

Peo Nationalism Religius Symbol In Jawawawo Customary, Central Keo : Inspiration For The Development of Nationalism of Plural Religius Societies

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Abstract: Nationalism is still a question of today's religious pluri nations. The clash between nationalism and religiousism, as well as the tendency of religious fanaticism, caused a crushing of the nationalist spirit of the nation. The indigenou peoples of Jawawawo, Keo Tengah, East Nusa Tenggara Province (NTT), Indonesia have a unique vision of nationalism that is monument in the Peo milestone. The study of the symbolism of the Peo and the various supporting elements shows an astonishing encounter between nationalism and religion. Nationalism in indigenou Jawawawo communities is a belief in the will, power and divine action, which integrate the lands and clans into one origin. The integration of the origins that bring the indigenou people of Jawawawo, who are different backgrounds and different religions on appreciation of the similarity of origin, eternity and love of the homeland. Jawawawo's nationalism gained ground and strength from religious. This model of religious nationalism can be an inspiration for the development of nationalism of today's religious countries.

Keywords: nationalism; religion; society; plural

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I. INTRODUCTION

The progress of a nation depends on the spirit of nationalism of society. Highly civilized nations exhibit a strong spirit of nationalism. Nationalism gives energy to build the nation. The higher the soul of nationalism will be the greater the energy to build the nation. This leads to the consequence that the vision of the achievement of society must be accompanied by the development of nationalism. The problem of appearing in religiously inclined nations is the collision of nationalism with religion. Nationalism seems to be on the opposite shelf of religious. This positioning gave rise to two opponents, the nationalists and the religious. Most common people believe that nationalists are not or less religious; on the contrary the religious is not or less nationalist. This contradiction is often a sensitive issue and a suggestion of the political ambition of various parties. The contradictions between nationalism and religion also propagate in the concrete lives of society. Religions, with claims as representative of divine power often demand absolute obedience, transcend loyalty to the state. The issue will be more complicated when state policy is not in line with religious policy. Citizens, who are also religious followers are often faced with a dilemmatic choice, between obedience to the will of religion or loyal to the state. This issue triggered a number of questions. Is nationalism to be contrasted with religionism. The issue of nationalism and religion is not new. Nationalism and religionism are two elements that always accompany people's lives. Society, referring to the etymological meaning always contains the divine dimension. Traditional communities, since the beginning of the struggle with the problems of nationality and religion, and produce various patterns of appreciation and virtue associated with two dimensions . writing raised model of appreciation of religious nationalism indigenou Jawawawo, Keo Tengah, which originated in research writers February 2017 - March 2018 period. Nationalism in the Jawawawo custom community is not placed on the opposition's climax of religion, instead obtaining power from the religious dimension. The typical model of appreciating this religious nationalism of the community may be an inspiration for the development of the nationalism of today's religious society.

II. JAWAWAWO CUSTOMARY COMMUNITY

Jawawawo Village, the administrative government is located in the East Kotowuji Village, Keo Tengah sub-district. Jawawawo is adjacent to Niondoa (West), , Griwawo (North) and Worowatu (South) villages. The people of Keo Tengah not only know Jawawawo as a village. Jawawawo has an existence that transcends the existence of the territorial . This is related to the existence of Jawawawo as nua pu'u (the parent village) of an indigenous community. Jawawawo is the center of the indigenous community which includes the village of Ua and Raw Wawokota. These two villages are different villages with Jawawawo, namely Witu Mau'ara village and Romba-Daja village. The Jawawawo customary community now consists of six clans. Three clans inhabit the main village Jawawawo, namely Riwu Ngongo, Stone Zebho, Rangka Bude. Two clans inhabited Ua's village, Ea Wajo and Koka Nosi; and two clans inhabit the village of Romba Wawokota, namely Dora and Aji. The existence of Jawawawo as a community center is mainly marked by customary monuments, namely Peo, madhu, en'nda, he nambe, basa damba and gana. Jawawawo as the main village is also marked with sa'o mere (main house) and sa'o pu'u (main house).

III. KARONESE ETHNICS

The Jawawawo custom community includes the Keo ethnic, who now belong to the South of Central Flores, around Nangamboia to Maumbawa. The Keo community, before entering the Dutch East Indies government had a traditional government system, known as Keo Kingdom. The Dutch then made the Keo as area one of the sub-districts of Ngada; and following 1932, incorporating the Keo Kingdom with the Nage Kingdom as a landscape, to separate from Ende-Lio, in order to weaken the rejuvenating forces of Rea Land. Keo and Nage do have many similarities in language and cultural details. The difference is more on the dialect of language, which is caused by differences in the natural environment and interaction with the surrounding ethnicities. Keo and Nage, since May 22, 2007, based on Law No. 2 of 2007 has become a separate district.

IV. TRADITIONAL TRUST OF INDIGENOUS IN JAWAWAWO

The traditional beliefs of indigenous Jawawawo communities, like other communities in Keo, believe in Nggae Mapapo. The term Nggae, derived from the feudal period, which means master or ruler, is opposed to (servant). The term Nggae, in a religious context, is used to refer to the transcendent and absolute deity, with unlimited power, which controls the universe and life, including the masters. Keo people often greet Him with Nggae reta diru, referring to Nggae's presence in the sky. The phrase Nggae reta diru is not intended to identify Nggae with the sky, but Nggae who is enthroned in the sky, as depicted in the eighth (ninth) record of the restoration of Peo. The sky became the reference of Nggae's existence due to its infinite height and its absolute dignity. The phenomenon of the sky shows courage and mystery, while determining the fate of life. Jawawawo people always combine the word Nggae with Mbapo, which means the whole, referring to his presence and power that reaches to the bottom of the earth and envelops the whole cosmos. Cosmos, for Jawawawo people impregnated by the presence of Nggae Mbapo, so NggaeMbapo is in everything, and everything takes part in Nggae Mbapo. This understanding gave birth to the appreciation of the mystical power of nature. Everything is believed to have magical powers centered on Nggae Mbapo. Jawawawo's religiosity can be categorized as natural monistic. The people of Keo, as a whole, in the influence of Javanese Hindus often combine the word Nggae with the word Ndewa through a number of meaning adjustments with the word Nggae Mbapo. The word Ndewa is now also widely used in Islamic and Catholic rituals of Keo. The texts of sua soda (prayer call) and traditional rituals still retain the term Nggae Mbapo. This use indicates that the term Nggae Mbapo is based on an older tradition, so this paper also maintains the term Nggae Mbapo. Keo people believe that the presence of Nggae Mbapo in the cosmos, is specifically represented by the ancestors (ine embu) and nitu Nggae (spirits inhabiting a particular location). Nggae Mbapo transcendence, causing in normal situations, Jawawawo society tends to rely on ancestors as divinity within the family (private) and siding. The ancestors of the Jawawawo community are the source of blessings and sacrifices in the face of life's problems, especially harmful forces, such as podo nggose and nitu noa (wild spirits), and unpredictable natural forces. Sua soda and traditional rituals always point to the ancestors. The people of Jawawawo will direct the quest to Nggae Mbapo only in critical circumstances, such as natural disasters and death sakaratul, when it is believed that the ancestors cannot overcome them. The belief in the absorption of Nggae Mbapo and the presence in the cosmos space gives birth to the understanding of all phenomena always related to divinity. All natural events and problems of life, for the people of Jawawawo manifests divine blessings or wrath. Sua soda (prayer call) and ti'i ka wedu (offerings to ancestors) are a major element in Jawawawo traditional beliefs to convey requests and build relationships with ancestors. The Jawawawo community also struggles to fulfill customary obligations and maintain moral purity in favor of maintaining hormones with ancestors, natural powers and teruyama Nggae Mbapo.

V. ISLAM AND CATHOLICISM ON INDIGENOUS IN JAWAWAWO

Similar to other communities in Keo, all Jawawawo indigenous peoples have turned to Islam and Catholicism. Most of the inhabitants of *Romba Wawokota* have embraced Islam, while Jawawawo and Ua are Catholic. This situation is a common phenomenon in the Keo region. Statistics show that about 7-10% of Keo's population is Muslim, and 90-93% are Catholic. The original believer was almost extinct, but overall, the Keo retained elements of original religious beliefs and practices. Various parties continued to promote inculturation to adapt elements of aslike belief in Islam and Catholicism. Islam entered Romba territory around 1501-1503 together with the outbreak of Islam to the south coast of Keo. The coming of Islam or quasi Islam in this region, as Van said, Jhr.B.C.C.MM can be traced from the presence of local Tonggo (Keo Timur) figure Amaqira, 1601-1603, allied with Tallo King of Makassar to remove the Portuguese from Solor and Ende. Amaqira's gait, including in realizing his ambition to become king of Flores, has brought Tonggo to the regional and the archipelago. Sailors Tonggo Since formerly famous with the skills to wade the ocean reaches to Mento (Bangka), Singapore and Macao. Tonggo is also known for its harbor which used to be a shelter for ships and boats during the hurricane season. Interaction with various parties, especially with Islamic bases in Ende and Makasar, has made Tonggo the first Muslim community in the Keo region. The spread of Islam to the territory of Rome and the entire coastal region of *Keo Tengah* is more based on Ende. The spread of Islam in this region grew stronger around the 1800s, with the presence of two Ende mubaliq, Nggawa Ende and Kala Ende, who successfully converted the first indigenous people, Batu Wuda (Haji Abdul Semad), following Ibrahim Embo Sawo. In 1914, another mubaliq came to be called Java Nori (Badhuru), and Arabic mubaliq, Habib Idrus Al-Hadat. Ende does have a major influence on the spread of Islam in the Keo region, so for the Keo people, Ende is identical with Islam. This is seen in terms ndua Ende (descending to Ende) which is imposed upon the converts. The Catholic Church entered the Keo area around the 1570s by the Dominican missionaries who expanded into Solor and Ende in 1556. At the end of the sixteenth century, small chapels began to be established in Kewa, Lena, Mari, Lambo and Tonggo. From the beginning, the Catholic mission in this region was colored by the conflict between the Portuguese and the Makasar merchants. The Catholic mission, since 1754, has been in vivo, after the Dominican missionaries left the mainland of Flores. The Catholic Church was again revived around the 1920s by SVD missionaries.

VI. JAVANESE RELIGIOUS NATIONALISM IN JAWAWAWO

The term nationalism, in this context, is understood as a spirit of unity and love of the motherland. Nationalism of the national word, which means nationality, and the word isme meaning to understand. Nationalism can be interpreted as a nationalism that emphasizes unity and love of the nation. Nations, in the understanding of Jawawawo society is not the whole country, but the territory within the scope of indigenous peoples. The nation is the homeland, the cosmos space, which is depicted in *nua oda* (village) and *udu mere eko* god (indigenous community). Jawawawo community nationalism can be said is a communal nationalism. The depiction of communal nationalism is not meant to deify the spirit of regionalism, but to empower the spirit of love for the homeland for the sake of regional development and the strengthening of nationalism.

6.1. Peo Describes the Vision of Jawawawo Indigenous Nationalism

The vision of communal nationalism of Jawawawo custom communities is reflected in various cultural elements, such as customary monuments, pata sudha sedha (paralelism) and customary rituals. Peo is the main element that holds the vision of nationalism of indigenous people Jawawawo, therefore disclosure of the vision of nationalism of this community requires an interpretation of Peo. This study focus on the dimensions of metaphysical Peo underlying Jawawawo community nationalism. Other elements are also assessed as having a connection with the same vision. Peo is a milestone of indigenous peoples' unity. The word Peo relates to the word pero and geo gidi. The word pero means there or in that place; and geo gidi, which means to surround or round. Peo means a place surrounded by community. This understanding is also said by Francis Owa in his research on Peo in indigenous Mbela, Ladolima. The most representative sense is given by the village custom leader Worowatu, Saverinus Rangga. Rangga said that Peo is a milestone that acts as the axis of *nua oda* (village) and *udu mere eko* god (indigenous community). Peo can be said to be a milestone that acts as the axis of indigenous peoples' unity.

Nua pu'u, in the Keo tradition serves as the center of indigenous communities, which reach all *nua oda* (village) that are incardinated into a single indigenous community. Traditional Keo people describe indigenous communities as cosmos (the world) centered on the *nua pu'u*. This understanding makes *nua pu'umem* values beyond the historical dimension. Nua puu is the center of the cosmos with Peo as axis. The traditional council (*misadaki*) of Jawawawo, Andreas Goa says that unity in the Peo is not only about the surviving members of the community, but also the ancestors (*ine embu*) of all clans that are incardinated in indigenous communities. The involvement of the ancestors is the source of the magical power of the Peo. Peo pole (Peo shop) is always lived as a symbol of the presence of ancestors, so Peo is always called *Pe ine embu* (Peo ancestors). Peo indeed is

believed to be the residence of the ancestors. Some indigenous communities in Keo, departing from this understanding, make a miniature house on top of Peo to affirm Peo's meaning as an ancestral home. Jawawawo has two Peos, Peo fai (Peo mother), commonly abbreviated as Peo, and Peo aki (Peo father) commonly called madhu. Peo has features that resemble the characteristics of deafness, such as two symmetric resembles the letter Y, base limb resembles a woman's crotch (V), both sides are equipped with wolo uli (earrings), under the branch there is a white hole depicting the female genital pit. Peo ake has fatherhood features. Material Peo battery in the form of wood oval, stand upright, and at the top of the shaped statue of a naked man with a prominent penis. Peo fai is established right in the center of the nua pu'u (main village), with the position of the two branches to the East and West, so the Peo looks like facing madhu, like a wife to the husband. Madhu is in your satuten'nda (land / home) position higher (ten'nda wawo) than Peo, with a position facing Peo. Severinus Rangga said that Peo and madhu positions describe the relationship of husband and wife (muri nambu fai aki), ta fai rade wena, ta aki reta wawo (wife is under, husband is on top).

6.2. Peo as a Land Unity Symbol

I The indigenous peoples of Jawawawo live Peo as a symbol of Jawawawo land unity. Two Peo branches which are based on Peo shop describe two types of Jawawawo land in the ancestral domain, namely tana odo watu ebho (original land), also called tana ine (parent land), and tana fai watu ana (land wife stone child) obtained from the victory of war. The original land of Jawawawo comes from the community's pioneering heritage, Riwu Ngongo. Land Jawawawo, then expanded with Wawa Seka land from Giriwawo and Rogo Rabi land from *Wawokota* Race. The murder of Wawa Seka by the allies of Batu Zebho, Doke Dede, and the destruction of Rogo Rabi by the right hand of Batu Zebho, Todi Wawi has expanded the land of Jawawawo to Giriwawo, Ua and Raw *Wawokota*. The two spoils were handed over (poto udu tana) to Jawawawo's ancestral mastery and united (sasi dhapi) to tanaine (parent land). Peo monument unification of land into the ancestral powers, as shown in the myaa verse verse on the ritual of pije pije pu'u Peo restoration.

Tana fai negha sulu simba eee wife land has been connected / put together Ndia tana ine, ndia udu nunu; with parent land <heritage land>, here in the head <headwaters> village; Watu ana ta negha sasi dhapi; stone child that has been put together, Ndia watu ana, ndia eko sina; here the child's rock, here the tail of the village

The unification of land in the ancestral powers makes the land of Jawawawo as the property of the ancestor (*tana ko'o embu*), so it becomes a sacred land, which cannot be individually owned and traded. The Jawawawo community has the belief that the ancestors were not only entitled to the parent land inherited by the early ancestors, but also the land of war, because for the Jawawawo community, the victory of the war from the intervention of the ancestors. Peo affirms the mastery of the ancestors against the land. This meaning is clearly visible in the ritual of *sana tana* (stabbing of soil) on the early pit ritual (koe doe) of Peo restoration. *Seka tana*, is a symbolic act of ancestor mobilization. The Jawawawo people live that together with the spear of the heirloom, all the ancestral powers are presented to penetrate into the soil, remove the wild spirits (mae'u) and seize the land. Peo was founded on a pit punctured in a *sana tana* ritual, to reinforce that the land has been in the power of the ancestors. Ancestral intrusion of the soil, in descending way, produces ascending way, ie the lifting of Jawawawo's land to the highest divinity of Nggae Mbapo. The Peo pole supporting the two Peo branches not only illustrates the direct connection between the land and the ancestors, but also the ancestor's appointment to the land (su'u tana), and puts it in connection with the Ngaga Mbapo. This connection causes the whole land of Jawawawo to be in the vortex divine, to become a sacred land, worthy to be inhabited (ndi'i mera), into a village (nua oda), a space for making a living (kema ghawo) and continuing life (mbi mbeka mesa kapa).

1.3. Underlying Clan-Clan Integration

Peo not only describes the unity of the land, but also the unity of all elements of the community. Land unity has implications on the unification of all parties inhabiting the land. The clans in the Jawawawo custom community have different origins. Riwu Ngongo clan originated from Koto mountain that descended through Wuji; the Zebho Stone clan is from Watu Wea Mountain; the Rangga Bude clan from Keo Barat; Koka Nosi clan from Ua; Dora and Aji clans of Lenggga. The first three clans inhabit Jawawawo's parent village. The Keka Nosi clan dwells in Ua, while Dora and Aji inhabit the *Wawokota* Race. The clans of origins and different domiciles are integrated into a single customary community and Peo, as stated in the phrase, Jawawawo, Ua Romba *Wawokota*, sao a'die, tent a shop. The integration of clans has power because it occurs at the root, the origin. Different clans of origin are integrated into the same parent. This appears in the phrase, ine us a mite, our ame a dice of tolo. All clans in Jawawawo society understand the differences of historical origins, but also fully realize that they have been on the same parent or source. The term ine we a mite mite, our ame a dice tolo, literally means our mother is a black hen and our father is a red rooster. This term cannot be interpreted literally. Black hen's expression has a great mother meaning that produces many children, while red rooster means powerful. Ine we a mite mite, our ame a dice tolo should be interpreted as a great and great mother and father.

The people of Jawawawo called it by *ine mere ame* god. The question that arises is who *ine mere ame* the god. The indigenous people of Jawawawo wore their *ine mere* title to Peo, and *ame dewa* to madhu. Some have interpreted the *ine mere* (Peo) as the representative of the female ancestor, and the god (madhu) as the male ancestor. This opinion is difficult to accept because Jawawawo's patriarchal tradition counts only the male ancestors of the father lineage as the origin and ruler of the land. Departing from the meaning of society Jawawawo to Peo as a symbol of both types of land Jawawawo which is controlled and upheld by the ancestors, then the term *ine mere* (Peo) must be connected with the land or earth. land is *ine mere* or *mamamah big berahim* because the origin of all life, human. The term Keo, we *saka tana* clearly illustrates the human origin of the land. Keo myths, such as Wawi Tolo (red pig), Mbu'e Soa (Soa girl), Mbu'e Dombo Nio (coconut shoot), Aki Ine Koto (husband of Koto's mother), clearly illustrate appreciation of the human origin of the soil. This inspiration lies behind the prohibition of individual ownership of the land, as it appears in statements, *tana to mona ko'o ngawu us, we to ngawu ko'o tana* (land is not ours but we belong to the land). Madhu is also not representative of a male ancestor. Implementation of rituals for rain, a horse around the madhu indicates that this land represents the power of the heavens, which determines the season and cycle of nature. Madhu is the representative of the divinity of the heavens, Nggae Mbapo, God who controls the universe. *Ine mere ame* deity, symbolized by Peo and madhu is the divinity of the earth (mother) and the divinity of the sky (father). The agrarian Jawawawo community lives up to the fact that survival depends on the marriage between earth's heaviness and the fatherhood of the heavens. Life comes from the womb of the earth, but life can only happen and continue if it gets hot and rain from the sky. The marriage between the divine powers of these two oppositional couplings is a guarantee of survival. The marital relationship between these two divine clovers is illustrated by the position of Peo and the facing madhu, as well as the reliefs that describe the encounter between celestial beings (stars) and the earth's creatures (scorpions, crocodiles, plants, at the base of Peo.) These reliefs is indeed a double meaning, on the one hand representing the marriage between the divinity of the heavens and the earth, and on the other hand also describing the marriages between heaven and earth. The establishment of Peo and madhu depicts the vision of marital relationships between the fatherhood and the earth. The integration of clans to *ine mere ame* is intended to lay the foundation of the clan's union on marriage between the earth's heaviness and the fatherhood of the sky. The union of the clans is the result of the climax of power love and divine inventiveness. Unity, thus is a divine work even the apex of the divine work. This belief appears in the second and third chapters of the Peo restoration. The second recrein sounds, Nggae bhade modo; and the third recrein reads Mbapo wonggo mbe'o. The term Nggae bhade modo, referring to the word bhade which means reversing, and the word modo which means true. Nggae bhade modo can be interpreted Nggae flipped correctly. The term Mbapo wonggo mbe'o, from the word wonggo which means to move, shake; and mbe'o word, which means knowing well. Mbapo wonggo mbe'o can be interpreted as Mbapo has moves and guides according to His knowledge and wisdom. These two phrases are to affirm that the whole history of the community, especially the union of land and clans, including war and conflict and the inheritance of traditional instruments derives from the wisdom and action of Nggae Mbapo. The painting of marriage between the fatherhood of the heavens and the earth's heaviness is not intended as a divine dualism. Keo's native beliefs are classified as naturally monistic. Nggae Mbapo is the Lord of heaven, transcendent and absolute, whose power reaches to the bottom of the earth, and absorbs into the entire cosmos. Kutup-kutup and divine figures (ancestors and nitu) indeed radiate the power of divinity but still rely on the same center, the Nggae Mbapo. The marriage between the heavens and the earth illustrates that what is created is the result of the power of divine love and wholeness. The description of the origin of our *ine a mite mite, our ame a dice tolo* refers to the *termine mere ame* of the god to be interpreted as the unity of unity on the will, strength and perfection of the supreme divine act of Nggae Mbapo. This union does not bypass the clan's history, but it places unity on its true roots, the Nggae Mbapo, the ruler of heaven and earth, the creator and the origin of everything. The unity of the unity at the highest divinity gives mysticism and robustness, as depicted in paralalism, *tana mona weru we, watu mona udu* exists (the ground does not vibrate, rock unstead). Laying the foundation of unity on Nggae Mbapo is part of the vision of unity of unity. The unity of this union is monument in Peo. Two Peo branches are supported by Peo poles, and Peo positions confronted with madhu depict the land and community that are always in contact with its true source, Nggae Mbapo. The underlying communion of unity naturally saves unity from the possibility of separation or tearing by various acts of human weakness.

VII. STRUCTURED IN WONDI

The strength of Jawawawo indigenous nationalism, in addition to being built on a metaphysical basis (rooted in Nggae Mbapo), is also structured like a house. The Jawawawo community lived the indigenous community as a house together, as it appears in the phrase, *sa'o us a'die, our tent a' store* (we are one house and one front porch). This symbolization appears in wondi, the miniature Keo traditional house, which lies in the position of one diagonal line with Peo and madhu. Communities describe the position and responsibility of every community element such as the structure of wondi. Wondi, for Jawawawo community is macro

macrocosm. Bangun wondi, consists of three parts, namely the top, covering mangu (roof support poles) to the axis (*roof*); ora (*center*) parts, including poles (*deke-deke*), logs (*tenga*) and walls (*kembi*); and the lower part, covering the dewu or under the section. The middle section describes the world of life, and represents the structure of indigenous communities. The upper part is a symbol of the upper or divine world, and the bottom is the symbol of the underworld or the dark world.

The main element of the center is dekewisu (angle pole). Wondi has four decades, which ensures self and balance. The number of four decks of wisu illustrates count of the count and the accuracy of the arrangement, mo'o tau kila nggena, ngapi sawe. The number four for the traditional Keo community describes balance and fullness. Four decewonds represent the community support clusters. The four decades do not depict the four clans. Some clans, for the sake of maintaining four decades, were incardinated into a decade. Each deck has different positions, powers, roles and social responsibilities, as seen in pebhu followu ndou mapi (collection of celebratory material), divided into *mboda* (*large basket*), *gata* (*medium basket*), *wati* (*small basket*) dan *gebhe* (*plate webbing*). The symbolism of wondim describing every element in the community has relevance to other elements, and that the community can stand firmly when all elements stand together, upright, balanced and in harmony. Each element does have a distinct position, either as dece, teng'nga (timber cross), degha (wood of base), dipi ipi (timber sisip), with authority, and different responsibilities but all have a role to wholeness and progress together. All decades serve as a pillar of unity, but decades can play a role if supported by other elements that act as teng'nga, degha, dipi ipi. The symbolism of the wondim describing a community standing firmly on a cluster of pillars, necessitates unity while providing a space of distinction for each element. This structure allows the now-embraced and cultivated Jawawawo custom communities, with cultural differences to take part in custom communities.

VIII. RELIGION-BASED NATIONALISM

The strength of communal nationalism of indigenous people of Jawawawo lies the metaphysical basis of ancestral support and is rooted in the highest divinity, Nggae Mbapo. This thought pattern shows that the appreciation of communal nationalism of Jawawawo indigenous people is religious nationalism, that is nationalism based on faith on the will, divine. The Jawawawo community does not exclude religiosity for the sake of unity, but puts religiosity as the basis of unity. Religious underlies integration of land and clans, and encourage the love of the homeland. The model of Jawawawo nationalism, which laid the foundation of unity on the will, strength and perfection of the action of Nggae Mbapo, in the language of Karl Jaspers illustrates the essence of man, who can only attain existence when standing before Transcendence. Man, in relation to Transcendence finds life, all reality and tragedy is not absurd, but it is meaningful to establish the existence of self. This is what causes man, as Eliade says, always have an ontological thirst to always live in the closest state to the divine world. The description of the creation of the cosmos (*nua oda, udu mere eko god*), the sacredness of the land and all the heritage of tradition stems from the belief that life can only take place when man is in a relationship that remains with the divine, or is in the divine sphere. The symbolism of the Peo and the madhu, as well as the awareness of Nggae Mbapo's presence in the entire cosmic space describes the will to perpetuate the connection with the Divine, and the existence always within the divine sphere. This awareness lies behind the prohibition against all forms of deviation, the imposition of customary punishment (*waja*) and the ritual of restoration (*medo*). The deviation is considered to disturb the relationship and widen the distance with the Divine, which can cause chaos and calamity. Nationalism's curiosity on the will, strength and actions of Nggae Mbapo is also a way to perpetuate unity and love for the homeland. Immortality, for the religious man can only be obtained from the Divine.

IX. NATIONALISM IN ISLAMIC AND CATHOLIC SPACE

The metaphysical unifying of the unity is the reason for the Jawawawo indigenous people, who now embrace Islam and Catholics to maintain unity and love of the motherland, and to preserve the traditions of the community. The unity and love of the homeland is included in the highest value cluster, because it is sourced from the highest divinity. The Jawawawo community does find many new values in the monotheistic faith, but does not necessarily eliminate the old values, because in tune with new values, it is also the fundamental value that determines the existence of life. This encourages citizens to conformitis and builds value constructions more holistically. Another reason behind the Muslims and Catholic Jawawawo maintains the unity of indigenous peoples and maintains the old values because it finds substantial similarities and divine structures. Muslims and Catholics find Nggae Mbapo's divine substance in the Godhead figure believed in Islam, and parallel to the Elohim figure in the Old Testament tradition (Deuteronomy 6: 4), and the Father's figure in the teaching of Jesus (Mark 12: 19-30) and the Church. This causes the followers of Islam and Catholics to feel no loss of faith towards Nggae Mbapo, but it is increasingly made clear in the figure of God, Elohim and Father. The similarity of God's existence structure with Nggae Mbapo also makes it easier for Jawawawo community to identify Allah with Nggae Mbapo, both regarding identity and related to the role of the homeland and

community. Allah is Ngga'e Mbapo, the great, creator and origin of all things (ine mere, god ame), which has existed since the beginning (ta mudu ta mudu odo, ta ebho ta ebho geo), which moves and guides the ancestors (ta bhade modo and wenggo mbe'o); which bypassed the ancestors to support the homeland and sustain the indigenous community. This understanding leads Muslims and Catholics to believe that their divine deity remains the basis and axis of community unity. Ngga'e Mbapo which became the basis and the axis of the community is God who believed in Islam and Catholicism. This causes the Peo symbolism not to fade even though all community members have embraced the monotheists. Peo, revives the soul's intuition to God. The identification of God as Ngga'e Mbapo gave birth to the belief that Peo and other traditional symbols were not part of paganism, but instruments that lived a relationship with God. The soul of nationalism is not reduced, because every sacrifice for the homeland is believed to be a service to God. The encounter of Ngga'e Mbapo's divine substance with God causes confidence in the integration of the land and the clans remain intact. The land of Jawawawo still belongs to the ancestors and is rooted in Ngga'e Mbapo; communal unity must be maintained. Indigenous people of Jawawawo are indeed different religions, but live the same origin (ine our a metu mite, our ame a dice tolo), dwell in one big house (a die sa'o, a tent shop). This is what lies behind the people who still maintain elements of traditional beliefs and often inculturate into monotheistic celebrations. Hajj candidates often perform ti'i ka pembe wedu (sesajian) rituals prior to hajj departure. The same ritual is also performed by the new priest candidate just before the ordination (Catholic). The bhea rituals (maklumat triumphs), nggo damba (gong and tambourine), bebi ja'i (traditional dance), ndera (tandak dance), even wada pala (celebration of sacrifice) are also frequently performed on the great celebrations of Islamic and Catholicism.

X. CROSS-GENERATION UNITY

The strength of communal nationalism of the Jawawawo indigenous peoples also lies in its continuity across generations. The unity of unity at the highest divinity, Ngga'e Mbapo has guarantees the eternity of fellowship. The fellowship will go on as life will continue. The eternity of unity naturally reaches the next generation, as it appears in the ninth post of the Peo's restoration, dhadhi tau woso, *mesa tau kapa; mbi'i bhida mbili, ngata bhida kata* (giving birth to many, hatching up to multiply developing like a flock of parrots, like a flock of cocks). The unfolding of unity at Ngga'e Mbapo has produces eternal unity, so that the next generation is already in quasi unity before birth. This belief lies behind the ritual of laying funi mboi (ari-ari baby) on a banyan tree in udu nua (village head) or eco nua (village tail) as a symbol of attachment of new generation with the ancestors. Syairreko's naro resto Peo, and coca statue (the magpie) at the peak of the two Peo branches illustrate the vision of cross-generational nationalism. As the day progresses, like the vulture (koka sedho) every morning, the community unity will continue forever.

XI. CONCLUSION

Peo Jawawawo illustrates the vision of the unity of the Jawawawo indigenous peoples, supported by the ancestors and rooted in the highest divinity, Ngga'e Mbapo. Pengakaran on Ngga'e Mbapo Gives a metaphysical basis and implicate the immortality of unity, which is not undone by the fragility of humans. Peo describes the vision of Jawawawo's indigenous religious nationalism, which determines existence and lasts across generations. Religious nationalism of Jawawawo's indigenous peoples can be an inspiration for the development of nationalism of today's religious pluri society. The pattern of appreciation of Jawawawo nationalism shows a marvelous encounter between nationalism and religion. Religiousism underlies nationalism, on the contrary nationalism gives concrete form to religion. This can be an illumination for the development of nationalism of today's religious religious nations. The unity of Jawawawo's custom community can also enlighten the society to knit unity and develop the spirit of nationalism. Two aspects of Jawawawo's indigenous religious visinationalism can serve as a platform for reflection and discussion lighter in the effort to develop nationalism today. First, build a metaphysical baseline to nationalism. Religious man seeks for existence of the Divine, as the ultimate reality. True truth, eternity, absoluteness, for religious man is found only in the Divine. Nationalism is a true truth and an absolute value when it comes from the Divine. The nations of the world have a vision of unity and love of the homeland, which is based on political, historical, social and economic background. The integration of the territories is based more on historical backgrounds, those that were formerly part of the traditional kingdom (such as Mojopahit) and part of the same colony; and political backgrounds to gain liberation from the colonial conquest. On these various grounds, for the religious community does not yet have full power. The full power is only sourced and rooted in the Divine, which provides mysticism of unity and stimulates the love of the land. Indonesia based nationalism on the Deity of Mahaesa, but still an abstract formulation and lacks symbolic power. The metaphysical nationalism of the nation must involve all religious and tribal communities; and lifted to the level of symbols, so as to attract subjective involvement and move every element of the nation to take part unity and encourage the love of the homeland. Second, the realization that divinity transcends particularity. The nationalism power of the Jawawawo custom community stems from the understanding that the divinity is belief, Ngga'e Mbapo goes beyond the particularity of religion. The

Jawawawo community saw that Ngga'e Mbapo was a transcendence that transcended the particular truths of religion. Ngga'e Mbapo is a transcendent deity and an absolute, so it is not possible to be covered entirely by any container. Ngga'e Mbapo is Transcendence, which reaches and underlies everything, known as the supreme divinity by Jawawawo society, as well as God in Islam and Catholicism, and various other titles and faces in various religions. Ngga'e Mbapo is God for all, Father and Mother for all creation (ine mere ame deity). This understanding brings awareness of the similarity of the substance of faith in religious differences. The equality of faith makes all parties appreciate the divinity that is the object of faith, the unity of unity, and the guarantee to maintain unity and love the motherland. Unity in a religious pluri society can only be firmly established when it finds the substance of faith in religious differences. The discovery of the substance of faith can occur when penetration of various symbols, rituals, doctrines, and religious norms; and allowing others to enter at the depths of their own faith. This step will bring the people of different religions to the discovery that the divinity is belief is God believed by another party. God is believed in Islam, Christianity is God for all people, known by various names. God loves and wants good for all. The language that should be echoed is our God, not our God. God's clarity in the monotheistic faith is not only a quantitative one, but a matter of universality. Understanding of the transcendence and universality of God enables all elements of a multi-religious nation to place God as the axis of national unity, and to see the face of God who is believed in the same axis, and to stimulate the love of the homeland.

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