

## Cultural Myths of Mota Uwi Water Resources in Making Social Investigation: A case study in Ngalukodja Village, Indonesia

Zainur Wula<sup>1</sup> and Nhelbourne K. Mohammad<sup>2</sup>

<sup>1</sup> Faculty of Social and Political Sciences, University of Muhammadiyah University Kupang, Indonesia.

<sup>2</sup> Faculty of Social Science, Universiti Muhammadiyah Malaysia, Malaysia.

---

### ARTICLE INFO

#### ARTICLE HISTORY

Received: May 25, 2023

Accepted: July 28, 2023

Published: August 05, 2023

#### KEYWORDS

*Water resources myth;*

*Mota Uwi spring;*

*Achieve social order;*

*Social science;*

*Ngalukoja*

### ABSTRACT

The study aimed to discover the mythological culture of Mota Uwi Springs in achieving social order in Ngalukodja village, Indonesia. This is sociocultural research; data collection is done through observation and in-depth interviews with the snowball informant technique. The results showed that the sociocultural system and magical religious rituals were seen in people's lives that aimed to keep people from exploring forest products around the spring site, cutting trees for building materials and firewood. The public believes that if entering the source of the spring without customary rituals, natural disasters or calamities will befall the individuals who do it, even their families. The origin of the springs has been guarded by ancestral spirits for hundreds of years, defending the descendants who inhabited the Ngalukodja territory. The myth can realize the social order in maintaining the destruction of forests and springs and recognizing the continuity of the university, understanding the welfare of society and the common good.

---

Corresponding Author: Nhelbourne K. Mohammad (Email: [nhelbournekm29@gmail.com](mailto:nhelbournekm29@gmail.com))

---

### INTRODUCTION

The existence of humans, plants, animals and the environment and other inanimate objects in the form of soil and rocks is one of the most critical units in which one component with the other is intimately interconnected. The environment is a vital part of the ecosystem that serves as a buffer for the life of all living things, including humans, on the earth's surface and is directed to the realization of balance and harmony in life. The function of environmental conservation is intended to realize a dynamic and harmonious balance with the development of populations and the necessity of life so that ultimately able to guarantee the continuity of a sustainable society and able to provide resources (water, plants, etc.) for the fulfillment of the necessities of life which is a social system cannot be separated. The system concept is at the core of any discussion of Talcott Parsons. The system assumes a unity between the parts that relate to each other. The harmony between the elements generally has a particular purpose. In other words, the components form one agreement (system) for achieving a specific goal (Abercrombie et al., 1984).

The myth of the source of the Mota Uwi Springs (MUS) in its development. It can create a behavioral pattern (behavior) in social interaction that aligns with the beliefs of natural events, and objects disclosed occultly. Thus, behavior patterns can eventually become a habit for Ngalukoja people who believe in the myth. Myths in society are constantly evolving because they are transformed generations between generations through communication. Thus, social order associated with the behavior of people who believe the legend is in preserving the environment is an abstraction of the dynamic social interactions in the social environment as a container of social life. Mota Uwi is a type of Mota (*sirih*) and Uwi (*tubers*) that live and grow in water; two kinds of plants live in the spring, and their leaves spread in the water. Every year, *mosalaki* (customary head) always performs the ritual "*Pati tau ka tana watu want ketangga mau mae meti*" (Feed the soil and rocks, bringing a cold atmosphere full of peace and water not dry up, by making offerings of a cow, buffalo, goat, pork, chicken).

Due to curiosity about these mysterious water resources, the authors were motivated to conduct the study and to add information and literature to the further relevant research, as it is known that society is a unit of human life that is related to one another and continuously bound by everyday habits and identities. Community life can be said as a social system because, in society, there are elements of the social system. The aspects of the social system in society are interdependent with one another as a whole. In this dependency, integrated human beings are eternal and stable. If everyone in the community is still interdependent and still has similarities and a balance of behavior, then during that time, the elements of the social system carry out their functions. Whereas specifically and in detail, the aspects of the social system in society are status, roles, and social differences of interconnected individuals in a social structure.

## **REVIEW OF LITERATURE**

Parsons's Theory (1977) about action encompasses four systems: the cultural system, social system, personality system, and organism system (human biological aspect as one system). Parsons defines the four operations; The first is the cultural system. In this system, the most precise analytical unit of "meaning" or "symbolic system." Some examples of symbiotic systems are religious beliefs, languages, and values. At this level, Parsons focuses on shared values. The concept of socialization, for example, has a relationship with this level of analysis. Its socialization occurs when shared values in society are internalized by members of society.

In this case, members make the benefits of society into their profits. Socialization is very powerfully integrative in maintaining social control and community integrity. The next Parson's system is a social system. This system gets considerable attention in its description. The most basic unity in this analysis is role-based interaction. Besides, a social network is an interaction between two or more individuals in a particular environment. However, communication is not limited to individuals but also between groups, institutions, societies, and international organizations. One example and a social system is a university with structures and parts that relate to one another. The social network always focuses on balance (equilibrium) (Parsons, 1977). The third system is the personality system. The most basic unit of this unit is the individual who is an actor or perpetrator. This analysis focuses on needs, motives, and attitudes, such as motivation to gain satisfaction or profit. The last system of the four methods is the organism system or the biological aspect of human beings. The most basic unity in this system is the man in the natural sense, that is, the physical aspect of man. Another thing that belongs to this physical aspect is the physical environment in which humans live.

Water is one part of the social system because it is a basic human need that is very important; without humans, water cannot live, so all other living things are plants, animals and so forth. A stable relationship between the environment, the soil, water, and other living creatures encourages all components of society to maintain harmonization between environmental and water resources as an essential part of human needs. In this connection, the pattern of interaction and cultural life of the people to maintain the natural resources of water is to realize the continuity of life and social order to avoid environmental damage, lack of clean water and other hazards that will be caused by damage to the natural environment surrounding by Ngalukoja villagers. The myth is one form of local wisdom that undergoes a very long process and becomes a philosophical reference and grip of community life. Nevertheless, it does not mean it is a dogma that cannot change because nothing is eternal except the change itself. Local wisdom should be seen as a "noble value," not only looking at it as a matter of right or wrong but far more critically seeing goodness. The relationship between sacralization, mysticism, mythology, and local wisdom seems to run harmoniously in society, as demonstrated in the daily life of Ngalukodja village of Ende district (Parsons, 1977).

According to Baal (1971), myth is a story within the framework of a religious system that is inaccessible or is now prevailing as spiritual truth. The science of lore or mythology is a way of expressing and presenting the holy, and the divine, through concepts and symbolic language. Through mythology, a frame of reference allows humans to make room for the various impressions and experiences they acquire throughout their lives. Through the framework of reference provided by myth, man can be oriented in this life; he knows where he comes and where he goes, the origin and purpose of being revealed, for him in the myths provide the handle of life.

Furthermore, Peursen (1976) asserts that myth is a story of a guide and direction to a group of people. The story is based on symbols that trigger human experience. The tale gives direction to human behavior and is a guide for humans to act wisely. The myths awaken man to the existence of miraculous powers. Through personal myth, he is helped to live the forces that can affect and control the natural life of his tribe. Myths provide current guarantees in staging or re-presenting an event that once occurred; a similar effort is guaranteed to happen now. The tale also serves as an intermediary between human and natural forces, the story of giving knowledge of the world. Through the myth of the first human being obtains information relating to social interdependence and dependence on plants, animals, lands, nature and the environment around him.

There are seven meanings of the natural environment for man, as stated by Simanjuntak (1999). These are:

1. Humans have a bond with nature that is religious.
2. Ethical motivation can underlie love for life, which is necessarily a sense of beauty.
3. View supports people because fauna and flora provide clothing, food, and board materials.
4. Nature is a union for humans in defending against disasters such as storms, earthquakes, floods, and pollution.
5. Life becomes the source of genetic material that produces plants and cattle.
6. Nature has essential meaning for science and education.
7. Nature becomes a source of health, recreation, and art.

Based on the seven main points of the natural environment, which is more highlighted in this paper that human beings have a bond with nature that is religious and magical, it becomes interesting to be studied because it will highlight the fantastic or mythical side of Mota Uwi springs in creating a social order in Ngalukodja village.

According to Simanjuntak (1999), since ancient times until now, people in Indonesia still believe in myths or magical things, namely that springs, rocks, mountains, beaches, lakes, rocks, trees, buildings, kris, knives, swords, and others have supernatural powers and sacred so that should be held ceremonies to set good relations with the object so as not to oppose the human and so on. In services, the objects are given offerings, watered with flowers, covered with white, yellow, or red cloth, recited the prayers and selected a good day and month. Furthermore, it is also said that mythology is a belief in the stories about the events of nature and objects that are disclosed occultly. Meanwhile, Martinus (2001) mentioned that mythological is something that is/is associated with/about something mystical.

Human life cannot be separated from the various rules or norms that exist, which primarily aim to produce a peaceful life, orderly and serene. In the dynamics of human life, there are experiences of how to meet basic needs, including clothing, food, shelter, salvation and property, self-esteem, the potential for growth and affection. These experiences produce positive or negative values so that humans have abstract conceptions of what should be followed, and which is wrong and should be avoided. The sociocultural system of society is very influential on the human mindset, which is mental guidance for him and social activity. Furthermore, the thinking pattern affects the attitude that tends to perform or not act like humans, objects, and circumstances. Human positions then form the rules because humans tend to live orderly and appropriate. According to human beings, regular and proper life is different; therefore, it takes the standards of social norms that are expected to realize social order in the society concerned.

According to Joseph (1976), myths worldwide are the specific manifestations of their respective cultures. They are manifestations of the universal need of the human mind to explain reality, cosmology, and spirituality. Durkheim (1973) has statements like those previous myths that emerge as emotional responses to social existence, resulting in a moral code of narrative and a system of historical reasoning. Myths and rituals come from both things, which defend and renew the moral order, keeping it from being forgotten and socially binding to people.

## **METHODOLOGY**

The research was conducted at Mota Uwi Springs (MUS) in Ngalukodja Village, Ende Regency, Indonesia, from March to June 2016. The study was designed descriptively, where the data collection technique was done through observation, which is by conducting a direct view of the object of research and interview. The data collection activities through interviews with some informants, using instruments in the form of interviews and observations as much as possible, accommodate all the opportunities for data acquisition required by a Snowball Informant (Moleong, 1997).

The subjects of the study are all informants to be interviewed who can provide information about specific characteristics of the research object, i.e., the mystical and mythological values of the MUS concerning the manifestation of maintaining social order, i.e., Mosalaki (customary head, community figure, village administration, educational leaders, and community members). The results of this study will be analyzed descriptively (Denzin, 1978).

## **RESULTS**

Ngalukoja is one of the villages in District Maurole with a population of 1235, comprising n=617 males and n=618 females. The area of Ngalukoja village was formerly the land of Ngalukoja indigenous peoples, "Dai Mau Enga Koba Aje," led by a Mosalaki (customary head) named Tadeus Moda. Location source of MUS is located under the slopes of Mount Filanggila, approximately 5 Km from the capital Ngalukoja-Nangaria Village.

Based on the empirical facts and the experience impression that the author obtained, the myth of the source of MUS in Ngalukodja Village has become a culture, the pattern of interaction and social relations for the community with the surrounding natural environment. Thus, the mystical meaning of the source of the MUS varies even though there are fundamental similarities in both the strange events and the developing stories.

For the Ngalukoja people, the myths about the source of MUS have excellent and sacralized values that the local community believes it is hereditary and entrenched that have magical powers. Ngalukodja's mythological beliefs are also an essential part of local wisdom to maintain harmonious relationships between humans, nature and all its environmental contents (land, water, vegetation, trees and many more). The local knowledge of the mythical source of the MUS is a very long process and then becomes a philosophical and life-guiding reference of its people.

According to Paulinus Nggedhi, there is no compulsion for people to believe in the myth of the source of MUS. All this time, mythological culture is running, as usual, people who think it themselves. Society is looking after it because it is a necessity of life. Maintaining water and the environment means he has cared for and cared for his private life and others to avoid difficulty in life. For the people of Ngalukoja, a close relationship between nature and man is a tangible manifestation of the creator's greatness for humanity. With local wisdom, the myth of the springs of the people can

maintain relationships in creating the social order of nature and man. Local sense also needs to be seen as a "noble value" for the Ngalukoja community that not only views it as a matter of right or wrong but much more important is to see the good of social order "(Interview: April 7, 2016).

According to Durkheim (1965), the belief in the universe filled with power or magic is often escaped from every observation. On the one hand, the magical power is centered in the world like a hidden stream of life for the eyes, but on the other hand, it transcends all beings in the world. In connection with the above explanation, it can be understood that the myth of a phenomenon is not rational but widely accepted by society and survived hundreds of years.

This fact shows that Ngalukodja villagers have never been exploring forest products near springs, such as cutting trees for building materials or collecting firewood, collecting forest products such as candlenuts, walnuts, and so forth around the MUS. This is because the people of Ngalukodja believe that if entering the forest area of MUS and doing the destruction of the forest, logging, or just looking for firewood and picking other forest products hence disaster or catastrophe will happen to an individual who does it also family the springs are guarded by their ancestors at all times of the day and night indefinitely. Thus, implicitly it seems clear that the social order through the myth of the source of the MUS brings a very positive impact on the continuity of life in Ngalukoja society.

According to local community figures Gabriel Gili, In February 2016, a storm was accompanied by heavy rain. Still, in this village, there was no damage to agricultural land, plantation, and settlement, whereas in other areas bordering Ngalukoja, damaged and landslides also damaged people's houses. Similarly, the source of Mota Uwi springs is still intact. This is evidence of the local wisdom spirit of our society that always maintains mutual relationships between people, nature, and the environment. (Interview: March 19, 2016).

The relation between sacralization, mysticism, and local wisdom seems to run harmoniously in society, as shown in the pattern of community interaction that believes in the mythology of the MUS. Based on an interview with Tadeus Moda (69 Years), Mosalaki Puu (Customary Head) as Mosalaki Dai Puu Kaju Enga Koba Aje, states that MUS has an understanding around the springs, there are many betel trees with foliage is very fertile and lush and we kind of plant growing tubers wild. In order to maintain good relations between humans and MUS, the ritual ceremonies are held annually with cows, buffalo, pigs, and chickens (Pati tau ka tana watu want to eat mae meti and Puu ata mae poka, Koba ata mae pate), i.e., feeding the soil and rocks to keep the water flowing, the atmosphere calm and cold all the time and the people do not cut down the trees and humans do not carelessly cut the ropes from the trees. People in this place never take Siri or tubers to eat or use for other needs; both plants can grow wild. This is because the public believes that the springs and surrounding places have supernatural and mystical powers that can bring disaster to the community if it is damaged, or to take it for personally or any other form and for those who violate it is subject to sanctions or fines in the way of animals for ritual activities and offerings "(Interview: March 21, 2016).

Therefore, informally the myth has become the value and social norms that are believed to be accurate by Ngalukoja. Furthermore, to preserve it, the number of rules is supplemented by sanctions for the members of the community that break it down, so myth has become merely a guideline of community behavior about community interaction with nature concerning the sustainability and continuity of the springs. As a living culture, the behavior and patterns of social interaction primarily related to the management, utilization, and preservation of the springs are carried out by individuals and groups, including sources of sanctions for those who violate them. Social order and community compliance, especially in utilizing water resources at MUS, reflect the belief in the myth of the occult power that is the source of the springs.

The public view of the mythology of the MUS source is homogeneous. In this context, it seems that myths are not merely seen or judged on the side of beliefs; for example, most members of the public believe in the mysticism and the watersheds of the springs, but more importantly, refer to the actual conditions that result in the effectiveness of these myths in ensuring the sustainability of the source the spring itself. The research found various responses in connection with the myth of the source of the MUS people generally agree that the source of the springs has a mystical power guarded by a natural force. It promotes compliance and confidence in the community that all members of the community are obliged to keep the springs and surrounding areas from destruction to avoid calamities or disasters caused by natural wrath (Interview with Petrus Pegu, Linus Nggedhi and Peter Mena: March 29, 2016).

Substantially humans and water have a very close relationship, and the connection is not only with mere mortals but with all life in this world. Plants and animals need water for life, either from rain or the earth's so-called springs. The interrelated relationship is also mentioned in the theory of Talcott Parson system, which states that "the system is an inseparable linkage between the various components in a sociocultural, political and economic system, if a component in a system is impaired there will be an imbalance that brings pathological." It further emphasized that "every society needs a mechanism of social control to keep it in order." The mechanism of social control (Mechanism of social control) is everything done to carry out the planned process or unplanned to educate, invite or even force the citizens to adjust to the rules and values considered suitable for social life (Parson, 1977).

Social order in the life of society can be created if, in every individual, there are social values and legal awareness. Furthermore, the opinion states that the legal consciousness of the community is the most significant number of individual legal recognition of a particular event. The social interactions in people's lives are governed by rules intended to achieve order. The controls are grouped into various basic human needs such as the necessity of kinship life, the livelihood of experience, education, the need to express a sense of beauty, the needs of the human body and others. These rules are born out of the human need for order and the function of social control. One source of such social norms is a myth.

The myth is a belief in the stories about natural events and objects that are revealed occultly and addressed to a phenomenon that is not irrational but accepted by society. According to Lius Gulu Kelo, the supernatural power of Mota's two water sources is not just a myth but actual proof. There are violations, such as attempts to destroy the forest, cut down trees, or search for firewood around the forest, which could result in the wrath of the guardian of the spring, which the naked eye cannot see. Therefore, since the ancestors' time, the Ngalukoja community has maintained the natural environment by giving yearly ritual ceremonies and offerings (paa loka) "(Interview: April 1, 2016).

Social relation Ngalukoja villagers by performing ritual ceremony offerings to the inhabitants and guard the source of Mota wi (mamo embu) is one form of local wisdom that seems to run in harmony in society as indicated in the daily life of Ngalukodja people of Ende Regency, thus described by Remigius Rega (one of the indigenous leaders), "that for hundreds of years the myth has been there. Until now, people still believe that there is a supernatural power in the spring. We feel that even if we do not see if there is water pipe damage or must clean it around the springs complex, then there should be communication accompanied by customary ritual before repairing or constructing piping or supporting walls around it; otherwise, there is reprimand like sick or get other calamities. That is why Mosalaki Dai Mau Enga Koba Aje (customary head) and the whole family are hereditary, guarding it well to realize social order (Interview: April 3, 2016).

In addition to traditional leaders who have views on the mythological power of the Mota Uwi Springs, the Ngalukoja community also has the same perception that "the source of the Mota Uwi Springs has supernatural and mystical power," so it needs to be maintained, respected by society through the customary ritual every year. Some take care of it, feed it and drink it customarily with its various rituals. People believe it from time to time, even hundreds of years ". Through the myths of the community can maintain Mota Uwi water resources well, nature is very friendly with the community, nature does not do the wrath, does not experience excessive flooding, and the source of the water is maintained "(Interview Barnabas Nggera: March 3, 2018).

The influence of the myth of Mota Uwi springs for creating social order in Ngalukoja village is a systematic and sustainable social process. The local community has its culture and belief in managing Mota Uwi water resources. The existence of myths has significantly minimized the risk of cultural shocks due to environmental damage, even though ecological degradation can be generated because of the rate of population growth as well as the increasing need for forests and wood.

According to the village head of Ngalukoja, Vinsensius Lopi, Ngalukoja villagers, to this very day, maintain and protect their customs and culture. Indigenous rituals before the planting season called Nggua (traditional party) are done before the planting season, and ahead of the harvest season is also done a traditional ceremony called Ketu Uta (Vegetable Harvest). The community is very obedient and follows the whole series of traditional rituals of party activities. Similarly, the efforts of the city to maintain the source of Mota Uwi springs which is one of the most crucial parts of his life, people believe that the cause of Mota Uwi springs is guarded by his ancestors, so that at any given time, a ritual should be performed to speak with the ancestors who preserve the water resources "(Interview: April 5, 2018).

The above description shows that the community has knowledge in managing and maintaining unnecessary social ordering requires positive law or other legislation with the ability to force it, and with myths possessing supernatural powers and charisma, the public believes there will be more severe punishment for them if not keep it to the fullest.

## **DISCUSSION**

The analysis of society's structure and existence with the natural environment and other vital elements in life affirmed by Auguste Comte that discussing the fabric of society is like a living organism. The underlying functional assumption begins with Comte's thought; Underwood (1891) affirms that community can be seen as a system consisting of interdependent parts of one another. Similarly, Durkheim (1906) sees modern society as an organic whole with its reality. The whole has a set of needs or specific functions that must be fulfilled by the parts that become members to remain lasting under normal circumstances. If the demand is unmet, it will develop a "pathological state." For example, in modern society, the function of the economy is a necessity that must be fulfilled. When economic life undergoes a severe fluctuation, this desire will affect the rest of the system, ultimately affecting the entire system.

Severe depression can destroy the political system, change the family system, and cause changes in religious structure. Such things to the system are seen as pathological states, which will ultimately resolve themselves to maintain the normal return state. Contemporary functionalism calls the normal state of equilibrium or a balanced system, whereas pathological state refers to imbalances or distorted social change (Margareth, 1997).

The study investigates the relationship between humans and nature as an order supported by the myth of MUS that can encourage the realization of the social order of the Ngalukoja village, which is one of the universal values of indigenous peoples. Spirituality is the core of the deepest root of the biological paradigm, which is the connection of the wholeness of the universe with all other beings. Morris (1997) states that spirituality is an intimate connection between our thoughts and actions, our beliefs and emotions, ourselves and each other, man and the whole universe, and the whole of nature and the source of everything inside. The more a person's spirituality grows, the more it will see into the meaning and importance underlying all the world's outside visions. Conversely, the less content a person's spirituality is, the more likely he is to ignore the real things.

Physical reality and the dimension of society's knowledge show that human understanding is essential in all life activities. Still, the belief that is typically part of the spiritual dimension goes far beyond the rational, intellectual dimension because the spiritual dimension is not only about the mind but also the heart. The spiritual dimension is an existential understanding of what, how and why Ngalukoja people believe in the myth of the MUS.

According to the author, the myth of the MUS as part of the order of the universe that regulates the rules of behavior patterns and social and cultural interaction can keep the existing law and social order and society Ngalukoja retains the identity of its cultural character. The success of maintaining the uniqueness of the MUS is a social order of Ngalukoja village. It is a wholeness with something more significant than itself, beneficial to others, and a deep understanding of the meaning of life; besides that, self-identity is preserved as it is the source of the universe's diversity. The variety of socio-culture as the product of the mind and behavior of the society since the first era until now is the primary capital to maintain the continuity of the universe and humans.

Additionally, it shows that Ngalukoja villagers performed rituals or worship (*paa loka*) against the ancestors whom they believed to be guardians of MUS for hundreds of years, which, when viewed from the perspective of religions today, are considered contradictory or even frequently called the heresy, superstition, or allies of God, but people still do and maintained. This may be contrary to Jevouns (2014) thought, which asserts that society worships ancestors because of the confusion of order and natural phenomena; humans then fill the world with supernatural beings. After that, humans must make peace with the powerful forces around them. The best way to survive the power is to ally with one of these spiritual beings to get their help.

However, according to Mosalaki (village custom of Ngalukoja), the heredity of the community believes that "The movement and the spreading of the soul are the values that signal the transition between two religious' systems." Many people believe that the soul will not forever be separated from the body after death but will return to the body of a particular living thing. In this condition, the sacred honor, given initially only to the ancestral spirits, was then directed to the animal that would become the offering and the ancestors' transformation and then transformed into something sacred believed to be hereditary. This is what causes Ngalukoja people still have confidence in the myth of the source of MUS. Besides, it can realize social order in society to preserve nature and its environment in advancing the welfare of its life "(Interview with Tadeus Moda Mosalaki "dai puu kaju enga koba aje" Ngalukoja: March 21, 2016).

Lastly, it shows that the relationship of interaction and the relationship between society and culture through custom ritual offerings (*paa loka*) done by mosalaki dai puu koba aje proves that the natural surroundings awaken humans to magical and magical powers, encouraging people to be able to appreciate the forces that influence and dominate the realms of tribal life. Ritual offerings in the form of animals serve as a human intermediary and the power of nature in interaction relationships into the harmonious social order, which is the primary capital to maintain the continuity of human beings with the universe in a social system.

## CONCLUSION

The myth of the MUS has a close relationship with behavioral patterns and community interactions that significantly influence in creation ideal social order in the life of Ngalukodja Village. The communities do not cut down large or small trees or destroy the forest but keep it well so that there is no damage to the wood, floods, erosion, and other natural disasters that disrupt the environmental ecosystem and sociocultural community of Ngalukoja.

The relationship of social interaction between Ngalukoja villagers with the MUS is done through the traditional ceremony (*paa loka*) by Mosa male Dai Puu Kaju Enga Koba Aje, with offerings to ancestors and ancestral spirits believed to be the guards, guarding the source of MUS this shows that the importance of the planting of moral values and the social and cultural benevolence, the customs of society concerning the evolved consciousness which is the

need of human spirituality, namely the integrity of the interaction and interconnection between Ngalukoja society and the surrounding universe environment.

## REFERENCES

- Abercrombie, N., Hill, S. and Turner, B.(1984) *The Penguin Dictionary of Sociology*. London: Penguin.
- Baal, J. V. (1971). *Symbols for Communication* (Assen: Van Gorcum).
- Benny, H. H. (2011). *Semiotik dan dinamika sosial budaya*. Jakarta: Komunitas Bambu.
- Danesi, M. (1993). *Vico, metaphor, and the origin of language*. Indiana University Press.
- Danesi, M. (2004). *Messages, signs, and meanings: A basic textbook in semiotics and communication* (Vol. 1). Canadian Scholars' Press.
- Davis Kingsley (1959). The Myth Functional Analysis Special Method in Sociology and Anthropology, *American Sociological Review*.
- Davis, K. (1959). The myth of functional analysis as a special method in sociology and anthropology. *American sociological review*, 757-772.
- Denzin (1978). *Qualitative Methodology and Introductions*, New Jersey, Prentice - Hall-Inc.
- Durkheim, E. (1906). Determinations of Moral Facts "in Emile Durkheim, *Sociology and Philosophy*, New York, Free Press.
- Durkheim, E. (1965). The elementary forms of the religious life (JW Swain, Trans.). *New York, NY: Collier*.
- Durkheim, E. (1973). *Emile Durkheim on morality and society*. University of Chicago Press. Durkheim, E. (1973). *Emile Durkheim on morality and society*. University of Chicago Press.
- Jevons, F. B. (2014). *An Introduction to the History of Religion (Routledge Revivals)*. Routledge.
- Joseph, C. (1976). *Primitive Mythology*.
- Margareth, P. (1997). *The Theory of Contemporary Sociology*, Jakarta, Publisher Raja Grafindo Persada.
- Martinus, S. (2001). *The Dictionary of Word Absorption*, PT. Gramedia Pustaka Utama, Jakarta
- Moleong, L. J. (1997). *Qualitative Research Methods*, PT. Raja Grafindo Persada, Jakarta
- Morris, T. (1997). *If Aristotle Ran General Motors*, Henry Holt and Company. Inc., New York, NY.
- Parsons T., 1977, *Social Systems and the Evolutions of Action Theory*, New York Free Press.
- Parsons, T., & Shils, E. A. (Eds.). (1951). *Toward a general theory of action*. Harvard University Press.
- Peursen, C.A. (1976). *Cultural Strategy*, Yogyakarta, - Publisher Kanisius, Jakarta, BPK Mount Mulia.
- Simanjuntak, P. (1999). *The Nature of Indonesian Culture*, PT. Gelora Aksara Pratama, Publisher Erlangga, Jakarta.
- Underwood, B. F. (1891). *Herbert Spencer's Synthetic Philosophy* (No. 4). D. Appleton.