

Demutru Values as Habitus in Building Religious and Community Life in Grime Nawa

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Abstract. Research purposes This is to describe, Demutru Values as local wisdom of the Grim e Nawa Community in Ja yapura Regency-Papua and Demutru Values as Habitus in building religious and social life in Grim e Nawa Regency Jayapura-Papua. The research method used in this research is qualitative research with descriptive analysis using an ethnographic approach. Data collection techniques use observation, interviews and documentation methods. The research subjects were traditional leaders, community leaders, young men and women leaders and parents in society. Data analysis techniques through data reduction, data provision and drawing conclusions. The results of this research found that Demutru's values as a habitus in building religious and social life in Grime Nawa, Jayapura-Papua Regency are: *First*, values as a manager who organizes all activities in society. *Second*, the value of being a servant who solves problems in society by consensus. *Third*, the value of being a spiritual person who serves as a spiritual leader who guides people to meet Allah or Woirom. Meanwhile, the value of Demutru as a habitus for building religious life and society includes, *first, the field*, namely a structured place that forms the strength to unite in society. *Second, Habitus* contributes to forming a meaningful life of mutual respect and acceptance. *Third, the value of capital* shown in the social sector is visible through the harmonious life between religious communities in society.

Keywords: Demutru values, habitus, building religious and social life.

I. INTRODUCTION

Demutru is a tradition passed down from generation to generation, tradition functions as a pattern or guiding model (*the Guiding Pattern*) for thoughts, attitudes and behavior as well as actions of society and communities. Traditions help humans create and strengthen identity as well as social cohesion and solidarity. Traditions are not just frozen packages handed down or simply passed on from the past. Traditions are dynamic and elaborative inheritance processes that refer to the past, but respond to contextual conditions.

Like Indonesian society in general, the people of the Grime Nawa Plain also have traditions like other Indonesian people. The Grime Nawa Plain is one of the traditional areas in Jayapura district. with the original inhabitants being the large Elsen tribe and several other tribes. These tribes have tribal chiefs or tribal leaders with names that are not much different from the Grime Nawa plains, such as Trang, Dugena and so on. In the Grime Nawa plains they are known by one of their traditional traditions, namely demutru.

Demutru's philosophy is to explain, the stones arranged in a circle consist of five stones which are symbols of the five leaders in the indigenous community among Grime Nawa, five leaders who are called Trang, Dgena, tegay, bemey, Srom. Their duties are different and each position has its own basic duties and functions which cannot be fought over, because in their view this position is an

authority that Woiram (Allah the creator) has given freely to those who are worthy of receiving it, and its nature is inherited. hereditary.¹

Demutru is a stone arranged in a circle and behind the stone arranged in a circle tells the story of the relationship of 5 leaders who cannot be separated, like one body with many members. Apart from that, there is no one role that is higher than the others, all are the same. Because everything that will be discussed is for the benefit of the people, the five leaders must sit together to discuss and pray together for implementation. Every conversation between traditional leaders that occurs in the Demutru area is seen as a conversation that contains power. so that when implemented it will definitely be successful. Demutru is also seen as a fireplace made of stone. Demutru is a place that has sacred value because those who sit in that place are those who have been appointed by custom as representatives of Woiram.

Another section explains the demutru to be basic order, . the stone which is circular and has a hearth like a furnace is a symbol of life, while the stone is a symbol of 'you', 'me', and 'him' which explains the differences and each with a role as a leader in their respective fields can sit together to discuss the welfare of indigenous peoples. religion, ethnicity, social status in one forum of brotherhood.²

Since ancient times, the people of the Grime Nawa Plain have made a circular stone as a seat for traditional leaders, in the middle of which there is a fireplace that is always lit, visibly describing the body while it is being warmed, in the implicit part explaining a problem faced by indigenous peoples discussed by traditional leaders and the decisions taken. has been burned or has been tested for purity. The stone that is usually chosen to use is a stone that is strong and heat resistant.).

Nowadays, the demutru tradition is slowly fading away in the lives of indigenous people on the Grime plains. There are several factors causing this, one of which is the mobilization of residents from outside the Grime Nawa plains who come for hunting and other purposes. This started with hunters who then felt bored and looked for zendeling to help them. Starting from the arrival of zendeling, the Dutch government entered, and then the Indonesian government, which subsequently integrated Papua with Indonesia in 1969. The presence of the Indonesian government was at the same time the influence of the Indonesian government which at that time was synonymous with Javanization. The ongoing process has marginalized the traditional values of the Grime Nawa community, one of which is the demutru values.³

Demutru values have shifted, causing several major events to occur in the Grime Nawa plains, including the confiscation of land belonging to indigenous communities in the name of development which has been detrimental to the community because land belonging to indigenous communities is used without any compensation for the community and has caused conflict. Traditional leaders are no longer respected and their rights have even been reduced and handed over to other people who actually have no rights to traditional positions, just because they have money and so on. Traditional marriages no longer take place according to traditional patterns. The emergence of rejection by indigenous peoples with a lack of acceptance of other tribes in religious and societal circles. Apart from that, there are also other events that have occurred showing that there are demutru values that are not transferred and have a negative impact on the lives of indigenous peoples.⁴

II. RESEARCH METHODS

Based on the description of the problem experienced, to research this problem the researcher used a qualitative research method with descriptive analysis using an ethnographic approach. Ethnographic research is qualitative research that focuses on the meaning of sociology by describing, analyzing and interpreting a particular cultural pattern. Carrying out analysis by selecting important

¹ Lensru Johaness, History of the struggle of Nenu, Imsi, and Manggo to present the gospel of the kingdom of God in Genyem-Nimboran-Grime Valley, GKI Anna Graphic Printing, (Jayapura : 12-16

² Jhon Lensru, Interview October 13, 2023

³ Kamma FC, Magical in our eyes, volume III, adapted by Th, Van den End, BPK Gunung Mulia, (Jakarta: 1994)

⁴ Interview with Mrs. Naomi Marasian December 22, 2022

data related to the formulation of the problem or research question, all data collected through various data collection techniques, namely observation and interviews. ⁵This research was conducted in Jayapura district in Mamda village, Mrem village and Iwon village. The author made observations and went directly to these villages. And the researchers conducted face-to-face and direct interviews with five traditional leaders in three villages, two young men, two young women and 4 masters representing men and women. Apart from that, there is also some additional literature from Jayapura district R&D to add the information needed regarding demutru values.

III. RESULTS AND DISCUSSION

Demutru means stones arranged in a circle around the fireplace in front of Ondoafi's house. This collection of stones is a symbol of the seat of functional people in the traditional government structure, usually consisting of 5 stones as an indication of the duties and functions of traditional government. The Grime Nawa community is in the Demutru sub-tribe. In the Grime Nawa plains society there are several names for big leaders such as Dugeno or Dukeno, Trang and Iram indicating leaders who are always in contact with the people, and are connected to supernatural powers (a symbol of the power of the sun). For the Elsing tribe they call it Siggweng, although the name is different but the function the position is almost the same. Traditional leaders in the large Demutru tribe have three main roles as protectors, welfare providers and conservationists.⁶ As a protector it has customary norms relating to customary norms in tribal groups, customary justice, health, education and religion. For welfare, they play a role in socio-economic areas such as opening gardens and taking food from the surrounding environment, hunting and building houses, along with other tasks.⁷

In Papuan society, traditional leaders are seen as representatives of the creator in the world. in the Mandate of the Papuan Indigenous People, traditional authority comes from the God of the Papuan Nation, the transcendent or invisible God who created the great land of Papua from Sorong to Samarai (one of the small islands in Papua New Guinea), and the God who created the black-skinned and curly-haired Papuan people. . Allah is the one who gave the mountains, oceans, white sand, forests that cover the land of Papua, and so on ⁸. Traditional authority comes from the God of the Papuan people, inherited through the ancestors of the Papuan traditional people. Traditionally, customary authority is exercised by tribal leaders, sub-tribe leaders, and village leaders. Above customary authority there is only one single authority, namely the authority of Allah, the creator of the universe and its contents. Traditional authorities are obliged to carry out their duties to improve the welfare of traditional communities.⁹

Land is the origin of human life and everything in the world, land in the Grime Nawa traditional community is seen as belonging to the landowner. Through an interview with one of the mothers, the landlord is believed to be a powerful spirit. according to him, 'The landlord is not a human being but a powerful spirit, because the powerful spirit is invisible, it is one of fear but also obedience, and there is respect in it'. This understanding has the impact that people are very careful about protecting the land. Soil itself is related to water, plants, rocks, trees on the ground. So the people of the Grime Nawa plains believe in stones, soil, water, trees just like living humans. Because just like all living humans must receive good treatment, if humans mistreat land, water, trees, rocks, it will be a disaster for humans themselves.¹⁰

The results of the interview above regarding the views of the Grime Nawa community regarding their entity are inseparable from human curiosity which then from generation to generation linked their existence to nature and other living creatures. This is also expressed in Aristotle's opinion

⁵ Sugiono, quantitative qualitative research methods and R&D, Alfabetha (Bandung: 2019)

⁶ Leaflet, Jayapura Regency Research and Development, 2015

⁷ Leaflet, R&D..., 2015

⁸ ISKijne Golden flute singing, O my land of Papua

⁹ Leaflet, R&D..7

¹⁰ Interview with Mama Yos, 7 June 2022

that humans have a curious desire to know the totality of reality. Because humans themselves have knowledge or epistemology that allows them to continue to think about their presence in the world, which connects their presence to nature and other living creatures. Includes indigenous communities in Grime Nawa.¹¹

Apart from seeing the origins of humans on the Grime Nawa plain, the indigenous people on the Grime Nawa plain also believe that their existence is inseparable from the story of the Ngoi tree, which produces magic beads. The people of the Grime Nawa plains have folklore originating from Yansu village. This area is located on beautiful hills, with shady trees and people live in houses on stilts with walls made of neatly arranged sago leaf fronds. With a circular village and the *Trang house* (tribal chief / *Ondoafi* / *Dugeno* / *Dukeno*) is in the middle of the village.¹²

In Yansu village it is led by a tribal chief named Yansu Meiram / Yansu Wali. Yansu Meiram was the first person to live in the hills of Yansu and had three children (Dalonswom, Iha Isi, Iha Weinam) from these three children then emerged the clans Nsasitgot, Bnotgop (Udam), Mewet, Eli, Mebri, Nian, Mess, Desikebum, Yaru, Tegai, Iha Nensip (Yansip), Samon, and Tabisu.

According to the story of the traditional community, in front of the tribal chief's house, a large, shady tree grew, this tree became a home for parrots, parrots and a pair of birds of paradise. The village people call it the ngoi tree and it has only five fruits, the size of the fruit is the size of a young matoa. When the harvest season arrived Yansu Meiram and her three children picked ngoi, when the fruit was picked Yansu Meiram gave names to the fruit, namely, Kipuk, Taimu, Malupa, Ibam, Saling. During the process of picking the fruit there were natural signs that appeared, an earthquake, thunder and heavy rain, indicating that the ngoi fruit is a fruit that has supernatural powers, so it is used as a valuable treasure.

For the people of the Grime Nawa plains, daughters are a valuable asset¹³ so they receive strict treatment and care by their families, and sons are the successors of the clan. When Yansu Meira's eldest son was proposed to by a man named Samon from Yakonde village, Samon was a dashing man. and skilled at hunting. For the people of the Grime Nawa plains, when their child marries a man outside the Grime Nawa plains area, it is called an out-marriage.¹⁴

After marriage Dalonswam lived with her husband in Yakonde. Before leaving for Yakonde, Yansu Meira left three magic beads with him as supplies for the future that could help him. As time goes by, Dalonswam's younger brother (Iha Meinam) gets permission from his father to go visit his sister, and at the same time asks his sister to give him ngoi tree fruit or beads, because as an adult man he will propose to a girl and have to pay a dowry.

On his way, Iha Meinam came across a Swan tree that was entangled with a very large forest rope, because he was afraid he immediately shot at the rope, and the rope released lymph, which he drank because he was thirsty. Iha Meinam, who was not aware of his actions, caused a puddle of water in the area called the Wong Sguma Valley. The adult man quickly left the place and arrived in Yakonde to meet his sister. While in Yakonde, an incident occurred when he was swallowed by a

¹¹ Kenneth T. Gailangher, *Epistemology of the Philosophy of Knowledge*, Hardono Hadi (ed), Kanisius, Jogjakarta, 2010.

¹² Siswanto, *Magic beads from the Ngoi Tree*, Language Development and Development Agency, Jakarta, 2016. Pages 1-8

¹³ The meaning of valuable assets according to Mansoben in Papuan anthropology is that when a woman is proposed to by a man, the man will come with assets that have value or price, assets that are usually shared by men in society in Jayapura district are pomako stones and beads. Of course, these beads cannot be separated from folklore in the Yansu Society which is called Ngoi beads which have supernatural value. And the practice of payment itself is called dowry. The marriage process itself begins with the man proposing to the woman who will become his wife, and the traditional servant will bring a bunch of beads as a sign of recognizing the man's and woman's parents. In one package the beads consist of different colors, namely green, yellow and blue. After the first process, if approved, the woman will be taken to the man, and for one week the woman will look for fish and food to feed the man and be helped by his family, after feeding the man, then enter the final stage, namely The dowry payment will be paid by the man to the woman in three stages, first to the woman's parents, second to the oldest son in the tribe, and third to the chief.

¹⁴ Siswanto, *magic beads*,....12

snake which was angry because the adult man had arrowed his body. The rope he thought he had shot turned out to be the body of a snake guarding the area. The snake's anger was due to its body being hit and suffering from pain due to the wound caused by the arrow and the balance of the forest was disturbed.¹⁵

In the snake's stomach, Iha Meinam managed to kill the snake and got three ngoi fruit given to her by her sister. The ngoi fruit that were swallowed by the snake were thought to have supernatural powers that could help Iha Mainam. And Iha Mainam managed to survive, then returned to his home in Yansu. In Yansu he met Yansu Mairam and Iha Isi, he told them all the events that had happened. His father's belief about the ngoi fruit had been proven. So Yansu Mairam advised his two children that whoever believes in something will fulfill that belief, he must try as hard as he can. After that, Yansu Meiram summoned all the tribal chiefs in the Grime Valley and distributed the inheritance of their ancestors. Hearing this news, everyone came to Yansu village, and Yansu Meiram divided the inheritance of their ancestors.¹⁶

Holding a stone ax and beads (wada), Yansu Meiram then placed his heirlooms on the ground and the ground shook, the birds whistled indicating that the items placed were heirlooms. Yansu Meiram then distributed the inheritance starting from the Gresi tribe represented by Iha Weinam and Iha Isi. Iha Wenam got three ngoi beads, and later he became a great headdress maker. And became the master of all birds, snakes and crocodiles. Iha Isi got two beads, namely ibam and sajam, later he became a rain and wind charmer.¹⁷

The Yaru and Yaku communities obtain the bones and meat of the right shoulder of the tribe's domesticated animals. In the future, the Yaru and Yaku communities will become reliable livestock farming communities. The Ohee tribe in eastern Sentani received Khombouw bark. Later, the Ohee tribe who lived on Asei Island became skilled at making paintings made from Khombouw bark. The Sumilena tribe from Dormena on the north coast received ivory coconut seeds, in the future Dormena village and its surroundings will become the center of ivory coconut growth, the Seibo and Tablanusu tribes received Tifa, in the future the Seibo tribe will become the best tifa musicians in the Grime Valley area and its surroundings, the Nimboran tribe (Namblong) got Walananing, later this tribe became great vegetable farmers.¹⁸

The folklore above is believed by the people of the Grime Nawa plains to be the origin story of the Papuan Man who spread throughout the land of Papua. This folklore in the Papuan traditional community explains that the tribal chief is a transcendent messenger of Allah so that whatever is mandated to the people will happen.

From Yansu the population spread to various other places in Tabi Land and the Papua region. The spread of the population opens up access for migrants to enter areas in Papua, one of which is the Grime Nawa plain. Natural resources are the main concern and the presence of the outside world comes to the villages on the Grime Nawa plains to exploit them natural wealth of the indigenous people of the Grime Nawa plains, such as hunting for yellow birds.¹⁹

In the Grime Nawa plains, there is a major event that has occurred, namely the hunting of yellow birds by immigrants who take advantage of local hunters and sell them at very cheap prices, some even barter with matches, knives and other work tools, some even don't. paid.

This condition disturbed the residents and chiefs of the Imeno tribe, namely Imsi and Manggo, so they left Imeno for Holland on a two day journey. In Holland they met the priest Bijkerk, a zending delegation from the Netherlands with the intention of sending teachers to the plains of Grime Nawa,

¹⁵ Siswanto, Manik – Manik Sakti..., 13-44

¹⁶ Siswanto, magic beads..., 47-48

¹⁷ Siswanto, magic beads..., 51-52

¹⁸ Siswanto, Magic Beads...,51

¹⁹ Johanes Lensru, history of the struggle of Nenu as well as Imsi and Manggo to present the gospel of the kingdom of God in Genyem, Nimboran, Grime Nawa Valley, Anna Grapha, Jayapura : 2020

as well as eradicating the sale of yellow birds (paradise birds) which has harmed indigenous communities.²⁰

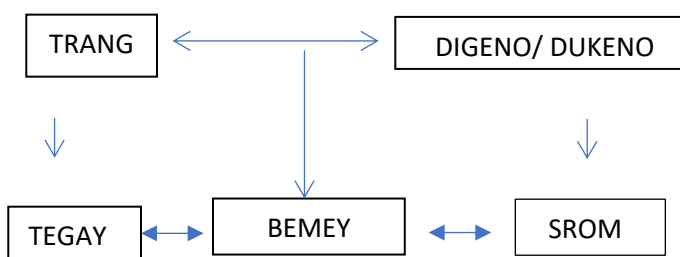
The presence of Mr. Pastor Bijkerk was not alone but together with Schneider and De Neef arrived in Nimboran 15 August 1924. There they placed Genyem Village as a location for building a center for preaching the gospel in the land of Tabi after moving from Holland due to flood disasters. The entry of Protestant Christianity in Grime Nawa also gave birth to a new civilization for the Grime Nawa Community. Such as building the early congregation, building a missionary school (SPI), opening a girls' school or MVVS, and so on. With the entry of religion as well as other areas, traditional space became closed, the demutru consisting of five people, Trang, Digeno, Bemey, Tegay, Srom, was finally marginalized. Demutru's important duties slowly disappeared and were transferred to the government and religion

Demutru and the values contained in it

The Demutru consisted of five leaders, namely Trang, Digeno, Tegay, Bemey. Srom, described his duties as follows:

DEMUTRU LEADERSHIP STRUCTURE

Figure 1



Information: (Mention based on the dialect of the Klisi people, source Mr. Johanes.Lensru):

Trang is the chief of the tribe, has the task of managing communal land boundaries together with other leaders

Digeno/ Dukeno is a leader who is tasked with discussing, paying attention to, explaining and managing traditional generations.

Bemey is the treasurer in the indigenous community .

Srom is the leader who regulates traditional event protocols and food and drink availability, including coordinating with the duties of leaders under these five traditional leaders. Such as people with competence in hunting, gardening, carving, troops, and others.

These five leaders also have the task of praying for the community and everything owned by the community which is used for life and prosperity together. The leader's task is also to maintain the values of their tribe from one generation to another. Therefore, it can be described that the values contained in the duties of a leader or deputy are as follows: 1) Values as a manager: leads, organizes, supervises and assesses every work and activity of indigenous peoples. That every person with their competence is regulated and given access to obtain a prosperous life for the individual, family and tribe. 2) The value of being a person who provides services is that every community member who has problems in traditional community life is brought to the traditional meeting because it is considered a common problem and is therefore resolved by deliberation by traditional leaders to reach a consensus . 3) The value of a prayer is that the tribal leader or demutru is a prayer who can meet Woiram (the name of the Creator God for the Grime Nawa people). The prayer of the leader or demutru is believed to be heard by Woiram and immediately answered.

Based on these values, when compared with Bordieu's views, it can be seen that there is a habitus in indigenous communities that has positive values in religious and social life.

²⁰ Lensru, history of Nenu's struggle..., 10-20

Demutru values as habitus building religious and social life

Bourdieu is a figure in sociology, Bourdieu's thoughts were influenced by Hegel, Marx, Durkheim, Weber, Michel Foucault, and others. The constructive structuralism method promoted by Bourdieu sees humans as social creatures inseparable from the process of social interaction and communication as social creatures. Since humans were born, social interaction and communication has taken place, and habitus has occurred without humans realizing it. For Bourdieu habitus is a system through a combination of objective and personal history. Where Habitus is a process of diverse socio - cultural values and giving birth to various movements, it can be said that habitus is a product of the life of an individual's historical journey from past to present, habitus interacts in space and time, habitus is not natural, but habitus is the values inherent in each individual. because there is social interaction and communication in society that lasts a long time and continuously and is passed down from generation to generation.

Habitus is intertwined with field, because all values or habitus are formed by field, habitus is also said to be cultural action. Bourdieu explains that what people do, why they do it, what they do and what they do contributes to social influence. Bourdieu characterizes this project as a form of 'generative structuralism' or 'genetic structuralism'. Both can contain the first meaning of trying to describe a person's genes, meaning that habitus has the meaning of understanding what is called an individual who is shaped by social structures and habitus production as a generative structure.²¹

Bourdieu describes how the encounter of field, habitus, capital, in this theory is stated succinctly by Deborah Reed-Danahay (2005) which explains that the social field is a place of struggle for 'symbolic capital, which is organized around interests such as education, art, politics and literature. Bourdieu has a special term for individuals who interact in the social field as 'social agents'. Social Agents' means individuals interacting in the social field through their habitus, embedded dispositions and cultural capital including values, beliefs, tastes, etc. The analysis of these concepts and the ways in which they relate to each other operatively is what is called Bourdieu as a general science of practical economics, the system of theoretical premises that informs all of Burdieu's more specific theoretical analyzes and empirical investigations is the core of Bourdieu's theory of 'generative structuralism' .²²

Bourdieu himself tries to dismantle the internal mechanisms and strategies of domination that have been observed from outside the individual, namely capital or resources , their ownership or composition. Those who like to use it to dominate or dominate a society .²³

Fields

Etymologically the word '*Field*' comes from English which describes profitable land, in other words '*Field*' describes a field or terrain where everything is poured there and there we will get something profitable in French known as '*un terrain* , or '*champ*' about fields of force, Bourdieu explains as fields are spaces of action and places of struggle. The struggle is to seize the forms of capital in the field, and action consists of the production of capital, the consumption of capital, the struggle for position between agents, who are generally consumers of capital, and institutions who are usually called producers of capital.²⁴

In other words, the field is the structured place of any social power and struggle. It is important to look at the nature and function of 'position' in the field. And their relationship with each other. Bourdieu explains the meaning for certain things that are historically determined based on feelings acquired from childhood, regardless of capital, interests, strategies and positions, all fields are 'homologous' meaning that they are all characterized by the same (homo) principles (logous) or by

²¹ Terry Rey, *Bourdieu on Religion imposing faith and legitimacy* , Roudledge Taylor and francis Group : New York, 2007

²² Ibid, 40

²³ Ibid 41

²⁴ Ibid,43

the uniform logic by which they all operate. In saying structural and functional 'homology' exists between all fields. Because 'structural homologies' are shared across social fields, individual fields (cultural fields, political fields, religious fields) are thus interrelated, this is also possible by the transfer of capital from one field to another. Bourdieu calls it 'transsubstantial' and the fact that everything is located in a larger meta-field of power. Power requires consecration, according to Bourdieu religion is the prototypical possessor of the authority to sanctify, which historically does so in a way that informs the entire understanding of the nature of Society. Bourdieu emphasized that both fields in the field of religion, and in other fields about rationality, power struggle, and power, it is very important that Bourdieu describes social space as a field and the agents involved in it as a field of struggle where agents face each other with different goals and methods according to their needs. their structure in a force field, so it has the function of maintaining or changing its structure.²⁵

Habits

Bourdieu's habitus refers to the relationship between habitus (one's place of position and the filter of all that is perceived) and the field as a double 'relationship' and that is a clear 'ontological correspondence' with the double relationship. Bourdieu explains that the field constitutes the habitus while the habitus contributes to the formation of the field as world. meaningfully, the structure of the field is also inspiring 'social agent' with tendencies to perceive, appreciate and practice a habitus, hence the 'ontological correspondence' between habitus and field: the field shapes the habitus throughout individual, and social, development, and the habitus in turn becomes the midwife to 'meaning' through the influence of its development on agent appreciation and capital consumption.²⁶

Capital

The condition of class existence becomes the principle of clarity of all behavior and sociology can take part of its aim, to determine the conditions of how class conditions are able to structure all experience, social subjects, while for Bourdieu class differences are structured by the unprofessional distribution of various forms of capital in various areas of society. Bourdieu offers the formula habitus (capital) + Field = Practical, thus practice is the sum result of a person's active involvement with capital in any field. A person's capital involvement, then, can take one or more of several forms, depending both on their respective position in the field and on the tendencies inscribed in their habitus: production, capital, consumption: capital chasing capital; capital ownership; job creation life, work and the influence of major practice theories.²⁷ Bourdieu divides four types of capital: economic capital, cultural capital, social capital and symbolic capital. Finally, the concept of arena is a concept where the struggle between capital owners and domination strategies (to be controlled or controlled) takes place. This concept cannot be separated from habitus (social organizing situation) and capital ownership (power modalities) .

By using Bourdieu's theory, it cannot be separated from what Bourdieu said that habitus cannot be explained apart from fields and skills. Like the habitus formula offered by Bourdieu in his theory, Habitus (capital) + Field = practical or capital. So it can be described as follows:

The Grime Nawa community, which has demutru values, has a social life that is worthy of emulation, such as demutru which is briefly explained in the introduction and discussion above, this is a philosophy that inspires deep awareness and rationality with positivistic decisions. This philosophy explains that this is not talking about preserving religious and societal values, but religion is seen as basically the same, whether it is Christianity or Islam or whatever, they both believe in the existence of one God, known as Allah. And God is the same but has a different way of meeting the same God.

²⁵ Ibid, 41-42

²⁶ Ibid, 46

²⁷ Ibid, 50

Religion is used as a good value which has an illocutionary meaning, namely that families who do demutru can influence social life where there is good interaction and community life where it is difficult to experience fighting against one another, and community conflicts due to differences in ethnicity, language and beliefs. Because in Demutru the leader of Dudku talks about various things in society and this is what is known as his field or field or arena where there are values, be it social, religious, cultural, but it boils down to the big goal, namely society's life, which is difficult to pit against each other and care for each other.

This life, which is difficult to pit against each other and care for each other, is a big goal that is described from the intentions described in religious, cultural and psychological values, with the main target being a harmonious and peaceful social or community life. That is the social field or arena, where Demutru's philosophical values start from the smallest organization in society, namely the family.

Habitus can be simply explained as follows "habitus" according to Pierre Bourdieu. What happens in the life of the Grime Nawa Community is described by the structure of thinking built by parents long ago about the life of demutru leadership which struggles with everyone's lives, the meaning of demutru can be seen from life in the household in one family there is a division of roles between father and mother and good children . both men and women.

The division of roles will be seen in the values shown, usually there are those who choose to carry out tasks according to their competence without competing with each other. This indicates that the family is carrying out ancestral advice to maintain kinship relationships and there are social values that are maintained, with the aim of blood and emotional ties between children but also children and parents or people who are of the same blood as their mother and father. From the outside it would be difficult to disrupt the lives of the Grime Nawa Community. And these values are not learned in writing but verbally and implicitly by looking at the example of their parents, through these values, social interaction and communication occurs, building rational awareness that is not forced but naturally occurs in life from generation to generation.

Habitus + Field = Capital is shown through the social field with the habits of every family that gives their children to teach them the values of leadership and they will know who they should speak to and convey every condition of their life, so this part will also be prayed for by Woiram heard the prayers of the traditional leaders and the prayers of the traditional leaders for the traditional community. The resulting skills or capital are reflected by living in harmony and it is difficult to compete with each other.

IV. CONCLUSION

values as a habitus for building religious and social life mean that the diversity of religions and communities in the Grime Nawa plains becomes a wealth but can also become a disaster if it is not based on a unified understanding of togetherness in diversity. Various conflicts in Indonesia are examples of how diversity of ethnicities, tastes and languages and religions can trigger horizontal conflicts. So it is important to see local community values as a wealth of building a life together in diversity. Grime Nawa, known as Demutru, is a stone arranged in a circle, a symbol of the five leaders in the traditional community in Grime Nawa, five leaders called Trang, Digeno, tegay, bemey, and Srom. These five traditional leader positions have different main duties and functions . The five of them cannot compete with each other's main tasks and functions . because in their view this position is an authority that Woiram (God the creator) gives freely to those who are worthy of receiving it, and is hereditary in nature. different principles and functions have become a value that has been ingrained from generation to generation. The values referred to are 1. Value as a manager; as a manager to lead, organize, supervise and provide assessments of every work and activity of indigenous communities. 2. value as a servant; Problems in the life of indigenous communities are brought up in traditional meetings because they are considered to be a common problem and therefore are resolved through deliberation by traditional leaders to reach consensus.3. value as a man of prayer. the prayer of the leader or demutru is believed to be heard by Woiram and immediately answered.

Indigenous people believe that if the problems they face are prayed for by traditional leaders or demutru, Woiram will answer them.

values contain positive values that have lasted for a long time so they are called habitus. Habitus can simply be explained as "habitus" according to Pierre Bourdieu. What happens in the life of the Grime Nawa Community is described by the structure of thinking built by parents long ago about the life of demutru leadership which struggles with the lives of all people/indigenous communities, the meaning of demutru can be seen from life in the household in one family there is a division of roles of father and mother and children - children, both boys and girls.

The division of roles will be seen in the values shown, usually there are those who choose to carry out tasks according to their competence without competing with each other. This indicates that the family is carrying out ancestral advice to maintain kinship relations and there are social values that are maintained, with the aim of blood and emotional ties between children but also children and parents or people who are of the same blood as their mother and father. From the outside it would be difficult to disrupt the lives of the Grime Nawa Community. Demutru's values are learned verbally and implicitly by looking at the example of their parents, through these values, social interaction and communication occurs, building a rational awareness that is not forced but naturally occurs in life from generation to generation.

Habitus + Field = Capital is shown in the social field with the habits of every family that gives their children to teach them leadership values so that they will know who they should speak to and convey every condition of their life. Gives the impression of obedience to leaders to be managed in order to build a life together in diverse religions and communities.

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