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AN ANALYSIS OF *NAKETI* TRADITION AS A MEANS OF HEALING THE SICK AND FORGIVING

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Abstract
The purpose of this study was to examine the "Naketi" tradition as a means for healing the sick -a means that bridges the guilty man with hand to God as the creator so that the drugs used for healing can work properly. The things that never harmed other people and as an excuse for the Dawan tribe can be seen in the stages of forgiveness. The research method used in this study is a qualitative descriptive method, which examines an object by collecting, describing and analysing the data based on facts and then drawing conclusions according to the research objectives. In collecting the data, the researchers employed observation and interview techniques. The result of the study pinpointed that the "Naketi" tradition is the original culture or custom of the "Atoin Meto" or Dawan tribe. "Naketi" is believed to be a way out of conflicted communities so that they can get out of the problems they face. "Naketi" has been inherited by the ancestors and is a community obligation to be guarded and preserved.

Keywords: *Naketi, Means, Forgiveness*

INTRODUCTION

Culture is a way of life found in a group of humans that develops and is dynamic from generation to generation. One of the cultural characteristics of people in developing countries is that traditional elements are still dominant in everyday life. The medical tradition of a society cannot be separated from local cultural links. Traditional medicine is all treatment efforts in other ways outside of medical science based on knowledge rooted in certain traditions. Royyani & Rahayu (2016).

People who still adhere to and uphold customs and traditional beliefs are usually carried out traditional ceremonies (customary oaths) or without going through traditional ceremonies (confessions of sins). Every society has habits to solve life problems, and social habits can also be used as social institutions. It should be remembered that not all types of diseases are attempted to be cured by *Naketi*. Diseases deemed necessary for Naketi are diseases that cause sufferers to be unable to eat, sleep or scream because of pain for hours, and have been treated medically but have not received a cure. It should also be remembered that *Naketi* cannot be used for diseases such as headaches due to rain, scorching heat or lack of rest, legs stumbling until they bleed, injured feet due to being stabbed by thorns and the like. In short, *Naketi* can be done if deemed necessary because it is suspected that the disease will harm the sufferer or vice versa.

In social life, every individual often experiences conflict with others both when interacting and communicating. This conflict can damage interpersonal relationships between people. To resolve the conflict, forgiveness is needed in it. Munoz (2011) revealed that forgiveness is one way to prevent conflict, but forgiveness has big implications. Forgiveness is certainly not an easy thing to do. This takes time and a process for a person to forgive. Enright (2020) divides forgiveness into four stages. These stages include the stage of disclosure, decision, action and deepening. Meanwhile Worthington (1998) revealed that the stages of forgiveness are recall, empathize, altruistic, commit, and hold. The five stages are commonly called REACH. From this stage, it can be seen that the forgiveness given by someone requires a process, from hurt and hate to freeing oneself from the painful thing and ending in an act of kindness to the party who hurt him. In addition, forgiveness also has several dimensions. Munoz (2011) divides forgiveness into two dimensions, namely the intrapsychic dimension related to emotional and cognitive aspects. And the interpersonal dimension which involves the social aspect of forgiveness. *Naketi* conceptually means restoring wrong relationships and actions in the past by finding out what might cause problems (Kolimon, .

Naketi can be done before or after a problem occurs. The purpose of doing *Naketi* before a problem occurs is to prevent it from happening. In the tradition of the Dawan tribe on the island of Timor, East Nusa Tenggara (NTT), confession of sins is known as "*Keti*". The word *Keti* is a verb in the Dawan language that expresses an action or existence and has a broad meaning depending on the context of the conversation. Especially for the Mollo dialect, *Keti* means aligning, smoothing, straightening and so on. In essence the meaning of *Keti* leads to the word justify or correct so that the use of *Keti* in a religious context means admitting sin or failure and correcting mistakes. Examples of the use of the word Keti in everyday language such as Naketin (pronunciation using the simuflix na-n) which means explaining two people or objects that stand parallel (side by side) and *Muketi* (pronouncing it using the prefix mu which forms an imperative verb) which means telling people to do Keti and Taketi (using the prefix ta which forms an imperative verb) which means inviting other people to do *Keti* together. The Dawan tribe believes that there are consequences for every good or bad action towards the creator, fellow human beings and nature. Good actions will bring good but bad ones will bring havoc such as challenges, sickness, and problems or failures in life. When challenges and problems continue to lurk and terrorize one's life, reflection on past lives need to be done to find out the sins or mistakes that have been done.

After knowing the mistakes that are suspected to be the cause of the problems in life, then personally, that person does Naketi by admitting the mistakes to be free from the problems. If there is no impact on the problems experienced, it is certain that there are still many mistakes that must be acknowledged in the *Keti* process so that reflection is not only carried out by one or two people but is carried out by all people who still have family ties or blood relations. Generally, *Naketi* is done together so that everyone present admits their past mistakes or sins, or at least apologizes if they have made a fatal mistake in the past. *Naketi* not only admits past mistakes but also creates a form of peace between humans and humans for their actions that hurt each other and human reconciliation with *Uis Pah* (the ruler of the earth) and *Uis Neno* (God/Lord) because of human behavior that hurt *Uis Pah* and *Uis Neno.* For a community size that is far from urban areas, far from hospitals and health centers, this naketi tradition will be very helpful when the process of healing diseases using traditional medicine. based on the author's own experience, there are several diseases that when consulted with a doctor cannot be detected or according to the doctor there is no disease, then naketi will be very helpful, because maybe the person concerned (who is sick) has had problems with other people, hurt

people with his actions so could be witchcraft in the views of the Dawan people. This study is important to do as information to the wider community because this tradition has a positive impact, then young people no longer care about the *Naketi* tradition which is passed down from generation to generation. naketi practice is needed to rebuild appreciation of the relationships that exist in it by looking at openness, equality and participation. *Naketi* still have to be maintained and preserved because they are considered valuable and valuable, and important to deal with a particular problem.

Contextualization of Naketi Tradition in Religion (Religious perspective)

As a Protestant Christian, the author knows very well how to contextualize Keti in Protestant Christianity, especially in prayer meetings. Usually, to find out mistakes or unresolved traditions, servants of God who are believed to have the gift to hear the voice of God pray to find out the main cause of problems or challenges faced by a person. The Dawan tribes who profess Protestant Christianity believe that God reveals faults or causes of problems in life through people who have the gift of hearing God's voice. After that, there are prayers and special offerings as well as traditions if the cause is some traditions have not been carried out. As for Islam and Catholicism, the author does not know about the contextualization but several times I asked them, the Keti tradition is still used as a form of confession of sins. For religious people, the *Naketi* tradition is an important element for implementing the religious confessional tradition as I described in the contextualization of Christianity. However, for health people, the Keti tradition is a barrier to access to health. The majority of the Dawan tribe who live in villages or hamlets prioritizes *Keti* more than going to the puskesmas when sick. They believe that *keti* is a powerful way for someone to experience healing from an illness. According to the Big Indonesian Dictionary/ KBBI Depdikbud(2021), a ritual is a procedure in a religious ceremony. J. Goody in his book "Religion and Ritual; The Definition Problem", defines ritual as a standardized category of customary behavior, in which the relationship between means and ends is not intrinsic, either irrational or non-rational. Magical and religious acts are included in this definition, although they can be distinguished by other criteria. Goody (2012)

Several previous studies have also examined the *Naketi* tradition. Research conducted by Kolimon(2015) related to the perpetrators of the '65 tragedy in West Timor who were seeking healing. This *Naketi* practice is also used by the perpetrators to heal their hearts because of their guilt towards the victim and also the victim's family. Iswanto et al(2019) examines naketi as a traditional ceremony usually performed by one of the tribes on the mainland of Timor, the *Boti* Tribal. This *Naketi* ceremony is carried out when experiencing problems such as unsatisfactory harvests, married couples who have not yet had children or when a mother has difficulty giving birth. This *Naketi* ceremony is done so that each individual confesses sins or mistakes that may have caused these problems. The same study was conducted by Tira(2019), where *Naketi* was studied as a way of making culturally based decisions. When the mother-to-be is about to give birth, she has to do *Naketi* first. *Naketi* is a kind of confession to husband and parents or relatives of husband. This action is considered to open a barrier or widen the way for the arrival of the baby so that the mother does not suffer from prolonged pain during childbirth.

It is undeniable that human life always needs other people. It is impossible for a person to build a good relationship with another person if he does not see the other as his neighbor. This means that there are subjects who build relationships with other subjects. The same thing can also be seen in the life of *Atoni Pah Meto* or the Dawan tribe in general and in the village of Mnesatbubuk, Polen District, Timor Tengah Selatan Regency in particular, which always emphasizes the kinship system in their lives. With this understanding, relationships are built

on the awareness of other people beside or around them. Atoni Pah Meto or the Dawan tribe always sees the relationship between one another as one of the important things in people's lives.

However, it cannot be denied that there are various relationship problems that then arise. Therefore, any relationship that has been damaged will result in problems for *Atoni Pah Meto's* life. For example, when a person is in a state of illness and it is difficult to recover, the cause will be sought by asking various investigative questions that are always related to the relationship of the person concerned with his fellow human beings, God or his ancestors. This is influenced by *Atoni Pah Meto's* understanding that everything experienced has a cause. Other relationship problems that can damage or even destroy relations between *Atoni Pah Meto* include various disputes, theft, seizure of property, marriages carried out by elopement and many more. In certain contexts, this damaged relationship can drag on and cause relations between one person and another or one clan with another clan to be damaged, resulting in long-standing hostility. Introspection or *naketi* activities are usually carried out together in clan or family groups. This is influenced by the togetherness system owned by the Atoni Pah Meto community or the Dawan people. Investigations through *Naketi* are an important way to solve the problems at hand. The problems faced are mostly influenced by bad relationships, both between relationships with others, relationships with ancestors and relationships with God.

Thus, the present study was undertaken in order to scrutinize the tradition of Naketi as a means of forgiving others and healing sickness. It is expected that the outcome of this study will give more information to young generation of Dawanese who are lack of awareness towards cultural heritage. Cultural enrichment also will be one result of the study in which it provides more information for cultural researchers.

METHODS

The research method used in this study is a qualitative method. Qualitative research is a research process that is carried out fairly and naturally in accordance with the conditions of the object in the field without any manipulation and the data collected especially qualitative data. Qualitative is an investigative approach (investigation by noting or recording facts in conducting a review) because researchers usually collect data by meeting face-to-face and interacting with people at the research site. Qualitative methods generally produce descriptive data in the form of written or spoken words from people or observed behaviour of participants in a Dawan tribal family (Mnesatbubuk village) who have used *Naketi* to resolve conflicts and help the healing process in the family.

Furthermore, Suharsimi Arikunto(2013)stated that descriptive research is a method used to get an accurate picture of the whole object of research. The implementation of descriptive research methods is not only limited to data collection, but includes analysis and interpretation of the meaning of the data. Apart from that, everything that is collected is likely to be the key to what is being studied. In addition, various ideas, attitudes, and values of a number of people being studied can be explored and understood as far as possible, especially regarding personal experience.

The participants of this study were selected based on several groups including community leader, religious leaders, traditional leader as well as patient. The first participant was Benyamin Toabnani, age 57, the leader of the community; the second was Benyamin Banobe, the traditional leader in the community, age 75. The next person was Yuliana Obe, a religious leader, age 54, and the last participant was Maria Toabnani, an 80-year-old woman.

In collecting data at the time of the research, the researchers applied common techniques in a qualitative research, including in-depth interview and participant observation. Bungin Burhan(2019)explains that in-depth interviews are open interviews which were carried out well if there has been a rapport or a good relationship between the author and the research subject (informant). Interviews were conducted with figures such as religious leaders, traditional elders, community leaders and patients as well as with other informants who know the *Naketi* tradition. Dealing with interview, the researcher asked four participants to give information related to the object of the study. As stated by Pale & Kamlasi(2011), interview in qualitative method is constructed as a step to obtain more information from the participants of the study. Thus, before conducting interviews, researchers tried to establish good relations with the community in the research location. The researchers interviewed the informants based on the interview guidelines that had been prepared. Thus, in this study, the researchers directly conducted interviews with the four informants, namely: Benyamin Toabnani (57), Benyamin Banobe (70), Yuliana Obe (54), and Maria Toabnani (80). The researchers obtained data by taking pictures or photos during interviews with informants or resource persons as well as other documents regarding the application of the *Naketi* tradition in curing diseases as documents that cannot be separated from this research to support the outcome of the interviews.

Furthermore, the researchers also implemented participant observation as one way of collecting the data. Kumar Ranjit(2019) claims that *participant observation is another strategy for gathering information about a social interaction or a phenomenon in qualitative studies. This is usually done by developing a close interaction with members of a group or 'living' in the situation which is being studied*. In this part, the researcher conducted a close observation to the subject of the study.

The next step to undertake was data analysis. The data that has been obtained were analyzed in a qualitative descriptive way, which consists of the following three stages: data reduction, data presentation, and conclusion drawing. Data reduction is a summary, selecting various main points, focusing on the important things, looking for themes and patterns and discarding unnecessary ones. Thus the reduced data will provide a clear picture result and make it easier for researchers to carry out further data collection, and look for it when needed Sugiyono(2015). After reducing the data, the next step is to display the data. In qualitative research, data is presented in the form of brief descriptions, charts, and relationships between categories so that they are easier to understand. Data is organized and arranged in a relationship pattern, so it will be easier to understand. Conclusions are findings in the form of a description or description of an object. In qualitative research, it is hoped that there will be new things that have never existed before. At this stage the research aims to describe the object as it is in order to find out how the *Naketi* process is implemented and its impact.

FINDING AND DISCUSSIONS

In this section, the researcher describes the theoretical concepts according to the experts used to analyzethe meaning of naketi according to the views of the Dawan people from the perspective of the people who interpret *Naketi* as a means for healing illness and forgiveness. *Naketi* custom ritual is one of the cultures and traditions of the Dawan people in finding a way out of the crisis of sustainable living. Man and culture are a unified whole. In culture, human character formed. The concept is in line with Burnet Taylor's view in Ensslen, (2020): culture is a complex whole containing insights or knowledge, beliefs, arts, morals, laws and customs, as well as various other capabilities acquired by individuals as part of society.

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Information regarding the Dawan community's interpretation of the word *Naketi* in the *Mnesatbubuk* village is gleaned from research data. The Dawan people understand *Naketi* as a means of regulating, fixing, aligning, and straightening something that is crooked, out of alignment, or out of their social system or order. They believe that this is the cause of the emergence of various crises and issues experienced sustainability. Gusmilizar(2018). In addition, *Naketi* is interpreted as an effort to purify oneself from the consequences of past sins or transgressions that serve as the genesis of ongoing crises. According to the findings of this study, the *Naketi* tradition is also frequently referred to as *tahoeb*, which translates to talk about or learn about things that cause a problem. *Naketi* can be done in a variety of ways. Before the entry of religion on the island of Timor Dawan, *Naketi* was usually carried out in a traditional way, namely by means of *ote naus* or *pol teko* Tamelab et al(2020). Both methods have the same goal, namely to find out the cause of the problem. *Ote naus* is a *Naketi* method that uses spears and poles as a medium. Meanwhile, *Pol Teko* uses chicken eggs as a media during *Naketi*. *Naketi* in this traditional way can only be done by certain people such as smart people or shamans. After the entry of religions, especially Christianity and Catholicism in the island of Timor, slowly the way of doing *Naketi* changed, namely by praying for instructions Benu(2022). In getting guidance by means of prayer it is necessary to go through a struggle. The struggle was carried out by praying several times to get instructions from the people present at the time of prayer together. In addition, people who lead the *Naketi* in this way of praying are also believed to have special gifts. These people are usually called prayer teams or prayer groups. The prayer team will be asked by individuals or families who are having problems both in health and other matters to be prayed for with the aim of finding out the cause of the problem and getting instructions Hakim(2019).

After receiving instructions, the next thing to do is to pray together. Then they express their feelings to each other and forgive each other if they have previously had a bad relationship with each other. If there are individuals who are not really honest or sincere in expressing their hearts and have not fully forgiven others at the time of *Naketi*, both traditionally and spiritually, it is believed that they will receive a reprimand. Therefore, it is necessary to have honesty and sincerity in each individual if you want to solve a problem to conduct *Naketi.* This is because it is believed that if there is no honesty then in the future it will be reprimanded like a disaster. Thus, in carrying out *Naketi,* it is necessary to be open to each other so as not to get a disaster in the future.

In a cultural tradition that is still maintained and preserved by its adherents, namely the *Naketi* tradition (introspection) to cure disease and a means of forgiveness in society. The results of interviews conducted by researchers with several informants are illustrated below. Interview with Benjamin (57) one of the communities with the question what is *Naketi* and why is *Naketi* still being maintained today?

"*Naketi* that has been going on for generations is a custom related to one's faith. *Naketi* is a way to remember actions that have been made as mistakes or sins that result in trials in the form of illness or disaster experienced by someone. *Naketi* itself aims to remember sins or mistakes that have been made by ancestors, family and other people. *Naketi* can only be done when one, family or other people get into trouble or problem s. This method has been carried out for generations and is still being practiced because of our confidence as Timorese who believe in the naketi tradition. This has been proven true because people who are willing to Naketi honestly and sincerely believe will be healed."

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Interview with Banobe (75) one of the tribals elders with the question what is Naketi and why is *Naketi* still being maintained today?

"Naketi occurred because there was an obstacle between one person and another who experienced or misunderstood so that kinship relations became tenuous for months to years. Finally, trials appeared there, those who were at odds, realized and reunited to resolve the *Naketi* way. According to tradition Timorese people still use the Naketii because *Naketi* is a tradition from their ancestors. For me *Naketi* is very influential in the lives of the Timorese because I also often involve *Naketi* in my relationship with my parents and with other relatives. I have also joined as a family companion in the *Naketi* process; the reason I joined was because I wanted to know what the process was like and could heal the pain caused by past actions. Timorese people believe that when people are afflicted with disaster or seriously ill and if the *Naketi* event is not carried out then no matter how effective the medicine used will not bring about change, it can be severe in prolonged illness and death."

Interview with Yuliana (54) one of the religious leaders with the question what is *Naketi* and why is *Naketi* still being maintained until now?

"Naketi is still related to the word of God, it reminds us of our past actions that are not in accordance with the teachings of the Bible. One example used to be that we were bathed with the name our parents gave us, but when we are already living happily we have achieved success because we already have everything, denial of our parents appears, and we will face trials in the form of challenges of illness. *Naketi* is still maintained because God does not want humans to fall into sin for a long time. Nowadays there are servants of God, through God's servants they usually know and can help families to get *Naketi*. With our God's servants praying and finding faults in the past, the solution to the problem can be sought with *Naketi* to reduce sins for years and not become a disease in them. *Naketi* itself is the confession of humans who feel sinful with God and others; naketi is usually a means to reconcile humans with God and each other."

Interview with Maria Toabnani (80) one of the patients with the question what is *Naketi* and why is *Naketi* still being maintained today?

"*Naketi* is a Timorese cultural tradition that has been entrenched among Timorese who when they get sick, even though they have been treated at the hospital, they still have to do it. *Naketi* because it is a burden when someone does something wrong or there is a repressed anger with others. When we are sick, Timorese people usually have to be *Naketi* or *Napoitan* (open our hearts to others) when we are sick we have to *Naketi* if we are honest about the mistakes made in the past, we will definitely get better. *Naketi* is still maintained because this tradition has been passed down from generation to generation among the Timorese, even though the patient has been hospitalized but has not recovered, *Naketi* is always used to obtain healing, there are also those who when sick do not go directly to the hospital but at home, they will seek healing through *Naketi* and pray. Timorese, especially in the village of *Mnesatbubuk*, Polen sub-district, and Timor Tengah Selatan district almost all rarely go to the hospital if they are seriously ill, because they believe more in the *Naketi* tradition and traditional healing."

In order to provide clear description on the outcome of the interview, the following table was presented.

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Table1. Description of Interview Results

No	Informant	Beliefs	views or opinions about naketi
1	Benyamin Toabnani	Christian Protestant	*Naketi* that has been going on for generations is a custom related to one's faith. Naketi is a way to remember actions that have been made as mistakes or sins that result in trials in the form of illness or disaster experienced by someone. *Naketi* itself aims to remember sins or mistakes that have been made by ancestors, family and other people. *Naketi* can only be done when one, family or other people get into trouble or problems.
2	Benyamin Banobe	Christian Protestant	*Naketi* occurred because there was an obstacle between one person and another who experienced or misunderstood so that kinship relations became tenuous for months to years. Finally, trials appeared there, those who were at odds, realized and reunited to resolve the *Naketi* way. According to tradition Timorese people still use the *Naketi* because Naketi is a tradition from their ancestors.
3	Yuliana Obe	Christian Protestant	*Naketi* is still related to the word of God, it reminds us of our past actions that are not in accordance with the teachings of the Bible. One example used to be that we were bathed with the name our parents gave us, but when we are already living happily we have achieved success because we already have everything, denial of our parents appears, and we will face trials in the form of challenges of illness. *Naketi* is still maintained because God does not want humans to fall into sin for a long time.
4	Maria Toabnani	Christian Protestant	*Naketi* is a Timorese cultural tradition that has been entrenched among Timorese who when they get sick, even though they have been treated at the hospital, they still have to do it. *Naketi* because it is a burden when someone does something wrong or there is a repressed anger with others. When we are sick, Timorese people usually have to be Naketi or *Napoitan* (open our hearts to others) when we are sick we have to Naketi

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			if we are honest about the mistakes made in the past, we will definitely get better.

Each individual needs time and a certain process to finally really forgive the person who hurt him. This is reinforced by the theory expressed by Lichtenfeld et al(2015), that the process of forgiveness is a process that runs slowly and takes time. From the *Naketi* tradition, we can learn that forgiving or apologizing is an important thing that must be done by human, inasmuch as removing resentment by forgiving can create a feeling of peace in someone.

CONCLUSION

Based on the findings and discussion, the writer concludes that *Naketi* is a Timorese cultural tradition that has been entrenched among the Timorese. *Naketi* must be maintained and preserved by the community and passed down from generation to generation because when you are sick, even though you have been taking care by the doctors in the hospital, you still have to do *Naketi*, when you get sick, or having problems with other people, Timorese are usually done *Naketi* or *Napoitan*(opening hearts to others).The findings show that *Naketi* Tradition is still maintained in the community of *Mnesatbubuk* Village, Polen District, South Central Timor Regency in order to cure the disease. The reason why the *Naketi* tradition is still practiced by the people in Mnesatbubuk Village, Polen District, South Central Timor Regency since their ancestors were in that area. *Naketi* tradition can occur because of mistakes in the past that hurt others, causing them to fall ill and conflict with each other. To be able to heal the condition of the community who fell ill, *Naketi* needs to be carried out so that the community gets healing in terms of healing facilities and as forgiveness for mistakes that have been made in terms of forgiveness and from a religious perspective as reconciliation between humans and God. The *Naketi* process because of illness usually one of the family members of the sufferer will go and look for the person in conflict. The Timor Dawan tribal community has an understanding that any problems that occur are usually caused by previous mistakes that have not been resolved. When doing *Naketi*, each individual must be honest in expressing his heart and forgive the person who hurt him so that the problem can be resolved. *Naketi* is a way to remember actions that have been made as mistakes or sins that result in trials in the form of illness or disaster experienced by someone. *Naketi* itself aims to remember sins or mistakes that have been made by ancestors, family and other people. This method has been carried out for generations and is still being practiced because of our confidence as Timorese who believe in the naketi tradition. According to tradition Timorese people still use the *Naketi* because *Naketi* is a tradition from their ancestors. After the entry of religions, especially Christianity and Catholicism in the island of Timor, slowly the way of doing *Naketi* changed, namely by praying for instructions. The struggle was carried out by praying several times to get instructions from the people present at the time of prayer together. In addition, people who lead the *Naketi* in this way of praying are also believed to have special gifts. So the prayer team will be asked by individuals or families who are having problems both in health and other matters to be prayed for with the aim of finding out the cause of the problem and getting instructions

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