



WAIKABUBAK – WEST SUMBA

Province : East Nusa Tenggara (Nusa Tenggara Timur)

Name of the station : radio cahaya sumba (RCS FM)

Potential listeners that we can reach out : 50.000 – 70.000

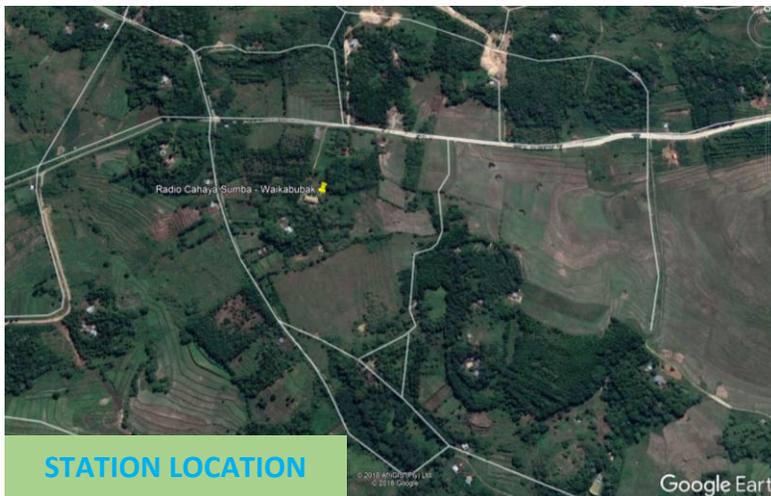
Total population of West Sumba : 123.913 (2014)

Population of Waikabubak City : 32.278 (2016)

Coordinate Point

9°39'3.25"S 119°22'24.03"E

Map :



Description of West Sumba

Sumba Island is inhabited by the Sumba tribe and is divided into four districts, Southwest Sumba, West Sumba, Central Sumba and East Sumba. The Sumba community is quite capable of maintaining its original culture in the midst of a stream of foreign influences that have been stopped in the islands of East Nusa Tenggara since time immemorial. The typical beliefs of the Marapu region, half-ancestral, demigod, are still very much alive in the midst of the Sumba ash community. Marapu is the basic philosophy for various expressions of Sumba culture starting from traditional ceremonies, houses of worship (umaratu) of traditional houses and design procedures, carvings and textiles to the making of clothing devices such as high-quality fabrics and lau and jewelry and weapons equipment.

In this area, regions that have historical value can still be found, both in terms of history and socio-culture. Kadung Tana, Watu Karagata and Bulu Peka Mila villages are areas that have megalithic tombs. Also in the village of Tarung, half a kilometer from the city of Waikabubak, there are megalithic tombs characterized by buffalo horns and pig fangs which in the past were sacred animals.

In the village of Makatakeri, Anakalang village (now in the Central Sumba Regency), there is a tomb of Raja Anakalang weighing 70 tons. That said, the tomb was done by 2,000 people for three years. In Lai Tarung village which is located on the mountain, is located the tomb of the ancestors of 12 clans. In the Walakaka sub-district there is often a match war on horses or pasola in March. Pasola is a skill on horseback while throwing blunt wooden spears aimed at the opponent's body. Before the ceremony took place, the Nyale event was held, which was to find a type of worm found among the rocks on the beach. Strangely, the worms only existed before dawn when the full moon began to appear in March. The high protein worms were captured and then eaten. In other areas such as Kodi and Lamboya (including Walakaka sub-district) upacarapasola and nyale are usually held in February. In the southern part of West Sumba there is the white sand Rua Beach which is about 76 km from Waikabubak.





One of the uniqueness of Sumba culture is its traditional home

PASOLA



Pasola is a mounted spear-fighting competition from western [Sumba, Indonesia](#). It is played by throwing wooden [spears](#) at the opponent while riding a [horse](#) to celebrate the [rice](#)-planting season. The word *pasola* means spear in the local language and derives from the [Sanskrit](#) *sula*. According to legend, pasola originated with a woman from the village of Waiwuang. When her husband – a local leader – left home for an extended period, she believed him to be dead and eloped with a new lover from another village. After her husband returned, the woman still chose to stay with her new lover, and the two were married. To forget their leader's sadness, the people of Waiwuang held the festival of pasola. Originally the participants rode horses and threw spears at each other in an attempt to spill blood to the ground,^[1] as a way of thanking the ancestors for a successful harvest and ensuring another prosperous [rice](#) harvest. The ritual changed over time into more of a mock battle. The spear tips are now blunt and their metal tips removed. Whereas it was once considered an honour to die during pasola, only accidental deaths occasionally occur today. The human and horse blood which used to drench the field is now solely from sacrificed pigs, dogs, and chickens. Armed police are kept on guard to prevent fights from breaking out. Beginning in the 2010s, pasola has been promoted as a "game" for visiting spectators. The event traditionally begins when a certain kind of [sea worm](#) swims to shore, signifying the end of the wet season and the beginning of crop-planting. Today, the elders decide on the date in advance for the sake of tourists. Pasola is always held for four weeks in February and March