

MAKAKAMBA-MAKAKIMBI: **The Original Religion of the Donggo Community Before Entering the Official Religion in Bima**

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Abstract

This paper describes the indigenous religion practiced by the Donggo community in Bima Regency. The original religion that developed in the Donggo community was known as Makakamba-Makakimbi. The focus of this paper is its existence in the form and practice of the Makakamba-Makakimbi belief and its dilemma in the siege of official religions. The results of this study indicate that the Makakamba-Makakimbi which once lived and developed among the Bima community is an indigenous religion (Indigenous Religion) adhered to by the Donggo community before the entry of official religion (which is recognized by the government). This practice of belief is expressed in the form of giving offerings (*soji ro sangga*), with the hope that agricultural products will be abundant and avoid harm. During its development, the existence of Makakamba-Makakimbi as the original religion of the Donggo community has faded after the presence of Islam, Catholicism and Protestant Christianity in the Donggo District area. Now, even though Makakamba-Makakimbi is no longer there, we can still see the practice in official religious practice by some of the Donggo (syncretic) community, especially in Mbawa Village.

Keywords: Makakamba-Makakimbi, Original Religion, Official Religion, Donggo.

1. Introduction

Before the presence and development of official religions such as Hinduism, Buddhism, Islam, Catholicism, Protestant Christianity and later Confucianism in the archipelago, the people who inhabited the archipelago, especially Indonesia, already had a set of beliefs or forms of their respective beliefs. These local beliefs of the Indonesian people are known in various terms. Various terms include; traditional religion, primitive religion, ethnic religion, tribal religion, preliterate religion or simple religion, local religion (*agama lokal*), native religion (*agama asli*), and indigenous religion (*agama pribumi*). According to Harun Nasution, this cultural religion grew and developed when society was still at a very simple level of life. Because of this, cultural religions resulting from their thoughts and fantasies are called primitive societal religions, which include animism, dynamism and polytheism (Nasution).

Indigenous religion (*agama pribumi*) is a type of local belief that is still thick with animism and dynamism. Animism is a belief that believes in the existence of supernatural powers in living things such as plants, animals and inanimate objects such as rocks, mountains and statues. Meanwhile, dynamism is generally a belief about the supernatural powers possessed by certain individuals such as tribal chiefs, shamans and others and certain objects. Magical power is reflected by one's supernatural powers, so someone's supernatural powers are not synonymous with holy or sacred people. The spiritual nature of the original religion is usually not known in a reflective way, nor is it stated in a systematic teaching. Spirituality is lived in the mental attitude to the highest substance. This supreme substance is given any name which transcends human nature. For example, in Sumatra it is called *Ompu*, in Nias it is called *Lawaklangi*, in Java it is known as *Hyang* and in Kalimantan it is often called *Sangian*.

He is expressed in beliefs, ethics, customs, values, ceremonies and various celebrations. Through this outward activity, it can be realized that the inner subject can be determined and detailed in further and concrete and systematically read (Subagya). In addition, several regions in eastern Indonesia also have various beliefs at the local level. One of them is the local belief of the Donggo people who inhabit the western part of Bima Regency, West Nusa Tenggara Province. The people of Donggo (Dou Donggo) prior to the arrival of the official religion in Bima followed their own beliefs known as Makakamba-Makakimbi.

The concept of *Makakamba-Makakimbi* is an expression of belief in the landscape of indigenous religions for the Donggo community. This paper describes *Makakamba-Makakimbi* as an indigenous religion, its form and practice of belief and its existence after the presence of official religion in the Donggo community.

1.1 Objectives

This paper aims to explain the existence of the indigenous religion of the Donggo people, known as the Makakamba-Makakimbi, which includes three main objectives, among others; first. Describes *Makakamba-Makakimbi* as the original religion of the Donggo people. Second. Describe the forms and practices in the *Makakamba-Makakimbi* beliefs and, Third. Explain the spirituality of the *Makakamba-Makakimbi* belief in official religious teachings.

2. Original (Native) Religion and Official Religion: A Conceptual Framework

Conceptually, this paper distinguishes between the original religion and the official religion, to make it easier to understand. The original religion referred to here is the indigenous religion of the local community. Original religion is a religion that does not come from outside the adherent's tribe. Therefore, indigenous religions are often called tribal religions or community groups. This religion is born and lives with its tribe and colors every aspect of the life of its tribal adherents. This religion has been embraced by its adherents long before world religions were introduced to that tribe (Hakiki). According to Rachmat Subagya, the boundaries of the original religion are the specific spirituality of a nation or an ethnic group. As long as it originates and is developed in the midst of the nation itself and is not influenced by the spirituality of other or foreign nations. That spirituality arose and grew spontaneously with the nation itself. He is pure, does not mix with the spirituality of other religions and in essence only exists in certain societies (Subagya).

The main elements of the original religions adopted by the people of the archipelago according to Vlekke are as follows: *First*, the pantheistic belief that everything and all living things have a "soul", "energy of life", which is the same for all but may be stronger in a person than other people and are more concentrated in certain parts of the

human body than in other parts. Second, belief in the existence of a personal soul that inhabits a human for life. This soul survives the death of the body and then remains in the vicinity where the body was once alive. The soul does not withdraw from the community of the living but continues to engage in communal life. As a result, the souls of the dead may be angry if their descendants ignore old traditions or do not fulfill their obligations towards the spirits. The worship of ancestral spirits has always been one of the strongest forces in maintaining customs and traditions (Palmier and Vlekke).

The distinctive feature of indigenous religions lies in the worship of ancestral spirits who are believed to inhabit objects around humans. These beliefs are often categorized by followers of Islam and Christianity as animistic beliefs or also considered as idolaters. The essence of the original religion referred to in the language of this writing is a theistic religion in the form of worship of ancestral spirits. The spirituality of the original religion rests on the traditional burial procedures and the spirit realm or the eternal realm. Burials are usually carried out in high places such as mountain peaks as well as on islands across the ocean. Thus, the sacred mountain peaks and sacred islands across the ocean as the center of the "qibla" of all religious ceremonies towards ancestral spirits and it is believed that the sacred mountain peaks are seen as the center of the cosmos which can bring fertility and prosperity to livestock and various types of plants (Atmosudiro).

Meanwhile, what is meant by official religion in this paper is religions that have been recognized by the government such as Hinduism, Buddhism, Islam, Catholicism, Protestant Christianity and Confucianism. Regarding the various religions that have grown and developed in Indonesia, it is necessary to pay attention to the process of the emergence of the five official religions recognized by the government. Since the New Order government, the religions recognized by the government are Hinduism, Buddhism, Catholic Islam and Protestant Christianity. The existence of these five major religions is stated in Law Number 1 / PNPS of 1965 which is a follower of the appointment of President Number 1 of 1965 (Arifin et al.). Meanwhile, the existence of Confucianism in Indonesia has experienced ups and downs.

After the issuance of Law Number 1 / PNPS of 1965, all forms of activities related to Chinese culture were prohibited during the New Order era. As a result, adherents of traditional Chinese beliefs choose one of the religions recognized by the government in order to avoid political problems. Christianity and Buddhism are the religions practiced by the majority of the Chinese community. In addition, the Klenteng, which is a place of worship for traditional Chinese beliefs, was forced to change its name and become a Vihara which is a place of worship for Buddhism (Respati). The fourth official acknowledgment of the President of the Republic of Indonesia regarding his recognition of the Confucianism was in the Chinese New Year which coincided with Thursday, 17 February 2020 in Jakarta, which stated that the existence of Confucianism in Indonesia was recognized. At the same time making a decision that Chinese New Year is considered a national holiday (Tanggok).

In general, religions in Indonesia are divided into two categories, namely: First, Official Religion, namely religions that have received recognition (legitimacy) from the government to live and develop in Indonesia. Religions in this category include Hinduism, Buddhism, Islam, Catholicism and Protestant Christianity and Confucianism. Second, Indigenous Religion, namely the religious sects or branches of the five religions above, such as; indigenous religions, mystical beliefs and so on. Thus, it can be said that the original religion (local religion) is a traditional religion adhered to and developed in certain societies. Meanwhile, the official religion is a modern religion that is formally recognized by the State.

General criteria for distinguishing native (traditional) religion from the official (modern) religion used in Indonesia according to E.E. Evans Pritchard includes: First. The teaching of the official religion is monotheism (belief in God Almighty). Meanwhile, the original religious teachings still believe in matters related to animism (belief that considers all objects and creatures to be soul), dynamism (belief in the supernatural powers possessed by certain individuals) is also related to polytheism and pantheism. Second, the official religion has the Scriptures, while the original religion in general, developed in an illiterate society. The arrival of Modern Religion to Indonesia was marked by the development of a writing culture, so that they brought the Scriptures. Thus it can be argued that the presence or absence of Holy books does not reflect whether a religious teaching is true or not, but merely a sign of the level of technological progress of society (Pritchard).

Third. Official religions are global in nature, adherent's cross ethnic, racial, ethnic, and inter-group boundaries. Modern religion unites members of various cultures in a single belief, whereas traditional religion often strengthens

the unity of a particular culture. The fourth is seen from the level of scientific progress. Differences are not judged on the basis of considerations contained in the belief itself, but rather an assessment of the social development of its adherents. Those who are classified in the “original religion” are considered “backward”, still ignorant, and cannot be integrated into national life. Religion is a symbol of educated, progressive and national-spirited humans. According to this view, the classification of native religions (which are considered "not yet religious") does not indicate spiritual value, but rather a commentary on the level of social and economic progress (Pritchard).

3. Method

The research is a descriptive-analytical historical research, by examining the original religion of *Dou Donggo* as the focus of research. This writing follows the flow in the historical writing methodology. The flow includes four stages: heuristics, source criticism, interpretation and historiography (Novitasari et al.; Sam et al.; Umanailo, “Dominance of Economic Capital”). The heuristic stage in the form of data collection was carried out by means of interviews, literature review and documentation. Source criticism to test the authenticity of historical sources. Interpretation functions to bring historical sources to life that have passed the verification results (Lionardo et al.; Sumitro et al.; Nawawi et al.; Umanailo, “The Energy in the Context of Social”). Meanwhile, historiography is the final stage in writing history. Historiography exists to perpetuate historical sources in the form of complete writing as an effort to write a comprehensive history.

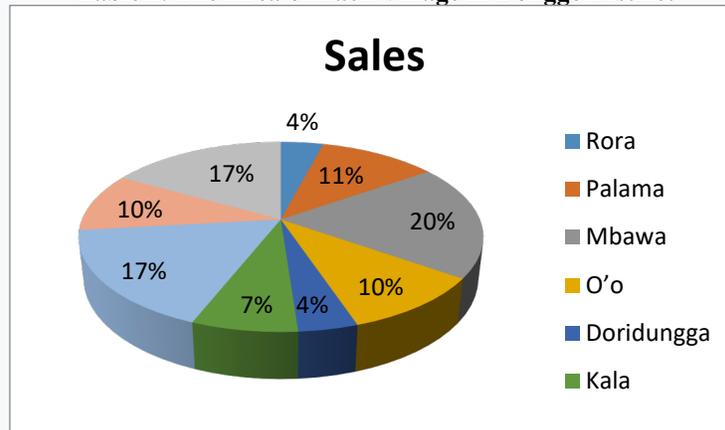
4. Results and Discussion

4.1. Overview of the Donggo Region and Community in Bima

The Donggo District (Dana Donggo) is geographically a highland area located in the western part of the Bima strait. The hilly natural topography with protected forests on each mountain peak makes Donggo a fertile area. Dou Donggo built a village, made rice fields, farmed, and gardened around the valleys and hills. Administratively, the Donggo sub-district is directly adjacent to Soromandi District in the east and north, Dompu Regency in the west, in the south it is directly adjacent to Bolo District and Madapangga District. Donggo District is currently divided into 10 (ten) villages, including: Bumi Pajo Village, Ndano Mango Village (often also called Ndano Na'E Village or Ndano Mbeca Village), Rora Village, Palama Village, Mbawa Village, Mpili Village, Kamunti Village, O'O Village, Kala Village and Doridungga Village. Of the 10 (ten) villages, Mbawa is the largest and Doridungga is the smallest. The center of government is in O'O Village which is about 61 km from the capital of Bima Regency with an altitude of 690 meters above sea level. Among the 10 (ten) villages, Bumi Pajo Village is the village with the furthest distance (± 46 km) from O'O Village, the capital of Donggo sub-district.

Based on data from the Central Bureau of Statistics of Bima Regency in 2017, the area and percentage of Donggo District Per-Village include; Rora Village has an area of 5.02 km with a percentage of 4.05%, Palama Village has an area of 13.84 with a percentage of 11.84 %, Mbawa Village has an area of 24.22 km with a percentage of 19.56%, O'O Village has an area of 12.45 km with a percentage of 10.05 %, Doridungga Village has 9.97 km with a percentage the percentage of 4.01%, Kala Village has an area of 8.87 km with a percentage of 7.16%, Bumi Pajo Village has an area of 21.27 with a percentage of 17.18 %, Mpili Village has an area of 12.40 km with a percentage of 10.01 %, Ndano Na'E Village has an area of 20.79 km with a percentage 16.79% (BPS Kabupaten Bima). From these data, it can be seen that the total area of Donggo District is 123.83 km. The details are described in the diagram below.

Table 1. The Area of Each Village in Donggo District

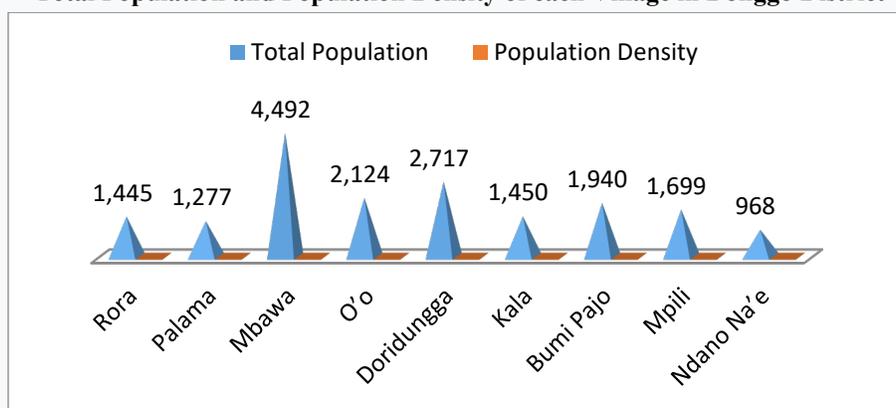


(Source: The Central Bureau of Statistics of Bima Regency in 2017)

The Donggo (Dana Donggo) area is generally inhabited by the Donggo (Dou Donggo) people and is one of the ethnic groups who inhabit Sumbawa Island. Dou Donggo's life above the plateau also influences the mindset and characteristics of the people. Living conditions in mountainous areas and being far from urban areas make them live openly, the values of mutual cooperation reflect the sense of togetherness of the village community. However, on the one hand, Dou Donggo is known as a brave and fanatic in religion and customs because it is influenced by natural conditions as well.

In the 1920s to 1970s, the Donggo people still maintained traditional ways of solving various problems in the community. They still maintain ways of deliberation through customary institutions (customary law) to resolve various cases that occur in community life such as robbery cases, theft cases and rape cases. Based on data from the Central Statistics Agency (BPS), the population and population density of Donggo District can be described as follows: Rora Village has a population of 1445 people with a population density of 287.85. Palama Village has a population of 1277 people with a population density of 92.27. Mbawa village has a population of 4492 people with a population density of 185.47. O'O Village has a population of 2124 people with a population density of 170.60. Doridungga village has a population of 2717 people with a population density of 546.68. Kala village has a population of 1450 people with a population density of 163.47. Bumi Pajo Village has a population of 1914 people with a population density of 89.99. Mpili village has a population of 1699 people with a population density of 137.02. Ndano Na'E village has a population of 968 people with a population density of 46.56. Overall, the population of Donggo sub-district is 18086 people with a total population density of 146.06 (BPS Kabupaten Bima, 2017: 24). The full description is in the chart below:

Table 2
Total Population and Population Density of each Village in Donggo District



(Source: The Central Bureau of Statistics of Bima Regency in 2017)

People in Donggo have different backgrounds and diverse religions. The people who inhabit the Donggo Fund are generally dominated by Donggo people. Meanwhile, Dou Mbojo and other immigrant tribes are only ethnic or

ethnic minorities. Since the entry of new religious teachings (both the influence of Hindu teachings and early Islamic teachings) in the Bima Kingdom. Dou Donggo began to shift around the mountain slopes and isolate himself from the other immigrant tribes. The reason is simple they do not want to accept the new religious culture and customs from the immigrant community by leaving their old beliefs.

In addition, they isolate themselves because they do not want to accept new religions and beliefs such as Hinduism, Christianity and Islam by bringing their own beliefs and culture. The ancestors of dou Donggo interacted with nature and each other for hundreds or perhaps thousands of years . Through these learning outcomes, the Donggo people find their own wisdom, how they manage and use nature in a friendly and friendly manner. However, the condition of the Donggo community has changed quite rapidly from year to year until now.

Demographically, the distribution of the population in Donggo is also uneven. Of the several villages located in Donggo District, Mbawa Village has a fairly large population compared to other villages. The Donggo community also consists of immigrants from outside Bima, these migrants come from various backgrounds, occupying various professions, such as government officials, police/army, traders/businessmen and working as farmers. For example the Makassar and Bugis, who inhabit the coastal areas of Bima.They generally mingle with the indigenous people and even marry women who are the indigenous Donggo people. Thus they can live and live with the Donggo people, these immigrants who came around the beginning of the 17th century, both those who came because of economic factors such as trading or to broadcast religion were called mubaliq.

4.2. Makakamba-Makakimbi as the Original Religion of the Donggo Community

The original religion of the Donggo people is a style of local belief that is still thick with animism and manism. Animism is a belief that believes in the existence of supernatural powers in living things such as plants, animals and inanimate objects such as rocks, mountains and statues. Meanwhile, dynamism is generally a belief about the supernatural powers possessed by certain individuals such as tribal chiefs, shamans and others and certain objects. Magical power is reflected by one's supernatural powers, so someone's supernatural powers are not synonymous with holy or sacred people. The Donggo people have had their original beliefs from their ancestors long before the arrival of official religion. The original religion which was cultured by the Donggo community was known as *makakamba ro makakimbi*. For more details, the following is an explanation of *makakamba ro makakimbi* as the indigenous religion of the Donggo people.

Makakamba comes from the word *kamba* which means sparkling light or shiny light. The "ka" in Bima is an affix that provides information or an order. Meanwhile, "ma" is an affix that negates the subject position of an adjective or verb. If "kamba" means light, "kakamba" means to emit light and "makakamba" can be interpreted as a source that emits light. This word comes from the root word "kakamba" which gets the prefix ma, so that the invented word "makakamba" is formed, then changes to "makamba". The meaning of the word *kakamba* is light that emits (light emitting). After getting the prefix ma, it means changing to "objects that emit light". Thus *Makakamba* can be interpreted as a source that emits light. sources that emit light are only a symbol of people's belief in the supernatural powers possessed by certain objects (Ismail).

The Donggo people believe that objects such as kris that emit light or shady trees are considered to have supernatural powers because in these objects there is a spirit or soul that inhabits them. These objects are believed to be able to protect themselves from various kinds of dangers, both in the form of enemies and dangers in the form of diseases. Apart from the aforementioned objects, fertile land, springs, rivers and shady and lush trees are considered to have good supernatural powers. Therefore, it is the duty of everyone to maintain and maintain the magical powers possessed by certain places, so as not to move to other places. If these places and objects lose their magical powers, there will be a drought which causes crop failure and famine (Ismail).

Meanwhile, *Makakimbi* comes from the word *kimbi* which means to vibrate with the affix "ka" to become *kakimbi* which means twinkle. The word *makimbi* comes from the root word "Kakimbi" which gets the prefix ma, so that it becomes *makakimbi* and then changes to *makimbi*. The literal meaning of this word is light that twinkles or sparkles, like the twinkling of starlight or fireflies on a night. dark. After getting the prefix "ma" it means turning into an object that emits flickering light. Another meaning of *kakimbi* is the movement of the heart rate which proves that a human or animal is still alive, or is still alive, the spirit or soul has not left the body. Example: *Mbuipu kakimbi nawana* (there is still movement or breathing pulse) (Ismail).

Makakimbi is a symbol of the spirit or soul that every object has. Thus, it can be said that *Makakimbi* is a local belief that teaches that every object, both animate and inanimate, has a spirit. Spirits of certain objects such as dense forests, rivers that swiftly flow. Deep caves, deep and bumpy seas and large, shady trees are generally feared. The spirits of the Ncuhi and the spirits of Sangaji are ancestral spirits who are highly respected and feared (Ismail).

Makakamba and *Makakimbi* as the original religions of *Dou Donggo* have similarities with the concept of animism and dynamism beliefs that developed among the people of the archipelago before the entry of official religion. If the concept of *Makakamba* is a form of dynamism that develops among *Dou Donggo*, then the concept of *Makakimbi* becomes a representation of his animism. Animism and dynamism according to Vlekke are actually at the basis of all Indonesian religious conceptions. This native religion considers all natural manifestations as a consequence of the work of supernatural powers, usually evil spirits that must be served with offerings and whose wrath must be avoided (Palmier and Vlekke).

4.3. Forms and Practices of the *Makakamba-Makakimbi* Faith

The *Makakamba-Makakimbi* beliefs are expressed in various forms and practices. The appearance of *Dewa Langi* (God of Heaven), *Dewa Oi* (God of Water), *Dewa Mango* (God of Dryness) and *Dewa Wango* (God of Wind) is a representation of this belief concept by making *Marafu*, *Waro* and *Parafu* as the connecting bridges. The spirits of the ancestors are called *Marafu* and their place of residence is called *Parafu*, and the generation below is called *Waro*. During his lifetime his general needs and contact with god in the kingdom of spirits were complementary. The spirits cater to all the needs of earth creatures. If someone is sick or lacking rain, someone will come to the intermediary with great hope. *Marafu* and *Waro* lived in large rocks, in the mountains, while the spirits of ordinary people were around their own graves. The spirit of the chief was an exception, because from time to time it was permissible to ascend the mountain where the gods were (Tajib).

Besides worshiping the spirit and magic of a person or animal, the people of *Bima* (especially *Dou Donggo*) worship several gods, namely: *Dewa Langi* (God of Heaven), *Dewa Oi* (God of Water), *Dewa Mango* (God of Dryness) and *Dewa Wango* (God of Wind). *Dewa Mango* (God of Dryness) is worshiped when there is danger of drought or long drought at the beginning of the rainy season. Gods are worshiped through *Marafu* and *Waro*. Most of the power of the gods lies in *Dewa Langi* who resides above the clouds or in the sun (Tajib). Meanwhile, *Dewa Wango* (God of Wind) is worshiped when a family member is sick and generally occurs when the rainy season enters. The worship of the Heavenly God (*Dewa Langi*) is expressed in the cultural practices of *Raju* when he enters the rainy season. As a form of offering, the customary head (*Ncuhi*) of each village prepares an offering (*soji ro sangga*) in the form of roasted rooster, rice, betel nut, banana and the like. After that, the community held a *Raju* party. The results of the hunt during the *Raju* party are presented to the Heavenly God (*Dewa Langi*) through intermediaries *Waro* and *Parafu*. The customary head leads the prayer to the Heavenly God with the following words; "*Waro, Parafu. Karaho, raho ku aka Dewa Langi, di dana ake, mboto ura ro angi, raho busi ro salama*". It means "*Waro, Parafu.*" Please, beg the God of Heaven, in this land, there is a lot of rain and wind, beg for coldness and safety. Roasted roosters are kept on a stone altar and hunted animals are served and served together in a circular sitting position.

When they want to worship *Dewa Langi* (God of Heaven), people have to climb the top of the mountain within a certain time. People from village o, o usually go up to Mount *Ndanga*, *Kananta* people and the coastal *Donggo* area have to climb the top of *Doropaha*. The people of *Mbawa* often climb Mount *Dorolasi*. While the people of western *Donggo* often visit sacred places like *Oi Mbani* on the top of the mountain north of the old village of *Padende (Rasa Mantoi)*. Meanwhile, the form of worship to *Dewa Wango* (Wind) is done by storing betel nut on a stone altar beside his house to be offered to *Waro* and *Parafu*. While offering betel nut Sang *Ncuhi* while holding the head of a sick person begged *Dewa Wango* by saying the following words; "*Dewa Wango, mbei to'i pu taho ra ntai di supu ake*" means "God of Wind, please be given safety from this disease". If there is a prolonged dry season and it threatens agricultural products. *Ncuhi* asked for help from *Dewa Oi* (God of Water) by means of the spirits of his ancestors (*Asmarini*).

In addition, worship and respect for the spirits of the ancestors can be found in the customs of his death. *Dewa Langi* (*Dewa Langit*) received a sacrifice from a religious leader in the form of a basket containing betel nut and hung it on a pole. The man is buried with his most valuable weapon for life and a basket of plaited betel leaves is provided. Meanwhile, women are only provided with betel nut and sometimes weaving tools. The next ceremony is salvation (*rowa*) on the third, seventh and tenth day (*Asmarini*).

4.4. The Spirit of Makakamba-Makakimbi in Official Religious Practice

After the introduction of Islamic, Catholic and Protestant Christian teachings, local religious teachings began to be eliminated and abandoned by the Donggo community. Even so, the elements of animism and dynamism in the teachings of *makakamba ro makakimbi* are still alive and even practiced by them. Some people who adhere to indigenous religions tend to include their beliefs in the practice of official religious teachings. The original belief as the foundation of the local community in this context is an element of their spirituality, not their religion. Because spirituality and religion are two different things. Spirituality emphasizes a set of behaviors and practices in various aspects of life. Meanwhile, religion is only limited to an activity that is separate from their daily behavior. As stated by Bahr that: The majority of indigenous people blend elements of native religions with aspects of one of the large world religions. Often, the native elements are referred to as spirituality rather than religion. Religion has come to mean a circumscribed activity set apart from the numerous mundane activities that constitute daily life, whereas spirituality refers to a set of attitudes and practices that pervade every aspect of live. The term religion thus can be reserved for a set of beliefs (Bahr).

Even though the people of Donggo have converted their religion from the original religion to the official religion (Islam, Catholicism and Protestant Christianity), *Dou* Donggo still practices the spirituality of the original religion. The side of spirituality in the teachings of *Makakamba-Makakimbi* that still remains are philosophical and spiritual values in religious life. Some of the philosophical values that are still believed by the Donggo community until now can be traced in the science of "Fitua" or "Ngaji Tua". The science of "Fitua" or "Ngaji Tua" is philosophical, spiritual and religious values as a result of creative negotiations between the teachings of the original religion and the teachings of the official religion. The philosophical and spiritual values in "Ngaji Tua" are still practiced and expressed in the religious practice (official religion) of *Dou* Donggo.

Makakamba-Makakimbi is no longer understood textually and dogmatically, which puts forward symbols and myths to be rites and cultured. But *Makakamba-Makakimbi* is understood philosophically in knowing God and spiritually to get closer to him. In the sense that the early *Makakamba-Makakimbi* were only limited to a set of beliefs that put forward elements of animism and dynamism in an abstract space. Now the concept of *Makakamba-Makakimbi* is incarnate in the form of a philosophical study of the oneness of God and its relationship with humans as its creator. *Makakamba* as a source of light emitting and light emitting is a source of light for mankind to illuminate life and life. *Makakamba* as a light emitting or light source can be interpreted as God's light or light above the light is God Himself. As for light such as the light of celestial objects (moonlight, sunshine, starlight), human light (radiant heart), animal light (firefly light) are actually the emission of God's own light. In short, everything that shines on this earth is a manifestation of God's light.

These local religious beliefs and practices are still adhered to and believed and carried out by some of the Donggo community to this day. Even though he has converted to religion, sometimes he also believes in local beliefs without realizing it or practicing syncretism of religions. And this happens not only for adherents of Islam, but also for adherents of religions outside of Islam such as Catholicism and Protestant Christianity. To find the behavior of religious people who practice religious syncretism in the Donggo District area is not too difficult. This can be found in places that are believed to be sacred places of sacred value.

Sacred places that are sacred to the Donggo community include; *Oi Mbani* in Padende Hamlet, Bumi Pajo Village, *Sori Monca* and *Rade Waro* in *So Tere Rade* which is located in O'o Village and *Rubu* which are sacred to the people in the hills of Jango Hamlet. The people of Donggo who come to Rubu will offer offerings (*soji ro sangga*) in the form of *Janga sawu ta'a* (rooster with red and yellow hair) and *Janga ndara me'e* (a black hen), *Kalo Jawa* (Javanese banana), betel nut and the like. *Dou* Donggo came to these places to pray according to his intentions and wishes. There are those who come to pray with the hope that they can achieve what they aspire to. Some have come to ask for offspring for those who have been married for a long time but have not been blessed with a child. Some also came to ask to be cured of their illness. Even though formally they are already Muslim, Catholic and Protestant Christian (Interview with Sro (33 years). Originally from Jango Hamlet, Mbawa Village, interview on 09 January 2021).

In addition, there are still many people in Donggo who ask for help and assistance from the shamans (*sando*). When items, livestock or jewelry are missing, they come to *Sando* and put a spell on him so that the lost items can be found. *Sando* himself is actually a follower of one of the official religions in the Donggo area (Interview with JAH (33 years) from Jango Hamlet, Mbawa Village on January 9, 2021). Sometimes the influence or presence of

indigenous religious elements in these rituals is still very strong. Of course, many of them have been wrapped in such a way by the outer layer of official religion and its adherents are no longer aware of the mixing of two or more religions (Hakiki).

5. Conclusion

Before the emergence and development of official religion, the Donggo people already had an original religion that was still thick with animism and dynamism since their ancestors. The original religion which is cultured by the Donggo community is known as *makakamba ro makakimbi*. *Makakamba* can be interpreted literally as a source that emits light. source that emits light. Meanwhile, *Makakimbi* is a flickering or sparkling light. *Makakamba* and *Makakimbi* as the original religions or indigenous religions (indigenous religion) of the Donggo community have in common with the concept of animist beliefs and dynamism that developed in the community. If the concept of *Makakamba* is a form of dynamism that develops among *Dou* Donggo, then the concept of *Makakimbi* becomes a representation of his animism. The forms and practices of the *Makakamba-Makakimbi* concept are expressed in a variety of expressions. The appearance of *Dewa Langi* (God of Heaven), *Dewa Oi* (God of Water), *Dewa Mango* (God of Dryness) and *Dewa Wango* (God of Wind) is a representation of this belief concept. The spirits of the ancestors are called *Marafu*, their place of residence is called *Parafu*, and the generation below is called *Waro*. *Parafu* and *Waro* intercede in prayer and during worship. The worship of the gods as a representation of *Makakamba-Makakimbi* is expressed at certain moments. This is usually done when a disaster strikes the community or when agricultural products are abundant. In addition, worship is carried out during the change of seasons such as the beginning of the rainy season and the prolonged dry season and death ceremonies. Local religions began to be eliminated and abandoned by the Donggo community after the arrival of official religious teachings. Nevertheless, elements of animism and dynamism in the teachings of *makakamba ro makakimbi* are still alive and even practiced by them. These local religious beliefs and practices are still adhered to and believed and carried out by some of the Donggo community to this day. In his religious practice, *Dou* Donggo practices religious syncretism both among Muslims and among Catholics and Protestant Christians. This fact is a sign that the *sikretik* in religious belief and practice is still strong. The spirituality of belief in *Makakamba-Makakimbi* has survived and is embedded in the official *Dou* Donggo religion until now.

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