NIAS LOCAL WISDOM: A CRUCIAL ASSET IN PROMOTING NIAS TOURISM (A View Point)

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Abstract—This paper discusses the richness and uniqueness of Nias local wisdoms as well as their challenges, prospects, and their contributions in promoting and developing Nias tourism leading to local people’s prosperity. Of course, the roles of Nias local wisdoms as an integral part of Nias culture as a whole would also be discussed especially Nias oral traditions which have attracted students who are pursuing their postgraduate degrees and moreover foreign researchers who regard Nias culture with its rich and unique local wisdoms including its oral traditions which could contribute to Nias tourism promotion and development leading to the improvement of the local people’s prosperity as it was said earlier. Local wisdoms that have been existing for centuries, of course, would also contribute to developing character building and defending the civilization and moreover the sovereignty of a Unity in Diversity State. The discussion tries to explore and present further the uniqueness of the Nias local wisdoms from my “Nias Eyes” perspectives and of course, its contributions in developing and promoting the Unity in Diversity State, Indonesia, toward peaceful and harmonious ASEAN Community. The significant roles and functions of local wisdoms are believable could become strong “adhesive elements” in creating and maintaining the eternal unity and peace, harmony, and sovereignty of the Unity in Diversity State, Indonesia, as golden heritages of Nias ancestors to their decendants, today’s Nias millennial generation.

Keywords—richness, uniqueness, civilization, sovereignty, explore, unity, diversity, golden generation, prosperity

I. INTRODUCTION

Local wisdom in the broad sense is the special ideas that become the uniqueness, personality, national identity, which is noble and always exist in the life of the nation and culture in general. It has become a hot topic in various scientific forums today, from local, regional, and national even at global level. This is understandable as our societal, national, and state life has now been said to be undergoing an extraordinary test or impact and disturbing the well-knit social cohesion of our society before the reform era. This can be said as a result of the swift current of globalization that swept our country today. Nevertheless, we should also appreciate the positive efforts that have been and will be done by the government, which case our national leaders and their ranks always strive to stem the strong current of strong negative with the echoing or re-

II. THE NOTION OR MEANINGS OF LOCAL WISDOM
BASED ON SOME RESEARCHERS AND EXPERTS’ OPINIONS

Local wisdom according to Echols and Shadily (1992), consists of two words, ‘wisdom’ and ‘local’. Both suggest that ‘local means’ local ‘while’ wisdom ‘or’ wisdom ‘is’ the same as policy.1 In general, Sartini (1986) describes local wisdom as wisdom, good value, which has been embedded and followed by members of the community:2

Local wisdom is a view of life and science and various life strategies that manifest the activities undertaken by local communities in responding to various problems in the fulfillment of their needs. In English, it is often conceived as local policy (local wisdom) or local knowledge as well as local ‘local genius’ intelligence.

Local wisdom is the truth that has become a tradition in a region or region. Local wisdom has a high value of life and worth to continue to be explored, developed, and preserved as antitesa or socio-cultural changes and modernization. Local wisdom is a product of a culturally precarious past that is constantly used as a grip of life, although local value, but the value contained therein is considered very universal. Local wisdom is formed as a cultural superiority of local communities and geographical conditions in a broad sense.

The wisdom of the environment or the local wisdom of society has existed in the life of the community since ancient times ranging from pre-historic times to the present. Environmental wisdom is a positive human behavior in dealing with nature and the surrounding environment that can be sourced from religious values, customs, ancestors or local
Accordingly, Chuaybamrung (2014:32), states that people in the tourism community, entrepreneurs, local administrative organisations and affiliated organisations should be aware of what and how local wisdom is used to promote tourism through creative tourism process.7

Another definition of local wisdom (http://www.pengertianmenurutparaahli.net/pengertian-kearifan-lokal-secara-unum), is, all kinds of policies which are based on believable goodness values, implemanted or applied continuously its realization within a long span of time (inherited downwards) by a group of people within a neighbourhood or certain region which become their settlement.8 Those facts could be realized in various forms like; (a) community’s mindsets with good characters; (b) deep impression towards own motherland; (c) form of temperament/ the nature of society is mostly in certain areas that will remain attached and brought when mixed with community groups/ different environments; (in) the philosophy of life of certain people who are ingrainen and adhered to despite long life abroad; and (e) a great desire to continue to practice adat/ a tradition that has long been followed for generations.

Sibarani (2012) in http://www.indonesia student.com/pengertian-kearifan-lokal-menurut-para-ahli-contoh-dan-cirinya/, states that “local wisdom is a form of indigenous knowledge in society derived from the noble value of the culture of the local community to regulate the social order of society.”9

III. FEATURES OF LOCAL WISDOM

Based on those descriptions or definitions of the local wisdom above, then it could be stated that the local wisdom has some features, that is: (a) local wisdom is a form of civilization heritage which is practised sustainably from one or early generation to another (young generation); (b) local wisdom is believable could direct or manage various interfierences from outside; (c) local wisdom is concerning the values and morale of the locals; (d) local wisdom is unwritten, however, it is still regarded as wealthiness from the legal perspectives; and (e) local wisdom is a form of feature which is united to someone based on his/her origin.

IV. SCOPE OF LOCAL WISDOM

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V. NIAS LOCAL WISDOMS AS CRUCIAL ASSET FOR TOURISM PROMOTION

From the various explanations of the definition or limitations of local wisdom and scope as well as characteristics above, the writer can present or describe here about various types of local wisdom of Nias ethnic which are still maintained.
or preserved since the early ages of Nias ancestors up to today’s millennial generation of Nias descendants today, that is:

1) Li Niha (Nias Language)
2) Tari Nono Niha (Nias Dances), that is Maena Dance (Nias, Gunungsitoli), Tari Baluse (War Dance, Nisel), Faluaya Dance (Nisel or Southern Nias), Sobagoa Dance (Northern Nias), Hiwö (Dragon Dance, Nias, Gunungsitoli), Mogacle Dance (Guest Welcome Dance, Southern Nias), Moyo Dance (Eagle Dance, Nias, Gunungsitoli), Tari Tuwu (Nias, Gunungsitoli), Tari Fanema’ö Tome (Fasombahta), Tari Feta Batu (Nisel), Tari Fame Afo (Nias, Gunungsitoli)
3) Sinunö Nonö Niha (Nias Folk Songs)
4) Budaya Faliwa (Wedding Ceremonies/Rituals), dengan beberapa tahapan secara runtut, yaitu: 1. Famaigyi Niha (hunting for fiance candidate); 2. Fondro’i Laeduru Sitozini (Leaving a hidden engagement ring at fiance candidate’s family informally); 3. Fame Laeduru (Leaving a ring formally at fiance candidate’s family); 4. Fanunu Manu Side-Ide (“Grilling a little chicken”); 5. Fanunu Manu Sebua: Fangtöö Bongi, Famözi Aramba, Fame’e ba Famotu Ono Nhölo (“Grilling Big Rooster”); 6. Mamaloa ba Nuwu (Requering Uncle’s Approval); 7. Folohi Ono Mbaivi Böwöö/Folau Bawi (Delivering Dowry Pigs and others); 8. Faliwa (Wedding Day); 9. Fame Gō (Giving “Food” to the bridegroom); 10. Famul Niecha (“Returning Clothes”); 11. Fanöö ba Dalífusö (Visiting Bridegroom’s Father’s Relatives).
5) Hendri-Hendri (Traditional Nias Poetry)
6) Amaedola (Proverbs)
7) Owasa (Cultural Party)
8) Fangandrö na Bongi ma Fatua Lō Mōrö (Family’s Prayer/Ritual Before Going to Bed at night)
9) Fangandrö Sihulö Wongi (Family’s Ritual/Prayer after Getting up in the morning)
10) Legendra (Legend)
11) Nias Music Instruments, that is: Göndra, Aramba, Faritia, Köröko, Doli-Doli, Lagia, Duri Mbeëwe, Gita
12) Sinunö Gosali (Hymn/Praise Songs)
13) Buku Zinunö (Hymn’s Book of Protestant) and Laudate (Hymn’s Book of Catholic)
14) Molaza (Managing and Cultivating Paddy Field)
15) Mohili (Feast/Holisticulture)
17) Faremöö Ono Sawuyu (Making a Baby Fall Asleep)
18) Famanö-manö (Telling a Story)
19) Fadahö-Dahö (Asking a Gambit)
20) Manö-Manö (Nias Folklore)
21) Mamadou Manu (Rooster’s Fighting)
22) Fame’e Töi Nono (Giving new born baby’s name)
23) And many more...

All of those Nias Local Wisdoms above are very potential to attract domestic and various foreign-countries tourists that, of course, could actually contribute or boost local people’s earning potentials or income. However, it is not easy for the local people to achieve this if the Local (Regencies/City) Governments do not pay a serious attention to maximize the potentials of all those local wisdoms above.

VI. CHALLENGES OF NIAS LOCAL WISDOMS

After conducting informal observations on the existence of Nias local wisdoms, for two years between 2010 and 2011, during my short assignment as a Head of Tourism, Culture, Youth, and Sports Service for the City Government of Gunungsitoli, in Nias Islands, I could then say that the real challenges in maximizing the benefits or contributions of Nias local wisdoms for the benefits of the local people, in Nias Islands these days, are as follows; (a) lack of local infrastructure facilities that support local wisdoms’ development; (b) lack of national or foreign investors who invest for tourism development; (c) lack of knowledge about local wisdom and its benefits economically; (d) lack of attention and budget allocated for maintaining/preserving and promoting local wisdoms; (e) lack of political will in supporting the existence and sustainability of local wisdoms financially; and (f) lack of local high calibre tourism human resources and stakeholders who really devote or dedicate their times or else even ‘merger’ themselves in fast-tracking and maximizing the potential of those local wisdoms for the sake of the local people’s prosperity.

VII. SOLUTIONS FOR MAXIMIZING THE POTENTIAL OF NIAS LOCAL WISDOM FOR LOCAL PEOPLE’S PROSPERITY

In order to maximize the potential of Nias local wisdoms for local people’s prosperity, some solutions could be offered to make them could really beneficial or could bring prosperity to the local people are by responding positively and seriously those six weaknesses above, they are by; (a) fast-tracking the construction of local infrastructure facilities that support local wisdoms’ development; (b) approaching and inviting national or foreign investors to invest in tourism development; (c) educating and enriching knowledge of local people about how crucial the local wisdom and its benefits economically; (d) paying a serious attention and allocating adequate budget for maintaining/preserving and promoting local wisdoms through tourism sector; (e) enhancing political will of the local government in supporting the existence and sustainability of local wisdoms financially; and (f) creating local high calibre tourism human resources and stakeholders who really devote or dedicate their ideas and times or else even ‘merger’ or diffuse themselves in fast-tracking and maximizing the potential of
those local wisoms for the sake of the local people’s prosperity.

VIII. CONCLUSION

Local wisdom can be summed up as the personality, cultural identity of the community like values, norms, ethics, beliefs, customs and special rules that have seen its ability to survive continuously. Local wisdom is principally good and is a cultural advantage of the local community and is related to the widespread geographical conditions. Due to the nature of such local wisdom, it will reflect the cultural condition of the Unity in Diversity Archipelago. If those Nias local wisdoms above could be fully maximized, I strongly believe that those rich local wisdoms of Nias could bring prosperity to Nias people in the Islands of Nias at least like “the Second Bali in the Western Part of Indonesia”. Nias has got the potential to be the main tourist destination or at least to be “Next Bali of Indonesia”. Nevertheless, the roles and involvement of local, provincial, and national governments should be strongly encouraged if Nias is expected to be The Second Bali of Indonesia in the future.

REFERENCES