

Humanistic Theological Approach In A Political Conspiracy *Nai Meko* Community

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Abstract

The Nai Meko people are the Atoin Meto people who have experienced a winding and complicated history. To study the nuances of faith possessed by the Nai Meko people, the author uses an anthropological approach and aspects of the lives of the people they live. So the purpose of this writing is a contextual effort to read the quality of faith of the Nai Meko people within the framework of the political conspiracy that was experienced during the Portuguese and Dutch colonial periods. The method used in this study is a qualitative method with interview techniques and documentation studies. The interesting thing that exists in the lives of people and the people of Nai Meko every day is, even though they are a society that has been under pressure because of conspiracy politics, they believe in the Most High according to their original religious concept, and they are very deeply rooted in the Catholic faith, so they don't drifting in fatalistic attitudes and lifestyles. In order to maintain harmony in society, the people of Nai Meko develop a dialogical dialogue between the Christian faith and the notion of the Divine by the indigenous religions. It turns out that a theological approach as well as a humanistic pastoral approach is very much needed, so that humans and local communities can be directed to the right and civilized path. Another thing that needs attention is civilized social communication to harmonize two interests, between the Catholic faith and the original religious faith.

Keywords: *Political Conspiracies, Nai Meko Society, Humanistic Theology, Christianity*

INTRODUCTION

Indonesia has a very wide area of water, especially the sea. The sea is an area filled with water. So that the living things and ecosystems that live in it are not as many as those on land. Nevertheless, the Indonesian Seas produce abundant natural resources, including natural resources that are renewable and useful for humans to meet their needs for a long time. One activity that is useful for utilizing natural resources in the sea is fishing. Fishery is an activity to manage and utilize existing fish. One of Indonesia's marine wealth sources is lobster. Based on the KBBI, or Big Indonesian Dictionary, a lobster is a type of sea shrimp with the Latin name Genus Homarus. It is bluish-black in color, has eight legs, and a pair of very large pincers. Lobster seeds or consumption-sized fish are fishery commodities that have economic value. Therefore, there is overfishing of lobsters, which then causes the productivity of renewable resources in the sea to decrease. The decrease in productivity is also due to the still-minimal supervision regarding the development and growth of lobsters and conflicts with law enforcement.

The Indonesian Sea has about 8,500 species of fish, 555 species of seagrass, and 950 species of coral reef biota. Fish resources in the sea include 37% of the world's fish species, some of which have high economic value, such as tuna, shrimp, lobster, coral fish, various types of ornamental fish, shellfish, and seaweed. 1 Indonesia's marine wealth must be used to benefit people. This is as regulated in Article 33 paragraph (3) of the Law, The 1945 Constitution of the Republic of Indonesia (hereinafter referred to as the 1945 Constitution),

which states that "Earth, water, and wealth, the nature contained in them, are controlled by the state and used for the greatest prosperity of the people. (Lasabuda: 2013).

Since the issuance of Regulation of the Minister of Maritime Affairs and Fisheries Number 1 of 2015 concerning Catching Lobster (*Panulirus* spp.), Crabs (*Scylla* spp.), and Rajungan (*Portunus pelagicus* spp.) (hereinafter referred to as Permen KP No. 1 of 2015), which was later replaced by Regulation Minister of Maritime Affairs and Fisheries Number 56 of 2016 concerning Prohibition Catching and/or Release of Lobster (*Panulirus* spp.), Crab (*Scylla* spp.), and blue swimming crab (*Portunus* spp.) from the territory of the Republic of Indonesia (hereinafter referred to as Permen KP No. 56 of 2016) causes activities catching and shipping lobster seeds abroad is prohibited. Even though the act of catching and removing lobster seeds has been done is not allowed and has been clearly regulated along with the punishment to be imposed on the perpetrators. But these actions are still frequently done. (Elvany: 2020).

As for the perpetrators of BL smuggling, they can be charged under Article 16 paragraph (1) in conjunction with Article 88 in conjunction with Article 7 paragraph (2) of Law Number 31 of 2004 concerning Fisheries, as amended by Law Number 45 of 2009, Articles 55 and 56 of the Criminal Code, with a penalty of imprisonment for 6 years and a fine of IDR 1.5 billion. (Hidayanti: 2019). The increasing number of attempts to smuggle fish products abroad, especially from Vietnam, has occurred because the price of fish resources (SDI) is very tempting. For smuggled benur, the price is usually between IDR 130,000 and IDR 150,000 per head. This price is considered expensive because benur purchased from fishermen is valued at Rp. 3,000 per head or Rp. 30,000 from collectors.

Indonesia has still not been able to stop smuggling lobster seeds or benur out of the country. This prohibited activity is still being actively carried out by individuals on various islands in Indonesia. The destination country for the smuggling of benur is Singapore, which acts as an intermediary, and then Vietnam as the final destination country. Based on the description above, the authors are interested in conducting research entitled "Efforts of the Indonesian Government in Overcoming Smuggling of Lobster Seeds Abroad".

RESEARCH METHODS

The method used in this research is a qualitative method with an ethnographic study approach. The purpose of writing this journal is to find out the profile of the *Nai Meko* people in the past and present, as well as efforts to build a dialogical dialogue between the *Nai Meko* people and the Christian faith and hold a more humanistic theological approach, in order to respond to the political conspiracy that exists within the *Nai Meko* community. Data collection techniques by means of in-depth interviews with informants and documentation studies of a number of documents in the *Nai Meko* community. The results of the research were analyzed and given meaning and conclusions

RESULT AND DISCUSSION

The *Nai Meko* Society and Its Historiography

According to the source Dr. Klemens Kolo, the *Nai Meko* community is a community that occupied the Ambeno area, before the arrival of the Portuguese in 1512. The *Nai Meko* community has a government called the *Nai Meko* Kingdom. The first king, or *Ana' Pilu Palmelo* Ambeno, is *Usi Meko*. The origin of the Meko King comes from the long history of

the existence of the Meko Sila Kingdom. In the beginning the Meko Sila Kingdom was a kingdom located in Oecusse with the first king Sila Uf, but slowly shifted to the top of Mount Khele and Klale and the center of the kingdom was located in Petah and Baukio.

From a genealogical point of view, the dynamics of the origin of the king of Sila Uf is known to have originated from an analysis of cultural knowledge known as expressions "*Faot Makono Hau Makono, Faot Mahuma Hau Mahuma*" which is the essence of being and being found on the peaks of Mount Khele and Klale Petah and Baukio. It is at this peak that the "beginning of life" appears, which is called it in local literature *Fatba es Natolon hauba es natolon* (stones and wood that give birth to the buds of new life), *Fatba es Napean hood es napean* (stone and wood gave birth). The cultural expression above is a cosmological terminus for elaborating the position of the King of Meko as the holder of the four winds, or the ruler of the universe, who is also the sole ruler of the entire cosmos.

Raja Meko Sila known as Sila Uf is *atupas/akonhaet, abeuket*, who was the recipient of tribute from all the tribes under Ambeno rule. The tribute is in the form of corn, rice and other agricultural products which are culturally known as expressions *Usif asimo' mouse, Usif amnah pen tauf*. These two terms refer to the power and authority of the king who is entitled to receive tribute from all members of society. first term, *Usif is a mouse* means a king who receives everything from the people. The second term is *Usif amnah pen tauf*, it means the king who eats corn stalks. This metaphorical expression depicts the same meaning as above, by taking the strategy of thinking that "corn" is a representation of community agricultural products.

The king of Meko is depicted as the supreme authority with a title "*shut up*" this shows the function of "lord king" which is basically "passive", "not moving" and "only resting", but also active because he is a "master of sacred rituals" who always maintains the harmony of the cosmos. Genealogically, the family structure of Raja Meko Sila can be stated as follows: Raja Meko Sila begat Leo Benu Sila with his queen Be'e Libe Anao, who had two children known as Meko Leo Sila, known as Meko Mnasi. From Meko Mnasi were born Simau Makono Meko and Luis Makono Meko Sila who were Sufa Tuan Kabuk Sufa Tuan, nbi Maes'a lalan Aoba hoton, poe ana' Tuan mul ana Tuan, Kolan Faon Tuan, Siuf Faon Tuan and also known as Meko Oenam.

The cosmological proof of the might of Raja Meko Sila is expressed in the following terms: First, *Tua Sufa Tuan, Kabuk Sufa Tuan*, which literally means the owner of the lontar flower and the owner of the lotus flower which is aimed at one part of the universe. Second, technical local terms *Nbi maes'a lalan aoba hoton*, literally refers to the type of work handled by community members. the third is, *Poe ana' Tuan mul ana Tuan*, which literally means, the owner of shrimp and small fish, that is, the people who usually go looking for fish and shrimp in the river. Fourth, terms *kolan faon Tuan Siuf Faon Tuan* literally means the owner of the eight pools and eight directions. Actually the literal meaning as above has no meaning at all, but metaphorically the term refers to the entire Ambeno region which is the territory of the descendants of King Meko Mnasi.

Even though the *Nai Meko* Kingdom was led by the Meko dynasty in a good and peaceful manner, when Ambeno was colonized by the Portuguese in 1512, political turmoil and conspiracies within the Ambeno community also experienced complex dynamics. Some of the Nai Meko people left Ambeno and exodus to the Dutch colony in West Timor. This fact is proven by early findings at Nibaaf in the Indonesian West Timor region, where Meko descendants from Ambeno have settled since the 16th century. Genealogically it can be described that the population of the Raja Meko family in Nibaaf is based on marriages, for example between Neno Meko and Noni Fal, who are descended from three people, namely Seno Meko, Lopo Meko and Liu Meko. From the marriage of Lopo Meko and Ruan Metkono, Siuk Meko and Tahu Meko were born, who later Siuk Meko married Osi Silab and left six

children, namely (1) Antoin Meko married Malaof Nuneis, (2) Robe Meko took a partner from the Faot Tribe, (3) Lalus Meko took his partner from the Metkono tribe, (4) Kole Meko took his partner from Toinjaas Silab, (5) Afu Meko took his partner from the Nai To tribe, and (6) Lopis Meko took his partner from Pe'boko. Antoin Meko's first son gave birth to eight children including, Mamuit Meko, Manue Meko, Liu Meko, Tali Meko, Oki Meko, Namu Meko, Tasi Meko and finally Mikel Meko.

The description of the findings above provides a new perspective to examine further, not only relations between tribes, but in more detail, namely the existence of a conspiratorial picture, not only from a political perspective, but also in social capital and even religious capital. Social phenomena in this conspiracy perspective are complemented by customary speech "*Takanab*" (speaking in the equivalent language) in order to create conducive conditions in people's lives every day. Although in this brief writing, the exposition of a very long and winding oral tradition is not conveyed. Only the core summary is presented here to see a very cunning conspiracy map, both from within the Nai Meko tribe, as well as from outsiders namely the Portuguese and the Dutch. Our endeavor is to explore the structure of the Ambeno community by following the steps of life from the Usi Meko gate.

According to traditional leader Petrus Koa, the Nai Meko area in Indonesia's West Timor currently includes Sunsea, Bakitolas, Benus and Manamas. The name of this area is actually inseparable from the pair Tul'ika-Aenmat, Loelkas-Mataunome in the Ambeno region of Timor Leste which in the past was under the rule of King Meko as the first holder of the royal scepter of the Ambeno Kingdom. From the source of the Cultural Agenda of Timor Island II 1992 the sub-district groups covering the entire Ambeno area, including Passabe, Oesilo, Nitibe, and Pante Makasar, are shown. Meanwhile, the tribal kinships excavated from these areas are Abani Malelat, Haemnanu, Bobo Meto, Bobo Kase, Bobo Uf, Bobo manat, Usi Tasae, Banafi, Lele Uf, Usi Taku, Suni Uf, Ben Uf, Costa, Kutet, Lifau . These names are very closely related to the names of the Nai Meko Community locations where the Usi Meko traditional house is a central place for other tribes, to be able to carry out traditional ceremonies in order to unite all tribes, between the east and west of the island of Timor.

The existence of the traditional house of the Meko tribe, both past and present, is still the cultural center of other tribes. That is why the Nai Meko people have always made their traditional house a research center to study further the social relations between members of the Nai Meko community and the people of Timor Leste. In the same perspective, precisely lies how relevant the study is in border areas, to identify tribes in the area, this starts from reflecting on the role and function of the same traditional house. The essence of the existence of a traditional house is always *before dawn*, which literally means "that gathers all members of society" which is one of the most interesting socio-cultural phenomena to date.

According to informants Blasius Kolo and Andreas Koa, in this Ambeno region there are many tribes with *Naijuf-Naijuf* or the head of the tribe. Each tribe has its leader and has a good and orderly structure of community life and the main ruler over the Ambeno area is Raja Meko. The opinions of these informants are in line with those of Kruyt in his work "Verslag van een reis door Timor" (Report on a Journey Through Timor) describing the condition or atmosphere of the Timorese people in remote areas, including the tribes that inhabit the territory of the Nai Meko people. Although this work does not actually mention the tribes in the area, at least it provides information about the existence of the names of the tribes that inhabit the area around it.

Meanwhile, Ormeling in his book "The Timor Problem, A Geographical Interpretation of an Underdevelopment Island" (Ormeling, 1957), also mentions Nai Meko as a society that has its own government structure as a kingdom. Ormeling also mentioned the split of the Nai Meko Kingdom as a result of a political conspiracy. As a result of this split, Raja Meko and some of

his people fled to Dutch territory in West Timor, namely in the villages of Manamas, Wini and Benlutu. Meanwhile, some of the people lived in the Ambeno area which was controlled by the Portuguese.

According to a respondent who is also a Nai Meko traditional community leader Gabriel Oematan Soares, even though King Meko and some of his people exodus from his royal territory in Ambeno, they still feel they have one identity, because of family ties and because of strong customs, traditions and culture. So de jure, the Meko king was released from his power, but de facto, he is still respected and valued as a king by most of the Ambeno people, especially the people of Nai Meko who are currently part of the Republic of Timor Leste.

Gabriel Soares Oematan's opinion is in line with that of Laura Yoder who conducted research in the Oecusse Autonomous District (Portuguese: Região Administrativa Especial Oé-Cusse Ambeno), also known as Oecusse-Ambeno. This location is an enclave, as well as an autonomous district in the country of Timor Leste. Located on the north coast of the western part of Timor. Oecusse is separated from the rest of Timor Leste by West Timor, Indonesia which is part of Indonesia's East Nusa Tenggara Province. West Timor surrounds Oecusse on all sides except to the north, where the enclave faces the Savu Sea. The capital city of Oecusse is Pante Makasar or previously called Vila Taveiro. Originally Ambeno was the name of a district before it was merged with the Oecusse region, becoming Oecusse-Ambeno. Laura Yoder's painting is very thorough in analyzing the location of all locations in Ambeno as a whole, from there it can be seen that the tribes are related to the present-day Nai Meko community.

Traditional leader Petrus Koa said that since ancient times, Ambeno was known as Bi Timo, which was the name of a beautiful woman. Ambeno is seen as a geographical area that exudes the beauty and beauty of a woman. Petrus Koa's opinion, analyzed by I Toto in his book "Oecution on the Threshold of History" which gives an overview of Ambeno's real name from a feminine side, namely Timo, according to his notes, that the term Bi Timo is associated with the title of a writer in the style of oral tradition, namely Kiu Bi. Timo, Lilah Bi Timo, which he defines as a fertile and prosperous area (Toto, 1976, p. 2). I Toto describes the ruler of Ambeno, Beun Le'u, living in a very peaceful and prosperous area, commonly known by the local term: *Nai Beun Le'u antok Es Kiu Bi Timo, Lilah Bi Timo* (Nai Benu Le'u lives under the shade of tamarind trees and maja trees), which means that the Bi Timo area has never been trapped in difficulties, problems and challenges. The information conveyed by Toto is actually very closely related to the Ambeno people's point of view regarding the dimensions of femininity, namely aspects of femininity that are highly respected by the wider community.

I Toto also described the condition of Ambeno in the XV to XX centuries by repeating the Portuguese visit to Lifau in 1512 as well as various ethnic conflicts and small wars between the people and the colonialists. This was followed by the first Oecusse revolution in 1700 when there was a rejection of the occupiers. Meanwhile, I Toto told about the massive migration from the Ambeno area, which was once carried out by the late King Ambeno Nai Tei Benu to the Mollo area and its surroundings. Information according to local sources stated that the purpose of the Bi Timo residents' trip was actually to Kupang, but this was not achieved. However, I Toto did not convey openly about the chaotic conditions that Oecusse was experiencing at that time, namely the internal and external conspiracy related to the existence of real power. From I Toto's writings, it seems very difficult to clearly describe the actual atmosphere in Ambeno, especially with regard to the critical position faced by the King of Meko regarding the various ambitions for power from internal groups and colonial groups in this case the Portuguese and the Dutch.

In terms of spiritual life, faith and the spiritual life of the Ambeno people were completely unaffected by various political maneuvers and chaotic social life at that time. The

Church and all parties involved in the process of spreading the Catholic faith are not affected by the everyday atmosphere of royal and public life. Even though there is personal influence from people who call themselves Christians, to maintain harmony between spiritual life and everyday life together. This is in line with the people's high respect for the original religion which has been passed down from generation to generation.

The Beginning of the Collapse of the Nai Meko Kingdom

The Nai Meko community, which has experienced political collusion, both internally and externally, continues to develop strategies to maintain cultural bonds between the King and all citizens. This can be seen from the public's response to political conspiracies. Residents were also responsive to various power political maneuvers between three parties: Dutch, White Portuguese, Topass (Black Portuguese) in relation to the existence of local communities in the framework of their obedience to the highest authority and royal authority. At the same time, this is a spontaneous response and reaction from members of the community towards social behavior that seems unfriendly in the manners of living together.

Thus the people were caught up in various power political maneuvers played by the Dutch and Portuguese, then allied with the Topass (Black Portuguese) group. Societies and institutions of the kingdoms with simple manners and patterns of organizing power do not remain silent, but move actively to respond to various reactions that are considered excessive and very dangerous. Raja Meko also took the initiative, namely trying to build relations with the kingdoms on the island of Timor. The King of Meko even spread his influence by forging wider relations with the Dutch, White Portuguese, Topasses and his fellow lords.

Even though there was a severe socio-political crisis, King Meko always maintained intact social structural relations with all his people. As the holder of power and authority in the Ambeno region, the customary structure and government of the Meko Kingdom is known for its good structure. Details of the kings, with other notes that are often referred to as "naijuf" in the Ambeno area (Pah ma Nifu Bitimo): (1) Usif Bobo Meto; (2) Usif Ban'afi' (3) Usif Seo Tasae; (4) Usif Takeno; (5) Usif Taneis; (6) Usif Abani; (7) Usif Taku; (8) Usif Kutet, Usif Meko Sila's younger brother; (9) Usif Bobo Kase, Usif Meko Sila's younger brother; (10) Na Lel Uf, Usif Ban'afi's sister; (11) Na Suni Uf was the main force in defending the western gate of the Ambenu area; (12) Na Benas Uf is the main force in the defense of the main gate of the Ambenu area; (13) Na Taeboko is the main force in neutralizing natural conditions during the rainy season called Na Oebatan (Manehat P.Piet; Eman Ullu; Gregor Neonbasu, 1992),(Neonbasu, 2016)

In the past, when the commander-in-chief of the Nai Meko kingdom was in the hands of Leo Benu, the above structure was increasingly maintained based on the lofty ideals of always uniting the entire Pah Bi Timo – Nifu Bitimo area, namely the entire Ambeno region. The essence of the Ambeno area is always understood in two dimensions; (a) both in terms of ethnicity (ethnicity) and (b) in the sense of Ambeno as a cosmological unit and alliance. Although in the future there is a weak point in the authority of Leo Benu Meko Sila, so that the structure collapses. King Leo Benu failed to realize his ideals which can be likened to "gold lost in fire" and "pearls swallowed by waves".

The hope of King Leo Benu Meko Sila who was as high as the sky was lost to posterity, due to many internal factors which are very difficult to explain openly. In its development, history continues to increase, and according to the results of research by various parties, both competent individuals and organizations, it always ignores actual historical facts. Chaos reveals new patterns in the shadows of the old structures that remain intact above. The winding migration never diminished the prestige of King Meko as the owner of the building and the real leader of the building.

Complex Conspiracy

The essence of this complicated political conspiracy can be summarized from the stories of the oral tradition owned by the Nai Meko people, which internally occurred very dramatically, simultaneously with the process of killing Leo Benu by Benu Sila (Nobe Noa) in the past story of the Nai Meko Society. This dramatic process was exacerbated by the exile of four people, namely: Lape, Enus, Koi, Neke by the Meko king Mnasi, who at that time held the scepter in the Nai Meko Kingdom, due to Portuguese pressure. Also the Portuguese request to Doweeks da Costa to persuade Neno Meko, as the son of the powerful King Meko, to move to Noemuti -West Timor which was controlled by the Dutch (Manehat P.Piet ; Eman Ullu; Gregor Neonbasu, 1992)

The hustle and bustle of this local conspiracy continued with the occurrence of the Nunuhenu – Tono rebellion in the past whose impact is still being felt on the related tribes. As a result of the local conspiracy, the "basic structure" of the Ambeno people fluctuated, which in turn caused turmoil in the kingdom's political map. Among other things, at the beginning of the conspiracy there was disobedience on the part of the Abani Tribe (one of the leading tribes in the Nai Meko Kingdom). This internal conspiracy is a logical continuation of the initial relationship that was originally thought to have no effect (Meko SVD, 2020)

In fact, the essence of the conspiracy lies in the struggle for position and profiteering strategies from the authorities. The King of Meko's might was tarnished by the actions of the head of the Abani tribe who consciously and dared to carry out a political conspiracy with Raja da Cruz and da Costa, who were formed by the Portuguese who took turns becoming kings in Ambeno. The two figures (da Cruz and da Costa) are immigrants. They came from outside Ambeno who entered and settled in the Ambeno area. Even though they were both outsiders, they played very well in the political map of power in the Ambeno region to replace the position of King Meko. Citra da Cruz and da Costa are referred to as figures who walk from one place to another (directionless adventurers, or in local terms it is called *he didn't look*) because they do not have certain territorial assets and powers. The ingenuity of these two immigrant groups succeeded in luring and binding the native tribes who were originally very obedient to the King of Meko, but in the end turned against the King of Meko and the future power of the king's rulers was shaken. but can't be broken.

The conspiracy continued to a higher level, namely between the Portuguese (eastern) and Dutch (western) allies who secretly devised an arbitrary political strategy to isolate and eliminate any traces of Raja Meko from Ambeno. There was a high-level political game between the Dutch and the Portuguese to overthrow the King of Meko in a subtle but very barbaric and very painful way. There were various "political and power clashes" whose indicators were seen in the local community's resistance to the colonialists, or between the Topasses group against the Portuguese and various armed contacts between intra- and inter-tribal alliances during the 15th and 20th century periods (Hagerdal, 2012)

The Conspiracy Caused the Nai Meko Society to Be Separated

Furthermore, this political conspiracy caused the king of Meko and some of his people to exodus in three waves to West Timor, which was controlled by the Dutch. The first batch went to Noemuti, the second to Amanuban, the third to Manamas, Wini and Benlutu. In general, the reality of this exodus is known to the people of Nai Meko. Traditional elders and intellectual figures from Nai Meko can also express this well.

One of Nai Meko's sons as well as an intellectual figure, Dr. Clement Kolo said that in the era before the arrival of the Portuguese, the king who ruled in the Ambeno area was Raja Meko. His territory stretched wide, from Ambeno to the Mena region. King Meko ruled wisely

and loved his people. However, the arrival of the Portuguese caused the Nai Meko royal order to change. The Portuguese began to influence tribal chiefs in the Ambeno area to undermine the order in the Nai Meko kingdom. There was an internal conspiracy between the tribes against Raja Meko and also later a conspiracy between the Portuguese and the Dutch to remove Raja Meko and replace him with a puppet king of their choice. As a result, the people of Nai Meko exodus and dispersed to the territory of West Timor, the territory of the Netherlands and half of them remained in Ambeno, the territory of Portugal.

Opinion of Dr. This Clement is not much different from the opinion of Schulte Nordholt (Schulte-Nordholt, 1971), when he wrote about the political system of Atoni Meto Timor which also includes the tribes in Ambeno. Schulte Nordholt brilliantly writes about the paradigm of the political life of the kings in west Timor, but when he talks about Oecusse and the King of Meko, he doesn't reason regularly related to shifts between groups in managing power in Ambeno. The existing descriptions are flat as they are and there is no impression of a political conspiracy that is very crude and destroys the social order of human life and the local community. In fact, the Timorese people as a whole became the target of this political conspiracy. Schulte Nordholt's tendency can be seen as a conspiracy by the colonial government to study the Atoni region without seeing the very close cultural and ethnic relations between the Atoni people. He did not appear to have the courage to describe the conspiracy in a firm and objective manner, of course because he did not want to get himself into trouble regarding his consideration as a Dutch citizen and his correlation with the authorities.

The systematic political conspiracy between the Portuguese and the Dutch really erased Usi Meko's traces as the ruler of the Ambeno region. The conspiracy spread to affect several royal leaders in West Timor, including Miomafo, Insana, Biboki and the neighboring kingdom of Mollo (Oenam). The target of this source is the oral tradition (takaab) recorded from community elders, both in Manamas and Ambeno in Timor Leste, even a new source from da Costa in Noemuti when the author found one of Usi Meko's ancestors in Nibaaf, namely Neno Meko .

On a certain side, ethnographic studies on the island of Timor are almost limited, and only consist of documentation in non-Indonesian languages, making it rather difficult for the general public to understand. For example, Jardner's recent work written in German about his magistral research in Kuan Fatu, Amanuban area. What is mentioned in the work of Nordholt and Jardner, can be found emic in the work of A.D.M. Parera (Parera, 1994) when writing about the kings on the island of Timor. Parera mentions in general the strategy and structure of government of the kings, which turns out to be no different from what was written by previous experts. What Parera wrote was in line with the opinion of the Indigenous Leader, Adreas Koa, that the existence of King Ambeno coincided with the emergence of Liurai Sonbai and Amfoan. At that time there were classical names called: Benu Le'u, Foan Le'u, and Lulai Le'u which were placed in an irregular climate of royal life. According to Andreas, there have been stories from the oral tradition that have been told for a long time, but they did not intelligently reveal the existence of the kingdoms he was talking about, especially about the internal affairs of King Meko.

In the Fox edition (Fox, 1977), Prof. Andrew McWilliam who contributed topographical reflections by alluding to the above matters with a thorough cultural explanation. Andrew presents an oral tradition about Kolo Meo Feto from the Amanabun area (McWilliam, 2002) which can be a window of understanding for studying the occurrence of political collusion in the Ambeno area in the past. McWilliam's long oral tradition provides a very rich perspective on the origins of Nabuasa, a community elder in the eastern Amanuban region, which can be used as a parallel source in understanding the basic structure of the conspiracy in Ambeno in

the past. The same thing can be seen in the phenomenal work of the historian Prof. Hans Hagerdal "Lords of the Land, Lords of the Sea, Conflict and Adaptation in Early Colonial Timor, 1600-1800" which also mentions the existence of tribes on Timor Island, but does not specify districts, sub-districts and government institutions.

Hagerdal's focus is on exposing social conflicts that occur between tribes, but he does not transparently mention the warring tribes in the Ambeno region (Hagerdal, 2012). As a historian, he does not enter into the content of social conflicts and political conspiracy paradigms by mentioning the parties involved. The focus is only on other developments over time that give rise to this social conflict. Although Hans Hagerdal's preeminence in his work is the integration of various documents on the island of Timor and its surroundings. He then describes human life and local society from the time stages of 1600-1800. Called the function and role of oral sources (oral traditions), which are actually seen as the basic capital for someone to find real stories and stories.

Lived Theological Consciousness

The journey of the tribes in the Ambeno area is not alone and does not make them think fatalistically. Their journey is accompanied by the belief and hope that they have had since their ancestors, which turned out to be so solidly passed down from one generation to another. The Nai Meko also feel that they are always involved in the process of understanding theology regarding the message of salvation that comes down and comes from God and then always works in people's lives every day. Therefore, it can be said here that telology runs and develops according to a concrete human paradigm. No matter how small or how big human life and works, theology asks for human participation.

According to Dr. Klemens Kolo, the theological awareness of the existence of the Divine, was already present in the Ambeno community before the introduction of Catholicism. The Divine is called Usi Neno (King of the Sky) which in certain perspectives is understood as the King of the Sun or the King of the Cosmos. Usi Neno is believed to always be involved in people's daily lives and help in all life situations. As an expression of gratitude to Usi Neno, the Ambeno community always holds rites of respect and prayers at dolmens and menhirs, also under big trees and in the middle of the jungle. Usi Neno whom they worship is asked to preserve, protect and bless their efforts.

In the same perspective, the Indonesian theologian Paulus Budi Kleden SVD, has mature thoughts about the theology involved. He said that the theology involved does not discuss a new type of theology, but this expression actually wants to say in a different way the essence of theological activity. Basically theology is a reflection of faith, and faith is a human response to God's offer for the salvation of all mankind. If you think deeply about it, then actually behind this definition or limitation there is an understanding of God's self-involvement.

According to the perspective of the Scriptures, God Himself who offers Himself for the sake of mankind's salvation is a God who is involved in human destiny and history. God who always pays attention to the fate and life of human beings is God who never leaves humans and society alone. God does not just enter into human life situations, but his involvement aims to unite the world and humans who are divided into various tendencies and interests. God not only became one of man, but in this step He made it possible for man to become one with himself and with one another.

So having faith means a human response to an offer from God which refers to one's willingness to involve oneself in two movements of God: (a) God's movement out of Himself to approach and greet humans and the world; (b) God's movement with humans and the world towards one fellowship in God. It is at the level of the two most fundamental divinity movements that theology must also grapple with themes which are the objects of human

struggle, in the sense that theology must have the courage to answer what is a challenge for humans in their efforts to live life according to their dignity. This kind of theology is precisely a theology that involves itself in cultural and political issues. In the same perspective, theology must be a critical effort towards culture and politics (Budi Kleden, 2003).

The quality of the faith of the Nai Meko people which has been lived since ancient times by believing in Usi Neno (God of Heaven) and daily life which is supported by Catholic faith, gives them awareness and strength to keep their hope in God as the initiator and owner of life. So the Nai Meko people, although politically experiencing social alienation and pressure, still rely on faith and respect for customs, traditions and culture, so that they continue to develop well in various fields of life, such as the economic, social and political fields.

The Face of Faith of the Nai Meko Community Today

The theology that the Nai Meko people live out, certainly radiates the face of their faith, especially in life and work. The face of faith can be read from the sketches of the Nai Meko Society which anthropologically went through several long and winding historiographical stages. From the split due to political conspiracy, both internal and external, it is revealed that their faith and paradigm of religious life have never faded away from God the Creator. What is reflected about faith in the framework of understanding the Old Testament and New Testament Scriptures, can be found in the faith of humans and local communities at the research site (Nai Meko).

Almost all members of the Nai Meko community are Catholics. That is why it can be said here that in their daily lives, the Nai Meko people express their religious experience of God by holding various kinds of worship, attending holy mass and displaying good testimonies of life. The daily experiences of the Nai Meko people can be related to religious experiences when the life lived is always related to all relationships with the Almighty. Religious values always underlie human life and society, so that life reflects a single and incomparable faith in God Almighty (Meko SVD, 2020). Meanwhile, the Nai Meko people express their diversity according to their original religion by *tfua* (praying) at water sources, big trees, big rocks and through various rites according to the intention to offer it.

The original form of religion was, *sepe leu, ni mone, ni enaf, hau kana, oe kana, faot kana dan ume leu*. terms *Mr. Matt* (Dawan language) above is a cultural strategy of the Nai Meko Society to tell intellectually what has been believed so far, starting from ancient times, and being passed on to today's society and will even be passed on culturally in future societies. Undoubtedly what must be emphasized here once again, unconditional mutual respect between Catholicism and Indigenous Beliefs to find superior strategies in order to foster coexistence among the Nai Meko people every day.

The church was formed on the togetherness and cohesiveness of the Nai Meko community members. In all forms of life together, even in families and in groups and in individuals, the "message of the church" is always in the center of attention. The one, holy, general and apostolic Church, always lives and develops in the work and all of the life of the people and people of Nai Meko. The church has always been a stronghold for community members to face various events in daily life, including indigenous religious beliefs, customs and habits as well as various changes in society every day (Meko SVD, 2019). The characteristics of the life of the Nai Meko people show the integration between beliefs and politics. In a sense, although it does not apply 100% regarding the synergistic relationship between belief and politics, at least it is acknowledged that the Nai Meko people are able to place themselves at the level of faith and political beliefs.

Dialogue with Context

Currently, the Ambeno people who live in Indonesia and in Timor Leste, realize that the plurality of religious life is a necessity that cannot be denied. The Ambeno people have lived side by side with people of other religions such as Indigenous Religions, Protestantism, Islam, Buddhism, Hinduism and Confucianism. So in order to reveal the spiritual wisdom that has been internalized since their ancestors and the Catholic faith in the praxis of daily life, they need to build awareness about the importance of dialogue.

According to an anthropologist at Widya Mandira Catholic University, Kupang Timor, Gregorius Neonbasu, the plural reality marked by a variety of religions always contains a demand to develop a wise attitude in placing oneself in a good and right way. Therefore, it is necessary to create dialogue as a bridge to connect differences, so as to create mutual understanding, peace and harmony. A society will become prosperous if its citizens build awareness to respect each other and are willing to accept differences that contain complementary dimensions.

Parallel to Gregor Neonbasu's opinion, Raimundo Pannikar firmly said that in religion, the utilitarian spirit, effectiveness and efficiency which greatly dominate the social behavior of modern society, are no longer relevant. This means, the Nai Meko people must build religious awareness and also develop a lifestyle of dialogue, which essentially "cannot be forced or even designed with technology or psychological engineering." This is the essence of a new awareness to build a dialogue strategy which, among other things, waits patiently for every movement of the spirit that brings humans to experiences that are beyond their design. The basic thing that is really needed in this perspective is openness and willingness of heart and mind and undivided faith in the goodness of God (Pannikar, 1978)

With and within this same unlimited trust, the Nai Meko Community can develop a dialogue relationship at every meeting; both between members of the community with one another, as well as between beliefs, which in this case are the original religion and Catholic Christianity. The key is the acknowledgment of the beliefs and faith that belongs to the Catholic Church which must be a compass and guide in life in every effort to build relationships and dialogue that is open and dignified. The main condition for dialogue is mutual understanding, without judgment. The first and most important prerequisite for this understanding process on an intellectual level is, we must speak the same language. If we use different words to convey the same idea, it can be misunderstood to mean different things. That means to know that we speak the same language, we need some basic guidance somewhere outside the framework of our own language. The similarity of language and point of view not only equates words and meanings, but also creates an attitude of mutual understanding so that one does not impose one's own attitude and will (Meko SVD, 2017)

An intercultural approach is needed, which includes interreligious encounters. Of course, it must be noted that inter-religious dialogue presupposes that within oneself, namely between people of one religion and another, a very dialogical dialogue has been established, which in a cultural perspective is referred to as "*home principle*" that is, rooted in the life of each culture, tradition or culture itself. It is this rootedness that is the foundation that provides an opportunity to create an atmosphere of pilgrimage principles, namely openness to dialogue with other cultures or traditions. This means that the establishment of dialogue is actually a strong level for the expansion of multidimensional dialogue, namely between members of society in general, as well as the internal relations of religion and belief. Or in other words, the principle of the house is intra-religious, and the principle of pilgrimage is inter-religious; also the house principle is intra-trust, and the pilgrim principle is inter-trust.

CONCLUSION

Based on this review, we conclude that, "*Seeking a Humanistic Theological Approach Within the Framework of the Political Conspiracies of the Nai Meko Society, A Structural Anthropological Approach*" is a humanistic approach that contains the hope of constructing a good understanding of the Nai Meko people and all the historical and political dynamics of the past, which have an impact on the present Nai Meko society.

The Nai Meko people are known as the indigenous people who live in the Ambeno region, have their own kingdom with the king from the Meko clan. The first king was Sil Uf and then was succeeded by Leo Benu. During the reign of Leo Benu, a Nobe Noa came to build a practical political strategy to get rid of King Leo Benu. This removal was successful, so that Nobe Noa perpetuated his power as King Ambeno which was continued by King Da Crus and Da Costa. Then the Portuguese influence entered Ambeno, creating a politics of pitting the tribes against each other and then building an external conspiracy with the Dutch in West Timor, which caused the Kingdom of Nai Meko to become increasingly cornered and isolated as a result of which its people were disintegrated.

Through the study of historiography and this approach, the people of Nai Meko are also made aware of past history as a reference, to determine the orientation of a good and right life in today's world. This approach also intends to build good relations between the Church and the social structure of society. This presupposes that the community's faith must be transparent and contain an appreciation of other religions and the original religion which is still practiced when there are certain rituals.

The Nai Meko people are aware that, before the arrival of revealed religions, their ancestors had held tight to respect for the Divine. They prove this through respect through rites that are held both in traditional houses and in special places, for example in special places where there are dolmens, menhirs and forests. The inclusion of revealed religions does not negate the original religion. In fact, there is a shared will to respect one another, while working together to find common ground for the truth of faith, by building a dialogical dialogue. Dialogical dialogue always contains the principle of "talking together about differences using the same language" thereby creating a climate of social life that is harmonious, peaceful and upholds brotherhood in differences.

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