

ABSTRAK

Ferdinandus Dhedhe. 22.75.7293. **Memahami Pohon Embu Di Kampung Kediwatuwea, Keotengah, Nagekeo Dalam Prespektif Teori Emile Durkheim Tentang Totem.** Skripsi. Program Studi Filsafat, Institut Filsafat Dan Teknologi Kreatif Ledalero, 2026.

Skripsi ini mengkaji totemisme pohon *embu* (*Cassia fistula*) dan *peo* sebagai emblem totemik di Kampung Kediwatuwea, Keo Tengah, Kabupaten Nagekeo, Nusa Tenggara Timur, dalam perspektif teori sosiologi agama Émile Durkheim. Pohon *embu* diyakini masyarakat Kediwatuwea sebagai personifikasi leluhur perempuan sumber kekuatan spiritual klan sekaligus ibu yang merawat seluruh keturunannya. Dari pohon *embu* inilah lahir *peo*, artefak sakral yang berdiri tegak di tengah kampung sebagai emblem totemik tertinggi, yakni pusat konsentrasi energi sakral, simbol persatuan klan, dan titik pertemuan antara dunia manusia dengan dunia para leluhur.

Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi melalui wawancara mendalam bersama kepala adat dan tokoh masyarakat Kediwatuwea, didukung studi kepustakaan atas karya Durkheim, terutama *The Elementary Forms of Religious Life* (1912).

Hasil penelitian menunjukkan tiga temuan utama. *Pertama*, pohon *embu* memenuhi seluruh kriteria totem tumbuhan Durkheim sebagai representasi kolektif klan yang dilindungi sistem tabu ketat dan menjadi dasar identitas sosial serta eksogami. *Kedua*, *peo* sebagai emblem totemik berfungsi sejajar dengan *churinga* dalam totemisme Aborigin Australia ritual pengiringnya seperti *pala peo*, *keo pondo*, *ti'i ka*, dan *pati ae* terbukti menghasilkan *collective effervescence* yang memperbarui solidaritas sosial klan. *Ketiga*, sistem totemik *embu* dan *peo* mengorganisir tatanan kosmis dan sosial secara menyeluruh, mencakup tata ruang kampung, identitas suku, dan kepemilikan tanah ulayat (*tana ko'o ine embu*).

Penelitian ini menyimpulkan bahwa totemisme *embu* dan *peo* di Kediwatuwea adalah sistem sosio-religius yang hidup dan fungsional, sepenuhnya sejajar dengan teori Durkheim lintas budaya.

Kata kunci: totemisme, pohon embu, peo, emblem totemik, Kediwatuwea, Émile Durkheim, collective effervescence, solidaritas social

ABSTRACT

Ferdinandus Dhedhe. 22.75.7293. **Understanding the Embu Tree in Kediwatuwea Village, Keotengah, Nagekeo from the Perspective of Emile Durkheim's Theory of Totem.** Thesis. Philosophy Study Program, Ledalero Institute of Philosophy and Creative Technology, 2026.

This thesis examines the totemism of the *embu* tree (*Cassia fistula*) and the *peo* as a totemic emblem in Kediwatuwea Village, Keo Tengah, Nagekeo Regency, East Nusa Tenggara, through the lens of Émile Durkheim's sociology of religion. The *embu* tree is believed by the Kediwatuwea community to be the personification of a female ancestral spirit — the clan's spiritual source and the mother who nurtures all her descendants. From the *embu* tree emerges the *peo*, a sacred artifact standing upright at the center of the village as the supreme totemic emblem: the focal point of sacred energy, the symbol of clan unity, and the meeting point between the world of the living and the world of the ancestors.

This research employs a qualitative method with an ethnographic approach through in-depth interviews with customary leaders and community figures, supported by a literature review of Durkheim's works, particularly *The Elementary Forms of Religious Life* (1912).

Three principal findings emerge. *First*, the *embu* tree fulfills all criteria of plant totemism in Durkheim's framework as a collective representation of the clan, protected by a strict taboo system and forming the basis of social identity and exogamy. *Second*, the *peo* as a totemic emblem functions in parallel with the *churinga* of Australian Aboriginal totemism its accompanying rituals, including *pala peo*, *keo pondo*, *ti'i ka*, and *pati ae*, demonstrably generate *collective effervescence* that renews clan solidarity. *Third*, the totemic system of the *embu* and *peo* organizes the cosmic and social order comprehensively, encompassing village spatial classification, clan identity, and customary land ownership (*tana ko'o ine embu*).

This study concludes that the totemism of the *embu* and *peo* in Kediwatuwea is a living and functional socio-religious system, fully parallel to Durkheim's theory across cultures.

Keywords: totemism, embu tree, peo, totemic emblem, Kediwatuwea, Émile Durkheim, Collective effervescence, social solidarity