



Study of the Distribution of the Lauwan Ethnic Groups and its Culture in Alor Districts, Nusa Tenggara Timur Province

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Abstract

Ethnic groups in an area have different characteristics, both language, culture, domicile, and clan characteristics. The differences in the characteristics of language, culture, domicile and clan are the main characteristics that distinguish ethnic groups from others. The Lauwan ethnic groups have a local language that is used every day between members of the ethnic groups, and they have their own culture. In addition to language and culture, they also have different domicile areas, and they have their own clan that distinguishes it from other clans. The purposes of the research are: to explain the language used, to describe the culture adopted, to explore the domicile area and to know the name of the clan. The method used in the research is ethnography, the research design is descriptive qualitative, which prioritizes stories, narratives and opinions of informants. The techniques used in data collection are interviews, observation, literature study and documentation. The results showed that the Lauwan ethnic groups have their own local language, have knowledge of farming and farming habits with a shifting field system from one place to another, and plant corn, rice, beans. The beliefs held are Protestant Christianity and Islam. The art that is performed is dances which in the local language are called "Lego-lego". In marriage the price of women called "belis" is paid by using valuable objects, namely "Moko", Good and bad behavior are judged through religious teachings, written legal rules and not written. The Lauwan ethnic groups live in several places, they are in Kabir, Pantar District, Dubar and Kolijahi, East Pantar District. The clan of the Lauwan ethnic groups are called "Lab", which is still carried by both Protestant Christians and Muslims.

Keywords: language; culture; domicile; clan; ethnic.

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1. Introduction

1.1. Background

Ethnic groups in the ethnographic view are cultures with a distinctive style. We should use the term "ethnic group", because the unitary nature of an ethnic group is a group. The concept of ethnicity is a group of people who are bound by their awareness and identity of the unity of their culture, so that cultural unity is not determined by outsiders but by the citizens of the culture concerned [8]. Lauwan culture is a unity that is different from other cultures, for example the culture of Alor, Pandai, Baranusa, Pandai, Kolana and others. Because the Lauwan people realize that they have a culture that is different from other cultures because of their different identities, especially having the Lauwan language that is different from other languages owned by other ethnic groups.

In the sociological perspective, people who have different characteristics are called social groups. Social groups found in the community in an area are used to distinguish them from other social groups. Of course, every social group has characteristics that are bound and determined by its cultural ethics. Likewise, the social group of the Lauwan people, has its own characteristics both in terms of culture, language, customs, social institutions and others [6].

The differences in culture, language, customs, social institutions and others are the main characteristics that distinguish one ethnic group from others, as well as the Lauwan people who have different characteristics of culture, language, customs, social institutions and others. with other ethnic groups such as Bugis, Sundanese, Javanese, Malay and others.

One of the characteristics of the Lauwan ethnic group is that they have their own "marga" which distinguishes them from other clans called "LAB", so even though they live far apart or migrate, they still know each other because they have the same clan. This clan usually characterizes it from generation to generation, so the traces of the lauwan ethnic social group are not lost or extinct, even though they have different religions that some of them embrace Protestant Christianity and some embrace Islam.

1.2. Problem Formulation

Based on the background above, several problems are :

1. What language is used by the Lauwan people?
2. What is the culture of the Lauwan people?
3. Where do the Lauwan people live?
4. What is the name of the clan that is carried by the Lauwan ethnic group?

1.3. The Research purposes

Based on the formulation of the problem, the research purposes are:

1. To explain the language used by the Lauwan people.
2. To describe the culture adopted by the Lauwan ethnic groups.
3. To explore the domicile area of the Lauwan ethnic groups.
4. To Know the name of the clan that is carried by the Lauwan ethnic groups.

2. Method

2.1. Determination Method

The method used in the research is the ethnographic method. The steps used in ethnographic research are determining the problem, formulating hypotheses, making operational definitions, designing instruments, collecting data, analyzing data, drawing conclusions and reporting research results [7].

2.2. The Research Design

The Research used a qualitative descriptive design, which prioritizes stories, narratives and opinions of informants about the history of the Lauwan people, by looking at the validity of the narratives and opinions of informants. The validity (validity) of qualitative data refers to the validity of the content (content validity) rather than the interview guidelines used in collecting data. Content validity can explain what you want to tell, such as language, culture, place of residence and clan of the Lauwan people. This kind of research requires observation and interviews to find out the existence of the Lauwan people. Therefore, researchers must directly deal with informants in the sense, face to face, telling stories and others. In these situations the presence of researchers is very important in the research [4]. In this case, the researcher considers the observation method, the interview is appropriate because this method has a fairly good valid potential. The reason is by using the interview and observation method in collecting data, the researcher is very bound and determined by the interviews and observations made by the researcher through the interview guide because the qualitative data actually waits and observes.

2.3. Determining the Location

The research took place in the Pantar and East Pantar Sub-Districts, Alor District , East Nusa Tenggara Province

2.4. The Informants

The Informant is a source who has information about the object of the research. Informants in the research are divided into two parts, they are (a) key informants, namely traditional leaders who know the Lauwan ethnic group, (b) additional informants, namely community leaders who have a marriage relationship with traditional leaders of the Laiwan ethnic group [Bagong Suyanto, 2005] There were 5 (five) informants in the research, they

were: Yulius Lab Koli, Samson Lab Koli, Yeremias Waang, John Th, Blegur, and Muhammad Iskandar.

In the research, researchers used informants because they were the ones who provided information about the Lauwan ethnic group that they knew. The informants are needed because without their participation, it is impossible for researchers to obtain accurate, precise and correct information. The relationship between the researcher and the informant is considered meaningful if the informant provides complete information. Therefore, the informants in the research have a very important and strategic role because the informants can explore in-depth information about the Lauwan ethnic groups [2].

2.5. Source of Data and Method of Collection

The data of the research were from written and oral sources or heritage objects in the form of land and other valuable objects. Written sources can be found in various places, for example in Lebang Village, Kolijahi Village and Kabir Village, while oral sources can be obtained through interviews with prominent figures, customs and community leaders about the Lauwan ethnic group. Oral sources from traditional leaders and community leaders are used to complement written sources and as the main source. The source of objects can be found in Kampung Lebang, Kampung Kolijahi and in Kabir. Sources of information in the form of objects and locations of transit places from one place to others before obtaining a permanent residence.

1. In-depth interviews are data and information collection techniques carried out by asking questions through interview guidelines in the sense that only a number of core questions are prepared and will develop when the interview is carried out so the informants can tell what they know. Therefore, the researcher as the main instrument of research takes concrete steps to go directly to the field by doing : (1) conducting interviews with interview guidelines that have been prepared on the grounds that the interview guidelines open up opportunities for informants to tell their stories. the existence of the Lauwan ethnic groups without being bound and determined by the scenario of the researcher in the form of interview guidelines, (2) The researcher tried to find a substantial meaning that were known to the informants, so an original understanding of the Lauwan ethnic group was found that was contextual and thematic, (3) used an emic perspective, which comparing the views of the informants in their expressions from their own standpoint. The researcher did not give an opinion on what was in his position, did not make generalizations when enteredg the field, (4) verification were to obtain more reliable results when an informant told the Lauwan ethnic groups. To obtain the validity and reliability of the data in this study, the researchers used the Triangulation Technique for data collection and qualitative data validation as follows: (a) Source Triangulation is to test the credibility of the data by checking the data that had been obtained through several sources, (b) Triangulation Technique is tested the credibility of the data by checking the data to the same source with different techniques [13].

2. Observation is a way of collecting data by recording what is the object of observation [13].

3. Literature study was done by searching for literature books, and other documents related to the object of research

4. Documentation only used as a complement for interview, observation and literature study methods.

2.6. Data analysis

Analysis of the data in the research was a qualitative descriptive analysis that was taken by applying content analysis techniques through data reduction, data display, and simultaneous conclusion/verification [5]. The qualitative analysis was flow model analysis. Data reduction was the process of selecting, focusing on simplifying, abstracting, and transforming rough data that emerges from field notes, then dimensions and indicators were coded, which were discarded, which were used, which were composited, and which were summarized in such a way. in such a way that final conclusions could be drawn and verified to allow for conclusions to be drawn. The presentation of the data used in the form of narrative text as the core of the analysis in the research. In the form of a narrative text, it is possible to interpret events that have a certain meaning, for example language, valuable objects for belis or the price of a woman "Moko" and others, So interpretation was based on facts from sources that had been believed. The interpretation process was done by providing an explanation of the facts of the Lauwan ethnic group which can be done using an understanding approach.

3. Results and discussion

3.1. Lauwan Ethnic Groups Language

The Lauwan people have their own language that is used internally by the Lauwan people themselves, when compared to the languages of other ethnic groups in Alor District such as the Alor ethnic group language, the Baranusa ethnic group, the Pandai ethnic group and others.

3.2. Lauwan Ethnic Group Culture

Culture is a complex that includes knowledge, belief, art, morals, law, customs, and other capabilities and habits that were previously acquired by humans as members of society.

Based on Taylor's definition the Lauwan people have knowledge of farming and the habit of moving from one place to another by planting corn, rice, beans and others to meet their daily needs. The religions adopted by the Lauwan ethnic group are Protestant Christianity (95 percent) and Islam (5 percent). The art adopted is dances and the local language are called "Lego-lego" when building a house or wedding ceremony. In this marriage the price of a woman or in the local language called "Belis" the woman is paid using a valuable object called "Moko". Moko is an object in the form of a semi-human form, where a man who wants to marry a woman must be paid with "Moko" both Muslim and Protestant, while for Muslim must pay "Belis" and must be pay "Mahar" in the form of prayer devices and others. Good or bad behavior seen by the Lauwan ethnic group is always guided by religious rules, written legal rules (laws, regulations, etc.), as well as customary law (unwritten law) but are obeyed from generation to generation, for example marriage ceremonies by bringing the bride and groom perform "lego-lego" or traditional dances as a sign of customary respect for the bride and groom, ethics in social life and compliance with applicable customs (etiquettes).

3.3. Domicile Territory of the Lauwan People

The Lauwan ethnic group is said to have come from one island (nusa) which is divided into three islands in the

western part of Pantar Island, Alor Regency, East Nusa Tenggara, Indonesia. The splitting of this island needs to be proven by scientific analysis, whether it was caused by a tectonic earthquake or a tsunami. Therefore, it is necessary to study it through a geological approach and plate Tectonic.

a. Geological Concepts and Plate Tectonics

A geological concept that can be discussed to explain the existence of plate tectonics and the spreading of the ocean floor, or continental drift. Continents are pieces of mass, which are large and float above the liquid earth's core. Because of the convection flow that arises from the core, the pieces of mass are always moving towards each other. If these pieces come together, on land will cause one piece to be suppressed under the other, thus forming deep trenches and mountain chains. For example, the Himalayas occur as a result of the Indian chip being oppressed by the plate Eurasian . On land, a moat is quickly filled with sediment that washes down from the high mountains. However, a submerged piece of ocean will merge with a continental plate, so that a deep oceanic trench will form such as the Sunda Trench to the south of Java and the Philippine Trench to the east of the Philippines [1].

About 200,000,000 years ago in the early Mesozoic, the continents formed a single mass called Pangaea. During the Triassic Period Pangea began to split: the continent of Laurasia (Northern Australia, Eurasia) separated from the continent of Gondwana (India, Australia, Africa, South America and Antarctica). During the Jurassic period, the continent of Gondwana began to break up into its fragments, with India drifting towards Asia at a rate of 10 to 18 cm per year. In the Cretaceous, after the dinosaurs reached their peak and became extinct, India began to collide with the Eurasian landmass which caused the first uplift of the Himalayas [1].

According to [10] this event took place 45,000,000 years ago. The infiltration of the Indian mainland under Asia resulted in great earthquakes. Although this movement has decreased considerably, almost all the earthquakes that have occurred in Sumatra, Java, Burma and surrounding areas to date, are still a continuation of these events [3].

The main part of Southeast Asia (named Indochina by geographers), is part of Laurasia and has been in its present position to the equator since the Paleozoic era. Rocks from this era show tropical or subtropical conditions. Ancient chunks of Indochina's crust have remained relatively solid since the Jurassic period, while younger mountains and valleys have formed around the edges. When the Indian plate continued to be suppressed under the Eurasian plate in the early tertiary, there was also a strong uplift in Indochina. Forms cubes along the southern axes and perpendicular secondary axes. Although the basic complex of Indochina has remained relatively stable over geological time, the formation of the present Indonesian subcontinent has been achieved through various tectonic movements involving the Indian and Eurasian fragments [9].

Since the Eocene period, the rate of movement between the plates has slowed at a rate of about 5 cm per year. This situation can explain almost everything that exists today. Tectonic phenomena, reliefs in Southeast Asia were formed as a result of the collision between the Indian and Eurasian pieces [11]. The main thrust of the Indian plate was to the northeast, which resulted in the rise of the Himalayas above 3,000 meters since the Pleistocene period. However, other orogenic movements perpendicular to the main thrust have extended from the Himalayas through Burma, western Thailand, Sumatra, Timor, Seram, the Philippines, Taiwan, and Japan by

covering Indochina on all sides and causing submergence of the adjacent parts. eastern and southern Indochina and the formation of the South China Sea and the Gulf of Thailand.

At the same time the Australian plate was moving northward, pressing firmly against the area between the Australian plate and the southern edges, and east of Indochina. This shows the spread of Southeast Asian earthquakes [9].

The Quaternary period, which began 2 or 3 million years ago, is a geologically active period with climatic and sea level events. The existence of tectonic uplift of this period may have created faults in the rocks of the Triassic and Jurassic periods. These mountain-forming episodes led to the formation of erosional deposits along the main rivers, forming large land masses. There have been changes in sea level, a lot of water was bound in the form of ice, sea levels were much lower than they are today, and formed larger continents.

During the great ice age period of the Middle Pleistocene, sea levels were up to 200 meters lower than they are today, thereby opening up all of Indochina and connecting Borneo, Palawan, Java and Sumatra to the mainland. This area is called the Sunda Shelf. Australia and New Guinea are also connected during the lowest sea level (following the 200 meter contour line), so the Sahul Shelf appears. The Little Sunda, Maluku and the Philippine Islands form an active geological zone that has been isolated from these two shelves for at least a few hundred thousand years. This term is called [14] stating that Wallacea is the area between those bounded by the Wallacea Line to the west and the Lydekker line to the east. Some sea level changes have occurred in relatively recent times. At 18,000 years ago the sea level was about 85 meters lower than it is today, and 8,500 years ago the sea level was 8-15 meters higher than it is today, especially on the islands of Sumatra, Kalimantan and Java.

b. The Splitting of One Island (Nusa) Into Goat Island, Deer Island and Kange Island

Based on scientific studies on geology and tectonic fragments that occurred on the islands of Java, Sumatra and Kalimantan, it is estimated that Goat Island (in the local language called Ata Ir), Deer Island (in the local language called Lema Ir) and Kange Island (in local language called Ir Wang), it is estimated that there is one island inhabited by humans (several ethnic groups). When geological and tectonic changes occur, there are immigration processes and the isolation of a number of people (ethnic groups). As a result of the isolation of geological and tectonic changes, humans living on this island are separated or form new communities, some immigrating to Lembata, Solor, Adonara, Flores, Alor and Pantar. Maybe this is what causes a social relationship with a social symbol called "Solor Watang Lema". Because when we talk about Solor Watang Lema, there are various ethnic groups in these islands, however, it needs to be studied more deeply or further research is needed on "Solor Watang Lerma".

At first the Lauwan people came from the descendants of Magang Werang and Tolang Werang (siblings) who were swept away from one island which was split into three islands. They are Deer Island, Goat Island and Kange Island. Then, Magang Werang and Tolang Werang drifted away with Kabi Kirjasi (in the form of a house) who was stranded in a place called "Sojang" in the western part of Pantar Island between Treweng island and Solor island. From here Tolang Werang and Magang Werang moved again to the " Lelang Abang" Pantar

Timur. Magang Werang and Tolang Werang did not last long here, they moved again to the "Lelang Abang Jar Tang Wala". Also not lasting long, Magang Werang and Tolang Werang, then moved again to "Adi Abang" a village on the beach in front of Treweng island, while waiting for other families who were still on their way. Then they walked again to "Tolang Lol" near a haunted place "Wartonung".

Then they stayed here temporarily, they saw smoke from the fire, then Tolang Werang went up and took the fire, but there were three landlords who said they had to buy the land first. Then Tolang Werang met his brother Magang Werang, then Magang Werang ordered Tolang Werang again but it didn't happen. Then the third time Magang Werang met the landlord, then the landlord said we were alone in this place so we made a brotherhood, then the land was bought by Magang Werang and Tolang Werang in the form of two valuable objects called "Moko". They were :

1. Moko Kai
2. Moko Hubi

The two moko were given to the landlords. They were :

1. Hawan Pal (father)
2. Mau hawan (child)
3. Lalang Hawan (child)

Magang Werang and Tolang Werang lived first in "Panggom" on the hill "Wartonung", then moved to "Badan" above of "Wartonung", then moved again to "Akiorang", from here some moved to "Kabir" the capital of Pantar District and some lived in the District of Pantar Timur. Then moved again to "Abang Boling", and moved again to "Lebang". It was in Lebang that "Kabi" or "Traditional Houses" were made. In 1954 a fire broke out and then returned to the village of "Abang Boling", then descended to the beach called "Dubar" where they lived until now. The land owned is more than 1,000 hectares from the coast to the interior, because that is then the ethnic group This Lauwan is referred to as the "Landlord", which is not only planted with corn, rice, beans and others, but also planted other long-lived crops. They are candlenut, walnut, teak and other perennials in a fairly large area of approx. 20 hectares.

c. Immigration of a Small Part of the Lauwan People from Lebang to Kolijahi Village

Once upon time there was a conflict between Magang Werang (elder brother) and Tolang Werang (younger brother) over the issue of "Sayur Papaya" or in the local language called "Kasiwa Tung". A papaya vegetable dish that is put in bamboo and then cooked and eaten. Magang Werang went to slice wine, then suddenly heard a dog barking at a pig that the laborers were working on. The younger brother (Tolang Werang) waited for his elder brother (Magang Werang) to be hungry, so he ate and then when Magang Werang returned home, they then drank palm wine together, when they started to get a little drunk then his brother (Magang Werang) asked where are the papaya vegetables? replied Tolang Werang. I had eaten because I was too hungry to wait for his brother then got angry then Tolang Werang ran to Kolijahi following the "Bitakoli Ethnic" which is part of the "Olijahi Ethnic" which is now called the "Kolijahi" ethnic group, which consists of sub-ethnics. They are :

1. Bitakoli
2. Lou Koli
3. Lou Demang
4. Lauwan
5. Deing Lou

Or now it is called the Olijahi Tela sub-ethnic (Upper Olijahi ethnic) with the lelang (alun-alun) named "Bual Iwang", there is still a trace near the house of Mr. Mohammad Manu (deceased), while the Olijahi lolong sub-ethnic (Lower Olijahi ethnic) with the Lelang (alun-alun) named "Jaha Iwang" in front of the house of Mr. Ramli Deni (the owner), so these two sub-ethnic groups are in one ethnic group called the Olijahi (Kolijahi) ethnic. The Olijahi ethnic is the oldest ethnic in the Kolijahi village, or the beginning of the formation of the name Kolijahi Village, which is the current research etchnic.

The Olijahi ethnic was not born in Kolijahi but was born on one island (nusa) divided into three islands (goat island, deer island and kangge island) or in the local language called "Abang Hola (Kampung Tenggelam)". The Olijahi ethnic group is brother-in-law or in the local language called "Tbenung" with the Nohawala (Nusawala) ethnic, the village of Mr. Djamidin Th Geger when he was still in the place of "Abang Hola" (Kampung Sinking). Both the Olijahi ethnic or the Nuhawala ethnic group stopped first at the "Toupering Lelang Abang". But Bitakoli and Tarundolu continued to Kolijahi. Then Tarundolu and Bitakoli named the area where the last stop was Kolijahi. So they were the ones who opened the first Kolijahi village. Tolang Werang because of a conflict with his brother (Magang Werang) then he looked for tarundolu and Bitakoli in Kolijahi. Tolang Werang brought three moko belis from Samu Ata Kiwang which are still in the Kirjasi traditional house in Kolijahi where Dahlan (the deceased) and his family live. Then in 1930, the Kirjasi house was near Olijahi lelang (upper lelang), and after the village burned down in 1940, Bilang Hobo built the Kirjasi traditional house in 1956.

3.4. Clan Name of the Lauwan People

The agreement of members of the Lauwan ethnic group, the clan is not "Werang", but the second descendant, namely Lab Apprentice, the son of Tolang Werang. With this agreement, the clan officially used is "Lab" from the Atakiwang lineage. Atakiwang had two children, a boy and a girl. The son was named Werang and the daughter was named Samu. Commonly called Werang Atakiwang and Samu Atakiwang. Werang Atakiwang had two children, their names were Tolang Werang (sister) and Magang Werang (brother). Magang Werang (his brother Tolang Werang) had a child named Lab Magnag (Laber). Lab Magang had three children, they were:

1. Mau Lab (grandfather) Ferdinan Tolang, Udin Tolang dan Yanti Tolang)
2. Koli Lab (grandfather) Mohammad Iskandar
3. Blegur Lab (grandfather) John Th Blegur

ad.1 Mau Lab had two sons Mau Tolang and Tolang Mau. Tolang Mau had child Tomas Tolang. Tomas Tolang had children Yusuf Tolang. Markus Tolang and Herman Tolang. Yusuf Tolang had child Ferdinand.

Markus Tolang had child Yanti. Herman Tolang had child Vina. Mau Tolang had child Blegur Mau. Blegur Mau had children Kwaka Blegur and Sele Blegur. Kwaka Blegur had children Udin, Dahlan, Rahman and Buna.

ad.2. Koli Lab had child Lab Koli, and Lab Koli had three sons :

1. Tolang Lab
2. Goru Lab, dan
3. Sir Lab

Tolang Lab had children Iskandar Tolang, Mani Tolang and Lilo Tolang (married to a Pura person in Doluwala) to be precise, from Alor small to Kolijahi passing through an Islamic village that has a mosque near Kampung Limarahing. Iskandar Tolang had children Abubakar Iskandar, Mohammad Iskandar. Abubakar Iskandar has children Ridwan Iskandar and his younger siblings, while Mohammad Iskandar has children Handayani Iskandar and his younger siblings.

Goru Lab had two wives, the first wife named Blepang Olang who had four children. They were Petrus, Semuel, Blegur and Yulius. The second wife was named Ka, who had a son Wang Tuk.

Sir Lab had a daughter who was married by Fransis (former village head of Kaera Lelang Abang or Raja in Lebang or Abang Boling or in other words his brother-in-law Iskandar Tolang, Petrus, Semuel, Bkegur and Yulius

ad.3. Blegur Lab had child Tolang Miach.

Tolang

Miach had child Mau Tolang. Mau Tolang had child Thomas Blegur. Thomas Blegur had children Lamber (former Head of Kabir Village) and John Th. Blegur (Former Chairman of DPRD II Alor, Chairman of Golkar of Alor District and Member of DPRD I East Nusa Tenggara).

Tolang Werang (his younger brother Magang Werang) had several children, they were:

1. Mani Tolang
2. Bui Tolang
3. Awo Tolang
4. Mit Tolang
5. Kwaka Tolang

Kwaka Tolang had children Bilang Kwaka, Kломang Kwaka, and Kepa Kwaka. Bilang Kwakahad children Hobo Bilang, Mani Bilang and Kepa Bilang. Hobo Bilang had children Boi Hobo, Lilo Hobo, Swaga Hobo and Bilang Hobo. Mani Bilang had children Koli Gomang, Kamran Gomang and Helang Gomang. Kamran Gomang had children Mohammad Kamran, Syarifudin Gomang, Sulaiman Kamran and Suratma Kamran. Koli Gomang had child Akmal Gomang. Kepa Bilang had children Nanga Tamolung and Pui Tamolung. Nanga Tamolung had children Solo Nanga and his sibling. Pui Tamolung had children Tamolung Pui and his siblings. Boi Hobo had children Meja Kari and his siblings. Lilo Hobo had children Pui Tamolung and his siblings. Swaga Hobo had

children Amin Bara and his siblings. Bilang Hobo his wife was Hulu Kota (The younger sister of his mother, Grandpa Iskandar Tolang, whose name is Leti Kota). Bilang Hobo had children Sopiah Bilang, Meja Bilang, Hoi Bilang who died in childbirth in the lap of Grandpa Iskandar Tolang, because he was so lovely to his younger sisters even though they were not siblings, Haki Bilang died in the state of a girl, Sandia Bilang and Nur Bilang (youngest child).

Tolang Werang wife's was Kepa Mou. Tolang Werang's son (Kwaka Tolang) his wife was Hakisang. Kwaka Tolang's son (Bilang Kwaka) wife's was Lilo Weni (which is now the village name of Lilo's aunt Suleha's mother). Klomang Kwaka wife's was Mone Tapo, and his child Lilo Klomang (the second wife of Klomang Kwaka) had child Mai Halung. Mai Halung had child Koli Halung (In-laws Nurbaya Bilang), and Baki Bilang the second wife of Klomang Kwaka had children :

1. Tamolung Halung
2. Bulang Halung, and
3. Hoi Halung

Tamolung halung had two children :

1. Dlima
2. Ibrahim

Bulang Halung had children:

1. Leti Bulang
2. Dakir Bulang
3. Baki Bulang
4. Lilo Bulang
5. Halim Bulang
6. Usu Bulang
7. Usman Bulang

Leti Bulang has children Abubakar Iskandar dan Nurjana Iskandar

Dakir Bulang has children Bual and his siblings

Baki Bulang has children Abubakar Jailape and his siblings

Lilo Bulang has two daughters.

Halim Bulang has children Jakaria, Sangaji and Sanusi

Usu Bulang has two daughters.

Usman Bulang has children Guslan Bulang (Holong) and his siblings

Hoi Halung husband's is Leki Kabu and has child Deni Leki, Deni Leki has child Leki Kabu who lives in Doluwala Village, Pura Island.

The Legacy left by Werang (the biological father of Magang Werang and Tolang Werang) in the form of land, moko, gongs and others both in Lauwan and in Kolijahi. There are 17 (seventeen) parcels of land in Kolijahi with an average area of more than 1 (one) hectare, including:

1. Eko Abang
2. Pingang Omi
3. Kasi Omi
4. Kokaera
5. Mit Omi
6. Paerah
7. Wawiera
8. Bil Wening
9. Warkanaera
10. Warjareng
11. Paerah
12. Lelang Pula I
13. Lelang Plua II
14. Lelang Plula III
15. Plulaeng I
16. Plulaeng II
17. Plulaeng III

While the legacy of Moko left behind are:

1. Nusa Ara
2. Saiga
3. Arangmasibira

The three "Moko" were originally "Belis" from Samuata Kiwang. The history is a king named "Lapi Lomang" (descendants of Djamidin Thaher Geger, Koli Tolung and Said Dolu) wanted to marry a woman named Samuata Kiwang (from the Lauwan ethnic group) with the three mokos mentioned above. When the "Moko" is still kept in the Kirjasi traditional house in Kolijahi village, Ombay Village, Pantar Timur Sub-District, Alor District until now.

4. Conclusion

The conclusions of the research are :

1. The Lauwan people have their own language. It is the Lauwan language
2. The Lauwan people have knowledge of field farming by moving from one place to another by planting corn, rice, beans and others. The beliefs held are Protestant Christianity and Islam. The art adopted is dances which in the local language are called "Lego-lego". In marriage, the price of a woman or in the local language called "Belis" is paid using a valuable object called "Moko", while for those who are Muslim other than "Belis". " must be paid with "mahar". The good or bad behavior that the Lauwan ethnic group adheres to is religious rules, written legal rules (laws, regulations, etc.), as well as customary law (unwritten laws).
3. The Lauwan ethnic groups live in several places in Kabir, Pantar District, Dubar and Kolijagi, East Pantar District;
4. The main clan of the Lauwan Tribe is "Lab" which still carries both those who adhere to Protestant Christianity and those who embrace to Islamic rules.

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