



The Religious Role of the Leadership of the Mosalaki Wonda, Ndori Clan, Lio Ethnicity, Ende District



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Abstract

This article is intended to explore a theme, "The Religious Role of The Leadership of Mosalaki Wonda, Ndori Clan, Lio Ethnicity, Ende District". It raises the issue of how important are the religious functions of the Mosalaki (traditional leader) as a manager of the people in Wonda village. And it is designed to describe the duties given to him. Actually, in that area, the traditional leader has several jobs, but on this occasion, only discussed the religious role of him who can be an example for his citizens. The problem mentioned above can be analysed based on the social theory promoted by Horton, Hunt, Soekanto, and Koentjaraningrat. All the information related to the problem have been obtained through qualitative approaches and completed with some methods such as interview, observation, and documentary study. Mostly, the researchers take notes of what they observe and read some of the references. As well as they used a camera to record the utterances spoken by the interviewees. Then, the data can be analyzed by using a model of analysis as recognized as an iterative spiral promoted by Lan Dey. This model is a kind of analysis done repeatedly and continuously, and the last step is what we call "interpretation". It can be described again. The results showed that the village was led by a collective leader with the main leader called *Mosalaki Pu'u* or the top leader. He has two main roles, namely a religious role and a social role. At this time, his religious role of him is the focus of discussion while his social role will be discussed on another occasion. This role is performed when the leader organizes the ritual ceremony. It can be divided into two types of roles the collective role can be seen at the *po'o* ceremony, while the individual role is shown at the *jodho olanara* ceremony. Thus, it can be concluded that in various ways, especially in terms of religion, the leadership of the customary leader in Wonda village is supported by the people in his territory. Although there is often friction in today's society. The religious role of Mosalaki is in the form of ritual practices on the *tugumusu-lodonda* which is believed to be a sacred symbol and must be preserved. Lastly, the results of the research recommend that the leadership of Mosalaki and customary law function optimally as a

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partner of the village government. In order it becomes a reality, it is important to be considered, then the leadership of Mosalaki empowers the community.

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1 Introduction

This article is designed to explore a theme: The Religious Role of The Leadership of *Mosalaki* Wonda, Ndori Clan, Lio Ethnicity, Ende District. This district is situated in the middle of Flores island. It is part of the East Nusa Tenggara Province which is located in eastern Indonesia. And also, it is between two districts, namely Nage Keo district in the west and Sikka district in the east.

Furthermore, the Ndori clan is a group of people who settle in the Wonda area. It is organized by a traditional leader a so-called Mosalaki. He has two functions such as social and cultural functions. He lives in Wonda village, therefore, the area has become the centre of traditional activities of the Ndori clan until now.

On the other hand, the article focuses on explaining the cultural role of Mosalaki, especially concerning the religious life (religion) of the Ndori clan. It is closely related to the previous articles such as Descendants of Ndori clan: Lio Ethnic, Ende Regency and The Leadership Structure of Traditional Institution: Ndori Clan: Lio Ethnic. Both were published in the International Journal of Social Science and Humanities. The first was published in 2018 and the second one was published in 2019.

Then, the article is important to be discussed because of the waning of traditional belief practices. The infrequent practice of traditional beliefs is caused by the presence of major religions, for example, Catholicism on Flores island. Referring to the statement, this article raises a problem, namely, how does the mosalaki (traditional leader) in Woda village in terms of religious life? In fact, in that area, there has been a problem where the group of young generation ignores the traditional beliefs handed down by their ancestor. On one side, they should strive to maintain and care for the tradition (Soepomo, 1996). About the problem, as stated above, the writers use a social theory promoted by Horton et al, to analyze it.

In addition, writing this article aims to explore, find, and describe the religious role of Mosalaki (traditional leader) in Wonda area - ethnic Lio. Moreover, it presents several significant, such as finding the correct kinship and power structure (Eastman, 1984; Tan et al., 2018; Cleveland & Chang, 2009). Then, in the long run, it is recommended to restore the *Tubumusu-Lodonda* and Po'o traditional ceremony also will be conducted again. These two things can resolve conflict and create harmony in the Wonda community and it is hoped the condition can last a long time. Lastly, it also recommended to the government at the level of regency can motivate the traditional institution, particularly Mosalaki as a traditional leader and his staff to work

together in making a plan and implementing the development programs that empowered them effectively for rural communities (Geba et al., 2019).

2 Materials and Methods

The information used to analyze the problems as stated in the previous section has been obtained through a qualitative approach completed with several methods such as interview, observation, and documentary study. The validity of the obtained data can be tested by triangulating the results of interviews, observations, and notes produced from reading previous studies.

The next step is the collected data analyzed through the interactive spiral model promoted by Ian Day. This model can be operated to analyze the data continuously and repeatedly, and interpretation. Moreover, the steps of analysis can be explained as follows. First of all the data is collected, then described and classified. Yet, the data was connected and it was interpreted. then described again, if it is necessary for it.

3 Results and Discussions

This section will be discussed two main things, namely the status of Mosalaki's leadership and his religious role. Harton & Hunt (1999), claim that status or sublime is a rank or position of a person in a group of people. On the other hand, a role is a behaviour expected of someone who has status in a community group.

Concerning the implementation of rights and obligations following a position, Soekanto (1998), claims that a person performs duties following the position including several things, namely: (1) the role following the norms related to the position in the community group; (2) role is a concept of what individuals in society can do as an organization, and (3) role is an individual behaviour that is important for the organizational structure of society.

Talking about norms is very closely related to values. along with this statement, Koentjaraningrat (1998), claimed that the cultural value system is at the highest level of customs. Because cultural values are concepts about everything that is considered valuable and important by the citizens of a society that support it. In the following, there will be presented some points such as the concept of leadership and authority of Mosalaki (indigenous leaders), the religious role of the traditional leaders in the Wonda region, and the religious form of Mosalaki leadership (traditional leader) (Avolio & Gardner, 2005; Elkins & Keller, 2003).

3.1 The Concept of Leadership and Authority of Mosalaki (indigenous leaders)

Koentjaraningrat (1998), said that the basic forms of leadership in small communities are distinguished into: (1) leadership, (2) limited leadership, and (3) covered leadership. Based on the concept of leadership as stated above, the leadership in the Wonda region is included in the type of covered leadership. It can be explained that this type of leadership is often the authority shared with several people who each have authority following the conditions prescribed by customary norms. Usually, the leader comes from a certain clan based on patrilineal principles. This kind of leadership is recognized as traditional leadership (Van Knippenberg et al., 2005; Meindl, 1995).

In addition, the traditional functionaries are *Mosalaki*, *Riabewa*, and *Bogehage*. They have special roles in society. Each of them plays a certain role that is carried out in the community, As a region of communion, marked by the construction of *Sa'o Nggua* where the traditional leader, for instance, *Mosalaki* and *Riabewa*). . Beside that, it is also built *heda* (great hall) and place for traditional collective worship which so-called Tubumusu-Lodonda. The traditional house was a religious complex in which the council of *Laki-Ria* lived. The council consisted of several traditional leaders such as Segi Wua, Mage Tongge, and Tima Konde. They are Mosalaki (traditional leaders). While *Bogehage* lives in a house around a complex of traditional houses located in Winda. At the beginning of the Wonda fellowship, the traditional functionaries were 30 people. Later, this number increased through an award given by *Mosalaki* to a man for succeeding in the struggle to maintain the

integrity of the territory. The following will be presented about the religious role of *Mosalaki*, while about *Riabewa* and *Bogehage* are not explained here (Adamczyk & Pitt, 2009; Stuckey, 2001).

3.2 The Religious Role Of Mosalaki In Wonda

Talking about the religious role of the traditional leader, Koentjaraningrat (1998), claims that religion is any system of human behavior to achieve the intention by relying on the power of subtle beings, spirits, gods, and so on. Based on this opinion, the religious concept of the indigenous peoples in Wonda, specifically about the religious role of Mosalaki is closely related to Tubumusu-Lodonda. *Tubumusu-Lodonda* is a sacred symbol for the Wonda people. From the religious side, aspects of the Tubumusu-Lodonda form are seen as a symbol which has several meanings. Relating to symbols, Kaplan & Menner (1990) claim that a symbol is an object or event whose meaning is arbitrarily attached by the person who uses it collectively. Furthermore, they claim that symbolism makes man able to care for, utilize, and present experiences in a certain form so that those experiences become part of a tradition that is compulsive and progressive, mainly through the extrasomatics of traditions that include techno-economic, social organization, ideology, man adapts to the surrounding world and exploits it.

The following section will be presented several points related to the religious roles of Mosalaki as traditional leaders in Wonda village such as the Symbolism of Tubu and Du'a Ngga'e (God), Symbolism of Musu-mase and Embukajo (Ancestors).

a) The symbolism of Tubu and Du'a Ngga'e (God)

Tubu is one of the components of Tubumusu-Lodonda whose physical form is higher than it. It is made from a kind of hardwood and formed into a place of the dish, as well as a symbol of the presence of God (Du'a Ngga'e). According to the Ndori People God lived in the highest heavens and reigned on the deepest earth. However, when invited, by His power, He also came. This is illustrated in the following traditional expressions often spoken by Mosalaki as follows.

*Kuwi ghetu tolu Tubu
Pati Du'a lulu wula
Ngga'e wena tana
O.....Du'a Ngga'e, simo sai*

In addition, the indigenous people's perspective on Du'a Ngga'e can also be understood through the following phrases often expressed by Mosalaki.

*Du'a Ngga'e Kai'eo mbko mat aria
Kai'eo nira tiko 'ela neni riko wolo
Demi kau'eo sala kai tau teki mbana
Demi kau'eo molo umu hewa kai paga tau bhanda*

The meaning of the expression mentioned above is that as a Creator, God is Omnipotent, Omniscient, All-Gracious, and Omnipresent. The human being who made a heavy mistake took his life. On the contrary, wise and good people will be given longevity and bestowed wealth. Relating to *Du'a Ngga'e*, Arndt (O'dea, 1967) claimed that the combination of *du'a lulu wula* and *Ngga'e wena tana* responses is interpreted as the God of the sky, the ruler of *buana*, The combination of the name becomes *Du'a Ngga'e* to reveal the absolute essence.

b) The symbolism of Musu-mase and Embukajo (Ancestors)

Musu-Mase is taken from a cylinder-shaped stone, lower positioned and stuck beside Tubu, and used as an offering place for Embukajo. The indigenous peoples of the Wonda region view *musu-mase* as a symbol of the presence of ancestors who have long since died and are no longer known, but remain and always have a connection. Evidence of the existence of that relationship can be seen in the following phrases often spoken by the indigenous leader.

Roe leka musu-mase
Ti'i Embukajo.....Ka pesa sai
Mae muri,mata menga tebo
Kami leka ja miu leka mila
Kami ngeni mbelo mbe'o ,neni tei
Miu de'e kami peme,nosi kami mbe'o
Miu rina kami pati,ngoso kami ngodho
Miu pai kami mai,niu kami se'a
Miu mulu kami ndu,kami jejo miu dheko

The meaning of the above expressions is that the unity of life includes both living and deceased people including ancestors. The spirit of the living ancestor also knew and always accompanied his children and grandchildren when they complained, while begging, expecting him to be helped in solving the problems they were facing. This shows the relationship with the deceased ancestor. Related to *Embukajo*, Bakker (2000), claimed that deceased people remain personally present among living people. However, because the dead man did not develop anymore, therefore his influence could not be increased. The good and evil things done during his lifetime, are passed onto his children and grandchildren as an inheritance. Based on the statement given by Bakker as stated in the previous section, the Wonda people believe that the spirit of *Embukajo* is still alive among the living people in the Woda region today. Yet, all his or good and bad things also have been passed onto his or her children and grandchildren as an inheritance (Saroglou et al., 2009).

c) Symbolism, Lodonda and Ancestors, Societies

The lodonda consists of three medium-sized flat stones interspersed with several small flat stones. The lodonda is located around *Tubumusu*. The three flat stones are the symbols of the three major clans, while the other flat stones are the emblems of the supporting clans. Both the main clan and the supporting clan settled in Wonda and the surrounding villages. In this Lodonda, offerings were placed for the ancestors to eat with the indigenous leader who represented the people of the entire region. Evidence that the Lodonda is the symbol of the main clan and the supporting clan is implied in the expression often said by the leader as follows.

Pa'a leka lodonda
Tau ka sama no Nabomamo
Mai sai tau ka bou pesa bela
Ba'i tau mi bela we ngesa

Several expressions stated above implied meanings that are, the ancestors, through the traditional functionaries as a unit in the banquet of traditional rituals, immediately justified the materials for consumption by the citizens of the communities every day. This lodonda became a symbol of togetherness between ancestors and the traditional leader as the representative of all people in the region.

Besides that, the indigenous people believe that indeed man was created by God with His own hands. Man is given the ability to multiply and give birth to as many offspring as possible. Moreover, man carries out the obligation to worship and glorify God (Du'a Nga'e) and is also obliged to honour the ancestors (*Embu Kajo kaji Babomamo*). The world view as previously stated is implied in *Mosalaki's* expressions of indigenous leaders as follows.

Manusia (man)
Eo Du'a weti Ngga'e nena
Manusia(man)
Eo nge tau bhondo, nge leka tuka
Eo beka tau kapa, beka leka kambu

Manusia (man)
Tau pase pedo la'e mula gelu nenu
Pase pedo tau doja more Mula gelu tau gare wa'e

Manusia (man)
Tau doja Du'a more Ngga'e
Gare naja Embukajo Wa'e weki Babomamo

Ria tau dari nia Bewa tau pase la'e
Tau pai talu niu 'oe, bou tebo mondo lo
Tau jila lika banga waja, nu bu'u

So, the meaning of the expressions is that man's being was created by God in His image and he developed according to his ability. From generation to generation human beings are obliged to glorify God and honour their Ancestors. As the highest creation and respected leader, he was able to organize traditional rituals for the welfare of his citizens. Regarding the human-*Babomamo* as a cultured creature of creation, according to the anthropological view, [Bakker \(2000\)](#), said that humans communicate with humans. In communication, they develop each other to be more humane. Human beings are recreating each other, endlessly as if they were giving birth to each other.

d) *Kemo Ngge'u-Nggana* and *Wulaleja-Tanawatu* (supernatural beings)

Kemo Nggeu-Nggana is a situation around *Tubumusu-Lodonda* and is a place of offering for supernatural beings. In the view of the *wulaleja-tana watu* society has its nature. However, in the context of collective rituals, they surround *Tubumusu-Lodonda* and merge into the community. It was spoken by *Mosalaki* as follows.

Tau doja Du'a more Ngga'e
Pai Tanawatu to'o 'ulu du 'eko
Niu Wulaleja gheta liru bewa
Kemo ngeu-nggana Tubumusu-Lodonda
Hago pa'u pati Wulaleja-Tanawatu
Miu genji ka pesa sai

The point of the phrases is that in the customary ritual of worshipping and glorifying God, the spirits of the heavens and the earth, through *Mosalaki* are instructed to be present and take place around *Tubumusu-Lodonda*. This is where they are served a banquet. Eliade (in [Susanto, 1987](#)) argued that supernatural beings include the Highest, ancestors, and other spirits that are widespread in this universe.

Wulaleja is a form of Divine power that represents all forces in the sky or heaven and brings good to humans who tend to do virtue. Similarly, *Tanawatu* is a form of Divine power that exists on earth and wreaks havoc on humans who tend to do evil. Both of divine nature is expressed by *Mosalaki* as follows.

Wulaleja rero, pa'u no londa
Wesa no wea, demi 'eo molo
Tanawatu wa'u, tau tebo mata
Teki mbana demi 'eo sala
Polowera, Laiho'a, Babogoi, menga ngo ngongi
Fenggere'e, Ineleke, Longgombengga tau bei rapa
Nitupa'i, Ju'angi taukola poke lata pana

e) *Liru-Tana* and world view

Liru-tana is a symbol which appears in the behavior of *Mosalaki Pu'u* when he entered *Hanga*. It is the time for performing the collective ritual. Then *Mosalaki* looked up to close the sky, then stomped his

feet on the ground as a symbol to bring Heaven and Earth together and to be fully prepared to follow the customary rituals with all his creatures. This is reflected in the following expression of Mosalaki.

*Mosalaki nira liru nggoro tiro membeja
Mosalaki bedu tana to'o bhanga sawe*

Along with the above statement, [Kaplan & Manners \(1999\)](#), said that cultural ecology draws inspiration from long-term insights into humans, which see humans as a unique result of biological evolution. The uniqueness is that humans can harmonize themselves or subdue their environment in ways that are very different from the methods used by lower beings (infrahuman). Furthermore, the world views of indigenous people in the Wonda region, it was revealed by Mosalaki as follows.

*Du'a lulu wula pa'a Ngga'e wena tana welu
Liru no tana sa paga Tana no liru sa siku
Toa lele Liru ngendo Pate leke Mesi deso
Wula leja Wawitoto Medisia gheha liru bina
Iso Jata Weka Rawa Mbiri Tori sa lewu Liru
Keli Wolo Kaju Aje Otolowo Mesi Ae gha tana masa
Wawi Rongo Kamba Jara Nipa Naga Sawa ghea wawo tana
Ika Nake Leko Kura Mbo Mbara benu tiwu mesi no nanga*

The meaning of the expression is that God created the heavens and the earth as a harmonious whole intended for man. By encroaching on the forest excessively by humans, there is a long drought that results in a lack of water and receding seawater. In the sky, it is decorated with celestial bodies and on the earth, it is also filled with animals and vegetation, both on land and in water or sea.

In addition, religion and magi are the substance of belief. For this reason, [Koentjaraningrat \(1987\)](#) defined religion as any system of human behavior to achieve an intention by relying on the will and power of subtle beings, spirits, gods, and so on. Meanwhile, magi are techniques or methods used by humans to influence the surrounding nature, so that nature is following human will. The views of the people in the Wonda region about the religion-magi can be seen in the following matrix.

Nu	Substantial religion-magi	Characteristics
1.	<i>Du'a Ngga'e</i> (God)	<i>Du'a weti Ngga'e nena</i> Creator/ God
2.	<i>Embukajo-babomamo</i> (Ancestors)	<i>Du'a do'i</i> Generous –loving <i>Mulu ndu Jejo dheko</i> guide-requester <i>Rina pati Ngoso ngodho</i> to the God <i>De'e peme Nosi mbe'o</i> Listen
3	Wulaleja-Tanwatu (Supernatural beings)	<i>Wula tipo Leja pama</i> protector <i>Wula pera Leja pati</i> Instruction <i>Wula mo tau tondo</i> Grow-maintain <i>Leja paga tau saga</i> Grow-maintain <i>Tana tebo Watu wela</i> Kill or slaughter <i>Tanaka Watu pesa</i> Exterminator

3.3 The Roles of Religious leadership of Mosalaki

The term role is closely related to functions. The role means the position or work done, while function means the usefulness of a thing (Depdikbud, 1989). To see the religious role of Mosalaki's leadership can be known from the functions performed by Mosalaki in various rituals. Rites are ordinances in religious ceremonies. In addition, prayer is a request, a hope, a request, and a praise to God, while mantras are words or utterances that bring supernatural power ([Moeliono, 1989](#)). Traditional ceremonies are held around Tubumusu-Lodonda. There are two important things in any ritual, namely offerings and prayer or *mantra*. The religious form preferred in this discussion is the prayer or *mantra* uttered by Mosalaki, not in the process of laying

offerings. Therefore, the performance of a traditional ceremony indicates the role of Mosalaki as a traditional leader. In the following section, there will be presented several traditional ceremonies, such as Ritual *Pu'u Po'o*, Ritual *Mi Are*, Ritual *Molo Ro*, Ritual *Jodho Olanara*, Ritual *Supajaji/Jajipore/Turajaji*

a) Ritual *Pu'u Po'o*

The *Pu'u Po'o* ritual is the initial ritual before the *Po'o* Ritual is performed. This ritual was performed to give offerings to *Du'a Ngga'e* and *Embukajo-Babomamo* with pig animals as sacrifices. As usual, the offering materials were prepared by the wife. When the ingredients are ready and served in *Tubumusu-Lodonda*, then by mentioning the names *Du'a Ngga'e* and *Embukajo-Babomamo*, the *Do'a* or *Mantra* is pronounced by *Mosalaki* as follows.

*Gaga bo'o kewi 'ae, Tedo tembu wesa wela, Mula nuwa pase mbale
Pare dere ma'e mera, Lolo tolo ma'e tobo, Jawa wuga ma'e pana
Uja ma'e duna, Leja ma'e pate, Angi ma'e bete
He ma'e tog, Te'u ma'e keka, Ko'a ma'eka*

*Kobe leja buku laru nge ria, Pare wole nge bewa
Reku sa tenggu benu sa hegu, Ketu saw ole benu sa bote,
Poto kebo dalo mbelo, Pala sa'a tenga bo*

*La'e 'eo pawe hera 'eo minge, Ba'i we mi bela tau ngesa
Peni nge tau bhondo, Wesi nuwa tau ria
Dedu besu sa lewu liru, Ngama bhanda sa ndena tana*

The point is that in the *Pu'u Po'o* ritual, *Mosalaki* recites a prayer or *mantra* with special intentions so that all types of plants planted thrive and are not overwritten by drought or storms, avoiding pests and diseases. The yield is getting better and better. The contents of the granary were overcrowded and when it was not strong the granary collapsed. Land and granaries are suitable places for rice to grow and dwell. Then the bitter rice becomes delicious. Keeping animals in a lot of stock and lots. Finally, it makes the citizens of the farming community rich, popular, and famous.

b) The *Mi Are* Ritual

This traditional ritual is one of the traditions belonging to the ethnic *Lio*. It is carried out at the end of the annual cycle of rice plants. If a collective *saecara* is carried out, then all activities are concentrated in the house of *Mosalaki Pu'u of the Embulongga* clan. The members of the clan have to contribute some materials such as *Are wati*, *Manu eko*, and *Moke boti*, while *Mosalaki Pu'u's* contributions are *bote*, *Wawi eko*, and *Moke kumba*. The dishes prepared are two types, namely dishes for rituals and dishes for clans and invitations. Ritual dishes in the form of rice, heart, tongue and pork, are delivered and placed by *Mosalaki Pu'u* at the top of *Tubumusu-Mase* while chanting prayer or *mantra* with special intentions which is spoken by **Mosalaki**. For this reason, it can be seen as follows.

*Pare pto kebo pere dalo mbelo Pala ssaa'a pere tangan bo
Kami kira iwa kelo, kami ngitu iwa ngadho*

*Kobe 'eo ji'e leja 'eo pawe
Kami we pati miu ka ti'i miu pesa
Are 'eo ba'i we mi bela tau ngesa
O.... Du'a ngga'e, simo sai
Embukajo-Babomamo, Wulaleja-Tanawatu
Miu ngeni ka sai, pesa sai*

The ritual expression of *Mi Is* intends to justify the consumption of rice to thank God and thank the Ancestors and supernatural beings who have given a bountiful harvest or harvest. This offering was

followed by a banquet together. On this occasion, they talked about various failures, and successes, and how to increase their agricultural production.

c) *Molo Ro Ritual*

This ritual consists of two words, namely *Molo* means right and *Ro* means pain and suffering. So, *Moloro* means that the sufferer indicates the right place for healing. A descendant of the *Mosalaki* sub-clan experienced illness or calamity, initially, he was treated by health workers. If he is not helped, then he will look for a shortcut to meet the Shaman. The shaman usually predicted that the source of the suffering was caused by the sufferer's family forgetting about the *Sao Pu'u* (main house), that is to say, was the religious complex of the *Laki Ria Council*.

If the sufferer is of male descent, then the ritual is held to give a warning (*bebo tau mbe'o*). On the other hand, if the sufferer is of female descent, then he must water the staple wetting the roots. It means that the woman who is sick must perform a healing ceremony. The sacrificial animals are usually pigs, while the rice is provided by the families who maintain the main house or *Sa'o Pu'u*. Before returning home, the sufferer's family usually hands over a sum of money as a tribute to the maintenance of *Saso Pu'u* and others. Instead, the sufferer's family was rewarded with groceries and clothing. The rituals and prayers or initial prayers or *mantras* are the same as those described. However, it differs in terms of intention and for the *Moloro* ritual, the prayer or *mantra* is as follows.

nggedhu Bore sa kobe sa steel leja, ro di ji'e steel di fawa
Buru ma'e sa paki, haka ma'e sa bege
Holo ma'e ri, lle ma'e.

Tebo ma'e dego Lo ma'e leko
Tu'a ngere su'a maku ngere watu
Te ma'e le weru ma'e nggenggu

d) *Jodho Olanara Ritual*

This ritual is performed for edification. It consists of two words such as *Jodho* means to encourage, and *Olanara* means ideal. So the Ritual of *Jodho Olanara* was specially performed to achieve his ideals. Similar to point c above, this ritual is impromptu if someone from one family wants to achieve their goals or has achieved their goals. To fulfil ideals, special intentions are conveyed in the expression as follows.

Ote tau bina ngai we sia Wa'u sa'o nai sa'o
Miu mulu kai ndu kai jejo miu dheko
 After successfully achieving the goal, special intentions are conveyed in the following expression.

Ote di bina ngai di sia Wa'u sa'o nai walo sa'o
Tau gare naja wa'e weki embukajo-Babomamo
Tau doja Du'a more Ngga'e

The point is to achieve one's ideal of begging the ancestors that they should accompany him wherever he goes. After achieving his goal, he also came to thank the ancestors while praying and worshipping God.

e) *Supajaji/Jajipore/Turajaji Ritual (Oath-promise ritual)*

An agreement is an agreement (or oral) made by two or more parties. Each promised to abide by what was in the agreement. An oath is a statement uttered officially by testifying to God or to something that is considered holy (to corroborate the truth), or to condemn (Depdikbud, 1989: 351, 868). *Supajaji* means a promise that is strengthened by an oath. *Jajipore* comes from the sentence: *jaji tau joje pore we roro*. *Joje* means to kill, and *rore* means to slaughter. *Jajipore* means to kill and slaughter. *Tura* means to

lay down from above, and jaji means promise. *Turajaji* means a deep relationship and sense of solidarity between two or more parties strengthened by an agreement with a descriptive oath.

Furthermore, it is telling about the process of implementing *Turajaji*. In the Wonda region, the sense of solidarity of the traditional functionaries and even the interclan is bound by *Turajaji*. The main ingredients needed for *Turajaji* are blood is taken from the palms of the sworn party, wine, dog blood, and soil, as well as a crock as a container where to stir the four types of materials. Then, human blood means that the agreement between the two parties cannot be drawn for generations with various consequences. Dog blood means biting, wine means drunkenness, and soil means death. If the interested parties have agreed and the aforementioned materials are available, then immediately a ritual is held at Sa'o Nggua Mosalaki Pu'u. The ritual begins with a rewurera in Tubumusu-Lodonda by Mosalaki Pu'u to get his blessing on *Turajaji* which will be pronounced in Sa'o Nggua later. The blood of those who swear, wine, dog blood, and earth are put into a crock and then stirred until evenly witnessed by the interested parties. While touching the crock, Mosalaki Pu'u recited the following prayer or mantra.

*Tebo tau tura Lo we jaji
Mata sa pi welu sa pi Rembu sa lape ra'o sa lape
Jaji pire langga pore ma'e ndore, Langga jaji ndore pore
Moke bu Lako toki Tana ka Watu pesa*

As for *Turajaji*, which was once held by traditional functionaries in the Wonda region with the parties, both internal leaders and between sub-groups or ethnic groups. This can be described as follows.

- 1) Among the internal leadership such as *Mosalaki, Riabewa, and Bogehage*
*Kita sa tebo sa ra, Mata sama re'e bela,
Pai mai niu oe*
- 2) Among the territorial clans (Embu Longga-Embu Bari, Wonda-Mole)
*Kea pebe oro je
Kela bara sama Mite bege bela*
- 3) Among the territorial clans (Embu Longga-Ata Ndondo, Wonda-Wolomari)
Kea nuka ndua Oro woli wola, Delu iwa welu Woe iwa bowa

f) Between Region (Wonda -Wololele-A)

Ndora uta nuka Mesi oka ndua

The whole point of the above expression is that the covenant with the decompressive oath is eternal valid from generation to generation and inalienable. The offender or the deviant will be struck by disaster or catastrophe. The agreement was held both internally within the Wonda region, as well as between regions to tie the ropes of friendship in the economic and defence and security fields.

4 Conclusion

As explained in the previous section, Mosalaki is the highest leader in the Wonda region. As a leader, he helps to determine the direction of development and its progress at the rural level. In the region, society has a set of values and norms that regulate behavior of the communities in that area. The activity of the society is oriented towards the values and regulatory norms that control their behavior. The main values and norms carried out by Mosalaki's leadership include carrying out the role of religion. The role of religion, namely the values and norms of ancestral heritage, is manifested in Tubumusu Lodonda through the rituals of Pu'u Po'o, Mi Are, Moloro, Jodho Olanara, and *Turajaji*.

In addition, Mosalaki and his device still steadfastly roasted his original religion, despite challenges from Catholicism. However, they are convinced of the existence of *Du'a Ngga'e, Embukajo-Babomamo, and Wulaleja-Tanawat*. Reality shows that they worship God, respect their ancestors, and befriend the spirits, by

performing various rituals collectively located in Tubumusu-Lodonda as a means of connection and unifying container. The traditional ceremony is presided over by Mosalaki and this illustrates the religious role of a traditional leader called Mosalaki.

Suggestion

Mosalaki as leaders and people in the Wonda region has some rights recognized by the government so that they can deceive themselves to become more independent. There are still conflicts between functions and between communities that have not been resolved. Therefore, for indigenous functionaries and warring citizens of communities, it is recommended to take the following steps: 1) Ask for the help of a third party (capable functionary or government official) as a mediator and the warring parties must sincerely invite each other, sit down to negotiate. May be willing to solve the problems that have been hindering the implementation of the *Po'o* ritual as a communal collective ritual, 2) Mosalaki should with great spirit invite the indigenous functionaries to plan a general program of realignment of the religious complex of the Laki-Ria council in Wonda including other functionaries' religious complexes in each supporting village. 3) The implementation of the arrangement was carried out in stages, starting from the Laki-Ria council complex in Wonda so that the *Po'o* ritual was immediately carried out. 4) For the realignment, funds are needed, and the first step of realignment is the religious complex of the Laki-Ria council, funds obtained independently or through the local government of Ende district, 5) Perfecting customary norms or laws following current developments, so that they truly become a living and living guideline, for functionaries and indigenous peoples in the Wonda region.

To the empowerment of indigenous peoples in the wonda region as part of the Ende district, the Ende district government is advised to provide financial assistance for the realignment of the Laki-Ria council complex of indigenous functionaries in the Wonda region. In addition, the government can also give lectures to traditional functionaries to broaden their insights into the importance of local culture as a cultural asset of the archipelago and as part of national culture.

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