

ABSTRAK

Penelitian ini bertujuan menganalisis bagaimana Komunitas Talaia di Yogyakarta secara sosial membangun dan mempertahankan tradisi mahar gading gajah (*Belo/Bala*) dalam pernikahan mereka. Tradisi ini dianggap sebagai elemen kunci dan penanda identitas suku, yang terus dilestarikan meskipun komunitas ini hidup jauh dari kampung halaman asalnya di NTT. Kerangka teori yang digunakan adalah Konstruksi Realitas Sosial Peter L. Berger dan Thomas Luckmann, dengan fokus pada proses eksternalisasi, objektivasi, dan internalisasi tradisi *Belo/Bala* dalam konteks diaspora ini.

Menggunakan metode penelitian kualitatif deskriptif, studi ini berupaya menggali secara mendalam makna, proses pelestarian, dan tantangan yang dihadapi Komunitas Talaia di Yogyakarta. Data dikumpulkan melalui observasi partisipatif dan wawancara mendalam dengan 3 anggota Talaia yang aktif dalam organisasi dan saat sekarang bermukim di kota Yogyakarta.

Hasil studi menunjukkan bahwa eksternalisasi tradisi *Belo/Bala* diwujudkan melalui ritual pernikahan yang terstruktur dan pembahasan internal tentang standar gading. Proses objektivasi terjadi saat komunitas membentuk konsensus kolektif dan lembaga informal yang bertindak sebagai otoritas pelaksana tradisi, sehingga nilai magis, historis, dan ekonomi gading menjadi realitas objektif yang mengikat. Tahap internalisasi terlihat dari penerimaan anggota, terutama generasi muda, yang melihat *Belo/Bala* sebagai simbol harga diri, status sosial, dan penguat kekerabatan. Meskipun menghadapi kendala seperti mahalnya biaya dan keterbatasan gading. Komunitas Talaia berhasil menyesuaikan dan merekonstruksi tradisi, membuktikan bahwa realitas sosial tradisi ini bersifat dinamis. Singkatnya, penelitian ini menyimpulkan bahwa *Belo/Bala* telah menjadi institusi sosial aktif yang direproduksi secara terus-menerus demi menjaga identitas kultural Lamaholot.

Kata Kunci: Konstruksi Sosial, Mahar Gading Gajah (*Belo/Bala*), Suku Lamaholot, Komunitas Talaia, Peter L. Berger dan Thomas Luckmann.

**ANALYSIS OF THE SOCIAL CONSTRUCTION OF THE ELEPHANT TUSK DOWRY
TRADITION IN LAMAHOT TRIBE MARRIAGES, NTT, WITHIN THE TALAIA
COMMUNITY IN YOGYAKARTA THROUGH THE APPROACH OF PETER L. BERGER
AND THOMAS LUCKMANN**

ABSTRACT

This study aims to analyze how the Talaia Community in Yogyakarta socially constructs and maintains the elephant tusk dowry (Belo/Bala) tradition in their marriages. This tradition is considered a key element and marker of tribal identity, which continues to be preserved despite the community living far from their ancestral home in NTT. The theoretical framework utilized is Peter L. Berger and Thomas Luckmann's Social Construction of Reality, focusing on the processes of externalization, objectivation, and internalization of the Belo/Bala tradition within this diaspora context.

Using a descriptive qualitative research method, this study seeks to deeply explore the meaning, preservation process, and challenges faced by the Talaia Community in Yogyakarta. Data were collected through participatory observation and in-depth interviews with Talaia members who are active in the organization and currently reside in the city of Yogyakarta.

The study results indicate that the externalization of the Belo/Bala tradition is manifested through structured wedding rituals and internal discussions about tusk standards. The process of objectivation occurs as the community forms a collective consensus and informal institutions that act as the tradition's implementing authority, making the magical, historical, and economic value of the tusks an objective, binding reality. The internalization stage is evident in the acceptance by members, especially the younger generation, who view Belo/Bala as a symbol of family honor, social status, and kinship reinforcement. Despite facing constraints such as high costs and tusk scarcity, the Talaia Community successfully adapts and reconstructs the tradition, proving that the social reality of this tradition is dynamic. In summary, this research concludes that Belo/Bala has become an active social institution that is continuously reproduced to maintain the Lamahot cultural identity in their place of migration.

Keywords: *Social Construction, Elephant Tusk Dowry (Belo/Bala), Lamahot Tribe, Talaia Community, Peter L. Berger and Thomas Luckmann.*