



Revitalising traditional Marapu cultural assets in East Sumba through youth, elderly and women's empowerment

Sumba Integrated Development

Project Period/ *Periode proyek*: from/*dari* 01-Nov-19 Until/*Sampai* 30-Apr-20

Numbers at a Glance/ <i>Sekilas Angka</i>	Highlights
<p>Male: 321</p> <p>Female: 192 (we tried to address the gender inequality among traditional music performers by recording harvest songs generally sung by women, but the number of males was significantly increased during the harvest festivals as the majority of harvest workers were male)</p> <p>Children (under the age of 18): 236</p> <p>Total Direct Beneficiaries: 749</p> <p>Indirect Beneficiaries (measurable) : 25,962 (88.8% of these recipients are Indonesians aged 25-30 years, data from Youtube analytics) people viewed documentation of traditional Marapu intangible cultural assets (music, ritual, folk tales, mythology). These numbers are expected to</p>	<p><u>Advocacy Activities to implement 2019 Policy 11 of Ministry of Development of Villages</u></p> <p>According to Head of Culture in Kamanggih (Umbu Nai Lapu) financial commitments have been attained from at least three villages (Kamanggih, Laimbonga, Maoramba) totalling 30.000.000 (1758 Euro) for the 2021 village budgets (APBDes 2021) to allocate to Marapu Cultural revitalisation and cultural educational activities for primary school children (SD, SMP). Advocacy efforts at Village level (Desa), District level (Kabupaten, Dinas Pariwisata, Dinas Pendidikan) and Province Level have been undertaken, are currently ongoing and will continue throughout November and December.</p> <p>Advocacy tools we utilised included the cultural vitality data gathered using the Music Vitality and Endangerment Framework survey, the “East Sumbanese Intangible Cultural Assets Audio Visual Archive” (produced and published by SID), the “East Sumbanese Marapu Research Library” (published by SID) and the Ruling of the Federal Ministry of Villages and the Development of Village areas and Transmigration of the Republic of Indonesia Number 11, 2019. (These advocacy targets was not in our original proposal/outputs)</p>



continue to increase to over 200,000 indirect recipients who will view the Youtube video archive by the end of 2021, beneficiaries will continue to increase year over year

Indirect Beneficiaries (unmeasurable as data is not available) : Estimated **<10000** of unmeasurable shares of traditional Marapu intangible cultural assets via flash-disk, ripped audio from youtube sharing, sales/sharing at local markets, use of by government, personal use and so on.

Publishing Activities (1.7)

Further advocacy and discussion among 5 leading Sumbanese researchers and author resulted in the creation of the “East Sumbanese Marapu Research Library”. An Indonesian language resource that collects the work of seminal Sumbanese researchers and makes it available for free, to stimulate learning about Marapu culture. Permission was granted by the 5 authors to print this collection of 26 books (13 unpublished works) and distribute for free to appropriate recipients; village governments, government departments, schools, teachers, Marapu cultural heads. (2100% over our target of publishing one book). A 64GB flash disk archive, the “East Sumbanese Intangible Cultural Assest Audio Visual Archive” including of all the videos and audio recordings made during the program, recordings made prior to the program, recordings collected from handphones and cassette, recordings repatriated from foreign archives and a selection of soft copy books articles and films about Marapu culture was compiled.

In addition a new publication of the traditional songs recorded during the program along with documentation was published in three languages (East Sumbanese, Indonesian and English). A repressing of 30 cassette of Sumbanese music “Ludu Humba” produced in 2019 and released by Yes No Wave music was distributed to the Sumbanese musicians featured on this album.



Performance and Documentation Activities (1.5)

Note: Due to Covid-19 restrictions activities were split into a series of small scale gatherings so public health recommendations could be adhered to. 27 small scale activities were conducted

1. 584 people (269 male adults, 152 female adults, 163 youth) attended these activities (194.6% over our target)
2. 140 Marapu traditional songs were documented in audio/video with a spoken synopsis performers explaining the meaning, context and function of the song in Marapu culture (466.6% over our target)
3. 70 Marapu traditional musicians performed, recorded and transmitted knowledge about Marapu music and culture to 163 youth (233.3% over our target)
4. 30 traditional music instruments built and 20 distributed (100% of our target)
5. 10371 (Youtube data 29/01/20) indirect recipients received health recommendations from Marapu singers in Kambera, Indonesian and English language to combat Covid-19. Press articles on [globalvoices](#),

[coconet](#), and [Indonesiainklusi](#). Songs used by Bupati and Brimob Sumba Timur during Covid-19 socialisation. (this was not in our original target)

Production (1.6)

140 Marapu traditional songs were produced during the program as audio/video files (466.6% over our target). From these songs a selection of videos were uploaded to Ata Ratu's Youtube, a popular channel for distribution and dissemination of Marapu culture (already has over 250,000 views). The remainder of the audio recordings and other material were disseminated via flash disk containing the "East Sumbanese Intangible Cultural Assest Audio Visual Archive"/

Workshop, Performances, tutorials about revitalising endangered culture

Note: Due to Covid-19 restrictions activities were split into a series of small scale gatherings so public health recommendations could be adhered to.

A series of small scale workshops were held in Waingapu, including activities to learn about repairing and transferring old archival cassette recordings of Sumbanese music and ritual. An archive of over 15 audio cassette recordings of Marapu ritual and song field recorded by Umbu Kabubu Palandima between 1980 until 2000 were located cleaned, repaired restored and transferred from the delicate cassette medium to a digital format and included in the projects "East Sumbanese Intangible Culture Digital Archive". Other workshops for youth and senior Sumbanese researchers were concerned with the various interpretations of old forms of ritual speech/poetic couplets found in songs recorded during the program. Finally a series of 9 small scale workshop sessions to learn traditional songs for infant and primary school



children were implemented by Sumbanese musicians (Ata Ratu in Palanggay and Haling and Ester in Mbatakapidu).

10 traditional music instruments distributed (100% target)

Attendance: 59 Adults (27 female adults, 32 male adults) 73 Children (146% over target)

Preliminary Survey

Preliminary survey and assessment of 'at risk' intangible cultural assets throughout the East Sumba district. Qualitative data about the vitality of Marapu traditional music and ritual was collected via semi-structured interviews with Marapu cultural leaders and experts.

Main Achievements: We were able to open a dialogue with 15 traditional leaders of Marapu culture across 10 districts in East Sumba to classify the genres of intangible culture that existed in their district and to discuss the problems the community faced sustaining traditional culture, elicit possible solutions and communicate our objectives to determine three communities that would be the most receptive to the program

Accomplished products:

1. Three ideal locations to implement our project were identified (Sub-district Mbatakapidu, Kamanggih and Hanggaroru) based on the criteria that traditional Marapu culture was still relatively strong in these areas, key cultural figures in these areas were already active in keeping Marapu culture vital and key local

figures were committed to engage with the program and to sustain the program's objectives into the future.

2. Thirteen genres of traditional music were identified (8 genres of vocal music 5 instrumental music genres were identified). Five distinct types of Marapu ritual were identified, this information would inform all proceeding activities

3. 16 Marapu Leaders interviewed

Attendance: 76 people (23 male adults, 18 female adults, 35 youth)

[Socialization, Discussion and planning in sub-district Mbatakpidu, Kamanggih and Hanggaroru \(17 December until 20 December 2019\)](#)

Socialisation meetings were held in sub-district Mbatakpidu, Kamanggih and Hanggaroru. Local Marapu leaders, cultural experts, ritual speakers , local musicians, educators and the wider community met with the program representatives to discuss and perform endangered Marapu traditional music and to curate and plan the programs performance, workshop and documentation activities. Qualitative data about the vitality of 13 genres of music and 5 types of ritual based on 10 key factors was collected in each sub-district using the [Music Vitality and Endangerment Survey](#) (Dr Catherine Grant)

Main Achievements: We were able to bring 10 established and respected traditional Marapu music experts to perform, transmit knowledge and facilitate relationship building with other Marapu communities in 3 remote sub-districts and collect qualitative data on the vitality of 13 genres of Marapu traditional music and 5 types of Marapu ritual



Accomplished products:

1. 151 people (69 male adults, 37 female adults and 45 youth) attended the socialization meetings in three sub-districts (35% over our target)
2. Quantitative data for each sub district from 61 survey respondents on the vitality of 18 genres of Marapu music and ritual were collected using an adaptation of the [Music Vitality and Endangerment Survey](#) and mentored by the author of the survey and leading researcher of intangible culture sustainability [Dr Catherine Grant](#) of Griffith University.
3. 10 established Marapu artists performed and transmitted knowledge about Marapu cultural assets in three locations
4. Audio/visual documentation of 27 songs were recorded.
5. Analysis of the vitality data informed local leaders and the program implementation team about which Marapu music genres and type of rituals would be prioritised throughout the program

Key Development/ Perkembangan Kunci

In all three districts the activities of the program have brought about social changes in terms of the cultural vitality of the Marapu community. In Kamanggih a key annual harvest ritual that has not been performed in 5 years was undertaken along with the support of the program. Another Marapu ritual (to secure steady rain for crops) which has not been performed in over 20 years was undertaken on the 15th on June and documented by the program. Inspired by Marapu community facilitator Jekhon's song, a call to raise up, revitalise and celebrate Marapu culture, two key harvest rituals were conducted in Hanggaroru district that have not been performed in over 15 years (personal communication to J.Lamont by program chief instrument builder Katauhi Janji, 2021).

Supporting traditional music instrument builders such as Katauhi Janji from Hanggaroru, Haling from Mbatakapidu and Jekson from Kamanggih has allowed us to re-introduce instruments such as the Gunggi (a very rare mouth harp) to areas where, according to the data we collected in the Music Vitality and Endangerment Framework survey they had almost entirely disappeared. Simple support measures for basic infrastructure (providing instruments, Audio-visual archives, books on Marapu culture) have had both practical outcomes (promoting teacher/student relationships, intergenerational transmission) and have stimulated community cultural pride and creativity. Music that has not been performed in many years is now being practiced and new forms of music (extensions of traditional forms) and ensembles have begun to emerge as a result of collaborations between key cultural figures supported by this program (Ata Ratu/Ester/Jekshon/Haling/Hina/Purra Tanya/Tomas/Hara Kay etc)

Local schools in all three sub-districts and also in the urban centre (Waingapu) have requested traditional music and performance and workshop activities to be held as soon as Covid-19 restrictions will allow school to reconvene. Jekshon and Tomas (both young Marapu musicians supported by the program) have been building capacity in project management under the mentorship of Sumba Integrated Development and will be responsible for the planning and implementation of performance activities under SID guidance, support and supervision.

In 2021, as the Covid-19 pandemic spread to Sumba, the project outcomes headed in an unexpected direction. Two Marapu community facilitators for the project – popular female singer-songwriter Kahi Ata Ratu and young male singer-songwriter and ritual speaker Jekshon – responded to the developing health crisis by writing songs in their language, Kampera, that focussed on

maintaining health and well-being during the pandemic. Inspired by the project workshops, performances, and other initiatives, these artists identified a particular need to disseminate culturally appropriate health information in their own indigenous language, as many of the initial government health recommendations on the pandemic were only issued in the official government language of Indonesian, and in ways that were not reaching their own people. With continued funding from Voice Indonesia and support from SID, Ata Ratu and Jekshon each wrote and performed a song choosing to use traditional poetic couplets characteristic of songs known in East Sumba as *Lawiti Ludu*. Songs in this genre are traditionally performed in a range of contexts, and can function as a way to spread awareness on contemporary issues, educating singers and listeners and transmitting knowledge and culture (Wohangara, 2006).

The lyrics of Ata Ratu's and Jekshon's songs communicated to their own people the health recommendations of the World Health Organisation (WHO), including to avoid large crowds, stay at home and practice personal hygiene. They also encourage community resilience, cohesion and strength. As one example, Ata Ratu's song "[Mbawa Rimangu Na Annanduma Luri Mu](#)" (May 2020) displays empathy for the mental and physical wellbeing of migrant Sumbanese workers across Indonesia and the world who were unable to return home to Sumba because of Covid-related travel restrictions. The project team video-recorded Ata Ratu and Jekshon performing their songs. These video recordings, subtitled in Indonesian and English, were then uploaded to YouTube and widely shared on social media in East Sumba and beyond over the following weeks and months (Figure 1). Their appearance in multiple social media channels outside of Sumba further expanded the audience for both the cultural tradition of *Lawiti Ludu* and the health message contained in the songs. Together, as of the time of writing (29 January, 2021), the two videos have received 10,317 views on Youtube. The songs have attracted airings in other live and recorded formats too. In mid-2020, to raise awareness of WHO health protocols, the Regent of the district of East Sumba commissioned Jekshon to perform his song "[Rimanya Na Wiki Nda](#)" (2020) at the local health centre in Jekshon's village and at three government events in Waingapu, the largest town on the island of Sumba. The song encourages hand-washing and staying at home to avoid spreading disease (lyrics at [Widianto & Lamont, 2020](#)). The Mobile Army Brigade Corps of East Sumba used Ata Ratu's *Lawiti Ludu* songs as the soundtrack to videos disseminating information in the Kampera language about Covid-19.



In this way, in the midst of an ongoing global health crisis, these traditional-genre indigenous-language songs are serving as a way to disseminate to Marapu and non-Marapu communities the health recommendations of the WHO, through a cultural format and language appropriate to the Marapu people. This use of traditional East Sumbanese song by indigenous artists illustrates the vital role that culture can play in timely and culturally appropriate responses to issues that affect health and well-being. In this instance, music helped advance the 2030 Sustainable Development Goal 3 'Good Health and Wellbeing' by reaching an audience that the government directive had not. The initiative also supports 2030 Sustainable Development Goal 10 'Reduced inequalities' by redressing the language-related inequities faced by speakers of 'small' indigenous languages and by reducing the adverse effects of the social determinants of health on 'small' indigenous communities, and 2030 Sustainable Development Goal 11 'Sustainable Cities and Communities' by advocating for and promoting the linguistic, cultural, and social strength, resilience and viability of the Marapu community.

The "East Sumbanese Marapu Research Literature Archive" evolved because of advocacy efforts during the program with senior Sumbanese researchers and writers on Marapu culture. Our original output was to publish 200 copies of a book of selected Sumbanese songs recorded throughout the program (Ludu Humba), but this quickly grew to a collection of 26 books by 5 Sumbanese researchers (13 as yet unpublished, the remaining 13 were reprinted with the permission of the authors). This collection of books will form the core materials for future efforts to develop lesson plans and curriculum to stimulate education (from early childhood via folktales until university level) and training of teachers about Marapu culture both within the public school extra curricular system and via external education programs (i.e such as Sekola Adat, an initiative proposed by A.M.A.N, Alliance Masyarakat Adat Nusantara). We will implement this plan as a test case at Kamanggih senior school, the principal herself is a strong advocate from sustaining Sumbanese culture and is the leader of Sanggar Ori Angu (the most respected Sumbanese dance and gong music performance group in East Sumba) she has committed to work together on this plan along with the local Marapu community in Kamanggih represented by Umbu Nai Lapu.

The "East Sumbanese Intangible Cultural Assest Audio Visual Archive" will also form a key resource for advocacy and the development of educational programs about Marapu culture. In addition to this the online version of this archive is being shared widely within Sumba, Indonesia and worldwide (25,962 views as of 02/11/2020) raising awareness of the rich intangible culture of Sumba, and will likely have an indirect economic benefit for Sumba and Sumbanese musicians and artists by promoting it as a destination for sustainable cultural tourism. The flash disk version of the archive expands on the online version and allows villages with no/poor internet access to easily access these recordings. The flash disk archive includes additional audio recordings from



previous East Sumbanese revitalisation programs ([Ciptamedia](#)), songs collected from various Sumbanese handphone/digital collections, songs digitised from old cassette field recordings of Umbu Kabubu Palindima (another senior key figure involved in promoting cultural development programs) during program workshops, and a rare set of 1960s field recordings recorded by anthropologist Monni Adams repatriated as a result of advocacy with the Wesleyan Archive in the United States. Books and papers published in both Indonesian and English, and Sumbanese films are also included in the archive.

Covid-19 (Risk Mitigation)

Performance, Transmission, Documentation and Workshop Activities

The Covid-19 protocols introduced during March/April meant our program activities could not be conducted as initially planned due to the restrictions on large gatherings of people.

Because of the remoteness of the communities we were working in and lack of stable internet connection, and lack of access to handphones capable of live video, moving our activities online was not a feasible option.

We came to the conclusion that splitting the performance, transmission and workshop activities into an extensive series of small scale events was how we could effectively progress in order to fulfil our target outputs within Covid-19 protocols.

This greatly increased our workload for the Performance, Transmission and Workshop activities, initially for performance events 3 events were planned for three locations. For the Performance, Transmission and Documentation activities we ended up making 27 events in 27 different locations with the same budget as 3 and exceeded our target outputs by up to 466%. One workshop event originally planned to take place in Waingapu was split into 9 smaller events in three locations Waingapu, Mbatakpidu and Palanggay.



Main Challenges

Agricultural Cycle

As our direct beneficiaries are almost all Marapu farmers, during the wet season months of December, January and February the communities in all three sub-districts were busy planting and tending rice, corn and peanut crops. The Marapu religion forbids performing certain songs outside of their ritual context so we followed the schedule dictated by the Marapu community. Often we received invitations to events at very short notice.

Staff Changes

During March our financial officer Rolinda Rambu Ata resigned and there was an interim period of three weeks before Asty Skolastika took over her position as financial officer. This transition period was additionally complicated by the Covid-19 pandemic as office hours were initially suspended for four weeks and then for months later conducted on a rolling basis. Our technical advisor to the program Joseph Lamont was also forced to self quarantine for 14 days during this same period.

External communication/amplification: Is there an impact on the project being implemented?

Amplification International and Indonesian Media

Coconuts "Singing about global issues-and Covid 19 with the Marapu Community"

Indonesia Inklusi "Womens' position in traditional Culture"



Indonesia Inklusi “Singing with the Marapu community about global issues”

HerStory5

Youtube Audiovisual Archive

Ata Ratu’s Debut Album recorded during the program will be released in February 2021 on YesNoWave, Indonesias’ premier net-label. Following this Jekshon’s Debut album will be released. 100% of proceeds go to Sumbanese musicians

This project is included as a case study for a paper co-written by Catherine Grant and Joseph Lamont, the paper will be presented in March 2021 at the The Jean Monnet conference on the 2030 Sustainable development goals. The paper focusses on how the Voice Indonesia “Revitalising Marapu Cultural Assets” program utilised culture as a means of contributing toward sustainable development goals 3 (Health and Well Being, Goal 11 (Sustainable Cities and Communities) Goal 10 (Reduced Inequalities) and Goal 4 (Quality Education)

Photos/Foto



Caption/*Keterangan*: 1.4_1_Ata Ratu discuss cultural vitality in Mbatakapidu

Caption/*Keterangan*: 1.4_1_Ata Ratu performing at Mbatakapidu socialization

Stories/Cerita

[We want to hear your stories! Be it in beneficiaries, organisational, and/or external actors level. It doesn't need to be a written one, we happily receive another format, e.g. audio &/ visual./Kami ingin mendengar cerita Anda! Baik itu di tingkat penerima manfaat, organisasi, dan / atau aktor eksternal. Cerita tersebut tidak perlu dalam bentuk tulisan, kami dengan senang hati menerima format lain, misalnya audio & / visual.]

Please see attached video file/s

<https://www.youtube.com/watch?v=OezjRBjnogQ&t>

Hadangu Kata Pahada Belinya Na Ngguti Na Kalaratunda” by Jekshon

Indonesian

“Saya nama Jekshon, saya dari marga Karita, umur 21, asal dari Kamanggih Sumba Timur, Nusa Tenggara Timur, Indonesia. Saya sebagai generasi penerus untuk melestarikan budaya Sumba Timur. Saya adalah wunang (juru bicara) untuk ritual adat Marapu (kepercayaan asli dari Sumba Timur), selain itu saya juga penyanyi, pemusik, penulis, pembuat alat musik tradisional, pembuat rumah adat, guru dan petani.

Saya cipta lagu ini, “Hadangu Kata Pahada Belinya Na Ngguti Na Kalaratunda” untuk ajakan mengembangkan budaya Sumba yang begitu hampir puna. Kita jangan membiarkan sampai budaya Sumba menadi puna. Kita sebagai generasi penerus memberikan contoh dengan cara mengembangkan budaya antara lain lewat musik, lewat adat isti adat, ritual dan seni budaya.

Video ini dibuat di rumah saya di Desa Kamanggih. Empat generasi marga Karita masuk ke video ini sebagai simbol bagaimana pengetahuan harus diturunkan dari yang paling tua ke anggota termuda dalam komunitas dan keluarga kita. Awal dan akhir video ini adalah “lawiti luluku”, puisi atau pantun Bahasa Kambera mendalam yang biasanya dibicarakan oleh wunang atau rato dalam konteks adat atau ritual di Sumba Timur. Saya menciptakan, transkrip dan terjemhakan lyric lagu ini dari ibu bahasa saya, Kambera, ke bahasa Indonesia, setelah itu ada yang bantu terjemahkan lagi ke bahasa Inggris.



Caption/*Keterangan*: 1.4_1_Ata Ratu, Jekshon and Hina Ranjantaka (Left to Right) after performing for the Marapu community in Hangaroru



Caption/*Keterangan*: 1.4_1_Ata Ratu, East Sumba's beloved singer song writer and female Marapu cultural figure, and Jekshon a young ritual speaker and East Sumba's newest up and coming Jungga Hau singer songwriter

Saya harapkan kedepannya anak anak muda dari mana mana di dunia ini bisa meneruskan dan mewariskan budaya dari nenek moyang mereka masing masing” Jekshon

English

"My name is Jekshon, aged 21, I am from the Karita clan, from East Sumba, East Nusa Tenggara, Indonesia. I am a representative of the next generation that will preserve the culture of East Sumba. I am a *wunang* (ritual speaker) for traditional *Marapu* (the indigenous belief system from East Sumba) rituals, besides that I am also a singer, musician, writer, builder of traditional musical instruments, builder of traditional houses, a teacher and a farmer.

I composed this song, "Hadangu Said Pahada Belinya Na Ngguti Na Kalaratunda" as an invitation to sustain the types of culture in Sumba which are almost extinct. We shouldn't let Sumbanese culture become extinct. We as the next generation must provide an example by sustaining and developing our culture, through music, through customs, rituals and cultural arts.

This video was made at my house in Kamanggih Village. Four generations within my Karita clan are included in this video as a symbol of how knowledge must pass from the very oldest to the youngest members within our families and communities. The beginning and end of this video features fast spoken "lawiti luluku", which are ritual Kamberan poetic couplets that are usually spoken by "*wunang*" or "*rato*" (Marapu Priest) in the context of customs or rituals in East Sumba. I wrote, transcribed and translated the lyric of this song from my native language Kambera to Indonesian, after that the lyrics were translated into English.

I hope that in the future young people from everywhere around the world can carry on and pass on the culture they inherit from their respective ancestors," Jekshon.

A video about Gunggi, an endangered instrument re-introduced to three districts in East Sumba

https://www.youtube.com/watch?v=AJH1a_OhPc0&t

A video about Jungga Humba, an endangered instrument commissioned, built and distributed to three districts in East Sumba

<https://www.youtube.com/watch?v=MJrr7ydqoNs>



Caption/*Keterangan*: 1.4_1_Children from the local school attended the performances during program socialization in Mbatakapidu



Caption/*Keterangan*: 1.4_1_Marapu Leaders from Mbatakapidu fill the Music Vitality and Endangerment Framework Survey



Caption/*Keterangan*: 1.4_1_Jekshon and Haling performing at socialization in Mbatakpidu



Caption/*Keterangan*: 1.4_1_Local Marapu leaders and program staff at socialization Kamanggih 2



Caption/*Keterangan*: 1.4_1_Local Marapu Leaders discuss cultural vitality in Mbatapaidu



Caption/*Keterangan*: 1.4_1_Vice chairman of the Marapu Association of East Sumba, Umbu Munju Hau (second from left) and local Marapu musicians



Caption/*Keterangan*: 1.4_1_Voice community facilitator Ata Ratu after performing for the Marapu community in Kamanggih



Caption/*Keterangan*: 1.4_1_Voice program community facilitator for Kamanggih, Jekshon (second from right) with Marapu leaders and local youth



Caption/*Keterangan*: 1.5_2_Community facilitator for Mbatakapidu sub-district, Haling's Daughter's Meylin and Yesti practicing and performing with their father



Caption/*Keterangan*: 1.5_5_Marapu Preist and Ritual Speaker Manu Mopa sings the rare song from the Ana Lalu story cycle told the night before the Rice Harvest



Caption/*Keterangan*: 1.5_6_Community facilitator for Kamanggih Jekshons Aunt, Rambu Bernadette sings and plays the Jungga Humba



Caption/*Keterangan*: Community facilitator for Kamanggih Jekshons nephew playing a Jungga Hau made by Jekshon for workshop activities



Caption/*Keterangan*: 1.5_6_Jekshons performs with his nephew strumming in time on Jungga Hau instruments made by Jekshon for program workshop activities



Caption/*Keterangan*: 1.5_6_Umbu Rihi preparing to record Jungga hau songs



Caption/*Keterangan*: 1.5_7_Umbu Tunggu Head of culture and Sub-district head Mondu



Caption/*Keterangan*: 1.5_11_Mbomba Daha singing corn and rice harvest songs



Caption/*Keterangan*: 1.5_11_Tangu Wori singing corn and rice harvest songs



Caption/*Keterangan*: 1.5_8_Kaita Lepir singing Rice and Corn Harvest songs



Caption/*Keterangan*: 1.5_17_Atatu, East Sumba's beloved singer song writer and female Marapu cultural figure, preparing to record songs to respond to the Covid-19 pandemic-2



Caption/*Keterangan*: 1.5_17_Atatu, East Sumba's most beloved singer song writer and female Marapu cultural figure, preparing to record songs to respond to the Covid-19 pandemic



Caption/*Keterangan*: 1.5_15_Instrument builder, musician, singer and farmer Uumbu Katauhi Janji with the Jungga Humba (2 string lute) and Gunggi (mouth harps) traditional Marapu music instruments built for program activities



Caption/*Keterangan*: 1.5_15_Gunggi (mouth harp) sitting on top of a Jungga Humba (2 string lute) both rare traditional instruments built by

Katauhi Jnaji as a part of the programs traditional instrument building initiative



Caption/*Keterangan*: 1.5_14_Jekshon Marapu ritual speaker and singer song writer



Caption/*Keterangan*: 1.5_14_Hara Kay Jungga Humba master and Marapu sacred song specialist



Caption/*Keterangan*: 1.5_11_Kalar Henjang singing corn and rice harvest songs



Caption/*Keterangan*: 1.5_11_Bangu Ori singing corn and rice harvest songs



Caption/*Keterangan*: 1.5_8_Bombu Pihu singing Rice and Corn Harvest songs



Caption/*Keterangan*: 1.5_Rambu Ndunga Djua and Rambu Bangu Kahi after performing Sumbanese lullaby's and rice harvest songs



Caption/*Keterangan*: 1.4_1_Working together on the Music Vitality and Endangerment framework survey with S.I.D staff and local Marapu leaders in Kamanggih 2



Caption/*Keterangan*: 1.5_6_One of the instruments built for program workshop activities By Haling, community facilitator for Kamanggih

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Sharing Your Vision/ *Berbagi Visi Anda*

[Share your idea(s) of what will you do further after this project to achieve beyond of what has been done/ Bagikan ide Anda tentang apa yang akan Anda lakukan lebih lanjut setelah proyek ini untuk melampaui pencapaian yang telah Anda dilakukan.]

SID will continue engage in advocacy from the sub-district level (Desa) through the Service department for Tourism and Culture (Dinas Pariwisata dan Kebudayaan), Service department for Education (Dinas Pendidikan) and up to the district level (Kabupaten) to ensure policies and budgets will be provided to support the protection, preservation and promotion of East Sumba's cultural wealth, the custodians of which are the Marapu community of East Sumba.

The collaborations and new relationships forged during this program between key members of Marapu communities across East Sumba both young and old who are committed to ensuring their traditional culture remains vital and also dynamic will continue to grow and be supported by us beyond the scope of this program. We will continue to work together with the Marapu community to explore new and innovative ways to support to sustain, promote and celebrate Marapu cultural assets.

Rating/ *Peringkat*

[Give your honest reflection and feedback to the overall performances. 1 for the worst, 5 for the best. Explanation in comment section./ Berikan refleksi dan umpan balik jujur Anda untuk keseluruhan kinerja. 1 untuk yang terburuk, 5 untuk yang terbaik. Penjelasan di bagian komentar.]

	1	2	3	4	5
Grantee organisation./ <i>Organisasi penerima hibah</i>				x	
Change happened in beneficiaries level./ <i>Perubahan di tingkat penerima manfaat</i>				x	
Voice team./ <i>Tim Voice</i>				x	

Comment/ *Komentar*: Engage media and Voice Indonesia both been very helpful throughout the program, responsive and supportive facilitating communication within the Voice Empowerment grantee community and throughout their larger network to amplify the achievements of our program (publishing articles on Jekshon and Ata Ratu's response to Covid-19) and assist us to achieve the objectives of our program despite the restrictions and uncertainty during this challenging time.