar* tradition. Everyone dissolves in their joy of enjoying the gift of the Life-Giver and their ancestors who always pray for their families who still roam the world. All dissolved in familiarity and kinship.

4.4. Sociological implications

According to Coleman, sociology focuses on social systems, where macro phenomena must be explained by internal factors, in particular by individual factors. The reason for focusing on the individual is because of interventions to create social change. The essence of Coleman's perspective is that social theory is not only an academic exercise but must be able to influence social life through such interventions. Phenomena at the micro-level other than those of individual nature can be the target of analysis attention. Interactions between individuals are seen as a result of phenomena that arise at the system level, namely phenomena that are not intended or predicted by individuals. An intervention is an intervention carried out by one or two people even by a group. It is from these interventions that are expected to be able to create social change. Individuals do play a very important role, in a social system, because basically, it is the individual who determines whether the system works or not. Even before the system is formed, it is from each individual that it is collected and put together and then arranged to produce a system.

Coleman's rational choice theory is evident in his basic idea that an individual's action leads to a goal and that goal is an action determined by values or preferences (choices). Coleman argues that it requires a precise concept of rational actors originating from economics that sees actors choosing actions that maximize their use or wants and needs. There are two main elements in Coleman's theory: actors and resources. Resources are every potential that exists even that is owned. These resources can be in the form of natural resources, namely resources that have been provided or natural potential that is owned and also resources that have been provided or natural potential that is owned and also human resources, namely: the potential that is in a person while an actor is someone who does an action. In this case, an individual who is able to make good use of resources. Actors are considered individuals who are able to make good use of resources and have goals. Actors also have a choice that has a basic value that is used by actors to make choices, namely using in-depth consideration based on their awareness, besides that actors also have the power to make choices and actions that are their desires. Whereas resources are where actors have control and have certain interests, resources are also something that can be controlled by actors.

Coleman also explained the interaction between actors and resources to the level of the social system. The minimum basis for a social system is the act of two actors, where each actor controls a resource that attracts attention to the other. Actors always have a goal and each aim to maximize the form of its interests, which characterize the interdependence of the actor's actions. In real life, Coleman admits that individuals do not always act or behave rationally. But in this case, it will be the same whether an actor can act appropriately according to rationality as commonly imagined or deviating from the way of observing. Focusing on micro-macro relationships continues individual rational action, or how the relationship between individual actions leads to social system behavior. Rational choice theory departs from the goals or intentions of actors, but this theory has views of two main forces of action. First is; limited resources. For actors who have large resources, achieving goals is easier. This correlates with cost, the primary enforcer, second; is the action of an individual actor here is a social institution.

The basic principle of rational choice theory conceptualized by Coleman focuses on actors. Actors are seen as humans who have intentions. This means that actors have goals and their actions are aimed at efforts to achieve that goal. Actors are also seen as having choices (values or needs). The rational choice theory does not care about what is the choice or what is the source of the actor's choice. The most important thing is the fact that actions are taken to achieve goals that are in accordance with the level of choice of the actor ([Ritzer, 2008: 357](#)). Certainly, someone's actions have a reason. So are rituals *Hamis Batar* in the Rabasahain tribe. Coleman with his rational theory choice explains that a person takes action by utilizing an item or resource to fulfill his purpose. In rational choice theory,

there are two important elements, namely actors and resources ([Ritzer and Goodman, 2008: 394](#)). The actor referred to here is the Rabasahain community, while the resource is batar (corn) harvested by the community.

Hamis Batar ritual activities for the Rabasahain people, is behavior that can be categorized as a rational choice because it is considered to have a function and purpose for them. Coleman (in [Ritzer, 2008: 369](#)) provides the idea of a rational choice theory that "people act purposively, towards goals, with goals (and thus actions) which are formed by the values adopted". He also added that for rational actors who come from the economy, in choosing these actions an actor will maximize utility, or fulfill the satisfaction of their needs and wants. Ritual *Hamis Batar* is a choice made by the Rabasahain people, spiritually beneficial. They have the thought that in the *Hamis Batar* ritual there is an advantage they get where they offer the harvest to obtain the grace and blessings of the Creator who has given a bountiful harvest. Apart from giving thanks for the harvest, the people of Rabasahain also hope that by holding this *Hamis Batar* ritual, the ancestors and *Ama Maromak* (the Creator) will give them a life full of blessings, bountiful harvests, strength and protection in the years to come.

Every action taken by an individual must have an orientation and purpose. This is consistent with the view expressed by Coleman that individual action leads to a goal. Goals and actions are determined by value or choice ([Ritzer, 2008: 369](#)). This is in accordance with what is done by the Rabasahain community, namely a traditional thanksgiving ceremony for the gift of the Creator and the ancestors for the gift of life received through agricultural products, namely corn and other plants at the beginning of the rainy season, and the goal is to be given blessings and a better life through crop yields in the coming year. According to them, this action is an act or rational choice. Every individual is always equipped with the ability to choose, and on this matter, an individual will always be faced with various kinds of choices. Each individual always responds to these choices wisely because even though he has freedom, the purpose of each choice must remain the main consideration. The goal of an action is not necessarily a material gain. But an individual from the actions he has taken may also achieve goals and benefits in other forms. *Hamis Batar* ritual when viewed from the point of view of Coleman's rational choice theory, it can be concluded that these reasons are reasons based on rational choice. This is because in every reason considered, it is always directed at a rational goal. Besides that, the existence of various kinds of values and norms that apply in people's lives is also not neglected. Even these various values and norms are taken into consideration in making decisions.

Discussions

Based on the results of the analysis that has been presented, it is known that the *Hamis Batar* Ritual is a rational activity. This is because the *Hamis Batar* Ritual is carried out to say thanksgiving for the harvest obtained from God and the people of Wakin village with the *Hamis Batar* Ritual will always get the blessings of God's essence. Therefore, for the people of Rabasahain Village to give thanks with the *Hamis Batar* Ritual is an important and rational activity to carry out because there are spiritual goals and benefits to be obtained. This finding is certainly in line with Coleman's statement, which states that actions are influenced by values or choices. The values or choices in the context of this research are the spiritual values that are believed by the people of Rabasahain Village. In a different context, the research carried out by [Janah and Hanyo \(2019\)](#) about Rational Choice Of Illegal Ex-Indonesian Migrant Workers In Working Abroad The Racial Choice Of Illegal Extensions In Working Abroad states that the reason illegal migrant workers choose to work abroad is an economic factor. Illegal Indonesian Migrant Workers are forced to do this because they have a rational reason, namely that they must meet their economic needs by earning sufficient income. In [Haris's \(2019\)](#) research on the Rational Choice of Arak Producers for Enforcement Regional Regulation Number 9 of 2016 in Tuban Regency states that the Village community Botolabang who works as a wine producer, they chose to survive despite the local regulation. It happened because of various choice factors that exist in their choice, such as choose to continue production because they do not want to be unemployed, trying to reduce the level of risk of failure if working in new work fields, age factors that are no longer productive, lack of job skills if switching to another work field, there is a new production strategy to survive, it is abundant in terms of raw materials and well-preserved marketing network. This shows the rationality of an action that is considered a forbidden activity.

In another study conducted by [Amiruddin \(2018\)](#) concerning the Rationality Choice of

Traders in Determining Survival or Moving After the Conflict, the Association found that after the conflict some traders chose to stay and some chose to move locations. Traders who choose to survive are based on the availability of resources. Meanwhile, those who choose to move are based on social interaction capital. Based on these two studies, it can be said that humans have a tendency to do something in order to achieve their goals or defend something even though this has risks such as being able to threaten danger to violation of social norms.

Some of the statements above are not a justification for an action that clearly indicates a violation of norms. The findings from several studies that have been mentioned above are proof that humans always have rational reasons for acting. When compared with the implementation of Hamis Batar, of course, there are differences in context, in particular, the factors that influence actors in making their choices. However, at the same time the implementation of the Hamis Batar Ritual as a rational activity cannot be refuted by these studies. This is because the activity actors have clear objectives in carrying out an activity. Hamis Batar itself is not an ordinary activity but a traditional ceremony that is rich in sacred cultural values and has been passed down from generation to generation. Through this tradition, people believe that they will receive blessings from God. This shows that the implementation of the Hamis Batar Ritual is part of fulfilling the spiritual needs of the residents of Rabasahain Village. As a comparison, in research conducted by [Fanggidae and Fongo \(2020\)](#) at the Samana Santa Holy Procession in Larantuka, it is stated that the motivation of tourists to follow the Samana Santa procession is the religious value contained therein. It should be noted that Samana Santa is a ceremony that has been carried out for hundreds of years and has been preserved until today. The main reason Samana Santa continues to be carried out is the spiritual aspect that cannot be separated from the beliefs of the Larantuka population who are mostly Catholic. Therefore, it is quite rational to say that a ritual must be carried out because of the spiritual aspect inherent in the lives of its followers.

Not only that, through the Hamis Batar Ritual, residents of Rabasahain Village who have migrated can return to their hometowns to carry out the ceremony with other communities. Indirectly, the Hamis Batar Ritual becomes a "tie" of brotherhood for the residents of Rabasahain Village and reminds the villagers who have migrated to always return to their hometowns. Therefore, it can be said that the Batar Hamis Ritual is a rational activity because it is based on the belief of the residents of Rabasahain Village, Tradition Preservation, and the moment for all residents to bind brotherhood.

5. Conclusion

The Hamis Batar ritual is a traditional event commonly performed by the Rabasahain community as a form of gratitude to the creators and ancestors for the yields obtained, namely the best young corn and betel nut offerings. The Hamis Batar ritual is usually performed in mid-February or early March, depending on the agreement of the *Fukun, Katuas And Ferik* of the traditional house. Based on the analysis using the Rational Choice Theory, it can be concluded that the Hamis Batar Ritual is a rational activity. This is based on several things, namely the beliefs of the residents of Rabasahain Village, Tradition preservation, and important moments for the population in strengthening brotherhood between villagers.

Reference

- Amiruddin, M. D. (2018). *Pilihan rasionalitas pedagang menentukan bertahan atau berpindah pasca konflik paguyuban* (Doctoral dissertation, Universitas Brawijaya).
- Fanggidae, R. E., & Fongo, P. (2020). Commodification of Holy Semana Santa procession in marketing of religious tourism. *Solid State Technology*, 63(6), 14143-14151.
- Haris, A. (2019). *Pilihan rasional produsen arak atas diberlakukannya Peraturan Daerah Nomor 9 Tahun 2016 Kabupaten Tuban*. (Doctoral dissertation, Universitas Brawijaya).
- Koentjaraningrat. (2004). "Manusia dan Kebudayaan di Indonesia". Djambatan. Jakarta
- Likurai. (2019). *HA'MIS Batar di Kampung Adat Rabasahain, ritual syukur atas panen Jagung*. <https://likuraionline.com/berita/2019/hamis-batar-di-kampung-adat-rabasahain-ritual-syukur-atas-panen-jagung/> . diakses 28 November 2010 pukul 10.37 WITA.
- Makhfiyana, I. (2013). Rasionalitas plagiarisme di kalangan mahasiswa Fakultas Ilmu Sosial Unesa. *Paradigma*, 1(3).

- Marzuki, N. N. (2015). *Simbolisme dalam upacara adat: kajian terhadap upacara adat Mappogau Hanua pada masyarakat adat Karampuang di Kabupaten Sinjai, Sulawesi Selatan*. (Doctoral dissertation, Universitas Gadjah Mada).
- Mihanuna. (2010). *Pelale Kowa Mone Weo (Studi Etnometodologi) di Desa Ketita Kecamatan Raijua Kabupaten Sabu Raijua*. Skripsi. FKIP PGRI 2010. Kupang
- Nawacitali.com. (2020). *Kekayaan budaya di Nusa Tenggara Timur (NTT)*. <https://nawacitalib.com/2020/08/08/kekayaan-budaya-di-nusa-tenggara-timur-ntt/> . diakses 30 November 2020 pukul 11.13 WITA.
- NUR JANAH, R. I. K. A., & Handoyo, P. (2019). Pilihan rasional Eks tki ilegal dalam bekerja di luar negeri. *Paradigma*, 7(4).
- Ritzer, George dan Douglas J. Goodman. (2004). *Teori sosiologi modern*. Jakarta. Prenada Media.
- Titik Triwulan Tutik, Trianto. (2008). *Dimensi transendental dan transformasi sosial budaya*. Lintas Pustaka Publisher. Jakarta.