



Fataluku Ethnicity: The Meaning of Nololo Oral Literature and Traditional Symbols in the Communication of Timor Leste Migrants

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ABSTRACT

The purpose of this study is to find out how the meaning of the Nololo oral tradition and symbols by nomads in their overseas places which in the context of this research is in the city of Bandung. The method used in this research is qualitative with a case study type. Data collection techniques were carried out by in-depth interviews, documentation and observation. The conclusion of this study is that the Nololo oral tradition and traditional symbols are interpreted in the communication of migrants in the city of Bandung. The meaning of parents' messages in the form of Nololo oral literature and the meaning of symbols such as traditional houses, machetes, sitting together and cloth are also sources of ethics for regulating the lives of migrants who are ethnic Fataluku in their daily lives in the city of Bandung.

INTRODUCTION

The Fataluku people are the Fataluku-speaking people who are the majority population in Lautem district. Lautem Regency with the capital city of Lospalos is the easternmost region of the state of Timor Leste which is inhabited by 53,523 residents with an area of 1,702.33 km³. This district has 34 villages which are divided into five sub-districts namely Iliomar sub-district, Lospalos sub-district, Luro sub-district, Moro sub-district and Tutuala sub-district. Fataluku ethnicity has so many arts and literature that have been developed from generation to generation. One of the many developing arts and literature is Nololo. Nololo is an oral literary tradition of the Fataluku community in the form of parallel pairs of poetic lines. Nololo is usually spoken on various formal ritual or ceremonial occasions, especially in discussing matters that are considered important. These matters include preparing for war, opening new gardens, praying for rain, guiding spirits to reach a 'safe place' in the afterlife, harvesting, marriage ceremonies, death and so on.

Etymologically, the term Nololo is derived from two words, namely, *no* (Means past) and *lolo* (Menas tracing). So Nololo can mean tracing the past. Nololo shows clearly how the people of Fataluku have high respect for their ancestors in the past. Nololo speakers have certain rules and conventions that must be followed strictly. There is a belief that speech that is not in accordance with tradition will bring disaster to both the speakers and the listeners. Apart from literature and art, the Fataluku ethnicity knows many symbols in their customs and culture. From the pre-research, the researcher found that there were several symbols of the Fataluku custom that were closely related to their cultural customs.

By knowing about the existence of the Nololo oral tradition and customary symbols in the Fataluku ethnicity, the researcher then assumes that these two aspects are interpreted not only within the scope of the culture itself, but also interpreted outside this ethnicity, which is of course by the nomads. Based on the above background, the researcher is interested to see how the Nololo oral tradition and traditional symbols are also interpreted by the nomads who come from Lospalos. Migrants with a cultural background in Fataluku in the city of Bandung believe that the important things that govern their lives in overseas places are everything in their Fataluku culture and customs. More specifically, the adat symbols and Nololo oral literature, which are cultural products of the Fataluku ethnic group in the country of Timor Leste, are based on this, the study purpose find out how the meaning of the Nololo oral tradition and symbols by nomads in their overseas places which in the context of this research is in the city of Bandung, West Java, Indonesia.

LITERATURE REVIEW

The theory used as the basis of this research is Intercultural Communication. Before juxtaposing it with the term "intercultural" or intercultural, it is necessary to describe the terminology of communication. The word communication comes from the Latin word communication which has the root word communicate which means conveying, sharing and making something together. In the development of communication science to date,

various definitions of communication have emerged. The most relevant definition used is according to Lasswell in who defines communication as a process of exchanging messages that explains who, says what, with what channels, to whom? With what result or outcome? The communication process is ongoing. Meanwhile, the term intercultural or intercultural refers to differences from one culture to another. From the definitions of 'communication' and 'intercultural' above, it can be concluded that intercultural communication is a process of exchanging thoughts and meanings between people of different cultures. Intercultural communication basically examines how culture influences communication activities: what are the meanings of verbal and nonverbal messages according to the cultures concerned, what is appropriate to be communicated, how to communicate it, and when to communicate it. This intercultural communication theory is contextually relevant for studying the meaning of traditional symbols and Nologo oral literature in the interpersonal communication of nomads in the city of Bandung who come from the city of Lospalos.

METHODOLOGY

This study used qualitative research methods. Creswell in defines qualitative methods as methods for exploring and understanding meaning by a number of individuals or groups of people who are ascribed to social or humanitarian issues. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analysing data inductively from specific themes to general themes, and interpreting the meaning of the data. Meanwhile, according to Bogdan and Taylor defines qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people and observable behaviour.

Qualitative research involves the process of collecting data, interpreting and reporting results simultaneously and jointly, but it also involves open data collection, which is based on general questions, and analysis of information from participants. In the analysis of this type of qualitative research, it is reported in journal articles and scientific books which are often the commonly used analytical models. In this case the researcher adds that in qualitative research, the data collected is in the form of words, pictures and not numbers. In addition, everything that is collected is likely to be the key to what is already known.

The type of study used in this research is a case study, in which the researcher carefully investigates a program, activity event, process or group of individuals. Cases are limited by time and activity, and researchers collect complete information using various data collection procedures based on a predetermined time. Data collection techniques in this study were interviews, observation and documentation. There were seven informants interviewed who came from Lospalos, Timor Leste and were of Fataluku ethnicity.

RESULTS AND DISCUSSION

Language and Cultural Communication of the Nomads

Martin and Nakayama in define culture (culture) "as a learned pattern of behavior and attitudes spread by a group of people". Even though there are many different definitions of culture, this actually offers more flexibility in approaching a problem topic, namely by understanding and analysing the complexity of concepts from different perspectives on cultural communication. One definition of culture that is closely related to the discussion of communication is as conveyed by Triandis in which views culture as:

“A set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and the lived in the same time and place”.

The word "human made" from the definition given by Triandis above, creates an understanding that culture is not only related to things that are biological in nature of human life, but also provides an explanation of behaviour which is an innate trait and does not have to be learned. such as eating, sleeping, crying, speech, and fear. From this definition, Triandis also has an important concern about the role of language as a system of symbols that allows culture to be transmitted and shared among actors of cultural interaction. Therefore, the researcher will first describe the results of research on the cultural communication of the Overseas in the city of Bandung, by looking at the Fataluku language as the foundation for the Overseas cultural communication. The main focus of this research is to explain the communication of the culture of nomads in the city of Bandung in their environment in the city of Bandung. This aspect of cultural communication is specifically and generally explored from the communication of nomads in the group who are cultured and speak Fataluku, although from the results of interviews with informants, it was also found that the nomads who were interviewed mastered several other languages well such as English, Indonesian, tetun, makalero, makasae and Portuguese.

In conversations between Overseas within the Lospalos uan ukani organization for Overseas, there are several languages that are used in certain situations, for example during formal meetings and in non-formal conversations. The languages used are Indonesian, tetun and Fataluku. The use of these three languages tends to be adjusted according to the agreement of the members in the group. For example, when they agree to use Indonesian, that is the language they use, if it is agreed to use Tetum or Fataluku, they also use the same language, so that the use of language in this group is multilingual, as written in, that one of the main components in multilingual mixing or language mixing in a group is due to the presence of several languages used by members of the group.

The cultural communication of immigrants in the city of Bandung is also supported by the Fataluku culture which is the background for their communication prospects. According to Fataluku culture in particular is divided into seven major areas in the Lautem district, namely the northwestern,

northern, central, western, central, southern and eastern regions. In interviews with the seven informants, the researcher found that all of the informants had a Fataluku culture, in which each informant came from a tribe with different regions, namely Com, soru, ma'poto, opuratu, iraunu and rasa.

Each of the tribes and specific areas of the informants who have a Fataluku culture in Lautẽm district have different dialects from each other. The accent and the vocabulary are the most important differences. According to Valentim in, a description of the differences in dialects and vocabulary from the seven regions representing the tribes in the Lautẽm district namely; the dialects of the northwestern, northern, western and southern regions tend to lengthen the vowels in their words, the eastern dialect tends to emphasize the final syllables, the central dialect is not characterized by special stress or vowel lengthening, the northern dialect only differs intonation from the northwestern region, while the eastern dialect tends to omit the hamza sign (') which also appears in other dialects.

For the Fataluku language itself, it is a language family that is close to languages in Indonesia such as Timor, Alor-Pantar and Maluku. This statement was emphasized by Prof. Alo Liliweri, in an interview on Tuesday 19 January 2021, said that:

“Fataluku is located in the Lospalos district. Their language family is non-Austronesian which is spoken by around 37,000 (out of approximately 70,000 people/ethnicity) Ethnic Fataluku in the eastern region of Timor Leste, especially around Lospalos. Their language family is close to that of Timor, Alor-Pantar, and Maluku, which includes the languages spoken in both East Timor and in nearby Indonesia”.

From the results of the research in the form of language, ethnicity and culture of the Overseas informants' members of the Lospalos uan ukani organization, and comparisons with the results of interviews with expert informants, the researchers concluded that the basis of cultural communication in the context of this study was the language and culture of Fataluku. Through these two things, the researcher then looked further at the inheritance of the Oral Literature of the Fataluku culture and the meaning of the Fataluku customary symbols expressed by the informants as a more specific part of the Overseas cultural communication in the city of Bandung along with the formulation of the implications of both in the communication of the Overseas Group members.

The Meaning of Nololo's Oral Literature of Nololo

Oral Literature is a very important part of human life and culture, because in an inheritance of Oral Literature, important values are manifested for the continuation of human life and culture itself. Because of the importance of Oral Literature in human life, here the researcher will describe the Oral Literature of my fatal culture which was passed on to Migrants in the City of Bandung as a foundation for student cultural communication in the group. In interviews with informants, the researcher found that the Oral Literature that existed and developed among the nomads generally contained messages from the families of the informants who were native to the Fataluku culture and now

live in the city of Lospalos-Timor Leste. This was revealed in the results of interviews with the seven key informants. When asked about the messages from parents and family to the informants before studying in Bandung, the seven key informants said the contents of the messages from their parents in Fataluku language as follows:

1. I winae jenin purupale wara huhu mere Means: At the place of parentage, you must always take care of yourself so that you are healthy.
2. Inae ekakar fiare tapa hini ape Means Must obey the senior brothers
3. Inae maar tuur hurupe jenin nani naca Means If you meet other people, you must always take care of yourself.
4. Nitam rau-rau Means Must be good to each other
5. Tapa piri Means Do not ever lie
6. Tapa ma'ar uanim panak pa'i Means Don't hurt other people
7. Itapi tapin fa'i Means in communicating and interacting must always tell the truth and have an open attitude to each other
8. Mua toto puru pale ocawa calpale ehurupe et tulune tawari huhu mere wari nica rau-rau Means A form of prayer: so that on our journey we are always healthy so that we reach our destination and meet many people
9. Isikola eceremu Means have to focus on school
10. Nimu ukani pai Means can't live carelessly
11. Nita fia fiare Means must respect each other
12. Ai cana afa le unu naen haimalupela'an la'a ma'ar lata mara ia afa tenki ma'ar fiare em afi luku luku nere tu afi nitafalana ia em emerpela'a Means When we leave the house to go to other people's areas, we must respect and be open with others through our language and speech so that our togetherness lasts forever.
13. Ma'ar fiare em afi luku luku nere tu afi nitafalana ia em emerpela'a Means must prioritize manners when interacting with other people, especially to older people
14. Ya tahi e hai tali pelaan la isikola po purupale, ivinaen toru fiare toru suare means you be careful and take care of yourself in overseas places and everything that is there you must appreciate and respect.

From the inheritance of Oral Literature in the form of family messages, it can be seen that the messages conveyed by the key informant's family have the same form as oral literature such as poetry. Oral literature in the form of poetry by the Fataluku community is called Nololo. Nololo oral literature plays an important role in the meaning of the social life of the Fataluku community, including their social interaction and communication. In heritage of Nololo Oral Literature is also inherited within the nomads in the city of Bandung. In general, in the messages and messages of the informant's family, implied meaning related to the rules of life for these Migrants. These meanings are Kindness, honesty, loyalty, respect, manners, respect, kindness and openness which are focused on one main thing, namely regarding a good life overseas. From the meanings that have been described, there is one thing that is important in relation to the focus of this research on the communication of the

Overseas culture. This important thing is openness. The aspect of openness, was taken by researchers from the message of the Fataluku family to informants Albino Martins which read:

“Ai cana afa le unu naen haimalupela’an la’a ma’ar lata mara ia afa tenki ma’ar fiare em afi luku luku nere tu afi nitafalana ia em emerpela’a’ meaning: when we have left the house to go to other people's areas we must respect and be open with others through our language and speech so that our togetherness will last forever”.

Here, openness to language and speech is an element needed by these nomads when communicating with other people. According to, openness is one of the important conditions in the formation of an effective cultural communication, so that with the basis of openness by migrants in the city of Bandung, effective cultural background communication can occur, both internally within the group, and in communication with other Nomads outside the Group.

Meaning of Traditional Symbols for Migrants

Traditional symbols are part of reality which functions as a basis for cultural communication and is a basis for understanding that is understood together in a cultural setting. The traditional symbol is one of the foundations behind the communication of Overseas culture in the city of Bandung which has a Fataluku culture. This is supported by the results of interviews with informants who said that, in addition to Oral Literature in family messages to them, the cultural symbols of Fataluku also have a very important role when interpreted as a basis for their communication and interaction while in Bandung. When researchers asked questions about the existence and meaning of the symbols of the Fataluku custom for their communication and life, the key informants gave answers regarding the symbols of the Fataluku custom as follows:

These traditional symbols include Le Ziaval Rumah adat which is a symbol of the cultural custom of Fataluku which symbolizes kinship and brotherhood.



Figure 1. Le Ziaval or Fataluku Traditional House

Huru Cuare or sitting together in traditional meetings, where these cultural actors sit in a circle to talk about various things, starting from talking

about the continuity of adat, to social rules that they themselves experience. For the people of Fataluku, this riot symbolizes togetherness and collegiality.



Figure 2. Huru Cuare Means Fataluku People Sit Together in a Traditional Ceremony

Hit That means Sword or machete used as an attribute in reception. This hit is a machete with the characteristic of having hair on the handle and the sheath is wrapped around some kind of metal or brass. For the people of Fataluku, hit symbolizes openness.



Figure 3. Hit Means Fataluku Traditional Sword or Machete

Lau or tais woven cloth that is usually used in the ceremony of welcoming the bride and groom. Even though it is used as one of the daily attributes of the Fataluku community, the use of this tais is specifically used in the traditional ritual of welcoming guests who come to visit. For the people of Fataluku, tais symbolizes acceptance.



Figure 4. Lau or Tais Means Fataluku Custom Cloth

Specifically for Le Ziaval/traditional house, apart from symbolizing kinship and brotherhood, it also has its own meaning for the Fataluku community, namely not as a house in terms of material or building, but also as a unifying symbol and a symbol of their identity. This was later confirmed by Prof. Alo Liliweri in who said that:

“They see Le Ziaval-not just as “House” but “Home”. It's hard for them to be there and feel “at home”. In Le Ziaval, it's not in 'house'. If the “House”

can be made of stone, rope, etc. It could collapse, but Le Ziaval is the “Home” they are protecting”.

The meaning of the customary symbols above in general is about aspects of kinship, brotherhood, togetherness, openness and acceptance. These five aspects of meaning are the principles or foundations of the cultural communication of Overseas Group members. Informant Jose F.Loureiro emphasized this, when interviewed regarding the relationship between the traditional symbols of Fataluku and the lives of the Nomads in the Group, Jose said that: “The meaning of our traditional symbols such as traditional houses, habits and attributes related to cultural customs us, plays an important role as a basis for our behavior and habits in this Group”.

In line with information from Jose, Klukhohn in said that the creations of human culture in the form of technological systems (clothing, housing, household appliances, weapons, means of transport production and so on) are one of the of the seven elements of culture which form the basis of norms and values to regulate and organize human life in an effort to achieve the development of a civilized life. The life of migrants in the city of Bandung, especially in terms of their communication and interaction, is governed by the meaning of traditional symbols in their culture.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results and discussion of the research above, the conclusion that the researcher got was that Nololo Oral Literature and traditional symbols were interpreted in the communication of nomads in the city of Bandung. The meaning of parents' messages in the form of Nololo oral literature and the meaning of symbols such as traditional houses, machetes, sitting together and cloth are also sources of ethics for regulating the lives of migrants who are ethnic Fataluku in their daily lives in the city of Bandung.

FURTHER STUDY

This research still has limitations so further research is still needed on this topic “Fataluku Ethnicity: The Meaning of Nololo Oral Literature and Traditional Symbols in the Communication of Timor Leste Migrants”.

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