

Ethnic Identity Politics Of Power In The Region Territory Of Lio Indigenous Groups By Mosalaki At Aedari Backwoods In Detukeli Village Of Ende Regency

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ABSTRACT: Humans are social beings who live in the association called the community. As social beings, human mix and mingle with other communities. To ensure the needs, created social institutions that regulate relations between individuals in social groups. Among the institutions that are customary structures have been institutionalized in the society in Lio ethnic at Aedari backwoods in Detukeli village of Ende regency. Inhabited of 57 families with a population of 285 to 100% is the livelihood of farmers. The problem of this research is how the implementation of Ethnic Identity Politics in the federal territory of Lio ethnic By Mosalaki at Aedari backwoods in Detukeli village of Ende regency? The goal (1) to know ethnic identity politics of power in the region territory of Lio indigenous groups by Mosalaki at Aedari backwoods in Detukeli village of Ende regency (2) to know Ngguaimplementation danKetiUta still maintained its existence by mosalaki as head of the customs union. The research is a qualitative, analysis of the research data conducted descriptively. The results showed that the politics of ethnic identity Mosalaki as a traditional leader in the backwoods of AedariDetukelivillage of Enderegency has a very strong influence. Its existence is respected, obeyed by the people (faiwaluanakalo) in power regulate land ownership; regulate the environment, agriculture, housing construction.The political power of ethnic identity that is done in traditional rituals (Nggua) ahead of the planting season and before the post-harvest (KetiUta).Social and cultural life is still very sturdy mores believed, believed by the public because it has a magical religious power.

Keywords: Ethnic Identity Politics, Mosalaki and Region Territory Indigenous Groups.

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I. INTRODUCTION

In essence, humans are social creatures that live in the human meaning of life in a social called society. As social beings, human mix and mingle with other people. This proves that they cannot live alone without other humans. The urge to live in groups and always in contact with other humans, cause entanglement between the individuals in the group as well as between individuals or groups with the neighborhood. To ensure the basic needs created social institutions that regulate relations between individuals in society. Among the institutions that are of traditions or customs that have been institutionalized in society.

If the group was settled in a region, then in addition to attachment of the group, is also committed to the neighborhood. Thus can be said that the human in their life other than to feel bound by the social environment, is also committed to the natural environment in which they live and try, let alone the people are the farming community, the political elements of agriculture, politics maintain power ethnic imprinted in the communion of the local customs.

The political foundation of the identity of one origin can be found on the philosophical thinking of Foucauldian (Michel Foucault, 1988), about political body, of the history of sexuality and power relations that surrounding. The forward thinking about the history of the body looked at the body (bodily) not only as an entity of genetic and evolutionary nature, but rather a product of history in a more general concept. On what happened, then Foucault conduct political investigations that ethnic identity is a power that occurred in the state and modern society (liberal democracy) and in primitive societies and other traditional countries in the world. In this case, Foucault applies scientific principles to the individual body in the political process through the power of the state. Thus, the benchmark is the standard state, and ignores the individual and society. For Foucault, the results were surprising because scientific attitude and coverage to all aspects of being a form of control and absolute constraint.

Ethnicity may also be seen as an expression of one (group) that refers to a particular ethnic. The difference (ethnic) appears, as a result of different forms of culture (Barth, 1969). This is further demonstrated their groups or individuals that highlight the culture or the culture in the community as an identity of the pattern of their lives. Therefore, it is the politics of identity is a political system built on ethnic differences in cultures where the symbols are still used as a characteristic of a group.

Moreover, ethnicity becomes a predicate to the identity of a person or group becomes a predicate that is *taken for granted* from the beginning of creation or birth (Abdillah, 2002). Ethnicity is categories that apply to a group or groups of people, who formed and established himself in solidarity or collectivity. Ethnic ties embodied in a collection of people, completeness primordial-like degrees, dignity, languages, customs, and or belief, which is imposed on each member of the group who was born in. Plurality is naturally formed and in society, directly has established community characteristics in the area that later became a differentiator between one another In the realm of local socio-cultural picture of life always will have implications on the practice of politics and democratization in the region, where the practice of politics being played will lead to a political identity based on ethnicity, nationality, race, language and religion.

According Retheran and Phinney in Agustino (2007) says the politics of identity is one's sense of belonging to a particular group, and part of the thinking, perception, feelings and attitude of someone who is an obligation for membership of ethnic groups, religious groups, cultural. Therefore Agustino continued, ethnic politics is seen wisely should put differences as richness rather than as opposed to identity.

The existence of ethnic groups in the world has a long history associated with the occupation. Ethnic groups in the country of Southeast Asia, including Indonesia and the issue are often used as a tool to divide the union at the time of colonization. Famous colonial politics with divisive political terms or politics provoke a powerful weapon to subdue ethnic rebel against invaders. (Koentjaraningrat 1993:3).

After the colonial period, ethnic presence throughout the world, including in Indonesia is no longer dealing with the invaders, but precisely the problem arises because the ruling political pressure, economic and modernization / globalization surging with advanced technology. According to Geertz (1983), ethnic problem to be very strong psychologically affect a person because of the awareness of equality of origin, place of birth, language, and way of life. The emergence of ethnic consciousness is in the eyes of the rulers politically can be used as a force for pressing the primordial attitude and to be used as a unifier in the process of modernization, as well as improving the quality of social relationships. In third world countries, included Indonesia, awareness cultivate an attitude of solidarity among different ethnic continues maintained to strengthen national unity. As Geertz, domestic superiority of ethnicity should be able to contribute to the state, rather instead to raise excessive primordial attitude.

The weakness of the primordial attitude is the perception automated nature, where primordial in its development is not only about a particular person, but regarding the identity of a society that is rapidly formed through a friendship that often unconscious. Therefore, the attitude towards ethnic primordial express love is more exclusive. Nevertheless, the development of ethnic becomes "global village", where world cultures based on sophisticated technology cross country mass communication without borders so that the existence of ethnic increasingly blurred. But the emotional bond strong ethnic still persist in kinship albeit in more modest level and a new form that is believed to have deep meaning to build their welfare. Therefore, it is the need for more comprehensive research on the existence of ethnic to respond and actualize the values of life that are owned, so among the ethnic diversity that can foster a sense of mutual love and avoid conflicts.

Mentioned by Barth (1996) that there are at least two factors that can sustain a culture of ethnic groups. They are geographic isolation and social isolation factors. From the results of the study are contained in the writings edited Barth is revealed that there are two findings show imprecision two factors, because: (1) the boundaries of culture can survive despite these ethnic groups mingle. The existence of differences between ethnic groups is not determined by the absence of assimilation, contacts and exchange of information, but rather to their social processes in the form of separation and unification, so that ethnic differences were maintained despite an exchange of roles and membership among the various units. (2) Social interaction could find a steady, long-lasting, and importantly between two different ethnic groups, which usually occurs because of the deeply divided ethnic status. Thus it can be said that the characteristics of each ethnic group is not determined by the lack of interaction and social acceptance, but by the formation of a particular social system in the interaction.

There are several implications when viewed as a unit of cultural ethnic groups, namely (1) Classification of specific individuals or groups, expressed as a member of a particular ethnic group depends on its ability to demonstrate the nature of the ethnic group's culture. (2) Cultural forms that appeared to show the influence of ecology, but this does not mean that all this is just a form of adaptation to the environment. But more correct to say that the form of this culture is the result of adjustments to the members of the ethnic group in the face of various external factors. Such as when an ethnic group who live scattered in the area having ecological environment variable, will show a different behavior according to area of residence, but does not reflect the value orientation of different cultures. It can also show that determine the nature of the culture of a

group should not only be seen from the cultural order that appear only, because that appears is determined also by ecological apart by culture carries. Thus incorrect to say that every ethnic group is diversified in the beginning of the disintegration of ethnic groups (Barth: 1996).

In the farming communities of the main livelihood is farming, the natural environment is very determine their survival and welfare of the local community means fulfilled or not food and clothing will depend on the ability and determination to pursue them, manage and utilize existing land in the best the good can bring satisfactory results in meeting the daily needs, the needs of the future, including the need to finance their children's education derivative.

In connection with agriculture the most important element is the land. Land is not just a business or livelihood, but also all daily activities, the residence is also located on the ground. Humans from birth to adulthood and then develop his descendants on the ground. Therefore, for the human lands have a very high value, so it is not surprising if we always find an activity in human life associated with the soil is always accompanied with traditional ceremonies. The relationship between man and the land will be tightened if humans can process and or utilize them either for the sake of survival. As in Aedari backwoods in Detukeli village of Ende regency, where Mosalaki role as head of the customs are very strong in maintaining the integrity of the land area communion, and customary justice system, so that indigenous culture is still strong and maintained.

The traditional ceremony is a sign of greatness. Poewadarmintra (1976).The traditional ceremony is a system activity or series of actions that complied with by customs or laws applicable in the community associated with a variety of events. In conducting a course actions according to the customs and habits or by religion and an official homage or habit that is magical, religious of the lives of indigenous people which includes, cultural values, norms, laws and rules that are interrelated is precipitated difficulties in society, namely that the rules of decency in a society whose truth has received general recognition in the community and is a reflection and an incarnation of the soul of the nation concerned over the centuries.

Koentjaraningrat (1985 : 180), culture is a whole system of ideas, actions and man's work in the context of people's lives that made the property of the man with learning. So culture is the result of the cultivation of fruit (ideas) in the form of human creativity, taste and intention both concrete and abstract aiming to achieve the perfection of life. That in its application to do with patterns of behavior, language, social organization, religion, art and others who have become hereditary habit.

According to Geertz (1983), the ceremony is a custom held precisely according to time and place, an event or a particular purpose. Furthermore, according to Subagyo(1987), ceremony is a form of symbolic activities that consolidate or restore the natural order by putting humans in the natural order. In these efforts rite or used words, prayers, and the movements of the hand or body.

Meanwhile Koentjaraningrat (1985), formulate ceremony that the system contains four components, namely: a ceremony, during the ceremony, objects and tools ceremony. All of which play a role in the ceremony so that the sacred nature should not be faced with any they may cause hazards. Likewise, people who deal with these things sacred should heed the prohibitions.

From the various opinions about the ceremony can be understood that the ceremony performed by people are actually a natural system in accordance with the customs to get the peace and safety of life and various embodiments of the limitations of the human capacity to face the challenges of life, whether from themselves or from natural surroundings. Various ceremonies are performed by community aims establish direct contact with the ancestors, spirits, gods and the Almighty. Religious followers believe in their native Indonesia fixed rules that address world events by humans. What is appropriate or in harmony with human lives against a background of absolute life is wrong. What deviate, do not fit, or against it is dysfunctional, wrong, perverse and a sin. Participation of human behavior within the rules of the universe lift human life becomes authentic, meaningful and valuable (Subagyo,1987). The behavior of symbolic man who confronts safety was shaped many, such as: retelling the myth of origin, staged contents myth, traditional ceremonies, to bring governance of nature in the dance-dance, how specially to plant or harvest rice, various celebrations victim, eating together (salvation), assertion level transition in life and others.

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Taylor (1979), Culture is a whole complex of ideas and everything that human-generated based on historical experience. Included here is the knowledge, belief, art, morals, law, custom and other capabilities (therapy) therapy and acquired by man as a member of society. Koentjaraningrat said that culture also have the

seven elements of culture such as: Language, Knowledge System, System Religion, Social Community System, System Technology, System and Livelihood, Crafts. Koentjaraningrat (1985 : 180), culture is a whole system of ideas, actions and man's work in the context of people's lives that made the property of the man with learning. So culture is the result of the cultivation of fruit (ideas) in the form of human creativity, taste and intention both concrete and abstract aiming to achieve the perfection of life. That in its application to do with patterns of behavior, language, social organization, religion, art and others who have become hereditary habit.

Culture as defined and described by Koentjaraningrat (1993), is a complex of ideas, thoughts, expectations, beliefs, beliefs that are collectively owned and realized together with his form from the most abstract to the tangible. Thus, culture includes patterns and ways of life, interaction, communication and social institutions that facilitate living together as an expression of the social dimension, and all the works that are the heritage and culture form the corporeal as real. Complex ideas and concepts in a culture in mental and link cognitive picture of the relation of man with man, man and God and man with the universe.

II. RESEARCH METHODS

The research location in Aedari backwoods (Region territory of Aedari indigenous) Detukeli village of Ende regency. This study is a qualitative type of data collection is done by observation; in-depth interviews with informants include traditional leaders (*the mosa men*), community leaders and community components (*faiwaluanakalo*) in the Aedari backwoods. The data were analyzed descriptively (Moleong, 2002) and in accordance with the object of this study, then performed the data analysis covering politics of ethnic identity in the care of the federal territory of the indigenous in the land sector, agriculture either early in the season (*nggua*) and post-harvest (*ketiuta*).

III. DISCUSSION

1. Political Ethnic Identity in Mastering Region Territory of Aedari Indigenous.

Aedaribackwoods located in the Detukeli village of Ende regency, there are seven custom homes where each custom home has Mosalakinya respectively. Inhabited by 57 heads of family and the whole population amounted to 285 people, with 100% livelihoods are farmers. Since hundreds of years ago the Aedari backwoods own tradition and culture that continues preserved and maintained its existence until today. Community (*Fai WaluAnakalo*) very obedient to custom and culture and respect to local community leaders (*Mosalaki*) and the ancestors.

Mosalaki power as described above is not only limited to the customary ceremonial matters relating to the harvest and post-harvest, but also in conjunction with the acquisition of land titles. As defined in the Act on Provisions Nomor.5 1960 Basic Agrarian Principles (State Gazette of 1961, No. 104), and the State Gazette No. 2043 and Government Regulation No. 24 of 1997 on Land Registration (State Gazette Indonesia Number 59, additional State Gazette of the Republic of Indonesia Number 3696) which confirms that the land registration should be made to obtain land certificates as proof of legal title. In fact, to conduct land surveying in order to acquire ownership rights over land must be approved by Mosalaki (traditional head). If in the implementation Mosalaki not allow it, then the process of land registration cannot be done, but if Mosalaki allow for the registration of land to the land owner, it can be done.

Community (*faiwaluanakalo*) in principle has never been a confrontation on the political attitudes Mosalaki if not approved by Mosalaki, people always obedient and loyal to the leaders of customary. It is closely related to leadership and power Mosalaki that the indigenous beliefs that Mosalaki with the soil and any language customary speech is the words of the ancestors that should not be violated, which in Aedari called by *saka sera* (charismatic). In addition, the soil for religious communities Aedari has magical powers and therefore under no circumstances must request approval in process of registration Mosalaki land for property rights.

If the indigenous people in the community who want to do the registration of land, but not through Mosalaki and or approval, of course, be disastrous adverse individuals themselves, whether experienced disasters, disease and even death. That is why people in Aedari respect to the Mosalaki (traditional leader) who is the embodiment and the command of the ancestors.

According Mosalaki of Aedari, that "I am doing this is to run the command of the ancestors, I never made more than that has been mandated by its predecessors. So in order for customs and culture is still preserved and maintained, then all *faiwaluanakalo* must obey "(Interview with Mosalaki Aedari, Mr. Siprianus Ngae, dated March 11, 2016).

Other than those relating to the registration of land, political power Mosalaki also reflected from every individual who wants to open up new fields, should also be the knowledge and approval Mosalaki. Similarly, the plan to build homes by the community (*faiwaluanakalo*) also must be approved Mosalaki. Mosalaki (old custom) must attend to conduct groundbreaking, the first pole erection, and also slaughtering animals symbolically, performing prayers (traditional rituals) and offerings to the ancestors so that homeowners get the health, longevity, blessings, prosperity and spiritual life as well as born.

That is why, the political power Mosalaki very strong in organizing social and cultural life of society Aedari backwoods and society (*faiwaluanakalo*) also has observance of the customs and did not foul because traditional sanctions are very severe because not only sanctioned materials such as animal and money alone but the most severe sanctions and feared the community was sanctioned from ancestors.

This was justified by public figures of his, saying that "It's over a hundred years ago and until now devoting people (*faiwaluanakalo*) against Mosalaki (customary chief) is very high, as well as the effect of which is owned by Mosalaki almost in all aspects related with the land and the surrounding natural environment. Compliance society to customs particular to Mosalaki which is an extension of the hand and is regarded as an incarnation of his ancestors, and because of that people (*faiwaluanakalo*) will not make an effort to abuse because the dreaded oath customary and religious power magical than on land because there is no breaking will definitely get a calamity "(Interview with a PinusMboka, dated March 13, 2016).

From the foregoing, it is clear that the social and political, politics, ethnic identity is still strong among Lio ethnic in Aedaribackwoods of Ende regency, a manifestation of the implementation is done by Mosalaki (customary chief) in confidence Lio ethnic customs is the extension and the embodiment of his ancestors.

2. Political Power of Aedari Backwoods Ethnic Identity in Aspects of Early Season Planting (Nggua) and Post Harvest Agricultural Products (KetiUta).

Customs is one form of cultural works and human civilization. The formation of customs with different social norms in it was inspired and born from the minds and works of human creativity that take place throughout the history of mankind, as the writer has found in Aedari backwoods is Detukeli village of Ende regency. Aedari backwoods is one of backwoods which is still solid and strong in defending the traditions that are hundreds of years. One of the customs of the activities it is a ritual Nggua. Nggua is one manifestation of traditional party activities in the series before or ahead of the planting season crops.

In the view of society Aedari backwoods, Nggua a ceremony of traditional party that serves to communicate and connect desire and people who are still living with their ancestors in order to ask for blessing to be ancestors always pay attention and maintain social and cultural life of man is still alive as the next generation in maintaining tradition customs, people will always be healthy and prosperous, agricultural crops get maximum results.

Nggua has religious meaning for the community magical Aedari is in order ceremony to welcome the growing season is expected in the growing season to obtain maximum results for the welfare of the community. Implementation procedures carried out by the customs Nggua Mosalaki Pu'u as Customary Chief and Mosalaki companion procedures and implementation is done consecutively starting early stages to finish, with the customary language as follows:

a. *We anakalofaiwalueo gaga kakewiminu*

Lekatanah Rialaki watu Bewaongga, tanah o rialaki Watu o bewaongga mengapotobo'o. Renggibhandamobo'otengabo panda dalo Lera. Mo peningewesinu wamosuputeigiligena

Meaning: All tenants of anakalofaiwalu (community) that exist in the region communion customary of Aedari order to produce an abundant harvest rua and all pets are always reproduce well to meet the needs of everyday life. (Interview: Siprianus Ngae (Mosalakiof Aedari), 13 March 2016)

The meaning of the poem above is: For people who live and dwell in the land of indigenous fellowship Aedari always live well in everyday life.

b. *We anakalofaiwalumo'o tau bhondolonggo kappa kemo. Mo ngebhondobeka kappa. Bhondomo'oma'elo'o kappa mo'oma'embe. Mo'obebungerembiriserumo'o kea ngerekokaweka*

Meaning: In order anakalofaiwalu (tenants), people are always united; do not divorce disarray, living in harmony and peace, in good health and those who are married to have children that much so hometown is getting crowded in order to maintain customs and local culture. (Interview: Kosmas Kade, March 15, 2016)

The meaning of the poem above is: to comply with all the regulations that have been made by the old custom, the local community life will be spared from danger and always thriving to maintain custom or habit left by their ancestors. The meaning is that the forces of nature and the natural rulers and the four corners of the wind direction according to public confidence Lio Aedari ethnic that a source of strength and a source of blessing there in the four directions that God entrusted to man, offering it with the symbol of a chicken's head, chicken liver, chicken feathers and chicken legs. Next was a tribute to the ancestors by not doing the activity in the sense of not working up to three days with the term Liopire ethnic (ban / restrictions).

For the people of the Lio ethnic in Aedari, any prohibition in the local language called pire must be obeyed and followed by all members of the community in an environment of fellowship customary, because if one is violated, it will be unfortunate, such as pain and some even died and crops suffered crop failures that cause poverty and squalor, irregular rains, floods and landslides.

For individuals who infringe upon traditional feast and fellowship that does not follow the customary *Nnggua* or *ketiuta* to fulfill all of its obligations, it will be penalized according to the decision Mosalaki. Fines are usually in the form of handing animals such as cows and buffaloes or pigs to people who are Catholics to be submitted by the offenders in the next year. If the following years, the offender does not fulfill his promise, then the customary will be doubled twice, as well as on. Animal customary fines will be used by Mosalaki to be slaughtered and eaten together during the traditional feast lasted.

After the growing season goes on and a few months later before harvest, the harvest first is through the customs process that is *ketiuta* (picking vegetables). Who perform the is Mosalaki (traditional chief) of Aedari. After the customary rituals and offerings to the ancestors in the process *ketiuta* (picking vegetables) by Mosalaki, then, the next day people (*faiwaluanakalo*) harvesting of agricultural products.

Relationships harmonious interaction between Mosalaki (customary chief) with citizens in daily life shows that people of Aedari backwoods have kinship ties are very strong in its ethnic groups. This is in line with the thinking of Herbert Blumer, about symbolic interactions where people have the ability to think, developed and disclosed. All kinds of interaction, not just interaction during the program but also serves refine our ability to think. Thinking, shaping the interaction process. In most interactions, the actors have to be considerate of others and decide whether and how to match their activities with others. Two basic social interactions Blumer, namely: First, the interaction of *non-conversation symbolic gestures* of Mead-not involves thinking. Second, the symbolic interaction requires a mental process (Ritzer, 2000).

The strong relationship between the magical religious customs and Aedari village communities can also be seen from the symbolic interaction theory developed by Blumer (2004) summarized in three premises, namely:

- a) Human action against something (*thing*) is based on the meaning of which is owned something for them (*thing*) is meant physical objects, people, social institutions, and the abstract idea or value);
- b) The meaning of something is derived from or arising in social interaction that a person experiences with others;
- c) Meanings are modified through an interpretive process in dealing with each other, meaning that when the process of the enhanced significance of interaction.

In this case, the symbolic interaction refers to the character specific interactions that take place between humans. Actors are not just reacting to the actions of others, but also interpret / define each others' actions. Response actor, either directly or indirectly, based on an assessment of the significance. In this context, Blumer considers that the actor will choose, examine, think, organize and transform the meaning in relation to the situation in which and the direction in which his actions, so that the individual according to Blumer (2004), not surrounded by potential environmental objects that shape their behavior, but the individuals that compose, design and give meaning to these objects. Thus the individual can assess compliance with the action, and make decisions based on that assessment. This is what is meant by interpretation or act on symbols and meanings evolve.

And in conjunction with the object of study here, then Mosalaki as customary head has a very deep meaning as an extension of the hand and the incarnation of the ancestors to perform activities of customs, keeping the symbols customary, hold rituals indigenous to realize offerings to ancestors and always maintain the territorial integrity of their traditional communion that has religious value - magical extremely high.

IV. CONCLUSION

1. The political power of ethnic identity of *Mosalaki* as a traditional leader in the Aedari backwoods in Detukeli village of Ende regency has a very strong influence, its existence is respected, obeyed by the people (*faiwaluanakalo*) in power regulate land ownership, regulate the environment, agriculture, housing development and the environment life.
2. The political power of ethnic identity made include of traditional rituals (*Nnggua*) ahead of the planting season and before the post-harvest (*KetiUta*).
3. That the socio-cultural life is very sturdy mores believed and trusted by the public because it has a magical religious power.

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