CHAPTER VII

GENERAL CONCLUSION

My study has dealt with the dynamic encounter between Manggaraian traditional life practices and Christianity (Catholicism). In this study I have explored the mutual impact between the two. I have tried also to find the mutual-transformational effect on both sides. People have to think in a new way of the new existence because of this encounter, because there are no parties that still stay the same after undergoing a dynamic of encounter with the other. There are some points that I have explored in this study.

In this general conclusion I put forward and emphasize some points. First, on the dynamic of sustainability and adaptability of tradition. Secondly, I put forward some points to conclude the content of this study. Here I put forward the content of my dissertation in some few short paragraphs. Thirdly, some of the new findings in this study. I would like to say, that these are my contributions to the study of Manggarai. Fourthly, the new theoretical framework I proposed after I have finished this dissertation. Finally, some possibilities of the future research project concerning Manggarai. I believe that my study is still limited. Manggarai is not totally explored in my study. Therefore, I recommend some possible fields to be further explored by myself or by the other researchers in the time to come. I have realized those fields because of this study of mine.
7.1. Tradition: Between Sustainability and Adaptability

The main issue of my study is the sustainability and adaptability of the tradition of Manggaraian people. There are a lot of external influences and challenges. Surely there is no tradition that undergo no changes. Cultures and traditions undergo some historical transformations. Manggaraian people also struggle between those two poles of sustainability and adaptability. On the hand, there is the obligation to preserve traditions, but on the other hand, there is also the innovations of human being due to their intellectual capability. There is always a tension between tradition and innovation, between sustainability and adaptability. Following Hobsbawn and Ranger (1983) I do believe that the tradition is the collection of the product of inventions and innovations of human being.

It is believed that the reality of tradition always have two sides. On the one hand, there are some portions of traditions, culture of the society that should be considered to be authentic; usually they are called with several names, for example, customs, conventions, or even routine (Hobsbawn, 1983:2). On the other hand, there are also some portions of traditions that still young in age. Usually they are the actual-contemporary response of human being to the new situations and challenges but also takes as its model in the old situations of human life. In other words, there are the old things that have been agreed upon as traditions, but there are also the new
things because they are the recent response of human being toward the real challenge of the present time. In the long run, the new responses also will gradually receive an authority and dignity as the old traditions. The old was considered authentic while the new-later one was considered as a new experiments. But slowly the new experiments will achieve an authoritative status and will be also recognized as the integral part of the tradition itself.

It is believed that human being in society will continually involve in the dynamic-continuing process of construction and the reconstruction of social reality in the widest sense of the word. In this process, following Anderson, it is believed that there is the “imagined communities” (1991) in the future upon which human being molded the present condition according to the ideal standard of the “imagined communities”. Here human being never stop to construct and reconstruct the social reality (Chua 2012:8). That is the reason why the social reality is always dynamic in character. The social reality always in the process of becoming; it never becomes a static reality.

In this dynamic between sustainability and adaptability when need the following concepts of conservation (related to sustainability) and conversation (related to adaptability). We always need a dynamic play between those two poles. On the one hand, we need conservation in our stance toward the long tradition of the Church. While on the other hand, we need conversation in our commitment to the local tradition to which Christian message is delivered and proclaimed. As Alain
Rieou once puts it eloquently in the following quotation: "By conservation I mean to remain narrowly faithful to the concepts and expressions of traditional Western theology. Of course Christians have to remain deeply faithful to the deepest intuitions of the "Fathers" in the Church, but while remaining rooted in the tradition, conversation means that there is room for exploration of new paths and roads, new insights which will not contradict the traditional formulations of the Church, but widen and enrich them".295

7.2. Concluding Remarks: Summary

The coming of missionaries to Manggarai have brought several transformative impact upon the Manggaraian people life. Some people evaluate it in an extreme way. They say that the presence of the world religions have become a tragedy for local religions. I do not close my eyes from such academic discourses. But my focus here is to put emphasis on the fact that the presence of those missionaries in Manggarai have brought some positive transformative effect for the life of Manggaraian people. One of the effect of their presence is the fact that some of those missionaries have made a great historical documentation on various cultural heritages of Manggaraian people. These documentation made by missionaries were a cultural heritage of non-

material culture of Manggaraian people. If they did not made such a documentation in the early thirties, maybe until now there was no Manggaraian people who pay attention to the Manggaraian immaterial culture. Fortunately, missionaries have made a great effort to make such a documentation. Missionaries, besides giving pastoral care to Manggaraian people, also gave a cultural interest. This cultural interest is important in the process of documentation of Manggaraian culture. If they do not made such a documentation, maybe now almost everything have been disappeared from the history of Manggarain culture. The present Manggaraian young generation owe so much to the merits of those missionaries. In this way I have answered the first part of my first research question. The second part of this question will be described in the following paragraph.

Based on the historical documentation made by those early missionaries on several cultural heritage of Manggarai, I have tried to find among Pérang people the cultural heritage that still be remembered by them and still lived among them from their past tradition. It is clear that they still remember a lot of cultural heritages. They do not only remember myths from the past, but also some rituals of old. There are still some rituals practiced by Manggaraian people in Pérang though they have been

296 Karel Steenbrink (2006:244-249) talked about the three giants of SVD in East Nusa Tenggara. They are Paul Arndtz (specialist for Ngada, Sikka, and Solor), Jilis Verheijen (specialist for Manggarai, Komodo, and Rembong), and Vroklage (specialist for Timor). But for Manggarai, I tend to talked about four giants of its own. They are Verheijen, van Bekkum, and Adolf Burger, Erwin Schmutz. Those four persons are a great figure who have a great merits for Manggarai (Verheijen for language and culture, Burger for language, van Bekkum for history and culture, Erwin Schumtz for biology and botany in Manggarai).
baptized and lived as Catholics. But it is also true that the knowledge of all those old practices were limited to the elder people, because my resources person is an old person. Maybe he is already over seventy years old. When I ask about the future of all those ability as a professional ritual to some young generation in Pérang, including the son of Bapa Stanis, they are not pessimistic. One of the son of Bapa Stanis even said that the moment will come when they will be able to inherit those abilities as a professional rituals. When I ask them about the exact time, they did not give me an answer. They only believe that once in the future they will inherit this ability.

When talking about the mutual influences between the church and local culture of Manggaraian people, I talk about some important themes that undergo changes. For example, the conception of human person, the conception of space, and the perception of time. Related to the human person there are three subjects that have been dealt with in this study. For example I have described about the change in the concept of personal name, the kinship system, and the life-cycle rituals among the Manggaraian people. Every human being have their personal names function as a medium to communicate to each other. Names make possible the interpersonal communication. Without a name, human being will undergo a difficulty in addressing and know each other. Even the self-knowledge is also impossible if there is no proper

---

297 This situation is similar to the condition that has been described by Chamber-Loird and Anthony Reid, 2002: xxvii.
298 In one of my personal conversation with Hubertus M.Tanji, I got the impression that such an ability will be inherited in an esoteric way, or through some dreams.
name. How important is the function of the proper name for human being. In biblical tradition it is the name that made being to exist. 299

Long before the coming of Christianity, Manggaraian people have their own way and system in giving the name to new-born baby. In general Manggaraian people have only a single name taken from a unique words which is not always available in everyday language. Since the coming of Christianity, Manggaraian people have two names: baptismal name and original name as Manggaraian. The change in this proper name also bring with it a change in the sequences of the birth-ritual. The original birth-ritual was added with the ritual of baptism. If all of the original birth-ritual take places in domestic area, then baptismal ritual take places in the Church. If the original ritual was performed by a traditional professional-ritual man, then baptismal ritual was performed by the church official, usually parish priest.

Related to the concept of space, I have talked among other things much about the change in house, village, field, and water spring. There are a lot of changes in form of house in Manggarai since and with the coming of modernity together with the coming of Christianity. The changes among other things related with the form of the house and its center of sacred point within it. Surely, every group of human being (read: tribes) in this world have their own perception of space. Space is the result of

human construction (Sheldrake 2001:3, 15). There is no space which stays on a merely natural level. Spaces are always cultural. As for other people in the world, for Manggaraian people space is not an empty reality. People believe that space is filled with an energy, there is a dweller or waiters in a space. Because of such consciousness, then in the life of Manggaraian people there are a lot of rituals which shows the basic conviction that there is something in a space. The space is sacred because there is something sacred in it. When Christianity came to Manggarai, one of its endeavor is to transform the perception of local people of space. For example they made the transformation by establishing the sacred buildings of Christianity, churches, Marian grotto, planting crosses upon the spaces considered to be a sacred and eerie space by local people. This church’s effort is succeeded enough. The presence of those Christian sacred things, transform people’s perception of space. The religious imagination of the people was not mainly related to the old religious imagination, but was now connected to the Christian religious imagination.

Related to the concept of time, I have talked much among other things about the change in the perception of the day, week, and months among the Manggaraian people. Talking on the subject of time there is some several aspects of it. For example, people can talk about human perception of time. People can talk about the cyclic understanding of time (time is understood and live in a cyclic mode, there will always the eternal return of time), the linear understanding of time (there is a starting

point of time, an alpha of time, and the end, the final goal of time, an omega of time), and finally there is the spiral understanding of time (a combination between the cyclic and linear mode of understanding of time, the time is experienced as something flow from the future and move onward also to the future).

People also can talk about the human attitude related to the time especially human’s attitude in using time. For example, people can talk about the time-orientation or event-orientation of human attitude. Adeney (1995:116), for example, gave us the following typology of time-orientation in human attitude: punctual, linear, scheduled, concern for efficient use of time. And the typology of event-orientation is as the following: very loose scheduling, events allowed to proceed until complete regardless of time (Adeney 1995:116). The typology of Adeney is of course very interesting and important because it is related to the human mental-psychological attitude. But I cannot do such study due to the very limited time for my field research. It is impossible to make a deeper research concerning time. I only limit myself on the problem of the calendar system of Manggaraian people which is now is forgotten and changed with the modern-international calendar system. But in my study I did not pay much attention to such topic. I only limit myself on the problem of the calendar system in Manggaraian tradition. Calendar system is one way of human being to organize and to divide time and give the name to a particular division of time.

301 See also the study of Sherwood G.Lingenfelter and Marvin K.Mayers, Ministering Cross-Culturally, An Incarnational Model for Personal Relationships, pp.37-52.
Related to the myths and rituals, I have talked much about the myths and rituals that have an influences upon the daily practical life of Manggaraian Catholic people. For example the change of the rituals due to the influence of some elements came from the Catholic Church. Or the fact that now some of the liturgical prayers and liturgical hymns in Manggarai, also use some religious insights taken from the treasure of Manggaraian traditional way of life. In this way I have actually answered the second and the third question of my research question. These are the subject matter that I have elaborated in Chapter Four. In Chapter Five I have talked specifically about the mutual enrichment between the Church and the Manggaraian reality as it was celebrated in two of the liturgical achievements of Manggaraian church. For example the book of $DS$ and the Manggaraian book prayer contained the traditional prayers both in content and also in its sequence of time schedule. $DS$ is the product of Liturgical Commission of Ruteng Bishopric. While the Manggaraian book prayer is the work of Petrus Djanggur, but it has gotten the permission of the church authority via its Bishop at that time.

Finally in chapter Six I have talked about the effort of establishing the contextual theology in Manggaraian context. For that particular purpose, I have put forward the definition of theology and especially the definition of the contextual theology. Using the six categories of Bevans’ contextual theology and especially based upon his anthropological model, I have tried to develop a contextual theology in Manggarai based upon the contextualization that has been initiated by the early
missionaries to Manggarai. Two ways have been used, following Robert Schreiter, opening the church and opening the culture. In the church I have tried to open the traditional pneumatology. In the Manggaraian tradition I have tried to open the noble element of the local ritual-culture and find one of its noble elements to be used in the project of the contextual theology. I do not forget also to develop some discourse on the critical evaluation and critical naming of this whole process by put forward some possible names for it. Having put forward some possibilities (like “half-and-half person”, “two ways person”, “multiple religious belonging”), finally I choose one of the proposal from the post-colonial studies, to name the whole process, that is the “hybridity” phenomenon.

7.3. Some New Findings of this Study

After making a long study, I have found some new findings. Here I put forward some new findings of my study. I have found those following three new findings which is important for Manggaraian studies.

First, the reconstruction of the original names of the months in the indigenous Manggaraian calendar system. In general Manggaraian people think that there is no calendar system in Manggaraian traditional life. But from the critical study of Verheijen’s documentation, I found out that Manggaraian people also have their own
calendar system. There is still another interesting question that cannot be answered in this study; it is about the names of the day in the traditional Manggaraian calendar system. I have to acknowledge that I did not find it yet. The clearest thing is that until now Manggaraian people use the names of the day according to the names they know from Indonesian language (surup melaju). But this knowledge started only with the coming of modern education which for different part of Manggarai came at a different time. As for Pérang people, this modern education came at the end of thirties in Rangga. In the sixties it came to Pérang with the establishment of elementary school (Sekolah Dasar) building. What is the name of the days in their original tradition? This question is still opened to be filled in the time to come.

Secondly, in this study I also find the name of one of the sequence of ritual of Penti. It is Songka Lesong. I found the name of this ritual in Pérang. Maybe this name also is only existed and used in Pérang and in other surrounding villages. The content of this ritual did exist in the other part of Manggarai (Todo, Wae Rebo, Ruteng), but in those places they never mentioned its name (Allerton 2013; Erb 1999). Only in Pérang I heard about its name, songka lesong. This is an interesting finding because the name of songka lesong remind people of the remnants of the archaic ritual in Manggarai, the ritual of worshiping “the eye of the Sun” (Mataleso, Matahari) as the energy for the new life. But in this study I did not dare to say that songka lesong is the traces of the worship of the sun as god in Manggarai, as do we find it many other places in the world. For example in Japan with its ritual of worshipping the sun,
Or the example that we find in ancient Egypt where people worship the Sun God, Re or Ra.303

Thirdly, after a process of Christianization of Manggarai, it is realized that some of the old ritual practices of Manggaraian people did not disappeared. They still alive and be practiced by people. For example the ritual of wuat wa’i (when a person want to go abroad or to start a new big duty, study) and the ritual of caca selek (when a person come back and succeed in performing the duty). Under the pressure of modern-world religion, there are some traditional Manggaraian rituals which performed by the people in secret space. They perform the rituals secretly (Erb 2003) in their private life-space, and not in the public-life-space. In modern sociology people talk about the “invisible religion”. Following this sociological-terminology, I put forward the expression of “invisible rituals” performed by people in their private space-life.

But in the era of reformation (characterized by the fall of Soeharto’s regime at the end of the nineties, to be precisely May 1998) there come also a freedom of expressions including in the realm of religious expressions of the tribal religion. Now people also feel free to perform those rituals, not only in private-space, but also in public space. Following the discourse of Erb (2003), I dare to say that there is the


phenomenon of “invincible rituals,” the rituals that once exists, but then they are performed in the private space, and now in the modern present period were once again performed publicly by people in public spaces. Usually they justify it by saying that doing (performing) those traditional rituals are the Manggaraian side of their life and personality, while going to the church and praying the rosary is the Christian (Catholic) side of their life. Maybe it is good also to quote here the famous expression of Bishop Sugiyopranata: “One hundred percent (100%) Indonesia, one hundred percent (100%) Catholics.” And in Manggaraian contexts, it can be rephrased in the following expression: “One hundred percent (100%) Manggarai, one hundred percent (100%) Catholics.”

Finally, a new awareness of the ecological aspects of the traditional life. Surely there are some ecological aspect found in the Manggaraian traditional life. People call it the ecological dimension of the culture and tradition. In the local religions and tradition people can find also this kind of ecological dimensions that can be used to contribute toward the global discussions on the ecological awareness. For example, in Manggarai there is a local-traditional belief that everything is living. There is something life in everything. There is no such an empty space. There are some indwellers or just waiters. That is why in the Penti ritual, people invites those spirits that are believed to stay in some important places (village, round field, water spring, cemetery, mountains, forests, etc.). They are invited to take part in the ritual of Penti in the village. Though they cannot be seen by our physical eyes, but
Manggaraian people believe that they are there, living in the other side of our place, ata pele sina. They should be treated as human beings as well (accepted with a welcoming ritual, given a special place to sit, given a portion of communal-ritual meal). If there are something living in everything then there should be a respectful attitude on the part of human being to those place and objects. There should be a sustainable mentality in people’s heart. The nature should not be destroyed.

Let me see another aspect of this ecological awareness. In the myth of food, it was told that human being know their first food from the primordial-ritual killing. And the sacrificial object was the human body which has been killed and the meat have been chopped and then mixed with the blood. This chopped meat then sowed upon the field that has been prepared before. A few days afterwards there grows every food plant: paddy, corn, cucumber, etc. This primordial myth still remembered by people now at least in the form of food taboo: if you eat, do not throw down your food to the floor because the food will weep. The food should be finished (eaten up). This form of mythological vision can be used as a contribution toward the effort of establishing the so-called eco-theology. This Manggaraian mythological thinking may have anticipated what in the modern time called the awareness that the whole universe is one web of life, a unified living system.304 If Thomas Berry (a great Eco...

theologian from the United States) try to find and explore the ecological contribution from the Indian people in the New Mexico, then the Eco theological discourse here in Indonesia can also take or dip the spiritual-water from the so many local-tribal religions we have here, including the local-tribal religions in Manggarai. Besides Berry, we can refer also to other great names in the realm of eco-theology and eco-spirituality. One of them is Mary Evelyne Tucker. In her recent publication on eco-theology, together with John Grim, we can find the traces of the new ecological awareness among the modern people. I do believe that the respect and the love of

---


the environment have been taught very well within the local-tribal religions, including Manggarai, from which modern people can learn something.

7.4. New Theoretical Framework

According H. Fisher the change in the local religions historically take place because of the strong influences of the world religions. Without the coming of those great religions there will be no change in the life of the local religions. In this case, according to Fisher, the local religions are only the passive object of the program of transformation brought by the world religions. As if the local religions are only the passive and dead object without the living dynamic within it. The presence of the world-religions is compared with Juggernaut which destroy the surface of the land and upon it people establish a new building. Fisher call it the external-conversion phenomenon. It is the conversion that takes place because of the external factors.

In Horton’s perspective, it is the local-tribal religion who play a main role in the change. The transformation take place not so much because of the coming of the world-religions. The change take place more as an internal dynamic of the local religions. According to Horton, whether there is the factor of the coming of the world-great religions, sooner or later local religions will undergo the transformation.
Horton said that the change is the law of history and nature. To describe this phenomenon, Horton used the metaphor of internal-intellectualistic conversion.

My study has proved that both sides have their own portion to play in the dynamic of change. The world-great religions have their own part to play to bring the change to the local-tribal religions. The local-tribal religions, on their part, play a role to give the new, concrete, and actual face toward the world-great religions. If Fisher used the metaphor of Juggernaut and Horton used the internal-conversion, here I propose the theory of two-ways conversion. In the dynamic of encounter both sides absolutely undergo a change. They become a new reality after and because of this encounter. It is like the phenomenon of two persons who are involved in love-relationship. Both will undergo a change of mind, and they will become a new man and woman due to the relationship. There is a new quality of existence which is different from the previous one. The encounter brings about the effect of change.

7.5. Some Prospects and Recommendations

Here I describe some possibilities of research that lies beyond my reach. I realize them after I finished my study. I cannot do everything in this study. 308

308 I remember the drama in 2013 when I was called by my promotor. I was required to change my topic because it has been taken by other person. I was bewildered. For four months I cannot read, nor write. One time, in a conversation with co-promotor, I got the new energy, new enlightenment, and optimism. He challenge me: “Do you still love Manggarai?”
Having explored this topic during these several years back, concentrating in some research questions in my research project, finally I realize that the mutual influences between Manggaraian culture and Christian message have several aspects.

In chapter Five I have explored the influences of Christianity toward the practices of adat-life of Manggaraian people. In chapter Six I explored the mutual influences of Manggaraian adat-life to the practical faith living of Christianity among Manggaraians. Especially in this chapter I have elaborated on, using the scheme of catechism of Catholic Church, the influences of the old tradition of Manggaraian people to eccesiology, Christology, pneumatology and Mariology. My study on those subject matters, do not exhausted the whole reality of Manggaraian life. There are still a lot of aspects that should be explored by scholars.

When I talked about the dead ritual I immediately remember of one interesting topic related to theme of dead. In Manggaraian traditional thinking there was no thinking on the resurrection and the everlasting life afterwards. Manggaraian people only talk about the idea of pa‘ang be le, the space beyond our present space here. In dead event human being move from here (ce’e) to the place beyond our place, pa‘ang be le. There is no indigenous idea or discourses on the resurrection and the everlasting life. That is why missionaries translated the idea of everlasting life by

---

I said: “Yes, I do.” He said, “If you do, then you must believe that the previous researchers who made a research before you did not make everything yet in exploring Manggarai. Manggarai is too big to be explored by one researcher in one study”. With this in mind, I got a new motivation to restart my project. In a meeting with promotor, I decided to explore Manggaraian myths and rituals and their dynamic encounter with Christianity.
coining the literal meaning of the concept, hence we have now the phrase of *mose tedeng len* (the literal translation of life everlasting; *vitam venturi saeculi*). From here people then thinking about the idea of hope (literal translation: *bengkes*), the hope of resurrection and of the life everlasting. This everlasting life will be lived in heaven. This concept of heaven (*surga*) also are literally translated from Indonesia language by early missionaries. The concept of hell (*neraka/naraka*) is also a literally translation from Indonesia language by the missionaries. Together with these two concept (*surga* and *naraka*) there comes also the concept of “*api pande nggelok*” (*api penyucian*, a literal translation of purifying fire in inferno). It is interesting to note that those two words are not available in Verheijen’s (1967) Manggaraian dictionary. Though they are absent from Verheijen’s dictionary, those words are oftenly used in the liturgical song book of DS and some other liturgical songs outside of DS.309

When I talk about the marriage life and its ritual, I immediately remember of one of the concept that has been introduced by Christianity into the mind of Manggaraian people. In the old and traditional life of Manggaraian people, they do not know the idea of “not marry for the sake of the kingdom of God”, or the celibate

---

309 Here are some examples from DS: No.74, *Sengaji Surga*, a translation of a Latin Marian Antiphon, *Regina Caeli*. DS No.134, *Aku Imbi* (here we find two words of *Surga*: “*poli dedek Surga*” and “*hendeng nggereta surga*”). The idea of hell is translated with *longka* (*oke lau longka taung*; thrown into a deep and dark abyss, hell) by P.Manti in DS.No.44. We can find also the expression of *surga* and *naraka* in some liturgical songs outside of DS. For example, we find it in the following expression: *Ole Mori, neka taka wa naraka dami wakar* (Oh Go, please do not burn our soul in the hell). Or the other example: *Ole Mori neka oke nggerone gonggem dami mose* (Oh God, please do not throw our soul down into a dark and deep abyss).
life. People do not know the life as a celibacy both for man and also for woman. But since the presence of the Church, they introduced such mode of existence to Manggaraian people. Since then they know it and even some of the offspring of Manggaraian people pursue such way of life, for example by becoming a priest, a nun (for woman) or a monk. Now there are many missionary priest and nun coming from Manggarai and working around the world (Africa, Europe, South America, South Pacific, etc.). It is also believed that once such way of life has flourished in a certain place that is the sign that the Christian faith has been taken root in that place.

Finally, during my field research, I found many folk stories in the collective memory of Manggaraians. Besides those myths and rituals that have been elaborated in this dissertation, I also found some interesting stories. Following the steps of Choan Seng-Song (1984), I want to recommend to the future researcher to construct local-contextual theology based on those folk stories. Choan-Seng Song was well known with his idea of third-eye theology (1979): in the effort to construct theology, we should not only direct our attention to Scriptures, or to the Church tradition, but we should also direct our attention to local stories, local wisdoms.310 Paying attention to Scriptures is the first eye, while paying attention to the tradition of the church is

the second eye. And now came the third-eye that is our theological eye that paying much attention to the stories of the people.

From those stories we can develop several kinds of theology. Choang-Seng Song himself was well-known with his theology of liberation based on the story of *The Tear of Lady Meng* (1970; 1984). Or to take the model from East Nusa Tenggara, I found in one of the theologian from Timor. His name is Eben Nuban-Timo. He develops a theological effort to establish a liberation theology based on the stories found in the treasure of the people in his native province. Based on those model and theological initiatives, I would like to propose the theological project in Manggarai, based on the folk-stories of Manggaraian people. In Manggarai there are many folk stories that can be used as a basic materials in an effort to construct contextual theology. For example, the story of a young brave man named *Radong*. He is the “tribal” hero of Manggaraian people. Based on this folk-story people can establish theology of struggle or theology of liberation, or a theology on the self-esteem, self-confidence on the part of the colonized people.

---

311 See also a short note of Gerrit Singgih on Story-telling or Explaining Stories, related to the endeavor to develop a Story-theology. See Gerrit Singgih, 2003:50-55.

BIBLIOGRAPHY


---, 2013. *Sungke Data Manggarai. Tradisi Menciptakan*


--------------------------------------, “Teologi Kontekstual Liberatif” (Liberative Contextual


-----------------, 2009. *The Christian Future and the Fate of Earth*. Maryknoll,


Capra, Fritjof, 1996. The Web of Life, A New Scientific Understanding of Living
Carey, Peter, 2008. The Power of Prophecy, Prince Dipanegara and the End of an
Old Order in Java, 1785-1855, Leiden: KIRV Press.
Chamber-Loir, Henri and Reid, Anthony, 2002. The Potent Dead, Ancestors,
Saints and Heroes in Contemporary Indonesia, Australia, Honolulu: Allen
& Unwin, University of Hawai’i Press.
Yubilium 100 Tahun Gereja Katolik Manggarai, Jakarta: Obor.
Chua, Liana, 2012. Christianity from Culture, Conversion, Ethnic Citizenship and
the Matter of Religion in Malaysian Borneo, New York: Palgrave
MacMilan.
NY: Paulist Press).
Coolhaas, W.Ph., 1942, “Bijdragen tot de kennis van het Manggaraise volk (West-
Flores)”, Tijdschrift van het Koninklijk Nederlandsch Aardrijkskundig
Genootschap 59:148-177, 328-360.


Erb, Maribeth, 1987. *When Rocks were young and the earth was soft: Ritual and Mythology in northeastern Manggarai*. Ph.D., Diss., State University of New York.


Becoming complete among the Rembong: This life and the next. Southeast Asian Journal of Social Sciences 21:10-36.


Talking and eating: Sacrificial ritual among the Rembong.” In For the sake of our future: Sacrificing in eastern Indonesia, ed., S. Howell, pp.27-42. Leiden: Research School CNWS.


Tourism space in Manggarai, Western Flores, Indonesia: The house as a contested place.” Singapore Journal of Tropical Geography 19, no.2:177-192.


Conceptualizing culture in a global age: Playing caci in Manggarai.” Department of Sociology, National University of Singapore. Working paper no.160.
2003. “Uniting the bodies and cleansing the village”: Conflicts over local heritage in a globalizing world.” *Indonesia and the Malay World* 31 (89): 129-139.


Grottanelli, Christiano, “Dragons,” in Mircea Eliade (editor), *TEoR,* vol.4,
pp.431-436.


Leiden: Brill, pp.3-8.


-------------------, 1994. *Begrimed and Black: Christian Traditions on Blacks and


-------------------, 1978. *Catechese Tradendae*. Jakarta: DokPen KWI.


Keith, Taylor, 1986. “Madagascar in the Ancients Malayo-Polynesian Myths,” in *Explorations in Early South East Asia History: The Origins of South East Asia Statecraft*, Kenneth R.Hall and John K.Withmore, eds., Ann Arbor:
Center for South and South East Asia Studies, The University of Michigan, pp.25-60.


Merawat Ingatan. Jakarta: Obor.


Konsili Vatikan II Tentang Maria dalam Gereja. Yogyakarta: Kanisius.

Tantangannya di Indonesia. Jakarta: OBOR-Komisi Teologi KWI.


Kuipers, Joel C., 1998. Language, Identity, and Marginality in Indonesia. The
Changing Nature of Ritual Speech on the Island of Sumba. Cambridge:
CUP.

Kurth, Godfrey, 2007 (1918). The Church at the Turning Point of History,
Norfolk: VA: IHS Press.


p.981.

Laitin, David D. 1986. Hegemony and Culture: Politics and Religious Change
among the Yoruba. Chicago: University of Chicago Press.

Lame Uran, Lambertus, 1997. Sejarah Perkembangan Misi Flores Dioses Agung


Molnar, Andrea K., 1997. “Christianity and Traditional Religion among the Hoga


Jakarta-Ende, Flores: DOKPEN MAWI, Nusa Indah.

Jakarta-Ende, Flores: DOKPEN MAWI, Nusa Indah.

Jakarta-Ende, Flores: DOKPEN MAWI, Nusa Indah.

Jakarta-Ende, Flores: DOKPEN MAWI, Nusa Indah.


*Vide: E.J.Ball.*

Row.


Yogyakarta: Pusat Musik Liturgi.


Rahmat, Rikard (ed), 2012. Gereja itu Politis, Dari Manggarai-Flores Untuk Indonesia, Jakarta: JPIC-OFM.


History," in Hefner, Robert W., (editor), Conversion to Christianity. 1993.


Reid, Anthony, 1988, Southeast Asia in the Age of Commerce 1450-1680, Volume One, The Lands Below the Winds.


Schwager, Raymund, 1999. *Jesus in the Drama of Salvation. Toward a Biblical*


--------------------------------------, *Doing Theology from the Margin*. 


Ledalero.


Toda, Dami N., 1999. *Manggarai, Mencari Pencerahan Historiografi*, Ende:

Nusa Indah.


YOI.


---, “Warloka-Todo-Pongkor”, in *Cultureel Indie* 6 (1944), pp.144-152.


---, “Manggaraische Kunts”, in *Mededelingen 68 Afdeling Volkenkunde* No.21 (Koninklijke Vereniging “Indisch Institut” te Amsterdam (1946).


Widiawati, Fransiska, 2013. *The Development of Catholicism in Flores, Eastern*
Indonesia: Manggarai Identity, Religion and Politics. Unpublished dissertation in Graduate School of Gadjah Mada University, Yogyakarta.


DOCUMENTS, DICTIONARIES, ENCYCLOPEDIAS:

Keuskupan Ruteng, *Dere Serani*, Cetakan XIII (Edition XIII), 2006, Ende:

Percetakan Arnoldus, Nusa Indah.


Pusat Musik Liturgi.


*Katekismus Gereja Katolik*, 1995 (original 1993, Rome) Ende: Nusa Indah. Translated by Herman Embuiru SVD and accepted by the National Conference of Indonesian Bishops (KWI).


Obor.


Obor, Komisi Liturgi KWI.


