Transcendent and Immanent God: Tetun Tribe Divine Concept "Nai Maromak" Millennial Perspective

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Abstract
The focus of this study is to examine the concept of divinity of the Tetun tribe "Nai Maromak" from the perspective of the Millennial Generation. The analytical methodology used is comparative analysis to compare and analyse the similarities and differences between the concept of divinity of the Tetun tribe and the Millennial Generation, especially in terms of the transcendent and immanent nature of God. The researcher used this method in the following ways: Identifying the concept of divinity of the Tetun tribe through in-depth interviews with traditional leaders and Millennial Generation Representatives as well as through literature study. Then comparing the concept of divinity between the Tetun tribe and the Millennial Generation by identifying similarities and differences. The research perspective used is a philosophical perspective to understand the concept of divinity from a philosophical point of view. This study found that the concepts of divinity of the Millennial Generation and the Tetun tribe, especially in terms of the transcendent and immanent nature of God, have both similarities and differences. The findings of this research also contribute to Tetun Catholics as well as Catholic millennials to be more firm in their faith in God according to the concept taught by the Catholic Church.

Keywords
Tetun tribe's, Catholic Millennials, transcendence, immanence.

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1. Introduction
This research carries the title "Transcendent and Immanent God: The Concept of Divinity of the Tetun Tribe 'Nai Maromak' Millennial Generation's Perspective." The background of this study reflects an effort to understand and dig deeper into the Tetun tribe's understanding of their concept of divinity, especially "Nai Maromak," and relate it to the views of Catholic Millennials.

The Tetun people, who are part of Timorese society, have enshrined the concept of "Nai Maromak" as an integral aspect of their daily lives (Mali, 2022). The Tetun people, an ethnic group living in Timor territory, are famous for their rich traditional culture and religion. After joining the Catholic church, often, the concept of divinity in old beliefs carries over into everyday life. This misunderstanding then leads to a loss of values of togetherness, solidarity and mutual respect,
especially between traditional institutions and church institutions (Simon, 2020). Kestar, (1997) in Khaerul Umam quotes asserts that, deep concern for normative values that have been firmly held makes religious people avoid and refuse to legitimize cultures that are contrary to cultures that they believe to be the truth(Uمام, 2018).

Meanwhile, the Catholic Millennial generation who since their baptism has accepted baptism in Catholicism, certainly inherited the concept of divinity that is transcendent and immanent in the context of Christianity as taught by the Catholic Church(Lorensa, 2023) By comparing the concept of divinity of the Catholic Millennial generation and Tetun Catholics, it is hoped that these two groups of Catholic believers will further purify their faith beliefs.

This study was conducted because of the conditions above. Assumptions about a Transcendent and Immanent God: Tetun Tribe “Nai Maromak” Godhead The Catholic Millennial perspective is not unfounded. Alfrid Mali writes that there is a view within the Tetun Tribe of something transcendent that transcends all things. Through nature it can be seen and felt, they named it "the Light" as a presentation of the existence of the Sun. The view of the Tetun tribe at first glance looks like the Romans who believed in the existence of a sun god, but the Tetun tribe did not see the sun as a god but the 'Light", it was in a high place that could not be reached like the sun, but could be felt because of its warmth.(Mali, 2022)

For Catholic Millennials who do not know the background of the concept of divinity as above, they can be prejudiced against the practice of Tetun faith so that it can cause misunderstandings. Ferdi Ferdian et al, (2018) as quoted by Andi Muhammad Arief Malleelaang, I Gede Sumertha, Puguh Santoso, and Herlina Juni Risma Saragih, emphasized that social conflicts have the potential to occur in multi-religious societies, especially in multicultural societies, such as Indonesia. One of the factors that causes this to happen is the occurrence of human error in understanding religious texts(Muhammad Ridho Fajar Aprianto, 2022) Finally, this research also helps the younger generation to add insight, related to the cultural richness of the archipelago. This is important because the imitation behavior of today's younger generation who idolize outside culture is one of the factors causing local and national culture to be slowly abandoned(Hasmawati, Raoda, S., Mursalim, 2017) Thus, through this writing, the younger generation is also increasingly aware that the act of preserving the nation's culture is the duty and responsibility of everyone, including young people. Young Catholics on the one hand should respect the local culture but not confuse the beliefs in the local culture with the beliefs of the Catholic faith as taught by the Scriptures, Traditions and Magisterium of the Church.

Based on previous researchers' explanations related to transcendent and immanent God, no one has specifically commented on the Transcendent and Immanent God: The Concept of Divinity of the Tetun Tribe "Nai Maromak" Millennial Generation's Perspective. Therefore, several questions will be asked as a formulation of research targets, namely What is the Concept of Divinity "Nai Maromak" according to the Tetun Tribe? What is the Catholic Millennial teens' concept of God? What are the similarities and differences of Maromak Allah? Regarding the differences and concepts between Maromak and Allah, how to bridge these differences? We hope that this paper can help readers to better appreciate ancestral culture and have faith and fear God purely according to the teachings of the religion adhered to.
2. **Method**

The method used is descriptive qualitative with a comparative analysis model. The mention of this method is related to two things, namely data/text mining and analysis of data related to Transcendent and Immanent God: Tetun Tribe Divine Concept "Nai Maromak" Millennial Generation Perspective (Armada, 2023). We use descriptive qualitative methods to describe the culture of the Tetun people systematically, factually, and accurately. We also conducted interviews with Tetun traditional leaders and cultural observers to obtain the necessary information. We used comparative analysis techniques to compare data obtained from interviews we conducted with Tetun tribal traditional leaders and cultural observers, as well as Catholic millennials. Descriptive qualitative method is a research method that aims to describe or photograph a social phenomenon thoroughly, broadly, and deeply (Nikodemus & Fangalanso, 2023). Comparative analysis is used to compare two or more different phenomena as well to find similarities and differences between these phenomena. The way we collected the data was by interviewing Tetun traditional leaders in Rin Besi Hat village (Belu Regency). This research was intensively conducted in October 2022, namely through video call.

3. **Results and Discussion**

3.1 **The concept of divinity in general**

The concept of divinity is the belief in the existence of a supreme power that creates and governs the universe. This concept can be interpreted from various perspectives, such as philosophy, theology, sociology, and psychology. Lorens Bagus, (1996), as quoted by Ning Ratna Sinta Dewi, asserts that, "According to the Dictionary of Philosophy, the word God comes from 'theo" which means God or Allah" (Ratna Sinta Dewi, 2021).

Philosophically, the concept of divinity can be interpreted as the search for meaning and purpose in human life (Ratna Sinta Dewi, 2021). Theologically, the concept of divinity can be interpreted as the belief in the existence of an omnipotent, all-wise, and all-loving person. (Sitorus, 2020).

Regarding the concept of God, Mohamad Nur wrote, according to deism, God is the creator of the universe, but does not interfere in events in the universe. According to pantheism, God constitutes the universe itself. Monotheists believe that God is only one, and intangible (without material), has a person, the source of all moral obligations (Aini et al., 2018).

According to the first precept of pancasila, the basis of the Unitary State of the Republic of Indonesia is the One and Only Godhead. Bishop John Liku Ada, Archbishop of Makassar Diocese, in a quote from Erman S. Saragih said, Divinity in Pancasila was not described in detail by Sukarno in theoretical treatises. He did not intend to make a statement about divinity in any particular religion. Divinity became one of the basic principles of forming and unifying the Indonesian nation (Erman S., 2018).

3.2 **Transcendent Human Teeth Concepts**

The concepts of transcendent and immanent are two concepts that are often used to describe the nature of God. The concept of transcendent means that God is outside the universe and separate from man. The concept of immanent means that God is present in the universe and involved in human life (Dagi, 2022)
The concept of transcendent is based on the belief that God is omnipotent, all-wise, and all-loving. God is not limited by time and space, and cannot be understood by man completely. God is outside the universe and separate from man. The concept of immanent is based on the belief that God is present in the universe and involved in human life. God is the source of all goodness and peace, and is always there to help man. God is present in the universe, both in physical and spiritual form (Dagi, 2022).

In some religions, the concepts of transcendent and immanent do not contradict each other, but complement each other. God is believed to be a transcendent person, but is also present in the universe and involved in human life. One of those religions is Christianity. Ransford, (2016), as quoted by Sonny Zaluchu says, "The presence of God in Christian theology is understood in two ways at once: a transcendent God, who is 'up' there and who lives in the believer's faith is called immanent" (Zaluchu, 2021).

3.3 The Divine Concept of the Tetun Tribe

Mali in the Catholic Church's Mission to the Tetun Concept of Divinity (Mali, 2022), writing that, "The Tetun people believe in a God they call Nai Maromak". This belief they express spontaneously, not only personally, but also communally. The Tetun people are comfortable and confident that their prayers will be answered. This spontaneous communal expression can be interpreted as faith in the invisible being represented by the sun. Before knowing the Lord God in Catholicism, the Tetun people already believed in the figure of God in their customs and culture. Mali added,

Nai Maromak is a transcendent figure created by the Tetun Man. They have a view of something that is light still guiding and protecting them, guiding and protecting the dead and all their possessions both objects and living things (Mali, 2022).

The belief of the Tetun Tribe community in Motaulun, West Malacca District to God Maromak is reflected in the practice of the Taroman ceremony. In this ritual, Tetun people are reminded to maintain good relations with their deceased ancestors. Human relations with Maromak would be good if the early relationships between their descendants and ancestors were also good. Conversely, if the initial relationship between their ancestors was not good, then the relationship with Maromak would not be good. The Tetun believe that their lives will be blessed if they honor Lord Maromak and their ancestors (Posted in 2023).

When Christianity entered the archipelago, the local religion was considered heretical and needed to be changed. Christianity became the dominant religion and eroded the local culture. Local people have different concepts of divinity, but with the entry of Christianity, the concept of divinity is slowly replaced by the concept of a triune God. Local people are very close to nature, especially forests. They have conservation values in their cultural traditions. Its local religion and culture have been threatened since the entry of Christianity. Especially in Protestant Christianity, local beliefs must be completely abandoned altogether (Bire Logo, 2022).

Regarding the notion that the entry of Christianity into an area negates local culture, Father Donatus Dole said,

The Catholic Church highly values the indigenous culture of the local people, never destroying it. Like cultural praxis, among others, respect for ancestors is preserved. The
Catholic Church sees the cultural praxis of local peoples as a cultural path that leads to reverence for God, but through their ancestors, so the Catholic Church does not forbid it, certainly not to combine the means used in culture with Catholic teaching such as replacing the cup at the Eucharist with local coconut shell drinking utensils. This can fall into the category of syncretism. But the church stands on the one hand and on the other hand culture is allowed to be preserved in this way.

3.4 The Concept of Catholic Divinity

Catholicism entered the island of West Timor through East Timor in the 16th century through the role of Catholic missionaries, especially Portuguese nationals and subsequently continued by Dutch missionaries. The entry of Catholicism into West Timor brought a new concept of divinity in accordance with Catholic beliefs. In the teaching of the Catholic Church, God is the One True God consisting of three persons, namely the Father, the Son, and the Holy Spirit. These three persons are the only God for the faithful. God the Father created all things through His Word incarnated into flesh in His Son, Jesus Christ (cf. John 1:3) and preserve it through the Holy Spirit. Quintus Septimus Florens Tertullianus, the leading theologian of the Catholic Church in the early centuries, discussed the concept of divinity in Catholicism. He taught that God is one in substance, but three in person. The three persons are God the Father, the Son, and the Holy Spirit. These three persons are not three states, but three degrees. They do not differ in substance, but in form. They do not differ in strength, but in appearance.

3.5 Catholic Millennial Overview

The Catholic Millennial generation referred to by the author here is a combination of generation Y and generation Z who have the Catholic faith. Those who according to the Pew Research Center (2019) born between 1981-1996 are called millennials and and born between 1997-2012 are called Generation Z (Lase & Daeli, 2020). The millennial generation has its own uniqueness, which is born in the digital era dominated by technology. This generation has more open values, such as tolerance, inclusivity, and equality. They are experience-oriented and aspire to have a meaningful life not only for themselves but also for many people. Those born in this generation are also proficient in using technology and rely heavily on technology in daily life (Sakitri, 2021).

Today's Catholic millennials are an active and vibrant generation in life. They have many interests and talents, and are not afraid to try new things. In terms of spirituality, today's Catholic millennials have a strong attachment to God. They seek meaning and purpose in living in the Catholic faith. The younger generation is the hope of the Catholic Church to continue to develop in the future. They have the spirit of the risen Christ to bring change and hope to the Church and society at large (Ronaldo, 2022).

Today's Catholic millennials are a dynamic and adaptive generation. They use technology to make their lives easier, including in matters of religion (Sampoerno & Haryono, 2021). Today's Catholic millennials often use social media to follow church activities, learn about faith, and build community (Tri & Ikanubun, 2022).

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1 Donatus Dole, 47 years old, "Responses to the Assumption that Christianity Negates Local Culture", Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Monday, October 16, 2023, 08.00 WIB to 09.00 am
The Church believes that technology can be man's means of communicating with God, the Creator of the universe. In this regard, the younger generation must first apply it using the means of communication with fellow human beings, as creatures created by God who also have the same dignity. In the relationship between believers and technology, millennials are required to be digitalists and spiritualists, who are able to use technology to strengthen their relationship with God and others (Rohid et al., 2023).

Through this journal, today's Catholic millennial concept of God is shared to help readers of the same generation to remain strong in faith in God. It is also expected that the millennial generation is actively involved in social and humanitarian activities. Today's Catholic millennials believe that the Catholic faith must be manifested in concrete actions to help others. Without delay and without fear of bearing real living testimony of his encounter with God (Vidiatna, 2022).

3.6 Maromak in the Tetun Tribe and God in the Catholic Faith is the Creator

The Tetun tribe, the majority tribe in Timor Leste, in Belu Regency, as well as in Malacca Regency, East Nusa Tenggara has a unique concept of God (Retnowati, 2017). They refer to God as "Nai Maromak". Nai Maromak is a figure who is beyond the reach of human understanding, but is also present in human life (Mali, 2022). According to some members of the Tetun tribe we interviewed, they believe that Nai Maromak is the creator of the universe and everything in it. Mr. Marius said, "Before becoming Catholics, the Belu knew there was a creator who had created the heavens and the earth and the universe. They call it Nai Maromak". Mr. Bonivasius said, Nai Maromak according to the ancestors handed down to us his posterity, He who created the heavens and the earth. He is a source of strength, love, and compassion.

The Tetun tribe expresses their gratitude and love for Nai Maromak through various rituals and traditional ceremonies. One of the traditional rituals carried out by the Tetun people to give thanks to Maromak is through upaca Hamis Batar or cooling corn. For corn that has been harvested, before consumption, must be offered first in a traditional house, where sacred tools left by ancestors are stored, including war tools through these means, Maromak declared his power to save tribesmen from the danger of enemy attack (Know, 2021). They also believe that Nai Maromak is present in their daily lives, both through the universe and through their fellow humans. This belief is based on the tetun people's idea that God the Creator, in the world works through "natural rulers" in the form of spirits, supernatural forces that are believed to give strength, health and prosperity (Amabi & Dima, 2020).

Millennial Catholics view God as close and loving, and believe that all people have the opportunity to know and love God. This was admitted by several informants from the millennial generation in an interview conducted by the author, Paschal Ronaldo said that, "God is the One who is always there and accompanies my daily life even though He does not appear in His form". They no longer see God as rigid and impersonal, but as loving and accessible. An informant named Saint

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2 Marius Ernesto Loe Bele, 43 years old, "Maromak is the Creator", Jl. Bengaris 2A, Number 12 Palangka Raya, interview via video call, Thursday, October 19, 2023 from 15.00 to 16.00 pm
3 Bonivasius Tack, 48 years old, "Maromak is the Creator" Jl. Poros Kupang-Atambua, Timor-NTT, interview via video call, Friday, October 20, 2023 from 08.00 to 09.00 am
4 Paschal Ronaldo, 22 years old, "God Is the Creator" Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Monday, October 23, 2023, 16.00 WIB until 17.30 WIB
Ignatius Koten⁵ regarding the real presence of God in daily life, he said that, "God is a contextual guide, you could say like a parent in my life". They believe that God is the source of strength, peace, and love.

Catholic Millennial, Adelbertus Beato Yulandi⁶ reflecting that, "God is a unique person. He was present in events that were never expected. Not only in spectacular events, but in events or experiences of suffering". This concept of God influences the way they view others that all people have the opportunity to be loved and respected(Nugraha & Firmansyah, 2019). God has loved and loved man regardless of whether he is rich, successful and healthy, therefore everyone must be treated fairly and equally, and through these millennial informants are committed to making these things happen in the world.

3.7 7) The Attributes of God "Maromak" according to the Tetun Tribe and God God according to the Millennial Generation

The Tetun people see God as great, loving, and just. God is the creator of the universe and everything in it, and he is the source of strength and protection for mankind. Informant, Mr. Martinus⁷ One of the traditional elders of the Makokon clan in Tetun language said, "Ami fiar ba ama, Nai Maromak, bot nai bot, lulik, iha as no naruk" which means "we believe in God, Nai Maromak, very great and sacred, being beyond all things". The great God is described as having infinite power and knowledge. He is the creator of the universe and everything in it, and he has the power to govern everything in the world. Mr. Martinus⁸ added, "Nai Maromak nasei raik laran no lalean, then rai nela for hotu-hotu iha raik laran, natudu tian, ita husu nosi bei sia, Maromak fo ba ita" means "Lord Maromak has created the world and heaven, he placed everything in the world, we ask through the ancestors, then Maromak will grant what we ask for". Jorge Barros, author of Ritos e Mitos Ataúros, in a quote from José Câncio da Costa Gomes says, maromak as the Supreme Being is the only formal concept that refers to God alone. This concept is related to the idea of Light which means Scorching. Maromak is a higher entity at the top(Gomes, 2015).

A loving God is described as loving and loving. He loved everyone regardless of differences, and he was always ready to help and help those in need. The traditional elder of the Leogebu clan, Mr. Marius Ernesto⁹ that "Nai Maromak protects the universe and protects everyone who believes and prays to Him therefore Belu people believe and always pray to him". From the expressions of the beliefs of the traditional elders of the Leogebu clan, it can be understood that Lord Maromak is a wise figure and acts in accordance with the truth. He gives justice to everyone, indiscriminately.

This loving, just nature of God Maromak is reflected in various aspects of Tetun life. For example, they often pray to God for protection and help, and they also believe that God will always

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⁵ Saint Ignatius Koten, 23 years old, "God Is the Creator” Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Saturday, October 21, 2023, 15.00 WIB until 16.30 WIB
⁶ Adel Bertus Beato Yulandi, 21 years old, "God is the Creator" Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Sunday, October 22, 2023, 15.00 WIB until 16.30 WIB
⁷ Martinus Asuk, 60 years old, "Nature-sitaf Maromak" Jl. Poros Kupang-Atambua, Timor-NTT, interview via video call, Wednesday, October 18, 2023 from 16.00 to 17.00 WIB
⁸ Martinus Asuk, 60 years old, "Nature-sitaf Maromak", interview via video call, Wednesday, October 18, 2023 from 16.00 to 17.00 WIB
⁹ Marius Ernesto Loe Bele, 43 Years Old, "Aromatic Properties", interview via video call, Thursday, October 19, 2023 from 15.00 to 16.00 WIB.
answer their prayers. It was affirmed by the traditional leader of the Makokon clan, Mr. Martinus Asuk that, "Through the intercession of the ancestors we believe that their request to Maromak to send rain, or ask that the rain stop, with sincere prayers and scattering rice was granted by Maromak". This is the affirmation of one of the traditional elders of the Makokon tribe who was contacted via video call.

On the other hand, the Catholic Millennial generation, based on the results of the author's interview with the young Millennial Catholic generation, for them God is always present in the experience of life. The presence of God, who shows His nature as powerful or transcendent, is evident in their in comprehension of God's intentions, the events that occur in their lives, but God is also not far from them, because even in the most difficult experiences, they always feel that God is a friend who always accompanies and likes to help. Paschal Ronaldo said, "God is distant or transcendent in that I don't understand all his plans related to my life, but he is also close based on my experiences".

Millennial teenagers also believe that God's nature that transcends all things is evident in His work that transcends space and time. God's presence is hidden but real. This real presence is a manifestation of God's immanent or close nature. Saint Ignatius of Koten Describing millennials' relationship with God is like a relationship between a boy and a girl when they like each other, "God is like a "boy" and I myself am like a "girl", God is close to me because I am His creation, I love Him because He is My creator. So strong is the faith of these Millennial teenagers in God, that they reflect that God is always near, but the choice is free for everyone to feel His presence. God's closeness can sometimes be responded to by drawing closer to Him, but they can also move away, returning to the faith of each millennial teenager. Millennial Catholic teenager, Adelbertus says that "God is noble and sublime, being far above all creation, yet He is willing to be an immanent person". He is present through His Word in the form of the man Jesus Christ, the clear evidence that God is both glorious and sublime and very close to man. Adi Putra confirmed the reflection of the three millennial generations above that, Kalis Stevanus on research on the topic of Evidence of Jesus' Divinity based on the Gospels concluded that Jesus' claim as God is true as stated in the Gospels (Putra, 2022).

3.8 The Role of God according to the Tetun Tribe and the Millennial Generation

The Tetun believe that God is loving and generous. They believe Maromak is the source of all goodness, including happiness, health, and prosperity. Mr. Martinus Asuk who said that, "Tan nunia too ohin loron ita sei fiar nafati ba maromak la halakon, lataka lakon, lahabur lakon" which means "Therefore to this day we believe in God Maromak, we do not eliminate, do not close ourselves, do not throw it away."

11 Paschal Ronaldo, 22 years old, "The Attributes of God" Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Monday, October 23, 2023, 16.00 to 17.30 WIB.
12 Saint Ignatius Koten, 23 years old, "Attributes" of the Interdiocesan Major Seminary of San Giovanny XXIII Malang, face-to-face interview, Saturday, October 21, 2023, 15.00 to 16.30 WIB
13 Adel Bertus Beato Yulandi, 21 years old, "The Attributes of God" Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Sunday, October 22, 2023, 15.00 to 16.30 WIB
14 Martinus Asuk, 60 Years Old, "The Role of Maromak in Life" Jl. Poros Kupang-Atambua, Timor-NTT, interview via video call, Wednesday, October 18, 2023 from 16.00 to 17.00 WIB
Maromak is an important figure in the life of the Tetun Tribe. They often pray and ask God in traditional rituals to ask for salvation, blessings, and success. They also often perform rituals to honor God and the ancestors. This is acknowledged by Mr. Ernesto15 who said, "Nai Maromak is guarding the universe and protecting everyone who believes and prays to Him". When the Timorese became Catholics, the missionaries adopted the word maromak to translate the word God. Maromak, the supreme god in the Timorese view of life, was somewhat uncritically adopted as a translation of "God" in Christian(Tsuchiya, 2020).

According to "Religion among the Millennials," Pew Research Center (Feb. 1, 2010), as cited by David P. King, regarding the role of faith in encouraging millennials to help others, it is written that many experts, such as sociologists such as Christian Smith at Notre Dame or social psychologist Sara Konrath at Indiana University point to empirical surveys and interviews with millennials that paint a rather bleak picture. They point out that millennials see helping others as an optional choice of personal choice rather than a social obligation(King, 2016). But this did not apply to the three Catholic millennial interviewees. Regarding God's real work in human life, these millennial teenagers really feel how God really plays a role in their lives, like a friend He is always present. God Tri Tuggal, Father and Son and the Holy Spirit are truly present through their associates, rebuking, greeting and reminding them to remain enthusiastic in life. Saint Ignatius of Koten16 He said, "The relationship with God is important, the relationship with God is not, only I am personally with God but also I am personally with my surrounding friends, so if anyone feels bored, or life is not right, they must be helped like other friends help me"

3.9 Maromak's Work in Tetun Tribe and Millennial Generation

One of Maromak's works for the Tetun tribe appears in the writings of a Portuguese missionary priest named Fereira. The priest explained the work of maromak, relating to the water event in the time of the prophet Noah,

The flood passed, and the number of people multiplied. Soon they forgot the teachings of their ancestors, loved worldly things, did not follow the laws of Maromak, and worshipped empty objects and what they made lulik (objects they sacred to). After that, they did evil things to each other, engaged in warfare, and plundered each other: they only thought of doing evil to each other(Tsuchiya, 2020)

Based on the Imam's writings above, it is known that the role of maromak in the life of the Tetun tribe in the early days of evangelism played a role in cleansing the Tetun people from their sins, but among the Tetuns who still worship other than Maromak so that it affects bad behavior. Mr. Martinus Asuk17 spoke about the biggest role of Maromak in the life of the Makokon tribe as follows, "Ami husu ba bei sia hodi kari fos, haroan bei sia tulun husu Maromak fo udan ba ami, udan tun tebes. Ami harohan udan nanawa, udan nanawa tebes" " means "through the ancestors, we ask Nai Maromak to rain or stop, our prayers are answered". In the midst of a long dry season, when the Tetun tribe prayed

15 Marius Ernesto Loe Bele, 43 years old, "The Role of Maromak in the Life of the Tetun Tribe", interview via video call, Thursday, October 19, 2023 from 15.00 to 16.00 WIB.
16 Saint Ignatius Koten, 23 years old, "The Role of God in the Life of the Millennial Generation", Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Saturday, October 21, 2023, 15.00 to 16.30 WIB
17 Martinus Asuk, 60 years old, "Maromak Works in the Life of the Tetun Tribe" Jl. Poros Kupang-Atambua, Timor-NTT, interview via video call, Wednesday, October 18, 2023 from 16.00 to 17.00 WIB
to Maromak for rain and their prayers were answered, further strengthened their faith in Nai Maromak.

On the Catholic Millennial side, God's role, they really feel. They testify that in times of difficulty, the priority helper is God Himself. "I think it's very common that people always ask and wait for help from God when they feel troubled in their lives. So did myself." According to millennial 18 Adelbertus Blessed Yulandi 19, God's intervention never escapes in his life, "In any situation I always feel that what I do is a form of God's love". According to him, God presents Himself through the person of others, whether through contemporaries, diocesan friends, brothers here, or formators as spiritual guides. Millennial Paschal Ronaldo 20 shared that he had his own experience of God's presence when he was experiencing difficulties. He felt that when in difficult situations, God was present but His presence was difficult to feel because the mood and mind were chaotic making it seem as if God's presence was between there and nothing.

3.10 Similarities and differences regarding the Maromak Divinity in the Tetun Tribe and God in the Catholic Millennial Faith

The similarity lies in the faith that Maromak and Allah are the creators of the universe and everything in it, who guard and nurture the universe, who hear the prayers and supplications of his people, who grant their prayers, who give salvation and who give strength and comfort, and bring his people out of suffering (Sermada, 2011).

Maromak in the Tetun Tribe and God in the Catholic Millennial Faith, are both transcendent, that is, not limited by space and time, the source of all knowledge and truth, the basis of all goodness and beauty, mysteries that cannot be fully understood by man, the source of all inspiration and creativity, the ultimate goal of man, hope and salvation for mankind (Riyanto, 2003).

The difference between the concept of Godhead Maromak and the concept of Godhead lies among others in terms of: First, the incarnation, the Word of Maromak in the Tetun Tribe never incarnated into man. However, God, Heavenly Father in Catholicism, His Word became flesh in Jesus Christ, the Savior of mankind (Riyanto, 2003). Second, a place of worship, in the tradition of kemaromakan, the ancestors of the Tetun people prayed to Maromak in uma lulik (house of pemali). There are buried heirlooms that are revered and believed to contain magical powers derived from Maromak. In prayer, these heirlooms are honored, and prayers are offered to Maromak through the intercession of the ancestors, so that Maromak may bestow blessings on his people. Catholic Millennials, on the other hand, pray in church. They prayed to God Heavenly Father in the Holy Spirit, through the intercession of the Lord Jesus Christ. Third matter, the closeness between God and his people: The Tetun tribe believed that Maromak was with them. However, Catholic millennials are

18 Saint Ignatius Koten, 23 years old, "God's Work in the Life of Catholic Millennials", Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Saturday, October 21, 2023, 15.00 to 16.30 WIB
19 Adel Bertus Beato Yulandi, 21 years old, "God's Work in the Life of Catholic Millennials" Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Sunday, October 22, 2023, from 15.00 to 16.30 WIB
20 Paschal Ronaldo, 22 years old, "God's Work in the Life of Catholic Millennials" Interdiocesan Major Seminary San Giovanny XXIII Malang, face-to-face interview, Monday, October 23, 2023, 16.00 to 17.30 WIB.
more than that, they experience that God is their friend who is always there whenever and wherever they are.

4. Conclusion

Before knowing the Lord God in Catholicism, the Tetun people on the island of Timor East Nusa Tenggara had believed in an invisible figure, they greeted him with Maromak which means the Light. Maromak is a figure that is beyond the reach of human understanding, but is also present in human life. The Tetun people pray for blessings from Maromak, through deceased ancestors. Both privately and communally they feel comfortable and confident that their prayers will be answered. That the Tetun people must maintain a good relationship with Maromak, a sign that the relationship between residents and Maromak is good is seen from respect for deceased ancestors, respect for elderly people, and mutual respect between family members and respect for fellow humans.

Catholic Millennial teenagers who since childhood were baptized in the Catholic Church believe God is the One True God consisting of three persons, namely the Father and the Son and the Holy Spirit. Millennial Youth always pray to God Heavenly Father, through the intercession of Jesus Christ in the Holy Spirit. Millennials see God as a close and loving figure, He is always there and accompanies daily life even though He does not appear to be in His form.

Although the belief in the existence of Maromak by the Tetun people comes from ancestral beliefs on the one hand, and the belief in a triune God by the Catholic Millennial generation on the other, there is a common belief that the world and everything in it was created by the Creator, the Tetun tribe calls it Maromak and the Catholic Millennial Generation calls it God Heavenly Father.

Another similarity, the Tetun Tribe believes that Maromak is great, noble and noble, he overcomes all creation but is also close to them. The same thing Millennials believe about God, that although He is the creator of the world and everything in it, He is always present close to teenagers like a true friend.

Behind the similarities between the concepts of Maromak and Allah, there is one essential difference: the intermediary of prayer. In the Tetun Tribe who believe in Maromak, prayers and supplications are addressed to Maromak with the intercession of deceased ancestors. While in the Catholic faith, millennial teenagers pray to God the Father in heaven with the intercession of Jesus Christ in the Holy Spirit.

References


