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RESEARCH ARTICLE

BUI-LO SOCIETY'S PERCEPTION OF CULTURE IN THE USE OF TAIS TIMOR IN THE VILLAGE OF OSSORUA, SUB DISTRICT OF OSSU, DISTRICT VIQUEQUE TIMOR LESTE.

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Bui-lo society's Perception of Culture, in the use of tais timor, (Timorese custom cloth) in the Village of Ossorua.

Abstract

Gilberto Guterres da Silva, 2017." Bui-lo Society' perception of Culture in the use of Tais Timor in the village of Ossorua, sub district of Ossu, District Viqueque Timor Leste." First Supervisor Prof. Dr. Aloysius Lilibery, M.S and Second Supervisor Drs. Gomer Liufeto, MA. Ph.D.

Changes in social culture can be understood as shifting distinctive of different values from the previous state. A social change is a process of development of social culture elements from time to time that in changes in society.

The purpose of this study is to find out how much social culture changes in the use of tais timor woven clothes have an impact on the perception of the bui'lo cultural community in Ossorua village, also to know the variety and the motives, as well as the symbol of woven tais timor in bui'lo Ossorua village.

This research uses qualitative methods, with approach and interview technique. Qualitative research is known as the snowball procedure, also known as the "chain of unity". Data collection technique use observation, interviews and documentation, because data collection technique are the most appropriate rarity in research, and the main purposes of this study is to obtain the data.

The views/ perception of the people about the changes in the use of weaving tais timor have existed long ago, although in the current era of globalization the use of clothing is spread across East Timor, especially in the village of Ossorua, but for the bui'lo community in the village of Ossorua still maintaining the traditional clothing of tais timor cloth.

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Introduction:-

Social- cultural change is defined as differences in circumstances that exist in society and different from the previous circumstances. Social changing is a process of development of social-cultural elements over time which result the different in the society. It is present in various circles of society in a region. This is as guidance for the people of Timor leste, especially Bui'lo culture in the village of Bui'lo. Culture identity of the regions is a manifestation of the value of culture values that arise and evolve from a life that characterizes different from the areas such as the value of language, history, customs clothing and geography.

Society and culture are indivisible culture unity, but inseparable, because they are in one unity of the civilization system of society. Society refers to a number of people who live together in the same way, whereas culture refers to the typical behavior and activity of humans. Humans run activities to achieve something of value for themselves as well as others, so that becomes more real, because through culture activities can realize and create something of value as a representation of socio-cultural changes to the perception of society about the results of certain woven tais Timor.

Statement of the Problem:-

In terms of the above background, then the problems in this research are:

Why socio-cultural change in the use of traditional garments of tais timor looms have an impact on Bui'lo society perception in Ossorua?

1. How about the values in the variety and motifs, as well as the symbols of traditional clothes woven tais Timor of Bui'lo culture in the village of Ossorua?
2. Why this socio-cultural change caused a different in Bui'lo society perception of Ossorua village, about the values of the cultural traditional woven tais timor.
3. What about the perception of the Bui'lo community in Ossorua village about the cultural values of traditional woven tais timor clothing?

Research Methodology:-

This study on social-cultural changes in the use of weaving tais timor on the perception of the community, is done using qualitative data collection methods with interview approach. Qualitative research was identified as a snowball procedure or snowball process also known as "chain of unity. In this procedure with which participants or informants have been contacted or first meet the researcher. It is important to use their social network to refer to researchers to others who have the potential to participate or contribute and learn or inform the researcher.

Procedures *snowball is often used to locate and recruits" hidden informants" in the groups that are not easily accessible to researchers through other informant-taker strategies* (Bungin.2007:108)

Background of the research:-

The location of the cultural community of Bui'lo Ossorua village; is located in the sub-district of Ossu, Viqueque district Timor Leste. The surroundings Ossorua community that embraces Bui'lo culture, one of which is still preserved, is the Timorese tais tradition weaving.

There are several cultural systems of Bui'lo society that is still maintained in the village of Ossorua, Ossu sub-district, Viqueque district are:

1. Community systems, social systems recognized the core family and extended family. Initiatives family includes father, mother and biological children, while extended family families underpin married families culturally in vermicular *feto san no uma'man*. In addition to the community kinship Ossorua and surrounding areas are still well maintained, and help each other and do activities together because they still live in same sub-village or different sub-village because of marriage. Often in doing the activity they mutually invited each other relatives around the village.
2. Livelihood system. The livelihood system of bui'lo community of Ossorua village is farming. Farming is not only done by the male but can also be done by the female. Agriculture life depends on the season. When the rainy season all the people do their duties as farmers, but in dry season they seek other jobs to earn money, such as picking fruit and collecting pecan fruit to be traded into traditional markets. While in the dry season many women or mothers mom to spare time to weave in blank time. Thus, the cultural system of Bui'lo culture of Ossorua Village is still maintained.
3. Cultural system. Communities with the same culture still hold the culture tradition of Bui'lo which mostly still uses traditional tais weaving clothes of Timor. This society still has a strong tradition in waving and using tais timor as a necessity in daily life. The value of Bui'lo cultural that exist in the motive tais timor contains the meaning of unity, togetherness, honor and so forth. But it cannot be influenced that the existence of globalization on all sides of life has shifted the concept of thinking of the younger generation who almost abandoned the noble cultural tradition of people's lives.

Research Location:-

Research sites, is also a place for conducting research activities, where a researcher can understand the true state of the object under study. The location used in third research is Bui'lo culture in Ossorua village, sub-district Ossu and Viqueque district of Timor Leste. The reason the writer chooses this area is as follows:

Ossorua Village, sub-district district of Ossu is one of the locations in the Viqueque district of Timor Leste whose cultural life is still at the fore front, it's easier for researchers to observe the original state of the Bui'lo culture in the village of Ossorua on Timor clothing in retaining culture (traditional clothing) and easy to show their identity to the people in other areas.

Researchers recognize socially and culturally the community that exist in the location so as to facilitate researchers to interact with local leader and local communities in collecting data.

Ossorua village sub-district of Ossu is the places where the researchers come from; therefore it's easier to facilitating the researcher to meet the community, in this case as an informant in this study.

Research Instrument:-

The Instrument key in qualitative research is the researcher himself. Researchers with the help of other are a means of data collection. According to Moleong (2013:9), if researchers use tools that are not human then the researchers will encounter difficulties and even impossible to make adjustments to the reality in the field. Thereby the researcher will try to be directly in place of research to intensively collect data with the technique of collecting data which determine.

Researchers conduct research as well as planners of implementation, data collection, interpreting and in the end he dozens of people who reported and included in the study. Understanding the instrument or research tool is appropriate because, it is in line with the whole research process. To collect the data and information the researchers uses the following instruments:

Researchers themselves are confident in conducting this research using a qualitative approach, researchers are or main research tools. Researchers can conduct direct interview with the informants. (2). Interview guidance, which is a list of question that focus on the instrument; (3). Stationary notebooks and other recorders used to record data and information required in the study. In addition researcher uses co-researcher to obtain additional information in completing data research.

Characteristics of qualitative research:-

To obtain an overview of qualitative research there are several key of the features of the study. Biklen: Lincoln and Guba in Maleong; Sudjana and Ibrahim Nama; H.B. Sutopo put forward the characteristics of qualitative research. Below is a feature of qualitative research which is an ingredient of the author.

1. Natural environment as a direct source of data. Qualitative research is conducted on the context of wholeness as it is (naturally) without changing and intervention by the researcher.
2. Informants are the primary means of collecting data. Qualitative research requires the researcher or with the help of others as the primary means of data collection.
3. Data analysis is done inductively. Qualitative research does not begin with deductive theory, but begins with empirical facts.
4. Research is descriptive analytic. The data obtained (in the form of image, words, behavior) is not poured in the form of numbers of statistics, but still in the form of qualitative which has a more profound meaning than just numbers of frequency.
5. Research pressure is in the process. Qualitative research focuses more on process terms than on result.
6. Planning is lethargic and open. Planning in qualitative research is not strict and rigid, therefore so difficult to change (Margono. 2009: 35 & 37) To ease the observation of the object under study, the researcher focuses more on the type of research in terms of the problem; that is the type of research by using quantitative approach. This approach is expected to provide an in-depth picture of the subject, the structure of the village of Ossorua with a group of traditional weavers weaving in maintaining the culture of the Timor of Bui'lo culture in Ossorua village Ossu sub-district, Viqueque district of Timor Leste. With the above foundation, the researcher can identify and determine the number of informants in the study below: (1) Village chief 1 person, (2) Traditional chairman 1 person (3) Members of weaver 2 persons, (4) The young chairwoman 1 person,

informants of the study examined the number of 5 people consist of village structure and community of weavers. By identifying the participants of the informants in the study with the use of the traditional garb of the culture tais Bui'lo in the Ossorua village of Ossu sub-district, Viqueque district of Timor Leste. Then the main source of this research is, to obtain more accurate results obtained from as many as six informants. If quantitative methods can provide an overview of transferability in general, then qualitative methods can provide a specific description of a problem in depth that is clearly not given by the result of research with quantitative methods. So the writer conducts descriptive but inductive research which contains a thorough and complete research report on the research object; about the role of local weavers groups in maintaining traditional clothing culture in a region.

Research subject:-

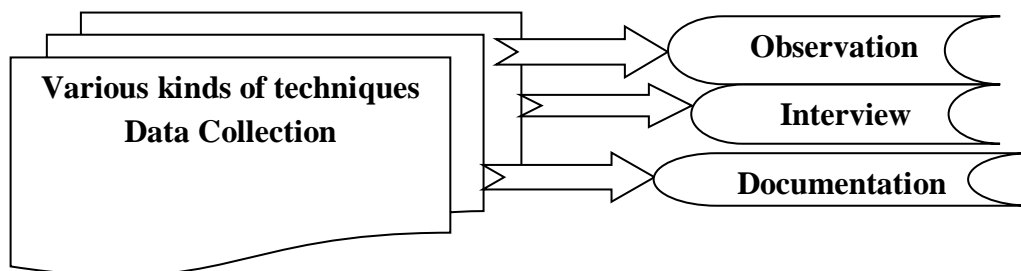
The subject in this research is the cultural community of Bui'lo in the village of Ossorua with the local leaders (Village administration) village chief and traditional chairman, who still aware about the existence of culture that still exist in the society life and also as perpetrator of culture itself and which become object in this research in culture itself. In this section the researcher has a research subject to obtain valid data; not all the people in the village of Ossorua, Ossu sub-district, but only select a few people who according to the researcher have a deep understanding of the use of traditional clothing in maintaining Bui'lo culture in Ossorua. In this study the researcher chose six people who are used as research subjects, researcher also used several criteria for research subject including:

Adult male who is at least 50 years old above, 1 person. On the basis of consideration for men aged 50 and above in the life of the Timor leste community, especially Bui'lo community in Ossorua village. Ossu sub-district, Viqueque district, it is believe that those 50 years and older have deep knowledge of the culture. This is due to the culture of Timor leste, in the customary affairs of women tend to be positioned in the kitchen, so their understanding of this culture is somewhat less when compare with men. In the sense that the researcher chose the existing informants, both from men and women all who understand well about local culture and customs. From some of these informants the researcher set them as informants in the research, on the basis of its consideration that their existence is very important role in maintaining the existing culture and simultaneously to socialize to the whole of local community, especially for the young generation for generations to use the culture of traditional weaving clothing tais timor that existed remains maintained.

They have good physical and mental health condition and are not speech defects, in order to make it easier for researcher to interview according to the problem to be studied. In addition to the above informants criteria as determined by the researcher; there are also some informants from the community who have extensive knowledge about the role of culture in maintaining the existence culture in the village of Ossorua. The objective is to inform the informant to provide i-depth explanations for the information in order to obtain accurate information. The author will also interview as many people as possible to better understand.

Technique of data Collection:-

Techniques of data collection are the most strategic rarity in research, since the main purpose of the research is obtains data. Without knowing the techniques of data collection, researcher will not get data that meets the established data standards. Data collection can be done in various setting, various sources, and various ways. When viewed from the setting, the data can be collected in the natural setting. A variety of data collection techniques are shown in the following figure. Based on the pictures shows that in general there are three kinds of data collection techniques namely: observation, interview and documentation.



Trials3:-Various kinds of data collection techniques (Sugiyono. 2016: 309).

Observation:-

In terms of the observation techniques, the researcher observed directly about the actualization of the role of informants in maintaining the culture of Bui'lo. Below the researcher load sheets that will be used as a tool in conducting research.



Figure 02:-Identify man's family gave dowry to woman's family



(feto' san) is the family from the male while(Uma'mane)is the family from the female

Figure 03:-The researcher is being observed in the grant activity of the male's family to the female's family.



Figure 04:-The result of the documentation shows that people in Bui'lo still maintain their culture.

Culturally, the family of the women receives the male's family with Timor customary clothing, especially Bui'lo culture in Ossorua village. In general the culture in Timor leste almost the same as the dowager with the amount of cash money determined by the culture of the local community, especially the culture of Bui'lo paid with cash \$ 6.000.00; six thousands of American dollars, not including yet the cattle that will be given also from the male's family to the female's family, and not only just accept it but receive it with a woven tais that has been proven in some of the above documentation.

Interview:-

The authors have conducted interviews with the informants, and they are as main key, namely the main informant in this research is (*inana feton the weavers and also as local leaders of the said village*). Mothers, older women, teenager, village administration and community leaders are instruments for conducting observation in order to obtain the same primary data.

By asking various questions to informants, with the main object to obtain the detail information about the process of writing that will be studied. Conducting interview with informants, the authors use the methods of interviewing namely: dependent interview and free interview. Guide interview is interviewer to ask a complete and detailed question. This is done when researchers want to interview key informants. While free interview are used by authors to interview informants and the authors are free to state anything to the informant, but still refers to data that will be collected.

Documentation:-

Documentation is a way obtained through written reports well carried out in the past by recommendation, if in the future it is necessary then easily obtained from the data that is still archived, according to Nana Sudjana documentation can be said; a written report in a stored event or forwarding the information event.

Technique of data analysis:-

In this study researcher used the technique of validity testing of data presented (Moleong 2013: 326-342), as follows:

1. Prolonging of participation, researcher stay in the field of research until reach the level of saturation, and limited to: (1). Researcher's disruption in the context; (2). Confine mistakes (3) the influence of unusual events or momentary influences. The goal is to allow the degree of the accuracy data.
2. Observational perseverance; seeking consistently interpretation in various ways in connection with a constant or tentative analysis process.
3. Triangulation; encompass: (1). Source, compare and check back the degree of trust information obtained through different times and tools, (2).method of checking the degree of confidence of the findings of the research result with the same method, (3) technique of utilizing research or informants for the purposes of reducing data skewers.
4. Detailed description or interpretation of the intent describes in details findings in order to be interpreted and accountable in making research synthesis.

Process of data analysis:-

Data analysis in qualitative research conducted since before entering field, and after completion in the field. In this case Nasution (1988) states "the analysis gas begun since formulating and explaining the problem, before plunging into the filed, and continues until the writing of research results. Data analysis becomes a guide for further research to where possible, on grounded theory. But in qualitative research, data analysis is more focused during the process in the field along with the data collection. In reality, qualitative data analysis takes place during the data collection process rather than after completion of data collection.

Result of Research and Discussion:-**Description of Research Result:-**

Researcher carried out research activities in Ossorua village, sub-district Ossu, and district Viqueque Timor Leste, within a period of one and a half months from June 20th to August 10th 2017. The result obtained includes interviews, observation, and field notes and documents that relevant to research. And the result obtained can be described as follows:

On June 21, 2017, before the researcher conducted his research at the location and meet with the village chief of Ossorua Mr. Eduardo da Rosa Freitas from 09.000 to 09.30 wtl (Timor Leste time), and submitted research permit form Nusa Cendana University of Kupang as well as reconfirmation of the location and problem to be studied.

At the same time village chief of Ossorua informed the researcher about the status of the village or location to which the research was to be conducted, it turnout that the village had change, the change in the status of the Ossorua village was divided into two namely: the Ossorua village and Bui'lo village, in terms of this a few obstacles to the researcher because the specified location was located in the new village the area of Bui'lo. Because initially the

researcher coordinate and field survey on 27 December and at the time there has been no change, while the change of the formation of new villages was formed on 27 of May 2017. However, the researcher still has the ability to explain the process that has been undergoing since the site survey has been done before the new village formed, so the researcher keep coordinating with the two villages chief: Ossorua village and Bui'lo village before submitting a research permit letter. And on 18 and 19 June 2017 the two villages chief agreed to grant permission to the researcher to carry out the research in accordance with the Title submitted in the Nusa Cendana University of Kupang.

Interview with Miss ANGLDA (initials) on 22 June 2017 at 09.00 to 10.00 am, the result of the Interview is about the traditional weaving process through traditional system and the material used also traditional. The traditional materials which is used for weaving and then become traditional clothing are taken from dried fruit cotton then processed into a kind of woven cloth for tasi Timor, the result of these traditional woven fabrics are not used by the Bui'lo culture people every day, but will use them during cultural rituals. And the cotton fruit that is processed through several stages as follows:

1. Cotton fruit pick from the tree and processed into a thread.
2. Cotton is dried in the sun for two weeks, and then the seeds are removed by being beaten using a broomstick.
3. Processing the thread become multicolored, by using traditional materials such as: (a). Bark tree of (*ilailia 'ak*), (b). Black mud from pond, (c). Grass leaves from daru (*daru from pond*).
4. The thread is then rolled up in a ball like shape, and then tied to a bamboo rod that has been prepared to put in appropriate motif with the cultural symbol.
5. The yarn of the cotton is soaked into boiling water for two hours.
6. The yarn dried in the sun for 5 days to dry, then used for weaving and the result will be a piece of cloth woven tais or traditional dress.



FigureNo 1:- This figure is identified that Miss ANGLDS (initials) is picking cotton fruit from its tree to be process into tais Timor woven.

Interview with Miss ANGLDA (initials) on 24 June 2017 at 03.00 to 03.55 minutes pm. Interview result obtained: variety of cultures from weaving are many kinds namely: (*bone, kola mata/selendan, kola imileka da 'a/tais mane no rabi/tais fetu*), *bone* means in weaving tais timor put a picture of a rooster standing. The way make it is from traditional and modern yarn, and tied to a wood named it (*lalekai*) a tool that used to tie the tread into a symbol. Tie in accordance with the motifs as what we like, and after finish the treads are tied and soaked together with traditional materials such as bark from (*ilailiak, daruasa no naku meta liu mutu*) This means that the bark and leaves of the trees and black mud from the pond soaked for 2 hours and then removed from the soaking place and dried for 2 days then open the bond and then connect in accordance with the motif that has been determine from the beginning. In the center of the sarong is shaped like a rooster, horse and flower. Meaning this form of motif always used in the cultural variety of weaving tais timor. (*sapa/modelu tolu, manu aman, aifunan no kuda principal ba kultur ami nian*), have three motifs namely: *manu aman* (rooster) means to be courageous and resistant, (*kuda hanean tranporte ba ema*) horse meaning as a transportation to help people (*aifunan hanesan sinal domin ba fetu no mane*) Flower means as a sign, the love for both men and women. These three motifs are very important in bui'lo culture.

These motifs can be put in all kind of woven fabric tais timor. The use of tais timor cloth depends of the variety that is: tais fetu used by the mothers or women, while tais mane used by fathers of men, for both varieties like (*bone dan kola mata /selendan*) are multi functions means both can be used by woman and man. The process at which the tread become colorful; traditionally used local ingredients, such as leather and wooden leaves and also black mud from the pond depending on the color of the woven fabric. If black to be mixed with black mud from the pond if the colors, red, yellow, blue and etc. should use the leather and leaves of the three (*ilailiak, daru*) and black mud from the pond in accordance with the motives of the interested.

Interview conducted with Miss. ANGLDS (inistals) dated 26 June 2017 at 09.00 to 10.00 anti-meridians. The result of the interview are, the traditional clads have symbols and meaning since as early as because as a symbol of culture

and used by people in Timor leste. Traditional Timor leste outfits have 4 different types and each has different meanings: 1. sarong (tais fetu) usually used by women or female, second is tais mane, usually used by man or male, third namely the scarves are very useful for all people both male and female, fourth (kola mata bonene) is one of the souvenir for the people of Timor leste, because if there is a visits to the village ossorua it will be used as a sign of souvenir to be given to the guests who come at the traditional ritual party.

Interview with Miss ANDGLS (initials) on 5th of July 2017 at 05.00 to 05.45 passed meridians .The result of the interview obtained are as follows: The weaving of tai Timor is as the identity of the people of Timor Leste, especially the bui'lo community in the village of Ossorua, because the woven fabric of the tais is a legacy of the predecessor, as the next generation of nation and cultures its necessary to maintain it and there should be no infiltration by other cultures. Despite in the country of timor leste is now familiar with the era of globalization has entered a variety of cultures from abroad in timor leste; but especially the village of ossorua still retain cultural authenticity.

Interview with Miss ANDGLS (initials) on 15th of July 2017 at 05.00 to 05.45 pm. The result of the interview obtained are as follows: There are several varieties of timor leste traditional woven clothes namely:(*rabi/tais fetu, kola mata bone atau selendan dan kola imileka da'a*)and the motives are also varied, despite the young generation in Bui'lo did not take part in weaving as their parents did, because not talents in weaving and sitting hours of hours. Nowadays there many women did not understand in terms of weaving, even if their family can; but the talents didn't heir on to the next generation. But with the arrival of researcher conducted research on weaving tais timor, then as a younger generation feel challenged to be able to continue and preserve the culture of weaving to others, because with the presence of researcher the new motivation for the community Bui'lo in the village of Ossorua. The research is conducted solely to encourage the spirit of the young generation to learn weaving cloth tais timor, in order to maintain the bui'lo culture in Ossorua village, Ossu sub-district, Viqueqe district of Timor leste. As young generation especially women, learns to be a traditional weaver of tais timor weaving looms namely: to increase the production of weaving area traditionally and can be used as a modern outfit; such as sewn into: Coat, skirts, hats, bags, clothes, and so on. For more details will be seen in the documentation on the following page of 99.



Figure No 2:-In this picture shows that Miss. CLDNA (initials) was collecting traditional dye in the village of Ossorua.

Interview with Miss CLDNA (initials) on 23rd of July 2017 at 10.00 to 11.00 am. The results of the interview obtained are as follows: There is a socio-cultural change in the Ossorua village, after Timor Leste split with Indonesia. And beginning of 2013 all the people in Ossorua Village started to have initiatives to develop the local cultural heritage, especially the tais timor weaving. There are, however, several major inhibiting factors for the Ossorua community to develop their culture, especially the traditional woven garments of tais timor, such as: 1) lack of weaver, 2) lack of means of production, 3) Still using the traditional system, 4) The young generation has no awareness and willingness to become weavers. 5) Lack of financial support

In 2016, people in Builo'o had the initiative to form a group with the name of a group of Sorutais timor (GSTT), this small group is trying to re-develop the traditional garment of tais timor cloth in Ossorua village as good as to preserve its culture, but there are only mentioned obstacle above. Despite the obstacles; weavers continue to coordinate with the head of the village of Ossorua to submit a proposal to the ministry of education and culture to assist in this funding support, so that activities can run, unfortunately until now the proposal is still in process, the reason for the replacement of new government structures.

Interview dated July 27, 2017 at 02.00 to 03.00 wtl, with the village chief of Ossorua EDORF (initials), as for the interviews obtained as follows: As the village chief of Ossorua believe that all members of the community are still ready to defend the traditional clothing culture weaving tais timor, especially Bui'lon cultural community is more active in their cultural activities. It is clear that a researcher can communicate with the community leader of the Bui'lo culture itself.

Because the traditional clothes that have been inherited since the ancestors so should be forwarded by generation of generation until hereditary. And as chief of the village see the life of Ossorua people today still retain the culture of our parents in the past, especially specially the culture community Bui'lo in the use of traditional clothes woven tais timor state of life living together and mutual respect between cultures that one with other cultures, because the traditional woven garments of each tais timor each have their own varieties and motifs depending on cultural beliefs.

However, the result of the traditional woven cloth product of tais timor cloth is decreasing because the present generation mostly focuses on the modern clothing of the texts sold in the shops, but in this village there is a small group that has coordinated with women of weavers of tais timor including me there planning and forming a group of soru tais, (weaver group) that has been running for one year, unfortunately for this group is not included in the village of Ossorua because they are now separated from Ossorua, already in the new village that have described above.

Interview on June 22, 2017 from 08.00 am to 10-30 am time in Timor. With the cultural society store Bui'lo Mr PSCL (initials), The results obtained as follows: The tribe in Ossorua is makasae'e tribe, (society with makasa'e language language) because makasae'e tribe is original from Sub-district of Ossu, Viqueque district Timor Leste, later known as Ossu Ossorua. I see the people of Ossorua also around Bui'lo Mountain, because the mountain buillo'o has a high natural magic.

Mountain Bui'lo has meaning and meaning, buillo'o comes from two words: bu'u and lo'o means mountain and sky / cloud, so on top of Bui'lo mountain, old custom of Bui'lo in Ossorua Village at the moment long dry seasons and torrential rains can appeal to mountain and natural inhabitants in accordance with the cultural beliefs of Bui'lo to bring in and also to stop rainwater in a singular time. We as old customs have rules to bring or stop rain water during the dry season and the rainy season i.e.: put on the traditional clothes of tais timor woven cloth and red and white pine and rooster series as a sign of petition to the inhabitants to help us through a culture that is inherited by the ancestors of this village, and all the material is placed in a location that has been in the ancestors and our ancestral customs must be dressed traditionally, culturally with the speech of cultural language that is: ***(hatais tais mane hodi hasaran ba beialan sira hodi suggestion net udanben holo hamatak aihorik ne'ebe ami horse, no hapara udan'wen hodi halot aihan ne'ebe ami hetan.)***

This means using traditional clothing woven fabric tais timor to beg the spirits and nature to bring and stop the rain when its needed. All Bui'lo cultural communities in Ossorua Village always treasured our culture especially the traditional garments of tais timor cloth weaving. But now the traditional dress is not the same as it used to be because all the old members like (chest, ina, baba, eyes) grandmother, mama, father, son, garden work, going church, or everywhere always dressed in traditional woven tais timor, now the interest of dressed in traditional

increasingly is diminished because of the influence of modern clothing, from the texts that sell in stores and even closeout clothing now lodged in the villages of all the enthusiasts wearing traditional clothing minimum once.

Input from a community leader or an old custom of Bui'lo culture in Ossorua Village that: I as a public figure in this village is very banga upon arrival of researcher to run his research, (*tamba ita boot nia pesquiza sai hanasean motivador idaba gersaun foun atu labele halakon kultura liu- liu ba tais Timor iha ita nia tribe*) because this research as a motivation or encouragement for the current easy generation so as not to dismiss traditional clothing culture woven fabric tais timor in the village of Ossorua.

Traditional clothes of tais timor weaving have dignity values for those who wear them, both women and men have high teak. Women wearing tais fetu (sarun wanita) always dressed kebaya, a long time ago in Timor Leste for women who have been wearing tais fetu and kebaya, all societies are marked that the mothers are uneducated or illiterate, but the age of women who are educated can also be dressed traditionally even the mothers of the country can also be, so in the village of Ossoru women who have been using a complete traditional very appreciated by the general public because it is traditionally named Nai'ilou (mothers of officials). Tais mane (male sarong) can be used by the fathers to cover the body in the activity such as the guest of the state visits the village are required to dress in accordance with our traditional culture And woven tais timor also symbolizes the strength of a man in working to support his family. The origins of the tais timor, tais fetu and tais mane, had existed as long as their husbands, sons or daughter, at the time the baby was born for a week not allowed out of the house and after a week the baby was picked up by his father, men are tied with tais mane and machete or crowbar, male sarong, while the female baby is carried out from the house the mother covering the baby's body with tais fetu.

At the time the baby is carrying out from the house by one of his/her grandmother from the baby's father or mother and always cover with a tais timor to carry out the baby by saying words in cultural way; bei uan bainaka foun, liu mai tama mai o knua o horik fatin kultura bui'lo, tais no besi hau fo hodi o hatami ami liman no ami tenek ba o futuru aban wairua, granddaughter as a guest and now entering into Buillo'o culture weaving tais timor and farmer tools that provided is use to connect with the baby in order has strong skills in the future.

Mother of the family, before she passed away she instructed her daughter's motif *kesi manu aman mutin rua hateke ba nai'i kultura ita nian, sinkfika frog hamutuk hadi hametin kultura ita rai Timor, liu husi tais fetu no tais mane ne'ebe beialan sira rai hakesi hela mai ita hamahon haburas ita jersaun mai*, meaning bunch of two white male cocks are both looking forward to the meaning of culture united in bui'lo culture in the village of Ossorua, especially in weaving tais timor that has been inherited by our ancestors artistically culture as an umbrella to close the generation in our culture. So traditional clothing woven tais timor is to use at rituals for the culture of bui'lo in the village of Ossorua is always patterned white male cock.

Research Findings:-

Researchers use interview or approach method. Observation interviews, field note documentation to obtain data appropriate to the research context. The research findings data, namely, the traditional culture of traditional tais timor weaving in Ossorua village sub-district of Ossu, Viqueque district East Timor, there are various kinds of tais fetu (female sarong), tais mane (male sarong) and cola matabone / selenda .

The symbols and meaning of cultural change in the traditional clothes of tais timor buillo'o loom in Ossorua Ossu Viqueque Timor Leste, where symbols meaning motifs include symbols (symbols manuaman mutin rua hamrik hamutuk) means motifs of the two cocks, and dare to overcome cultural problems.

The perception of change in the use of traditional tais timor weaving is already under way, such as At this time of globalization, even though the use of textile or modern clothing is spread in Timor Leste especially Ossorua, but for the society of Buillo'o culture in the village of Ossoru still retains the usage traditional clothing tais timor cloth. And the people of Ossorua are generally trying to form groups to give direction to the next generation to learn how weaving is also about its aging.

Public perceptions of cultural change in cultural society Bui'lo Ossorua village, Ossu Viqueque Timor Leste that is, change in the traditional clothing system usage, changing the variety of tenure tais timor, changing the motif weaving tais timor. All of the above changes occur because of the changing times with the behavior of the people in Timor Leste, especially Bui'lo culture in Ossorua, Ossu, and Viqueque.

Summary of Research Results:-

No	Unit of Analyze	Interview Result, Observation / Documentation	Research Interpretation
1.	Factors of socio-cultural change in the use of traditional dress	factors that cause socio-cultural change are: the intern factors of the interest of the weavers, the traditional use system, the contradictions in society (conflict), the lack of materials needed by weavers (finance) and external factors of human physical environment change, other cultural influences (diffusion), war. -	he author is an effort to understand the facts rationally pursued through the procedure of weaving activities tais timor in accordance with the way that the researchers determined. Cultural research also includes an attempt to understand the fact that its existence is represented by something else.
2.	Understanding socio-cultural changes in the use of traditional clothing	Understanding socio-culture is a change that occurs in social and cultural elements	Socio-cultural change is a change in terms of social structure and social relations, while cultural change includes changes in the culture of society (traditional clothing)
3.	public perceptions of cultural change about the use of traditional clothing woven fabric tais timor	Way, Observation and documentation shows the perception of society about some cultural changes of society in the use of traditional clothes weaving tais timor.	Socio-cultural changes in the use of traditional woven tais timor clothes have occurred when the views of society remain on the increase.
4.	Variety of traditional clothing culture woven tais timor Ossorua Village, Ossu Viqueque	Data from interviews, observation and documentation show that there are three kinds of culture of weaving of tais timor which is found in Ossoru Ossu namely rabi / tais feto (sarong for women), imeleka daaa / tais mane (cloth for men) and variety of sarongs / and the shawls are (multi-function) can be used by man or woman.	Variety of traditional clothing culture woven tais timor is there but must be preserved by the next generation in buillo'o Ossorua, if the generation not preserved then the gradually will decrease or disappear
5.	he symbols and meaning of cultural changing in the use of traditional clothing weaving tais timor	Interview, observation and documentation data show that there are three different types of woven fabric of tais timor found in Timor Leste, especially the culture of buillo'o Ossorua Ossu Viqueque, namely: 1). various rabi / tais feto sarong for women, 2). Kola imileka da'a / tais mane sarong for men, 3). Bone / small shawl pattern, is multi-function for male and female. There are also motifs raised by the weavers bringing up the form of safe man surf-shaped symbols <i>unidade beran hasoru dezafiu, halibur no hamusu nesisidade ema moris</i> , united brave unity and also produce the community needs, <i>aifunan sai simbolu ba ema fo domin ba malu nudar familia</i> .	here is a socio-cultural change then Through the perception of society can organize the community in the use of traditional clothing woven tais timor buillo'o culture in the village Ossorua Ossu Viqueque. To restore the traditional tais timer woven dress system in the area.

Discussion:-

Factors of Socio-Cultural Change of Weaving Tais:-

The direct impacts of globalization and modernization in Timor Leste, particularly in the village of Ossorua and the socio-cultural changes in the use of traditional tais timor weaving lingerie are present within the bui'lo community in the village of Ossorua. It turns out this change is not so obvious because the belief of the community buillo'o Ossorua village majority of the trust is still high, because the use of traditional clothing is typical of each region or culture. The emergence of globalization and modernization in Timor Leste but the community still retains its

culture, especially in the use of traditional woven tais timor clothing. This change can be done by anyone, either individually, a group of people or a minority or a majority of the people, the changes occurring in Timor Leste, especially in the village of Ossorua The transformation of traditional woven tais timor (the influence of textile / modern clothing), in Timor leste modern clothing / from the more popular texts, many people are interested in buying because traditional clothes are not the same as the price of modern clothing / textiles. (tais timor sarung tais fetu sarong for female weaving price) \$ 60.00, and sarung tais mane sarong for male \$ 100.00., while the modern cloth / from the textile is \$ 5.00, and the blanket is 15 & 15 or at the highest \$ 20.00, although such change has occurred since East Timor separated from the unitary state of the Republic of Indonesia, but to this day the people of East Timor still maintain the culture of traditional dress especially Buillo'o in the village Ossorua sub-district Ossu, Viqueque district.

1. Transformation of the traditional dress system (due to the inclusion of the salty culture), the traditional dressing system of all people's bodies is covered with woven fabrics, whereas the modern-dressed system of the body is exhibited like the other low.
2. Directed to his son to change his position as changing the interest of the weavers, the next generation of interested fans to be weavers tais timot, Karen does not like learning how to weave and also there are people not weavers.

Understanding Cultural Change Tais Timor:-

Socio-cultural change is a change in terms of social structure and social relations, since social change in society is not a product of a product but a process. Social change is a collective decision taken by community members. The concept of group dynamics becomes an interesting subject for understanding social change. While cultural change involves a change in the cultural aspect of the traditional clothing society of tais timor. Basically all the people in Timor Leste are always involved in the process of modernization, although the speed and direction of change is different, because the culture society buil'o in the village of Ossorua prioritize and maintain the use of traditional clothing tais timor that has been inherited by the ancestors. The process of modernization change taking place in Timor Leste is vast, almost unlimited in its scope and problems, such as how to dress cannot be separated from the globalization and modernization experienced by the people of East Timor, especially Bui'lo culture in the Ossorua Village Ossu Viqueque. We used to be proud of wearing traditional clothes of tais timor from their culture or region. But this time it seems very difficult to find unless there are official events / state and traditional events. How to influence from the information obtained in various media such as TV, internet and the public see with eyes. Currently, the way most people dress in western culture influenced by cultural changes in the usage of tais timor weaving can still be restricted and maintained by Bui'lo culture society in Ossorua village, Ossu, Viqueque.

In the cultural society of Bul'lo in the village of Ossorua traditionally weaving tais timor is a valuable family property because the craft is difficult to make. The process of making or weaving the motifs of the weaving is only based on the imagination of the weaver so it becomes expensive. The weave is of great value from the symbolic value of the embodied Bui'lo culture, including the particular ornaments found on the weave having spiritual value and misti by Bui'lo culture custom in Ossorua Village, sub-district of ossu, Viqueque district Timor Leste.

Cultural Variety of Tais Timor Weaving:-

The cultural diversity of woven tais of bui'lo culture which is found in Ossoru, sub-district of Ossu, Viqueque district Timor Leste consists of three kinds and several motifs that illustrate the characteristics of Bui'lo culture. Cultural traits are envisaged and expressed through various motifs or varieties of woven tais timor. Variety of tais timor has a cultural name in the local language called:

1. Variety of rabi / tais fetu for (female sarong),
2. Variety of imilekada'a / tais mane for (male sarong),
3. Variety of billa pondata / salanda for both (women and men)

The variety of woven tais timor consists of combination of motives that can be described as follows: a. ak follow the rules there will be sanctions for each of the inhabitants of Asala'i culture / makikit is a picture that shaped birds who like hunted other animals. Motifs in the cultural provisions that have been inherited from the hereditary under the bird are brave and other animal laborers. Meaning in builo'o culture, Eagle bird (*wadada uma dada gua la'a gutu wheel, panu le'e panu supa geri lolo geri gatun, erau gau kokoro gau weight, kokoro boboto wai'I hia content wai'i waiwalinisi*) the bird is host to the builo'o culture in the Ossorua village, sub-district of Ossu, Viqueque district. For others who do not like the culture system in builo'o do not vilify if not, sanctions or cultural punishment

already felt to the mentioned people he must apologize by providing weaving tais timor and red rooster, then will be given back to him beel and areca nut to concerned to respect the cultural system of builo in the village of Ossorua. The result of tais timor weaving for the people of Ossorua Village is not only to cover the human body but to use in the need for culture when carrying out activities that already specified by the ancestors.

Asa nami lola'e. Manu aman rua; are two roosters standing facing each other looking at the custom house, at the disagreement that people or society buillo'o have a strong culture and should not be got rid of. The view of two chickens is interpreted in the language of cultural manu aman kokoroe manu futu fatin lalika tau tuna manu futu fatin, meaning that the rooster that have often be heard not need to set the spurs fights chicken. That as a man united to maintain, whatever will happen in the culture. For the belief of the buillo'o cultural community in traditional dress, despite the change of modern clothes but retaining the traditional garment of tais timor weaving in the village of Ossorua, sub-district of Ossu Viqueque district Timor Leste. Because the traditional clothing weaving tais timor was culturally already sacral, its depend on the variety and motifs that have been touched by the ancestors. Both of the above motifs are mostly fascinating on the tais timor variety of the eye / bone and rabbi / tais fetu, the reason for the tais mane is difficult because it takes the longest three or four months to complete the weaving



Gambar No. 3

The diverse appeals of this timor timor are the eyeliner (shawl); this describes the function of and its use during Bui'lo cultural rituals in the village of Ossorua.

1. Sapa asanami lolae'e, is a two-headed rooster-shaped motif standing by looking at the house means two people are standing and united in one culture to guard and defend whatever the obstacles are blocking the barriers to culture. Sapa asa nami lolae'e shaped motifs such as ass's lai / makikit, eagle flying gaze and while keeping a challenge obstruct obstacles cultural ritual, because the intent and purpose of both motifs are to maintain and establish the Bui'lo culture in the village of Ossorua
2. Atep'urosa / aifunan rojas. Atep'u or aifunan rojas are flower-shaped images contained in rabbinic or tais fetu motifs, depicting children always in the protection of both parents and becoming more comfortable when obeying any advice, direction from parents.
3. Atep'u arai / aifunan lotuk. Aifunan lotuk is the same motif with motifs aifunan rojas, in the form of small flowers are placed in the carrying or top of the sarong so beautiful, this motif symbolizes the presence of children in the family who always bring happiness or benefit for the family

Hanaruk no haburas tais mane imilekada'a, hanaruk haburas, meaning it extends adorned the sarong up to the end of the sarong so the sarong becomes sweet and makes the price expensive. This motif if used to look dashing, because this sarong is used by men. The result of this tais timor weaving is a quilt-shaped model, because of the width of two meters and the length of three meters, so the tais timor culture of buillo'o in the village of Ossorua is not used by local people but most of the people from the area buy-in areas are needed for culture events or culture, such as: first wedding ceremony on the side of the giver always replied with the size of the weaving tais with the name of the local language kola imileka da'a. The second event is the death of the family and the ceremonial is not different from the wedding.

The parties who give each other the dowry and weaving tais timor called fetu san no uma mane in local language, fetu san means part from the husband, who provided dowry to uma mane part from the wife who provided weed tais timor imileka da'a tais mane or (provided male sarong to the husband)

Sapa imilaka da'a, greeting imileka da'a is a motif in the form of images such as interconnected flowers means all families living in one culture always communicate and cooperate with each other. Flower lines - common interest in pairs at the top and ends of weaving tais tiomr (imileka da'a), Because the culture is always adhered to and in the respect of society, culture has been socialized by family predecessors in buillo'o culture in the village of Ossorua.



Figure No 4:-this imilekada'a / tais mane is a variety of sarongs that the men use, an explanation of the motives and benefits of this image

Sapa asa nami rabi gata. Asa nami rabi gata is a motif that has two roosters mounted on weaving tais fetu, (tais timor cloth is used by the female) so rooster motif abstain not only tide on the motifs kola the eye / scarf but can be tide in tais fetu because the motive it is useful for all parties both men and women.

Sapa asa nami rabi gata. Asa nami rabi gata is a motif that wages two rooster mounted on a tais fetu weave (this tais timor cloth is used by the female) so the cock motif is not only mounted on the pattern of the eye pattern / scarf but it can be packed also in tais fetu because the motive is also useful for all parties both for men and women. Traditional clothing woven tais timor base color is red and white, then added with black, yellow, purple, blue, and green. The red and white colors symbolize the cultural beliefs of Bui'lo in the red sense symbolizing the bravery of Bui'lo cultural society, while the white color symbolizes the cultural system Bui'lo does not distinguish other cultures always move in Bui'lo culture always with good communication or with the system.



Figure No 5:-This picture is the motif of asa nami rabi gata, the motive is two roosters fitted in woven tais fetu for the female; the same meaning as picture no 3 above and the following letter is.

Fitun sai naroman ba ema nakukun leno dalan: motif (fitun) stars are usually made a rectangle on the edge and a small star-shaped flower in it. The luminous star gives a bright light at night, for us humans and the universe then humans become light for other human beings, such as cultural systems that have been favored from generation to generation and as a provision for us and the younger generation in the traditional usage culture of tais timor weaving clothes. So the motifs listed on this tais fetu weave variety; can be interpreted as a Bui'lo cultural rule that symbolizes the star "means" when the Bui'lo cultural community in Ossorua Village is in trouble; then the star is interpreted as the brightness for life in Bui'lo society members.

The Symbols and Meanings of Traditional Clothes Tais Timor:-

The motive or variety of tais timor weaving in Ossorua village has both culturally and derivative meaning. These meanings have confidence values for the life of the Bui'lo community in the village of Ossorua which is inseparable from each other because it has a strong cultural sense of brotherhood. The Bui'lo community is part of the society of Ossorua who firmly adhere to the kultura no fo'ho Bui'lo hanesan ai'hun boot ba ita no gerasaun foun sira, meaning the culture and mountain Bui'lo as a protector for us and the next generation. Because the Bui'lo culture is a famous shape which solidly stand in the village of Ossorua.

The bui'lo community that fused together in bui'lo culture recognized the belief in the traditional wearing of tais timor weaving that had been inherited by the ancestors down to the present, this system will permanently be maintained by the upcoming generations. The Bui'lo community in Ossorua Village believes that, in tais timor weaving that is dyed and locally use as culture symbol; It is present with them and trust that, traditionally always protect them. For example people love their culture 'by using a woven fabric alone can be interpreted as a scabbard to cover and protect the body in their life, then from there people have put respect and believe in the famous shape is the Bui'lo culture as protector of community life.

The cultural significance for the life of the Bui'lo community in the village of Ossorua can be incorporated in the form and motif of a woven fabric made with various motifs of intent already in the above, and attached to the variety of weaving. This illustrates that the public is aware; trust in culture then there will be a spirit power that can protect it. And the traditional woven garments of tais timor, according to the culture society of bui'lo in Ossorua Village also contain various kinds of cultural values such as: art, struggle, hard work, responsibility, togetherness, kinship, respect and perseverance. Capitalize with the determination and willpower of the bui'lo women in the village of Ossorua; can do something that is only taken from cotton and yarn to make sarongs and has a great cultural value is also a benefit to people's lives, and also useful for anyone who needs. Tais timor woven sarong is a symbol of our culture that has intrinsic value that is very underlying and necessary for us to preserve and develop in the busy time, women can take the time to weave, and the result of the weave is used as a symbol and the value of a culture that is developed because they have provide self-evident as well as others. Namely the necessities of family life, self-esteem in wearing traditional woven garments tais timor, responsible responsibility to love the loved ones, as a cultural gift in the community environment, as good as cultural conservation to the younger generation, to continue and preserve for the nation and state. Traditional clothing woven tais timor contains the meaning of culture in the community, unfortunately if not maintained it will be lost just plain old traces in the future. Traditional dress as a symbol of culture and also implied in it there is a very high artistic value and very useful at the time of traditional rituals, weddings, death events and big events such as; state event. Tais timor weaving has cultural value and becomes a special pride for the people of Timor Leste, especially Bui'lo culture community in Ossorua Village, Ossu sub-district, Viqueque district, Timor Leste.

Community Perceptions in Use of Timor Tais:-

Perception is a process preceded by sensation or feeling. Sensation or feeling is a process of receiving the stimulus by the individual through the receiver of the sense device, (hearing and seeing). It is generally passed on by the nerve to the brain through the central nervous system and the next process is perception, then through the perception process of something seen and heard it becomes something meaningful after being organized and interpreted.

The perception of society can be concluded that the response or knowledge about the use of traditional clothing is very much in need in the cultural system of Timor Leste, especially bui'lo in the village of Ossorua. The people of Bui'lo Ossorua need to defend and develop weaven tais timor result because it has historical value which is characteristic of a nation especially Bui'lo society such as: 1). meaning of weaving tais timor for society, 2). How to weave traditional tais timor fabrics, 3). Equipment / equipment still using the traditional, 4). Motive pictures, 5). Modification of traditional clothing development business that is still functioning well but could be in the fox for local products into modern clothes in the form of suits, skirts, women's clothing, hats and others. The development of national textile woven tais timor can be used as one of local products in Timor Leste especially in Ossorua Village.



Figure No 6:-This picture shows traditional clothing turned into modern clothes.

This pattern of re-living of traditional clothing of tais timor weaving, can be identified that the perception of Ossorua people, especially bui'lo society still has hope to preserve and maintain cultural values in the use of traditional woven tais timor bui'lo clothes in Ossorua Village, land will be a change in the use of traditional clothing woven tais timor, because of the influence of modern clothing from outside culture. If done sincerely and become the guidance of life, then in the end people are able to build a faded state that has been cunning in the culture of using traditional dress, responsibility, love culture and ultimately create a harmonious social relationship among the society with the culture of weaving tais timor. This is the responsibility of the community and the younger generation of the hope of the nation and state Therefore, seeing the important traditional cultural values of clothing

as a guidance of life in a variety of traditional clothing culture as one solution to solve problems in society, the authors are interested to change the use of traditional clothing in bui'lo community in the village of Ossorua, with the title: Socio-Cultural Changes to Public Perceptions on the use of Traditional Clothes in the Village of Ossorua, sub-district Ossu Viqueque district, Timor Leste.

The function of the Tais Timor Cultural Variety:-

The traditional clothing of tais timor weaving is the cultural heritage of the ancestors descended to their offspring as the next generation. The Bui'lo community of Ossorua Village, sub-district of Ossu, Viqueque district, East Timor saw the timeless tais timor as part of their lives with functions to increase their lives. There are functions of traditional clothing woven tais timor are as describes

Economic function:-

Woven fabrics have a sale value to earn money to meet people's living needs such as building homes, or living quarters, financing education, buying household supplies. Weaving tais timor (rabi tais fetu / female sarong, kola imileka da'a tais mane / male sarong and bone mata bone / scarf), usually sold at a price ranging from (\$ 5) five dollars U \$ to (\$ 150) fifty U \$ dollars, and especially the ponds / shawls with the selling price of \$ 5- \$ 10, five to ten U \$. Bui'lo people in Ossorua Village are proud to sell sarongs and others can buy their woven sarongs

Social Function:-

Tais timor woven fabric is always used in certain business affairs such as cultural ritual events, weddings, religious events, death events, welcoming guests who come to visit the village of Ossorua. The village of Ossorua in marriage deals with customs such as recipients of maternal and uncle parents and brothers and sisters of the female bride should bring weave tais timor to be given to their bride's children / family as a sign of affection, reward, and surrender responsibility to the bride or groom family. In relation to state and religious events, the villagers of Ossorua used tais timor weaving to attend the event on the days specified by both the community leader and the community. Tais timor woven fabrics are the typical traditional outfits of the people of East Timor, especially the Ossorua people who must be worn at the event because they have value and cultural value for the people who wear them. In matters of death, when the corpse is not buried, usually brothers who are close relatives because of the lineage of birth or marriage, at the time of the mourning should cover the body with a sarong, as a feeling of emotion and separation, and there are also dowries that have not been in love then he died must be resolved by the two families of speech with the language of culture Bui'lo Ossorua fetu san umamane so that the journey of his life in the other nature becomes safe and the person left behind becomes safe too, this is a belief that from the first the ancestors still held up now.

The function of survival:-

Tais timor weaving as the cover of the human body and this is true for the people of East Timor, especially the Ossorua community, more especially for parents both mothers and fathers. They wear traditional woven tais timor clothes to show cultural identity to other societies. Traditional clothing is also in use to give the body warmth and comfort at bedtime at night.

Conclusions and Suggestions:-

Conclusion:-

The socio-cultural changes in the use of traditional tais tais timor clothes have an impact on the perception of the community due to the globalization of Bui'lo culture in the village of Ossorua, sub-district, Viqueque district of Timor Leste. Because in the current era of globalization there is a lot of performances in the use of traditional woven tais timor clothes that occur, because influenced by modern clothing, however for society Bui'lo culture until now although influence of other cultures but the community Bui'lo not out of culture which has been inherited by its predecessor. These cultures are inherited from the generation of generation; hence the culture is still used and maintained by the cultural community Bui'lo in the village of Ossorua, sub-district, Viqueque district of Timor Leste until the generation of generation.

About the values of the traditional garments of tais timor weaving in the variety, motif as well as, the symbols to date Bui'lo cultural society in the village of Ossorua is still appreciated and in respected. Traditional clothing of woven tais timor from Bui'lo culture has three different types: first the variety of tais fetu (female sarong) used by

women, the two kinds of tais mane (sarongs of men), used by men, the third rama kola mata / bone (small kick), for this variety can be utilized by all parties both men and women. And in these three varieties also have motifs and symbols that are woven tais timor for Bui'lo community in Ossorua village a symbol of trust for the culture of Bui'lo society because the symbol of tais timor weaving has been inherited by its predecessor for generation of generation, these symbols in use on the needs of the community Bui'lo. The motive is to represent the characteristics of crocodiles for the Bui'lo community in the village of Ossorua su-district of ossu, Viqueque district Timor Leste.

The emergence of differences in public perception Bui'lo in Ossorua Village; Because there are two groups that hold a mutual idea of each group, namely groups of educated people and non-educated community groups, for educated community groups that culture is a belief in the time while non-educated societies that traditional culture is not altered by anyone because culture is the heir of the generation-generation is retained. Culture is not maintained so that the identity of East Timor, especially the culture of Bui'lo will be changed by other cultures, because in the emergence of globalization era will happen socio-cultural changes from various countries in Timor Leste, more focused on the system in the use of traditional clothing woven tais timor, land began to change. But between the two groups agreed to keep the Bui'lo culture to keep the Bui'lo culture in the village of Ossorua.

The view of the community actively anticipates in the process of developing in the use of traditional clothing weaving tais timor, then the results of this research as a motivation or encouragement to the cultural community Bui'lo in the village of Ossorua to be more beneficial to all people during the cultural era Bui'lo. The researcher will also try to approach himself with the village government and weaver community of tais timor bui'lo to communicate to the ministry of education and culture of Timor Leste in the wish or letter of proposal explained by the head of the village of Ossorua on the results of the interview. The reason for that approach is because the researcher is also a motivator in the utilization of weaving tais timor in Bui'lo culture itself.

Suggestions:-

1. Keep maintaining the culture of traditional clothing use and want to develop weaving tais timor because one of the cultural creativity of the community that needs to be noticed cultural values is very beneficial to the community Bui'lo, Ossorua village is a tais timor weaving.
2. If the people of Timor-Leste specialize in the culture of Bui'lo in the village of Ossorua maintain the culture of weaving tais timor premises and become the guidance of life, then in the end people are able to build a faded state that crosses in culture, responsibility, love culture, and ultimately create harmonious social relationships between people and other cultures. This is the responsibility of society and the younger generation of the nation's expectations. Therefore, seeing the importance of traditional clothing value as a life guidance in the diversity of tais timor weaving culture as one solution to solve the problems in Timorese society especially Bui'lo in Ossorua.
3. For Bui'lo residents of Ossorua Village in general at sub-district of Ossu, Viqueque district Timor leste, should be aware of the threat to traditional cultural values of traditional tais weaving, and Bui'lo society is trying to re-arrange the traditional clothing culture weaving this tais timor so that this tais timor weaving remains a culture of necessity with its values, since in this modern period in Timor-Leste various cultures are brought in from various countries, but especially the Bui'lo cultural community in Ossorua Village seeks to maintaining a tais timor weaving culture in the village of Ossoru, sub-district of Ossu , Viqueque district of Timor Leste.

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