Political Identitiy Of A Minority Group: Study Of Noaulu State Community Survival Strategy In Sepa Central Maluku

Abdul Manaf Tubaka, Hamka Napping, Armin Arsyad, Tasrifin Tahara

Abstract: This study has five objectives. Firstly, why religion of Noaulu can survive in the Midst of social change Increasingly. Secondly, how the relationship that has developed between Naulu Community and the government maintains Reviews their identity. Thirdly, how the government treats the minority of Noaulu along with Reviews their existence. Fourthly, how the factors of social ,, culture and politics influence the sustainability of the political dynamic of Noaulu community in Sepa. Sixthly, how the shared value that has been applied by Noaulu community and the political identity as addressing the political dynamic of the social structure of society. This study used a qualitative method with the approach of verstehen or understanding to dig the data is from inside (inside view) of values or meanings that comes from the subject of the study through the individuals and the phenomenon of political identity in Noaulu community. Data were gained through the observation, depth interview and documentation. The analysis of data begins with making the abstraction, Categorization, coding, checking the correctness of the data and then interpreting the data is and drawing the conclusion. Results of the study Showed that; firstly, the religion Becomes the adhesive strength of identity that Allows the sustainability of Noaulu Community. Secondly, each of the minority community, it will adapt Strategically to the power of the state in the relations of Resistance in compliance. Thirdly, the New Order State has made the space plurality of race, religion and ethnicity in the political stability that is rigid, Thus it turns off the articulation space of religion and cultural identity of each minority group. Fourthly, factors of social, cultural, political and give impact in the area of social relations, culture, and politics as well. Fifthly, each of minority community, always possess shared values such as high trust, commitment to the religion, loyalty to the group, and the value of reciprocity where everyone helps each other, keep exist. Reviews These practices Become a marker strength to the identity politics of Noaulu minority community in maintaing Reviews their beliefs of religion and culture.

Key Word: The politics of Identity, Minority group, Survival Strategy, and Religion of Noaulu.

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1. INTRODUCTION
Ethnographic study of Noaulu already done such a lot of Roy Ellen, 1979, 1986, 2012, Rosemery Ann Bolton, 1999 Room Topatimasang et al, 2004). Two previous studies conducted, has given a clear picture of the existence of a conviction on religious values and culture that became a fad pattern for their survival (Pattern for behavier). While studies Room et al (2004), shows how the community Noaulu placed as losers in the power relationship with the dominant group. However, the cultural patterns owned, continues to adapt to environments that experience dialectic on dimensions shape and are shaped(Structured and strukcturing). Additionally, Tubaka (2008) position Noaulu community as a religious community in socio-anthropological perspective. Meanwhile Maluku society at large has embraced the great religions (see: the state religion). One characteristic Noaulu community that can not be eliminated is wearing "Red Beaver" in the head wherever the Noaulu move. Their point of view in response to modern life does not necessarily alter their belief in the traditions of their ancestors.

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- *Abdul Manaf Tubaka: Graduate Student PhD, Study Program: Anthropologist. Hasanuddin University, Makassar, Indonesia Email: abdul.tubaka@yahoo.com*
- *Hamka Napping: Faculty of Social and Political Sciences, Department of anthropologist University of Hasanuddin, Makassar*
- *Armin Arsyad: Faculty of Social and Political Sciences, Department of anthropologist, University of Hasanuddin, Makassar*
- *Tasrifin Tahara: Faculty of Social and Political Sciences, Department of anthropologist University of Hasanuddin, Makassar*

This phenomenon shows the ability of communities to maintain their religious Noaulu amid pressure power relations between the dominant religion that legitimized the country. Noaulu has lived a community of twenty years in a state that is quite simple. Simplicity it provides an overview of how a community retain their identity in a rapid change. They have the perspective of a different world to the realities of modern society. This is mentioned because Noaulu communities living in Muslim society Sepa already too advanced. However, this does not mean that the community Noaulu not able to develop as other communities. Their adaptation to social change does not eliminate them as a generic cultural identity traits as Noaulu. Although the concept of culture may be a separate issue in the logic of globalization where local tradition can be dictated by hegemonic globalization through the engine room capitalism. Their awareness of traditional values makes people Noaulu be strong in the face of all obstacles of life. The interaction they are in the market for shopping does not make foreign feeling in their selves. Values that drive the behavior of Noaulu very apparent when the Indonesian National Youth Committee (DPDKNPI) Central Maluku make a football match district level, the Noaulu show with costume ball uniform, but to be interesting, bundle fabrics Berang symbol in the head was never released. If the game is no Berang fabric apart, they should stop taking the beaver cloth belt. Beaver red cloth (headband)as a symbol of the identity of the Noaulu very apparent when they take into their identity firmly in any situation. The above description, really want to give an explanation that Noaulu vibrant community since the beginning until now still believe will trust in what is regarded as the highest moral source (supremabeing) which became a fad them. In studies of sociology of religion (religion), when the community formed a joint moral consciousness, then simply a religious community (Durkheim, 2006, Leonard Swidler and Paul Mojzes, 2000). Results of research conducted by Topatimasang Roem et al (2004), has also raised many issues are very crucial about the alienation of indigenous

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communities in Maluku including Noaulu. This kind of research outlines how local communities have always suffered defeat in their selfhood articulation space with people who are considered modern. Issues raised further illustrate the dominant forces that oppress local communities who are religious and cultural minorities. Categories binary opposition seat will always try our observations on the position inhuman. The current perspective, according to researchers is a congenital defect of logic thinking this. Positivistic outlook fail to see the reality of the spectacles subjectivity and ignoring the views of the inside or the inside view. Thus, another person (the others) are people who have a low culture and needs Standardize along with our culture. Thus at the level of the actual concept of a problem for a minority of countries are nation. Departing from the above issues, this study wanted to see how the community Noaulu care for their religion amid rapid social change. Because amid globalization is so powerful, it was difficult to maintain that generic identity became a fad alive. How do survival strategies as a form of political action. There are some interesting issues that make research on Identity Politics Minorities Noaulu religion. First, the teaching of religion Noaulu regarded as improper because they trust ancestors' teachings They, therefore they are not regarded as religious communities. Secondly, Community Noaulu continued to maintain their faith in the midst of social change so quickly. Thirdly, identity politics is manifested through religious symbols and culture.

Formulation of the problem
The problem of this study departs from the four key words that become the foundation of this study, the Politics of Identity, Minorities, Strategy Survive (survival strategy), and Religion Noaulu. To that end, the formulation of the problem of this research is "What sort of Identity Politics Minorities used as Strategy Survive Noaulu Religion in State Sepa District of Central Maluku Amahai". From the above description and picture while that Researchers have about Noaa community, Researchers can QUESTIONS quick in some research as follows: Why Noaulu religion can survive amid increasingly rapid social change?
a. The relationships that have developed between the community Noaulu with the state in maintaining its identity?
b. How does the state treat minorities Noaulu throughout their existence?
c. How Factors Social, Political, cultural dynamics affect the sustainability of Identity Politics in State Community Noaulu Sepa?
d. How does a community of shared values Noaulu practiced as a form of identity politics in addressing the structural original dynamics so political society?

2. RESEARCH METHODS
This study uses phenomenology with paradigm for interpreting the data through the "glass eye" or commonly called the "inside view". T o get the data in accordance with the issue of research, data collection was divided into two parts, namely primary data and secondary data. Primary data to determine key informants. Data obtained from observations (observation) in the field and in-depth interviews with the heads of traditional leaders, to collect data about the reality Noaulu community. To help the interview, arranged a number of questions to guide the interview, then use a tape recorder to record every

conversation, in addition keep a diary (self Monitory) and retrieval of documentation that are considered essential to support the research. Interviewing figures that representative of community Noaulu to receive an explanation, making it easier to interpret the more accountable. The next stage of the new process analyzes were conducted to draw conclusions about the thoughts or ideas about the politics of identity and community Noaulu in maintaining religious and cultural values which is a marker of identity and ideas on which to base their actions in some traditional ceremonies Noaulu community.

3. RESULTS AND DISCUSSION

The Community Noaulu Told
Before explaining or rather write an ethnographic description of the Noaulu and religious communities, researchers had difficulty in starting, although Noaulu community is not an unfamiliar name for researchers, but also for the people of Maluku. Noaulu community has been discussed in public domains as a unique group identity and traditional. But writing a description of this allows space discourse discourse see the diversity of ethnicity, religion and culture as a mosaic of cultures that Mooi. Therefore, according to Amin Mudjakkir (2007) that the writing ethnography of a community remains a difficult job. Although the boundaries between scientific disciplines of the social sciences are now in the process of collapse, or at least considered to be so, the fact that the disciplinary boxes still appear as a kind of question disturb. Whereas Geertz probably right, "is now increasingly clear that what anthropology; maybe just the activities of authorship, authorship, work states happenings on paper (Geertz, 2002: 1). What disentil by Geertz it should be read with a broad perspective, because the activity is not working school write and casually. Saving research, write a description of ethnography, will give a 'broad horizon to gaze at a beautiful mosaic of culture in its diversity. As well as Noaulu community residing in South Seram. People outside the Moluccas would be very difficult to understand that area as well. Because knowledge of the geography and the archipelago is not sufficient to justify knowledge for Indonesian citizens. The outsiders just might recognize as a whole Ambon of Maluku, Ambon whereas only a small island on the row of islands in Maluku. Therefore, Maluku dubbed the land of a thousand anyway. Noaulu communities in Maluku permanent Seram as the largest island in Maluku. Noaulu community uniqueness lies in the preservation of cultural or religious identity inherited from their ancestors, thus forming a subculture of great culture in the Moluccas (Great Culture). Community Noaulu remain and continue to maintain tradition the religious and cultural identity. Tradition adopted before Islam and Christianity. Community Noaulu call God as "UPUKUNAHATAN". The mention of God's name is on the Moluccas society as a whole either already religious Islam and Christianity. For that, people Noaulu can understand the people around him very well at all. Noaulu pattern of interaction between people and surrounding communities without any problems. This means that so far no friction impact on the rift between people Noaulu with Ceram society in general. The uniqueness of this kind in contrast to other regions in Indonesia who have experience conflicts caused by tensions between indigenous communities and the majority religious group. This proves that life experiences are supported by custom order and religion in Maluku tied by a touch of "taste" among the country boy (village), so that the

flavor that later became jargon "Ale flavor beta flavor", cut in the nail flavor in the meat, sago salempeng dipatahdua. Custom order and culture is the glue Maluku among others. Maluku conflict experience is recognized as a failure counteract incitement from the outside by prejudice wrong that leads to the fallacy (fallacies). However, social relations were awakened, continue to show the desire to dominate on the basis of religious truth claims. As a minority community groups, people Noaulu occupy hamlets in the country (village) Sepa is religious Islam. Housing conditions of people Noaulu very simple. The walls of their homes using boards and thatched roofs. Basic house Noaulu only paved the ground. Their housing conditions still be classified as the beginning of the old school communities living in isolation. But there are in part already get housing assistance from the provincial government in 2008. Community Noaulu in the hamlet Rohua is mixed with some people Sepa and people from outside the Moluccas, as of South Sulawesi and Southeast Sulawesi. Naoulu community social interaction with the outside community has been very intense at all. In addition, the location of housing that people Noaulu Bonara village, Lama village, and hamlet Rohuan located on the outskirts of the main highway connecting the city to the district Tehoru district in the southernmost part of the Regency of East Seram. Administratively, Noaulu community status as a country hamlet on the government uninteresting Amahai District of Central Maluku district. The distance between the country with the city Masohi Sepa is 20 kilo meters, can reached during a one hour drive. To get to the location of this research, we can use the vehicle as well as vehicle motorcycle freight cars. Vehicle motorcycle used as a tool transport because conditions asphalt road leading to the settlements of people Noaulu fairly good, although there was damage to asphalt roads when entering the village people Noaulu. The road condition is very good, so the distance traveled with transport or car or motorcycle was too tiring. The fare for one trip to the land of Sepa compliant payment is 10 thousand rupiah, while for vehicles motorcycle between 20 to 30 thousand rupiah. For that, we can prepare charges for the return of the city and country Masohi Sepa maximum of less than 100 thousand rupiah. Adequate infrastructure conditions, when every person who wants to go visit Noaulu tribal settlement in the Land of Sepa and kilo meter 9 and 12. The simplicity and modesty people Noaulu can be found when he met on the street. They will be happy to help if we want to ask someone. Beaver with red cloth on the head and lips reddened, because often chew betel series as the food traditions of the Moluccas, the Noaulu immediately would deliver or give a clue where we are headed addresses. This attitude is certainly perceived by the community as part of the ethics Noaulu their lives. Village atmosphere filled with lots of trees, and houses made of planks and thatched roofs, people Noaulu usually relax on the terrace of each house in the afternoon hours when activity in the woods has been completed. While chatting and joking, their stories with their children. They are often silent when there are outsiders coming into their village. Village environment filled with trees, it is not owned by any hamlet Noaulu. Except for those who live in Nea Noa and Hahualan. Because all three of the village, located far from the beach. While hamlet Rohua, Bonara and villages Lama (Latane) is in the center of the country Sepa adjacent to the highway and near the beach. This situation shows the difference in which Noaulu communities living close to the land Sepa, has a strong common feeling. But Reviews those who have far apart Noaulu, it's not the same as the adjacent hamlets. However, when asked about customs bond, they do not deny Sepa land as indigenous land

Religious and Cultural Identity Construction in Aras Changes

To explain how a religion or belief can survive, of religion and religious people have done a series of strategies in order to sustain its existence in the midst of social change. In addition, social change, between people with each other, affirm their social identity, ethnic identity, and also of course a series of expressions of recognition of his identity with the practice identity politics are done in short when they meet each other. Expressions of identity, in this case religion, can not be separated from culture as a blueprint (blueprint), which serve as guidelines for the life of a society in the face of the environment and utilizing the resources contained therein for the fulfillment of the requirements for survival and when we realize that the operationalization of the culture in everyday life takes place through and in the institutions that exist in the community, and if we understand that the institutions that are in a relationship of interrelated thorough (Suparlan, 1986), then the survival of a society with values and religious and cultural norms in it will continue to have relevance for the life of a community. The above explanation gives directions to the survival of a group or community with all the belief held to continuously shape and are shaped (The structured and the structuring) by the current changes taking place around it. Culture as a major clothing man, to be able to carry out his life, has a complexity in it, including the religion itself. Religion as it is understood, are in a cultural space, as well as divine space, together with the categorization of religious elements by Durkheim (1992), in which every religion has a sacred space and propane. Religious behavior (religious behavior), that we are familiar with the ritual performed by a community group. Categorization it, just as an instrument to describe religious practices or in the anthropological study called religious behavior (Religious Behaviour) that exist in every community. Religion and culture also has the advantage of everything in every aspect of human life, because without it, a society can not show his identity, while at the same time a plurality of ethnic identity, religion, race and groups, not a social reality. To that end, as a blueprint for the survival and identity attributes possessed, then every religion and culture would be a space of articulation that continuously shape and are shaped by the social context surrounding them.

Noaulu Community strategy in defending Religion

"**Ami** Like rututu Monne supan tau ria sae, Monne rei want naune ari Honi mansia mainaya soso rekai pi kai suru" we keep our culture and our customs because it is entrusted ancestors who have become oath ". This traditional advice continue to be disseminated to the generation Noaulu so as not to forget their own identity. Such actions reflect a mindset that seeks care for the values of the community culture Noaulu. Community Noaulu presents a series of rituals that bind all Noaulu young people to get involved actively or passively in the rituals. The sesepu they continue to care for identity by lowering the cultural values of the ancestors are bound by an oath. Such action is considered as a strategy to maintain it's own identity". Survival strategies (survival strategy) could be interpreted as a means used by someone,

or a group of people to maintain the existence of selfhood valued or considered valuable, both material and non material. In the sociological perspective, survival strategies typically be a selection scours amid threats every time can damage values into the wisdom of a community (Aimi Solomon, 2014: 2) Maintaining religion becomes a calling which is believed by every religion. Maintaining the same as maintaining the viability of the community. Even in this context, religions have experienced a long history filled with religious tension with each other. In the long history of human life on earth, there are two great forces that always coloring their lives, that is the belief (faith) and philosophy. They dare to die to defend religious beliefs, even they often sacrifice their property, mind, and energy just to maintain their trust. As a belief or religion, ideology certainly has become a weapon for the existence preservation efforts with all the resources owned by the community of adherents. As a belief or ideology that is believed to guarantee the eschatological hope for the community, he is represented through a series of encounters that interact with a number of other religious beliefs or who have the same eschatological expectations. In that context. Emile Durkheim say (in Sanderson, 1991: 519) that faith often ask for sacrifice, even the end of suffering (ultimate concern) for mankind. The speech Durkheim interpreted as a marker of movement or theological history of religion in the context of theological history (Amin Mudzakkir, 2007). Religion then constructed through a series of interpretation to adapt themselves as political action with the various strategies that are owned. The strategy builds on the resources or social capital (social capital) that belongs to both material and non material. Awareness of the importance of religious identity government accompanied by the awareness to send children to school Noaulu. The presence of education starting from kindergarten, early childhood HUNAHANE, junior and senior high schools in the locality they have extended articulation of social capital owned by the Community Noaulu. Noaulu community children have to go to college, to international NGOs such as women Noaulu named Huna Matoke, Tuale Matoke, civil servants in Central Maluku district now serves as headman Holo Amahai districts. This situation does not diminish their cultural and religious identity. Religious and cultural identity as a faith, values, cultures moving into garments throughout their lives. This culture clothes into the identity attribute value to be maintained and championed the social relations with other social groups in the public sphere. To that end, education is non-material resources which be pursued seriously. But since the beginning of education built on tribal settlement Noaulu, the suspicion as revealed by the informant Princess Matoke, one of the teachers in early childhood in the backwoods HUNAHANE Rohua that: "Since the beginning we make-this early childhood school, we suspected by the Noaulu had our own, especially older people, who until we he wants to sell the Noaulu to outsiders. But we can assure it until Eventually help arrived. Then we bought land of the Sepa with his own money. We can help from Huna Matoke, he was the younger brother of mine has " Childbirth education quality human resources. Through education, community Noaulu bolsters their hope to be able to adapt the religious and cultural identity in the public sphere as a space of contestation identity itself. Awareness of the importance of education for children Noaulu it, clearly visible on the name given in early childhood as 'Hunahane' which means gold. Noaulu children who attend school at the early

childhood level be constructed as a golden boy who would be the hope for the future survival Noaulu community Reflecting naming the structure (deep structure) of an ideal or philosophy of life of future-oriented through actions such as like in the outer structure. Concrete actions it is way Noaulu community played a role as agents of political affirmation of identity in power relations managed well to get recognition of existence. Only course, as a minority community, religion Noaulu in reality, be regarded as not a religion. Considered as a group are not religious and there is always a pejorative stigma animism. The phenomenon is constructed by a majority or dominant group as the default of the attributes of modernity used. Though the changes are not moving in a steady or permanent throne. Different is the necessity to change the throne, but the resemblance even substantially, all religions and religious people have in common are so numerous and fundamental. Therefore, the existence of religions and cultures Noaulu continue to be represented in public spaces as an inherent identity. Identity politics is typically done by the community Noaulu that led to the recognition of abnormalities of religious and cultural identity owned. Social reality plural Indonesian society has not provided a place for abnormalities (otherness) who are minorities is different from the majority or dominant group. Moreover, by using the modern attributes rigid and simplicity. In addition to social capital in non-material aspects, social capital on the material aspect is also owned by the community Noaulu. Land tenure and use become so big with vast inland areas are well maintained. Of natural resources, community life and cultivate agricultural Noaulu in it. This phenomenon is recorded in the context of the current Noaulu community. If mapped in prosesdi Noaulu are in a community where social relationships, the preservation strategy is expressed through a series of concrete actions can be in the category into two-pronged strategy in the context of this study. First, the moral resistance (moral resistance) which measures the researchers refer to as 'resistance in compliance'. where people Noaulu not get involved with the issue of differences in beliefs with the wider community, both Muslims and Christians, or country. It can be seen from the statement of one of the informants, who is also Head of Tuale Matoke Holo village at kilometer 12. "Once we were still regarded as a backward people, so we were regarded as people who have no religion. Our education is also unclear. Finally, we also do not not want to interact well with people outside.". This statement asserts negotiating space Noaulu community in dealing with the pressures they face. The first strategy used to consider the social and political situation is not yet possible for them to be actively involved in the socio-religious interaction with the outside community. It becomes logical, because the public level that does not provide a good appreciation of space for a minority religious community in the midst of the majority religions. Of course, the public space is dominated by major religions with the power held, making minority groups become depressed and considered liyan. Political discriminary policies exacerbated the social interaction space among the nation's children in a public space that is regulated by the state. It should state exists to guarantee the independence of each group to adopt a religion or belief of any sort. In that context, it seems we have not operationalized constitutional politics well.. This inability is caused by colonialism logic of power is still held by the leaders of this country. The first strategy described the situation in the community Noaulu orla from the new order. The situation

faced by the community Noaulu in that year has not been too encouraging as it is today. Political discriminatory state policies that make public space of imagination of nation states experiencing tension and oppression. Political discriminatory policy is a congenital malformation of colonialism are not recognized by the country's leaders. So in the name of power, the government built a political habitus carved up, divide and rule, embraced there, elbows here and experienced penetration at all levels of Indonesian life, not to mention religion. When viewed from any religious doctrine, not a single religion in the world that calls for discrimination against other religions. Religions in Indonesia is the victim and not the accused in state policy landscape. Until this nation has developed a mature age, religions in Indonesia has changed the face following the nature of the new order. In the end, the attitude and behavior of major religions tend to judge local religions that constitute their original religion. Thus, the strategy of 'resistance in compliance' is the right moral choice. In minority communities, then located in one clump ethnic Maluku and are in the same customs status of the country (village) Sepa, Noaulu community certainly can not take the fight openly. The rational choice is to maintain a good relationship with the surrounding community, because the state-run public space has not undergone significant paradigmatic change. The second strategy is a rational resistance (rational resistance) where Noaulu community has considered the social capital (social capital) they are to be utilized in expanding the recognition of their identity. Rational choice is certainly a boon for those where the logic scale actions performed, is considered as an effort to provide a major positive impact for the continued existence Noaulu community itself. These actions became the destination of identity politics. Therefore, rational selection in representing themselves openly in public spaces, a marker for the politics of recognition that had experienced discrimination by majority groups or the state. Community Noaulu been mingling, even since the order of the reforms rolled out, they are already included in the activities of open discussion together with local NGOs, national, and international levels. One of the activities was followed by King Noaulu activities of indigenous peoples in jogya together local NGOs invited by the Sultan of Yogyakarta. In addition, the PNPM Mandiri has also been entered in the township-village Noaulu in Nea Noa. King Noaulu country Noa Nea statements in a discussion session at Ambon Ekspres daily office that: Actually, all religions are the same. We are often invited to events along with Hindu and Buddhist religions that exist in Ambon. So we invite outsiders to learn more about our beliefs Overview of the situation of religious coping strategies of Noaulu an intelligent adaptation mechanisms of community Noaulu in view of the challenges, obstacles and opportunities in the face. Mccording Vayda and Rappaport in Mulyadi (2007) as quoted by Sugihardjo , Eny Lestari, Agung Wibowo , (2012: 146) , an adaptation of man can be seen as functional and processual. Functional adaptation is a response of an organism or system that aims to maintain stable conditions (homostatis). While adaptation processual a behavior system formed as a result of the adjustment process of man to changes of the surrounding environment. Another adaptation strategies, done by creating, developing and maintaining social relationships that have formed a social network. Social networking functions is to allow members to gain access to economic resources available in their environment. Social networks can be formed

on the basis of relatives, neighbors, friends, or a mixture of these elements. The adaptation process is one part of the process of cultural evolution, the process which includes a series of human efforts to adapt or respond to changes in physical and social environments that occur temporally. Changes in the environmental effect on human adaptation is a catastrophic environmental changes, ie events that pose a threat to the survival of organisms included herein is human.

Factors Culture and Politics Affect Dynamics of Political Community Noaulu

Discuss some factors meant to explain social relations culture awakened from power arena of mutually confirming its existence. Studies also factors relating to the current changes that include a number of aspects related to the socio-cultural realities of a society or group. In that context, Indonesia as a nation-state is within the socio-cultural and political discourse intense due to the reality heterogeneous social culture of Indonesian society. Social heterogeneity Indonesian culture with a rich cultural variations to create a mosaic of Indonesian culture to look beautiful and attractive, even potentially become a laboratory of world culture. However, Indonesia's cultural mosaic must not fall into the politics of discriminatory policies. For national culture crystallized through space locality culture of each entity primordial ethnic, tribal, religious, and sectarian. Localities socio-cultural nation has a wealth of knowledge that is glorious in the past at a time when the concept of all-an unformed Indonesia. Indonesia itself is a political symbol to name the colony the colonists from the Portuguese, Dutch and Japanese. Name Indonesia then there resonance massively to unite the localities of the archipelago into a nation with a background similar fate. In that context, the historicity of the bend we united in a regime in which the imagination of the Indonesian culture formulated. Only reason we carried colonialism in governance. Basic is then made room discourse our culture fall into fascism reason the majority of truth-driven power. Ethnicity experienced a dilemma in relation to one another due to the new order regime suppress the articulation of space locality us in one breath uniformity is escorted through security approach. Mely G. Tan (1999: 17-18) explains that it is a fact that Indonesian society is a pluralistic society that consists of approximately 300 ethnic groups, in addition to the classes of foreign descent, such descent or ethnic Chinese, Arab, Indian descent and Pakistan, of Dutch descent. The events of late show that the problem of the relationship between ethnic groups in Indonesia are not limited to the problem of the relationship between ethnic Chinese and ethnic Natives generally, but also between ethnic groups called "Natives" of it. This situation seat ethnicity, religion, and between groups in relation fragmented unbalanced. Relation of power of the majority ethnic and religious aspects especially the Abrahamic religions successful hegemony by the regime, so unwittingly they appear as actors who carry out political missions uniformity. Local religions were born from the womb of culture among children of the nation, was rated as the religion of the backward people, infidels, and did not survive. The basic thinking then bring the imagination of the nation state have a situation that researchers refer to as "minority dilemma". Minority dilemma can be defined as the situation is unclear self discriminated existence in space life as a group together. A space like this kills the collective imagination as a nation state of Indonesia. This sort of historical knowledge has not comprehensively explain the dynamics of social and

political change the country of Indonesia. The present context by a number of variables that accompany, add a dilemma situation of power relations in the social and cultural fragmentation of the nation Indonesia. Ethnic minorities then defend themselves with a number of strategies that are owned. The most explicit terms of political strategy is menorah uniformity minority culture by displaying cultural symbols in public. This symbolic expression emphasizes social differentiation that is characteristic of every culture. Social and cultural differentiation with a number of values and norms that held retained as part of the politics of identity. Such resistance can be termed as a political culture of minority groups on the threat of modernity with the power of knowledge underneath. For that, there are three important factors are outlined as aspects affecting political dynamics in the country Sepa Noaulu community. First, the socio-cultural and political fragmentation that continuously occur in the life of the Indonesian nation. Social, cultural and political fragmentation is reported on by the media technology both television and newspapers, making it accessible to the general public, not least Noaulu community. Social, cultural and political dynamics throughout the day, ranging from the dynamics of political parties that constantly displays a conflict of interest, conflicts of ethnicity and religion, to the phenomenon of urban poverty and street children. The external dynamics have an impact on how the community Noaulu receive, interpret the cultural space. However, values and norms of religious communities run Noaulu intensely to respond to social, cultural and political phenomenon launched by a majority regime. Second, openness factor of a regime that Allows articulation of the primordial interests of each entity to raise Reviews their voice in a latent or manifest. This reform regime a positive impact on religious communities to participate Noaulu deeply involved in the social, cultural and political dynamics. Noaulu community identity politics openly showed to encompass social, cultural and political relations with the wider community, where the recognition of socio-cultural and political objectives to be achieved.

Maintaining Local Religion As a Marker of Identity Community Noaulu

As a minority community, to remain in their primordial identities, a marker while at the same time be a threat to the identity when dealing with the logic of the majority group. Binary opposition between advanced or modern with no advanced or primitive, Noaulu communities bear the consequences of isolation in the form of social relations and policy Injustice country. State Pancasila democracy, of normative, providing equal and fair for all citizens. Desiderata or expectations pursued by the Pancasila democracy in fact reap different reality. Governance of public space occupied by the entire getho-getho primordial Indonesian people experiencing social pressures, cultural, religious and political. Resulting in what the researchers refer to as religious and cultural degradation. Identity politics has become a social phenomenon of contemporary politics today. This phenomenon represents a dialectic space between adherence to modernity faced with new values of post modernity. Political identity of a marker for the articulation of the existence of a group or community. From the halls of compliance on behalf of the integrity of the vacuum, where justice is just lip service, made possible as a political identity affirmation attempt self-existence with all its uniqueness. Identity politics inflamed

because the spirit of liberalism and equality are strong in all the developed countries. Although it was Tirrenus democracy is still ambiguous when power is shown on the will to retain power itself. In the end, democracy has two faces, where the implementation of democracy in procedures and substantial effort, at the same time authoritarian used in an attempt to retain power itself. Power becomes a powerful instrument in expressing a desire for power. Power was in two crossroads symbolized by snakes and pigeons. Snake symbol of greed and doves as a symbol of honesty and sincerity. For that, multicultural awareness becomes an important concept to keep at the same time serve as a political policy of the state in managing the religious and cultural diversity in Indonesia. Because if not, the state's role will recycle the past (read: new order) in which the state manage the differences in fear by using a variety of reasons, as a political tool to silence the voices of minorities. The administration of population, community Noaulu are in Lima hamlet under administration Sepa country, so that all matters relating to the administration of the country of residence is regulated by Sepa. The consequence is that aspects of development initiated by the governments of the Sepa to then be distributed to all hamlets Noaulu under the auspices of the country Sepa. If so, then as in the case in every country custom in Maluku, public participation in formulating their aspirations have not been conducted openly and insured responsibility. Local democracy has not provided exemplary by presenting how the mechanisms of accountability, democratic channels would be submitted to and more importantly where is the crisis of confidence that makes people experience apathy toward the situation at hand However, community attitudes Noaulu always brings accommodating and integrated as part of Sepa citizens, who have the history and the traditional order of the same. Reviews These attitudes as a form of resistance in compliance. As a minority community, people have lived Noaulu tens of years along with the community Sepa, but the perspective and culture is certainly different from Sepa society. Despite living in one roof house, but the Cosmological and cultural expression between the public and communities Sepa Noaulu look different. Community Noaulu still retaining Reviews their local religion as heritage that has functional value in maintaining Reviews their survival until today.

4. CONCLUSION

As we know that social change always gives the impact on three aspects, Namely the structural aspects, cultural aspects, and interactional aspects. Structural aspects related to changes in the form the structure of society, public institutions systems, structures and by social class. The type and style of social structure, communication channels between agencies or social institutions, the role of the structure of society and so on. While the cultural aspects related to changes in all aspects of society's culture. While interactional aspects related to changes in aspects of the relationship or social relations in society. Inter change action is determined by the rapid advances in information and communication technology. The third aspect of this social change has an impact on community life Noaulu. These three aspects are of course have different intensities influence one another. Structural Aspects does not give effect to the building structure of a social and Noaulu community in the land of Sepa. The status and role of each of each clan still survive as it is. Their cultural institutions are still functioning as a binding value that minority groups such

Noaulu. While cultural aspects have a significant change, in which consciousness to move forward together with other communities so strong. One indicator is education. Education for Noaulu community has been seen as a tool of liberation of backwardness and ignorance. The presence of a number of schools in the hamlets Noaulu Noaulu community indicates a positive response to social change. Interactional aspects also have an impact on the community Noaulu with the presence of media information and communication in the home every community Noaulu. Cable TV, radio, and HP instead of foreign goods to the community Noaulu. If social change settings traced in time to depict community life Noaulu since past, present and future, the visible differences in interactional patterns of the presence of modern knick knacks in their living room. In that context, Noaulu community has become part of a community group that can survive and adaptation strategies corresponding to their pragmatic needs. But at the same time, religion and culture that drive behavior, never abandoned. The mechanism of dissemination of religious values and culture continue to be done by the traditional elders Noaulu community. A series of ritual or ceremonial Noaa community serve as a cultural field that confirms the existence of the tribe itself Noaa. Loyalty to the community as its outer aspect, is actually driven by the dimensions of religious values and the culture inherited from their ancestors. Religion and culture as a marker of the existence of ethnic identity, religion, and culture into a force of solidarity that will never die. Pragmatic forecast through the world of modernity, not necessarily secularize society. Community or an ethnic community will always idolize religious values and their culture with which the consciousness of the world where they come from and

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