

Proceedings



2nd International Seminar and Workshop on
Ecological Architecture and Environment in the Tropics
17 - 19 February 2005
Environment-Man-Building Centre of Education (LMB)
Soegijapranata Catholic University Semarang-Indonesia

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Edited by Petra Widmer

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Dicetak oleh Percetakan Kanisius Yogyakarta

Preface

The Soegijapranata Catholic University (UNIKA) views the environmental issue as a pressing matter to undertake. The problems that city people make by not paying attention to the cleanliness and health of their respective living environments need special attention. An awareness of a sustainable clean environment should be created in the society along side the effort to create appropriate policies in organizing environmentally-oriented settlements.

Ecological architecture and environment in the tropics has already been discussed within the first seminar and workshop in the year 2000 which prompted as a result the formation of LMB as educational center on environment, man and building.

The LMB center of education wants now to share its experiences, for example by presenting some examination papers of the participants of its pilot course on building biology. Five years after the first seminar we organize this second seminar with the four topics:

1. Environment as educational basics
2. Simple assessment of environmental interventions
3. Ecological building materials
4. Foodstuff, cooking transformation and nutrition

The workshop as a follow-up to the seminar aims to work out proposals and teaching aids for the topics one and four. That means new ways to promote ecological consciousness within "environment as educational basics" for pupils and "foodstuff and nutrition" for modular courses for adults should be created.

We would like to thank our sponsors the British Council office in Jakarta and the Liechtenstein Development Service for their support.

Semarang, January 2005

LMB center of education on environment, man and building



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LOCAL RELIGION AND TRADITION FOR ENVIRONMENT MANAGEMENT A Lesson from Kaenbaun Timorese Traditional Village

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Abstract

Kaenbaun is a Timorese traditional village, located at the northern of Kefamenanu in the Timor Island, Indonesia. Kaenbaun is an example of a traditional village with a unified culture of some clans. There are four brother clans (Basan, Timo, Taus and Foni) and four sister clans (Salu, Kolo, Said and Nell) live together in Kaenbaun village since the end of the civil war and of the headhunting tradition in Timor (1920s). The eight clans agree to live together in Kaenbaun village as an integrated community forever. Their integration was declared in a sacred ceremony by their local king at the peak of Kaenbaun hill in the past time. Now, Kaenbaun is a systemic traditional village: have sacred hill, sacred water spring, sacred clan house, and traditional sacred ceremony. They manage their culture is based on the religious thought and behavior which expressed in the religious ceremony and tradition. The new villages have been developed for the new inhabitants. These newer villages are planned, designed, managed and integrated to the older village physically, spatially, socially and culturally. There is a unique local religion and tradition used in village's management for a comprehensive village development. Field observation and intensive focused group discussion have been done for this paper in a short time. Analysis of the descriptive data show some important principles on traditional village management by the people who live in a dry climate area (Atoni Pah Meto) of the Timor Island. This is a lesson and has its valued meaning in conservation of the traditional villages in Indonesia, especially in the era of regional autonomy.

Key Words: local religion, local tradition, local village management.

A. KAENBAUN TIMORESE TRADITIONAL VILLAGE

Kaenbaun is a traditional village, consist of some villages, the old Niufbanu, and the new Foj, Fautkolo, Nun Usaf and Bao, located at northern of Kefamenanu, in the territory of Timor Province (in the middle – northern Timor). Traditionally, Kaenbaun included in Tunbaba kingdom at the past time. The name "Kaenbaun" was adopted from a historical rock hill located at northern of Kaenbaun village, where the first local king of Kaenbaun lived, died and buried there. Therefore, the rock hill of Kaenbaun is a sacred place (a sacred hill) for all Kaenbaun people now and in the future¹.

¹ Some old people of Kaenbaun said that Kaenbaun hill was the strongest hill all over Timor Island in the era of the civil war and headhunting tradition. The rock hill of Kaenbaun used for people from other places who need secure living from local wars. The first king of Kaenbaun, named Misau and his wife, buried on the top of that rock hill. People live in Kaenbaun village

History of Kaenbaun village and people is in the mind of some limited old people but has not written until now. If we who want to know the history of Kaenbaun community, must do a traditional ceremony to beg permission and information from the ancestors, and will find important information's in the pray of the traditional "shaman" who direct the ceremony. People of Kaenbaun said that the past or historic information about their ancestors is included in the traditional pray and one can hear that in the ceremony done for it. When shaman says something in the ceremony, people believe that ancestors say something through him. So, we can hear and know about the situation of the past, now or in the future in a traditional ceremony.

Basan clan was the first clan who came to Kaenbaun area. They came from Winni beach (near Bastian peninsula) at the north of Kaenbaun in a long time ago. They moved from that place to the south, and found the stronger and higher place: Kaenbaun rock hill. There are some reason was said about this migration: (1) intention to have more agriculture goods in Kaenbaun, (2) is forced by the civil war, (3) not endures to live in Winni beach since of many mosquitos there and (4) the legend of crocodile conflict against Usif Basan² in ancient time ago.

In the era of migration, the traditional kingdom (Sonbai, Wehali and Ambenu) still survived and in Timor exist headhunting tradition linked to the Meo tradition³. The civil war was the past condition in the Timor Island, especially related to the struggle of existing traditional kingdoms. This condition more complicated when the Portuguese came to the Timor Island and need to occupy strategic areas. Villages will be invaded or destroyed if they didn't pay the taxes to the ruling king. This evidence was a trigger to set up the civil war. The civil war is a local war, clan fight each other or villages against villages. Local terminology for this kind of war is "perang suku" (Indonesian term). The Tasona⁴ war is a sadistic example of the civil war phenomenon in the previous time.

always make traditional ceremonies at top of that sacred and historic place every year. Some old people said a dramatic story about Kaenbaun hill (Bnoko Kaenbaun). Once upon a time, Bnoko Kaenbaun has been surrounded for several days by people come from some villages nearby based on order from King of Ambenu (Tua Amo). Kaenbaun people survived from their enemies because of their smart thought and used the natural potentials. Enemies surrounded Bnoko Kaenbaun did not know there is a secret way from top hill until water spring at down hill. This water is the only support for Kaenbaun people who lived at the top of the hill when they are surrounded their enemies.

² Usif Basan is the given name for the leader of Basan Clan. In Timorese language, Usif mean leader of a clan. Usif Basan (Alphonsus Basan) said that usif Basan had some crocodile in Winni Beach long time ago. Crocodiles were friends and special animal for Basan clan. Once upon a time, he had ridden his crocodile and had injured by his crocodile's leg. He said that this crocodile against to him. So he and his clan decided to go to the south and left all crocodiles in Winni beach.

³ One will be declare as a Meo (a traditional hero or super soldier since his traditional supra-natural power) if could come home and brought some heads of the opponents in the headhunting time. He legalizes and declared as a traditional hero in a traditional ceremony done for it. Heads of the opponents brought to the ceremony and seen by all people in a traditional ceremony and fiesta. These heads are known as evidences of the brave and power of a hero.

⁴ Tasona war was an example of a local or a civil war in Timor. The sadism and brutalism of this war is still in mind of some old people in Kaenbaun. Tasona is a village near Niufbanu village (the oldest permanent village of Kaenbaun). Tasona village lay at a top of a rock hill in western side of Kaenbaun. Before demolished by many people came from villages nearby, Tasona named Bisone. In a night of invasion, all men of Tasona village were killed by their enemies only for a night time. In the morning, people around Tasona saw many smokes from it, found many dead bodies and ashes of their houses. Women and children of Tasona become a prisoner of war or to be slaves and brought out to other village. Tasona destroyed by the

People of Kaenbaun village consist of four brother clans and four sister's clans. The four brother clans are: Basan, Timo, Taus and Foni. The four sister clans are Salu, Kolo, Said and Nell. As a patrilineal village, the four brother clans are the ruling or dominant clans. Social and cultural position and authority of each clan was declared by the first local king, when they were lived in Kaenbaun rock hill in the era of the civil war. Basan clan is the ruling clan, Timo is as the communicator or administrative clan, Taus is as the housekeeping clan and Foni is as the security or guardian clan. The other three clans came from other place and integrated with Basan clan in Kaenbaun hill since the need of secure condition of the civil war and from invasion by other enemies.

Some old people said: the rock hill of Kaenbaun is the strongest and most secures hill for living, and never overcame by enemies until now. It is a legendary hill, so named in local language: Haubol Manikin and Fatubol Manikin (the strongest and safeties place to live in). There is a legend in Kaenbaun about how people lived in a hard rock hill without water but survived. Now people know there is a secret under ground way from the top hill to the down hill and terminate near the water spring. After the enemies gone away, this water spring was declared to be the sacred water spring for Basan clan because of its valued function in the era of the civil war. This sacred water spring and the secret door near this water spring still exist until now. The secret door covered by a rock and keeps as authentic as possible to be a valued historical artifact.

Village system of Kaenbaun consists of the sacred hill (Kaenbaun hill), the sacred water spring, the river interconnected villages and the lower ground as agriculture area (adapt or hinterland). The core of the village lay at the center of Kaenbaun area where the four sacred houses of the four main clans (Basan, Timo, Taus and Foni) are located in. The main street of the village breaks through this core area to the village church. The Kaenbaun sacred hill is the main orientation of the Basan sacred house. The Basan clan sacred house is used as the main sacred house of the Kaenbaun village. The three sacred houses have each orientation: Timo to the east (sun orientation as a source of life), Taus to the cross located at a hill (historical cross), and Foni to Oekusi (a place where they came from; their original place). Each clan in Kaenbaun has its own water spring as sacred water spring, is located at down hill of Kaenbaun hill (Bnoko Kaenbaun). Basan's water spring is called OEL MATA NAIK, Timo's water spring is called OELPETA and is located near Basan's. Taus clan's water spring is called OELAEM (near Timo's) and water spring of Foni clan called OELTAKE (near Taus's). Water from the three water spring (Basan, Timo and Taus) flow to Kaenbaun village and people use it for drink, cook, bath and other daily activities. Water from Oelaem brings to the river near Niufbanu (the old village). People said, it is a symbolic meaning that the main life energy for the village come from the sacred hill (from the three sacred water springs) and the security energy come from Oelaem (sacred water spring of Foni clan who is the safeguard clan).

The story and the memory of some old people in Kaenbaun said that in the earlier period people of Kaenbaun life in a nomadic settlement mode. Kaenbaun hill is their first place to live in the age of the civil war. Before Niufbanu exist, people of Kaenbaun moved from a place to another place (nomadic) and built non-permanent villages. Now, these villages are not founded anymore but by the memory and field observation they can be listed here (from Bnoko Kaenbaun): (1) Kuaputu village, (2) Usapi Mnasi and Takbai, (3) Taupi and Kofin, and the last Niufbanu (permanent village).

statement of King Ambenu, the ruling King at Northern Timor (near Oekusi). After demolished, some people of Tasona who are not killed in the night of invasion, then, living together in a new village called Kufai. This new village lay at the lower hill than Tasona. People in Kufai did not killed or demolished anymore since they obey to the king of Ambenu named Tua Amo.

In this period, people moved with all their properties, so they didn't leave anything at the old place. Field observation found minimal physical traces and can reconstruct the process of the nomadic movement in a minimal condition. When Niufbanu exist in the first time (1930), the civil wars come to the end. In Niufbanu, Kaenbaun people increase constantly by birth and they need new settlements. From Niufbanu, some villages developed and listed here: (1) Foi (1940), (2) Fautkolo (1960), (3) Nun Usaf (1980), and (4) Bao (1980). Now Kaenbaun have five sub villages and integrated together physically, spatially, socially and culturally.

Social and culture system of Kaenbaun was declared at the sacred hill in sacred ceremony by their first local king when the three new clans joint together one by one. They accept that Basan is the principal clan in Kaenbaun and others are the second clans⁵. Every clan has each tradition as an autonomic clan. The members of each clan do ceremonies linked to their own clan sacred house. Each clan has their own ceremony and traditional leader. Regularly, all inhabitants of Kaenbaun perform the village ceremonies associated to village tradition, especially related with agricultural activities. These ceremonies involve all people in Kaenbaun. These are the moment to integrate all people and all clans in Kaenbaun and constitute a unified community regularly. Ceremony and traditional fiesta relates people more close and develop compact community from time to time. People believe that every decision is stated in a tradition ceremony is a sacred decision because the ancestors participate in that process and watching how people use it in the real life. That is why, no one of Kaenbaun inhabitant will trespass it, because the end result or consequences is dead!!!

B. LOCAL RELIGION OF KAENBAUN VILLAGE

Formally, the religion of Kaenbaun people is Catholic. They have a village church and a cave use in devotion to Mother Mary. Catholic religion in Kaenbaun is integrated in the local religion especially in worshiping to God and the ancestors. Candle as symbols in catholic tradition integrated in traditional ceremony. Now, the traditional ceremonies in Kaenbaun open firstly by burn the candle and the pray from Catholic priest, because they believe that God in Christ is the ultimate God and then followed by their ancestors. In their believe system, Christ is beyond traditional the Gods.

Local religion in Kaenbaun is the same as others in Timor. They worship to Uis Neno, Uis Eo, and Uis Pah. These three gods are worshiped since a long time ago, before Catholic or Christianity extend in Timor brought by the Portuguese. Uis Neno is the highest God, the creator of the world. Uis Eo is the spirit of local kings and Uis Pah is the spirit of the ancestors. The three spirits are expressed in the design of HAUMONEF, the sacred columns which always placed in front of a clan and village sacred houses. Kaenbaun people always make ceremonies dedicated to this beings related to every aspects of their everyday activities. They believe that participation of the three beings in human everyday life is very important.

⁵ Usif Basan (Alfonsus Basan) and Usif Timo (Patricius Subani Timo) said that the three clans invited by Usif Basan to live together in Kaenbaun and will be friends forever. This valued moment happened in the era of migration. No one knows exactly the time, but they agree the story. Firstly, Usif Basan called Usif Timo to joint in Kaenbaun. Secondly, he called Usif Taus. The last, Usif Foni called and jointed in Kaenbaun. This serial moment mean the hierarchy of community and expressed in social and cultural structure. Some daily expression founded in preliminary survey (12-18 Juli, 2004) expressed this principle because every people in Kaenbaun use it in mind.

People of Kaenbaun village believe that the local gods were in the lower position of God in Christ. This belief is expressed at the sacred columns named haumonef. This sacred column has three endings and is always placed in front of each clan sacred house (but Timo clan has no haumonef. The sacred column for Timo is an outdoor altar place at a top of a column). People say this symbolizes the three beings to be worshiped: God in Christ (highest ending), spirit of local kings (lower ending) and ancestors (lowest ending). Haumonef as a sacred column only placed in a clan sacred house. So, there are four haumonef and sacred clan house in Kaenbaun: Basan, Timo, Taus and Foni. People houses have no haumonef, but have its own sacred stone and sacred column in their sacred family house (OEMBUBU, a round house).

There are four levels of ceremonies in Kaenbaun village: the individual ceremony, the family ceremony, the clan ceremony and the village ceremony. In all ceremony, the spirit of the ancestors invited to take place in communion with the life people in order to inform and dialog mystically what will be done or hope permission for next steps. So, people in Kaenbaun live in two realities, the mystical and the real reality. They do traditional ceremonies to set up dialog with the ancestors because they need to know which way is the best way for personal, family and for the whole people in the village.

Individual ceremonies usually related to the individual needs. People who needs to go to Java, to go to apply jobs or to study at another place out of Timor, to get marriage or to be a priest must go to his or her own sacred house first. The ancestors must inform and people must have permission from them. Traditional ceremony set up in his / her clan sacred house just special for the specific intention. In the clan sacred house, the chief of the ceremony will direct the ceremony. All people sit around the sacred column and stone in the clan sacred house. People of Kaenbaun believe that their ancestors live in the sacred stone which is laid in the clan or family sacred house. They always use blood of certain animal and local wine to start ceremony and start dialog with the ancestors. Now, they burn the candle firstly to start the ceremony since of believe of God in Christ. In traditional ceremony they beg permission and also information of the prospect of the decision.

Family ceremony always related to family problems. Each family in Kaenbaun always live in a single household, indicating by a sacred house called Oembubu (a round house). One sacred house indicates one family since each family has a sacred house. Family sacred house is used to solve problems in a family and a media to invite the spirit of their ancestors. In the traditional ceremony, all family members sit around the sacred column and the sacred stone in Oembubu. That's why the family sacred house form is round. The head of the family lead the ceremony, burn the candle, use the animal's blood and drink the local wine to start the ceremony. They dialog each other to solve problem. If they reach a critical point or have final decision, then come to the sacred stone and pray or beg and hope inspiration to solve the problem more accurate. Family ceremony done in a family sacred house is intended to solve problems among individuals in a family.

Clan ceremony connected to the clan and individual needs (about individual need, see: description in individual ceremony above). Sacred ceremony is related to process of entering a woman from other clan by marriage to be a new member of a clan. This kind of ceremony starts at the clan sacred house then continue to the family sacred house. In this ceremony, the ancestors invite to come and give permission for this new woman as a new family member of the clan. All problems occurred at the level of inter-family will solve in a ceremony fulfilled in the clan sacred house. The clan sacred house is a point to start and to end of personal, family life and clan's life. The process is the same: sits around the sacred stone and column, burn the candle, use the animal's blood, drink the local wine and then pray and dialog with the ancestors. The Clan ceremonies which

completed in a clan sacred house are intended to solve problems among families of a clan. People at Kaenbaun always link with the ancestors in their everyday life.

Village ceremony linked to village problems which involved all inhabitants' status and interest. The ceremony centered at the Basan sacred house and directed by Usif Basan as a "local king". The other three Usif (Usif Timo, Usif Taus and Usif Foni) sit in a certain position like previous configuration at Kaenbaun hill in the past time. Two category important ceremonies done in the village sacred house are: (1) some ceremonies related with agriculture activities and (2) stating site for a new family or new arrangements (i.e. developing a new sub-village or re-arrangement in the existing village). The village ceremonies related to agriculture activities always done regularly and set up in two places: at Basan sacred house and Kaenbaun hill (at the first Kaenbaun king burial place). All inhabitants start from Basan sacred house, go on foot to the top of Kaenbaun hill and pray there directed by Usif Basan. This ceremony focused on praying to God in Christ and than to the ancestors for hope beautiful life of the people at Kaenbaun now and in the future. Ceremony related with people and land arrangement has the same process with the ceremony in a clan sacred house but in the higher level position. In this ceremony, Usif Basan is as a king like the first king of Kaenbaun in the past time. He has authority in arrangement of the people and land in Kaenbaun area with participation of the ancestors through mystical ceremony. Every decision in this ceremony must be consult and confirm to the ancestors. Dialog between Usif Basan and the ancestors in the ceremony always do in mystical behavior. Usif Basan and other Usif are special man. They have competencies to dialog with ancestors spiritually. The ancestors and Usif will dialog in a mystical way since all Usif in Kaenbaun can read the messages are sent to them in the ceremony.

C. DISCUSSION

In this paper, the religion or the local religion comprehend as human phenomena, is seen from anthropological point of view not from theological⁶ view. In the light of anthropology, religion is a system of thought of the supernatural existence in communion with human every day activities (Baal, 1987). Approach to know the existence of local religion is by watching everyday activities of the people empirically. Religion is viewed based on people every day activities. Researcher must observe how people live in the light of the belief really and consistently. The focus is how they think, talk and practice of the religion in the real life so that the life is the expressions of the religious values. One must observe deeply and intensively all the indication by inductive mode of thinking rather than deductive.

Local religion is a native religion, born in the local community; it is a genuine religion in the local culture and not influenced by other religions from other places (Subagya, 1981). In the local religion, there is no systematic dogma or description as in the higher religion based on "wahyu" (Baal, 1987). There are no sacred books and saints because of oral tradition as a base mode in disseminating the essence of local religion. Local people with their local religion are always life in a harmony, since local religion related inherent to the local condition. Story and history of the past about the ancestors

⁶ Religion in theology point of view is different as in anthropology. One says that theology see religious phenomenon from God starting point but anthropology from human starting point. Theology is full of speculative theories but anthropology is full of everyday events. Theologist or theolog is very close to the God and heaven but anthropologist or anthropolog is very close to the people and their everyday problems.

of the local people are important contexts to be known if we want to achieve deeper knowledge about local people and their unique culture.

Every activity in Kaenbaun village always related to the traditional rites or ceremonies. Every action (individual, family, clan and up to village) blended in mystical atmosphere. This should be said that is a religious behavior, not only functional action (Baal, 1987). They have developed some new villages for new households. For people of Kaenbaun, place people as the same to situate their houses. They must consider which clan are they and where are they should be situated according to the accurate position so that in line to the sacred principles which is declared by ancestors in the past time. For Kaenbaun system of thought, that is important to consult and confirm all decision to ancestors in a ceremony. The decision stated in a ceremony known as an absolute decision, since the decision makers are the ancestor's own self. This is a unique mystical process in Kaenbaun traditional ceremonies.

Design of Kaenbaun village is based on an image of a circular village principally. The details are: the sacred houses are always situated in the center of overall village (site) and the houses of all people are laid surround the sacred houses. This is the ideal village image declared by first king of Kaenbaun in the past time. This model is the ultimate and religious models stated by ancestors, and always appear in mind when people of Kaenbaun discuss, plan and develop new villages. Now, Kaenbaun people have developed five villages. They are practicing and conserving this imaginary model in the real world. This model is always an important consideration in planning and designing Kaenbaun village as a whole environment and community. So, people do planning and designing environment follows this ideal model. This mean, they always follow ideal principles in manage their people and its environment to achieve a harmony in physical, spatial, social and cultural dimensions. In their mind, the ancestors participate in the village management through the traditional ceremonies. The people of Kaenbaun always accept the decision stated in the traditional ceremony since their paradigm of thought fit to that. No body will trespass it because every body respect to the ancestors. Kaenbaun people must accept this religious decision and accustomed it in the real life consistently.

Kaenbaun is a village for a big family. They plan implicitly of this big family since the first time when the local king stated the principles for integrating clans in Kaenbaun village. The Marriage occur intra village and develop the set of connections inter clans. Families of Kaenbaun have connections with other families by marriage. This mean, that they live in a complicated clan networks (family clan-gram as same as family socio-gram). This facts show that people are integrated by marriage and so by culture. The traditional ceremonies strengthening this connections and develop more complicated socio – cultural networks. Every marriage involved by the ancestor's participation since the marriage traditional ceremony start and end in the sacred houses. This mean, marriage always connect inter clan sacred houses. So, sacred houses and ceremonies make the networks more complicated and permanent.

Kinship in Kaenbaun related with a place to live. When a new family needs a new site for their house, village ceremony will perform in order to find the best place for them. Criteria of the best place related to ancestor's decision in the traditional ceremony. The best place is the substance of decision comes out from traditional ceremony. All people of Kaenbaun perform this tradition since long time ago, maybe since 1920s. Through this tradition, Kaenbaun survive as a traditional village and conserve its culture confidently. Ceremonies and traditions are media in continuing the values, ideas and behavior of Kaenbaun culture from one generation to the next generation naturally.

People believe that the ancestors come and participate in decision making in the moment of traditional ceremony. This example of housing development process will

show how religious dimension inherent in that process. Firstly, people seek a sacred stone⁷ through traditional ceremony. After the stone is found, people seek the main column of the house with ceremony too. After that, these sacred stone and wood columns are laid and construct in a site⁸ through a ceremony. After these two important processes complete, activities to construct of the house begin until the end. When the construction of the house is completed and the house is ready to use, the owner must make a traditional ceremony if they will enter their new house in the first time. So, ceremonies are involved closely in every important activity of developing a new house in Kaenbaun culture. Every step is related in the traditional ceremony so that the ancestors participate in that valued moment.

Now, the principles of regional autonomy are the mainstream of thought of regional management and development in Indonesia. Some previous cases from other places demonstrate that in this new era, the local genius or local wisdom always insecure while in the management of the local government! Economic development approach in the sense of deterministic thought would be strongest forces against local culture and wisdom. That's why the comprehensive approach needed in concern with the multi-dimensional sustainability (physically, spatially, socially, culturally and economically) of regional sites, especially to the traditional village development. In this comprehensive approach, the local capitals are considered and participated in the local development significantly. So, the knowledge of local religion, tradition and village management by local people is an urgent need in order to know seriously in the regional autonomy era.

People in a traditional village (like Kaenbaun village) have their own environment management based on their social, cultural and religious principles. The government as an "outsider" socially, culturally and religiously must be smart and wise in managing a traditional community in a traditional village. Deep understanding of history and all valued local capitals of a traditional village must be considered in the environment management process. In this sense, the local people must be positioned as a subject with his own autonomy and wisdom in the context of long life multi-dimension sustainability.

D. CONCLUSION

Local religion which is expressed in tradition and ceremonies is an important factor for village management in Kaenbaun traditional village. This relationship articulates religious values and attitudes of people in Kaenbaun. Local religion and ceremony are use in management of Kaenbaun village to achieve harmony in physical, spatial, social, and cultural order for a multi-dimension sustainability. This is a valued local genius and should be respected and conserved. Village management in Kaenbaun is a family based management completed with religious dimension since Kaenbaun is villages for a big family develop by inter-clan marriages and invite the ancestors in the decision making process through traditional ceremonies. In Kaenbaun, arrangement of the land is as the same as arrangement of the families and traditional ceremony (i.e. ancestor's participation) is needed to strengthening it to be a religious arrangement.

⁷ Sacred stone is believed as a place for living of the ancestors. People can dialog with them in ceremony. Stone in a family house is laid in Oembubu and is used for individual and family traditional ceremony.

⁸ The site have approved by ancestors in the village traditional ceremony in the previous step (before a family begin to find sacred stone and sacred column).

Village management in the regional autonomy era in Indonesia must consider the local history, religion and tradition of the village in order to achieve the ultimate result for conserving the village capitals, now and in the future. Conservation of the environment of the traditional village should be in the right paradigm, especially directed to sustainability of all capitals of the village (physical, spatial, social, cultural and other unique values) to achieve multi-dimension sustainability. This is not intent to be ethnocentrism, but there is an urgent need to know the values of the people and his culture as a thick and deep reality in environment management.

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F. CONTRIBUTORS IN THE FIELD SURVEY (12-18 JULY 2004).

Informants of Local People:

1. Kaenbaun Traditional leader: Alfonsus Basan (Usif Basan), Patricius Subani Timo (Usif Timo), Martinus Taus (Usif Taus).
2. Wilhelmus Foni (native people, Bappeda staff, Magister of Satyawacana)
3. Mikhael Lalus Salu (native people, old people of Niufbanu Village)
4. Simon Kusi Basan (native people)
5. Nikolas Kolo and his wife (native people).

Special Informants:

1. Pater John G. Salu (Priest, native people and Field Survey Sponsor)
2. Albert Fuamuni (Surveyor Assistant)
3. Mathias Subani (Chief of Dinas Kebudayaan at Kefamenanu).