



DOI: <https://doi.org/10.38035/gecr.v1i2>,
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Traditional Ceremony of Buná tribal ‘Don Tomon’ Ritual to Respect the Ancestors’ ‘Bei-gon-gua’

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Abstract: *This study focuses on the Buná tribe’s traditional ceremony, the ‘Don Tomon’ ritual, which honors the ancestors’ ‘Bei-gon-gua’. This phenomenon reflects the customary practices that uphold and honor the cultural heritage imparted by previous generations of Buná throughout their eras, preserving the memory of their creative endeavors for subsequent generations. The method of this research analysis involves a description, interviews, and observation analysis, utilizing both direct and indirect techniques with informants as respondents. This process includes conducting interviews to analyze data after gathering information from five narrators in the field: Púgeben Deu dato of Wetaba village, located in Tilomar of Covalima district. The direct method employs interviews with the informants as respondents to gather essential and relevant information for this research, while indirect techniques involve obtaining supplemental details from narrative sources to fill in any gaps in the historical information of this writing through telephone, Whatapps messages, or mutual feedback. This study aims to compile and unveil the concealed narrative for future generations to follow as a guide to their ancestors from millions of years ago. This study focuses on the Buná tribe’s traditional ceremony of the ‘Don Tomon’ ritual, honoring the Ancestors’ ‘Bei-gon-gua’. It explores the phenomenon of traditional practices aimed at honoring and adhering to cultural legacies passed down by previous generations of Buná throughout their eras, in memory of the creative careers they bequeathed to their descendants. The ritual ceremony called as ‘Don Tomon’, grilling the hand to respect the ancestors of Buná ‘Bei gon gua’, the cultural heritage of Buná through their pathways.*

Keyword: *Don tomon, ritual, ancestors, concepts, followers.*

INTRODUCTION

Culture consists of the behaviors and customs of a community within a particular society in a specific place. The community of individuals residing in the societal group possesses norms, traditions, and customs that cultivate culture. Culture is a shared tradition typically established by the people inhabiting a certain area (Mayor, 2006). Culture represents

the common lifestyle of a community. It encompasses the beliefs, values, customs, behaviors, language, traditions, and even art or cuisine that individuals transmit from one generation to the next. As the evidence accumulates for the limitless blending and overlapping of cultures and worldviews, for the ongoing emergence of new frameworks and values to evaluate social experiences, and for the triumph of creative innovation over entrenched authority, the concept of historical primacy, along with individual actions and choices, is gaining traction in the social sciences (Smith, et al, 2004). Culture is the arts and other manifestations of human intellectual achievement regarded collectively (Eve, Horsfall, Lee, 1997: 5,6,7).

“They represent ‘the essential codes of a culture’ that shape the ‘episteme,’ or structure of knowledge, influencing the empirical orders and social practices of a specific historical period” (Best and Kellner, 1991:41). In this regard, archaeology can be regarded as the examination of episteme () (Cooper, 1981). Consider culture as “the way individuals coexist and understand the world collectively.” Episteme or epistemology is a science of knowledge, based on the structural philosophical theory of knowledge, especially with regards to its method, validity, and scope (Hornby, 1995); (Waite, 1998).

An episteme is a web of connections that enables discourse to remain coherent. Foucault defines the episteme as a "form of perspective, a historical phase shared across all fields of knowledge, dictating consistent standards and principles for each, an overarching method of reasoning, a distinct cognitive framework that people from a certain era cannot evade—a wide spectrum of regulations eternally inscribed by an unknown originator" (Eve, Horsfall, Lee, 1997: 5,6,7). The conventional practices established in this region as a progression from earlier generations that relied on unnamed resources, which were part of communal living environments in the primitive period many ages ago. The ancestors accomplished many tasks despite being uneducated during their living conditions. The "Don-tomon" ritual is frequently practiced by the Buná community as a component of their shared consciousness. Don-tomon refers to grilling by hand or hand grilling by itself, representing the traditional method passed down to younger generations to ensure they adhere closely to the timing of crop harvest periods. It is done by each family in March or April once in a year. Without this ritual, grilled hand-made food is forbidden for everyone to access the green produce on the farms. Unless consequences are imposed on the individual who breaks the forbidden regulations, that person may all ill or experience a natural disaster. This collective promise must be upheld and adhered to by all members of the tribal groups within the Buná ethnicity.

Another aspect is "bei-gon-gua," which signifies the path of the ancestors, everything were created by their own minds through their hands until today like house, norms, food planting rules, crops, how to taming the domesticate animals, pray systems, speaking in moral way based ethically, respect each other, how to plant the seeds and its rules etc.; everyone in the same tribal community must adhere to their ancestors' way of living. Through the means that enable remembering the things that beings created by them, the younger generation must adhere to and follow the established practices passed down from their own expertise and abilities (Silva, 2025). Even if they are uneducated individuals throughout their lives, they possess a robust cultural education through “lisan and malisan.” Lisan pertains to oral customs that are associated with the standards or regulations within a living community and lisan also referred it to ‘custom’ or ‘tradition’. "Malisan" in Tetun term, it pertains to the punishment that is imposed on any member of a tribal community who breaks the established norms, resulting in severe consequences such as illness or calamity affecting that individual within the community themselves.

The “don-tomon” ritual ceremony is provided to all members of the tribal follower’s presence in a special house, “deu-dato” or “deu-momen”, which determined already by the tribal leader, both are same but different historical background, deu dato means a sacred

house that was being selected by the ancestors with its functions to accept and receive respectfully the guests from outside or other tribal groups leaders or government entities to do an official activities together with the followers group. During this time of “don-tomon” ritual activities all followers are given the corn grill and be eaten by each of them including the sharp substances that normally used for farm working, like: machete, knives, crowbars, spade, sharp edge and all other places that useful for human such as water sources, animal fences, animal food places etc.

The season starts to plant the seeds in the farm

The initial season for planting seeds in the farm's field is almost arrive. The indigenous people observe if the seasonal weather patterns occur between October and December each year. They used to track the stars in the sky known as Phun and Usi (Silva, 2025). They also rely on the birds known as ‘Koa’ and ‘Lare moo’; these two types of birds signal to the indigenous people that the planting season has commenced. The birds known as ‘Koa’ make their sound ‘koa’ starting each October every year. The call of the ‘Koa’ bird echoes its name ‘Koa’; in Buná Language, the term 'fall' relates to clearing the land, trimming the bush trees, burning them, and then planting seeds in the field. Another belief they hold is related to the ‘phan tului’ or thunder sound in touching their hearts; when this thunder sound occurs, it remind and signals them that the start of the year is forthcoming. All farmers must prepare and either burn or clear the soil for planting seeds in it. During this season, many families who have lost loved ones often hear the thunder's roar, prompting screams and distress, signifying the absence of a family member such as son, daughter, grandfather, mother, uncle, father, or brother etc. who has been gone for several years now.

During this season, all women and girls are prepared to select and clean the seeds, as quality seeds are preferable for sowing or planting in the soil for optimal growth in healthy conditions, when the rain is falling down each family members go to the farm to plant the seeds in group, normally 4-5 girls, their work is cleaning and planting and wait until harvest time arrive 4 or 5 of them still to harvest to collect the dry corn from the farm, they are allowed to choose their own ‘kiani’, means pay their favor since they had offered their energy to work. Corn serves as a main food in their diet, while rice is an extra food prepared for important ritual ceremonies or to feed guests visiting their family. Cassava (*Manihot esculenta*), cocoyam (*Colocasia esculenta*), sweet potatoes (*Solanum tuberosum*), beans (*Fabaceae*), millet (*Panicum miliaceum*), and raflesia (endotropic parasitic plant) (*Rafflesia arnoldii*) also serve as extra food for them. They are employed when local hunger is faced due to their living situations within each family, caused by food scarcity or insufficient supplies. As the field corn grows for several weeks, family members are requested to visit the farm to remove the grass that is sprouting among the corn seeds. They should also inspect the farm fence to make sure no bushes or domestic animals can access or destroy the developing green crop in the farm.



Figure 1: The green corns and other green plants are planted and being grown in the farm after planted one in a half months. The farmer uses to adopt the mixed field plant seeds. Photo by the writer, in March, 2023



Figure 2: The don-tomon ritual activity is being done for freshen their food and crops from the farm in “Deu dato” Sacred house. Photo by Rosario, in February, 2026.

When the time for harvest comes or pa’al sau

A month later, after the “don-tomon” ritual ceremony took place, signaling the arrival of harvest time at the homes of the followers. They consistently gathered the corn crops from each farm for cleaning and bundling. Before that, two or four men are designated to place the cooked rice mixed with meat for each “taka,” a handmade item resembling plates located at the edges or corners of the farms to nourish the natural spirit that brings good fortune and enhances crop productivity, such as food growth and a successful harvest. The objective of sacrificing the animal to pay favor and say thanks to the Natural Spirit as land owner which called “muk masá” which has given the fortune and success of the growing until harvest periods. The gathering of harvested corn from the fields into the farmhouse referred to as “soit” or “lobol,” is a small structure designated grass building for the farm solely to store

and tidy the crops. The collected corn in farmhouse planted a crops cross corn in the middle of the corn collection, by means to respect the GOD. This collection of crops pertains solely to corn and rice, while other food plantations are harvested in a similar manner to corn and rice fields. The farming method utilizes a combination of seed crops including corn, cassava, beans, peanuts, chili, cocoyam, banana trees, pumpkins, watermelon, cucumbers, and more. The activities depicted in the image are the result of an annual “don-tomon” ritual ceremony that primarily takes place in February, March and April each years. This tradition is being maintained by both younger and older generations, as evidenced by the images. “The Matas” supervises the ceremony, (Silva, et al, 2024) where “matas” signifies the selected individual responsible for leading tribal groups in the Buná ethnic community. The term ‘pa’al sau’ refers to the process of harvesting

corn, *zea mays*, when it is time to collect from the corn fields. As the harvest season arrives, collecting corn from the fields requires a ceremony led by the ‘matas’ leader, who offers a pig or goat to ensure the crops’ fertility and healthy, aiming for a prosperous harvest in the years ahead. The aim of the domestic animal sacrifice to say gratitude to the landlord of the nature called ‘muk masá’, the invisible spirit as king of the nature.

These practices should be carried out by all families in every village annually, aiming to maintain the nourishment and fresh fertility of the soil, ensuring that the seeds thrive under optimal conditions and that the farm produces a successful harvest. The ritual is still ongoing, and no family members can take the green food from the farm since the “pho” or sacred ritual hasn’t been completed yet; everyone must remain patient until “Matas” finishes the ritual. Matas resembles a king in leadership, where all decisions are made by him, and everything are downed to the followers when a decision comes from him to the all followers in a same tribal group.

The philosophy is said ‘together we rise’ in their own phrase as called ‘baibo’on tueb ton toliton tane’ – a heavy thing must be raised together. This philosophy is based on their own cultural civilization in their own societal environment in generally. ‘Together we rise’: Collaboration and contestation as narrative story about the political issue from the government political policy (Muhr, Just, 2019). Living in a wide community group should rise together whatever the job, heavy and light raise together, obey each other, respect the exist norms and obey its rules and regulations even it is an unwritten norms, collective commitment toward small or big matters, share the knowledge through community training, solve other’s problem in a social cultural group, love each other raise the harmonies living condition in the social group.

The conceptual framework of ethnography as literature review

The concept of ethnography is the study of culture and its tradition. Ethnography, emerging from anthropology, and adopted by sociologists, is a qualitative methodology that lends itself to the study of the beliefs, social interactions, and behaviors of small societies, involving participation and observation over a period of time, and the interpretation of the data collected (Denzin and Lincoln, 2011; Reeves, Kuper and Hodges, 2008; Berry, 1991). The term’s roots can be traced back to nineteenth-century Western anthropology, where an ethnography referred to a descriptive portrayal of a culture or community, typically situated outside the Western context. During that period, ‘ethnography’ was viewed in opposition to and generally regarded as supportive of ‘ethnology’, which involved the historical and comparative examination of non-Western societies and cultures (Hammersley, & Atkinson, 2007), ‘ethnology’, which referred to the historical and comparative analysis of non-Western societies and cultures.

Methodological concerned with describing people and how their behavior, either as individuals or as part of a group, is influenced by the culture or subcultures in which they live

and move. 'Ethnos' means people, race or cultural group and 'graphie' means writing; thus, ethnography literally means

writing culture. In studying people in their cultural context, ethnography is a fundamental form of social research (Hammersley & Atkinson 2007) and 'seeks to enhance our understanding of the real world' (Serrant-Green 2007); (Draper, 2015)).

Durkheim's *Elementary Forms* is connected to a groundbreaking and extensive work. Durkheim in his discussions regarding religion (Pearce, F, 2014: 620) and sociology has correctly been criticized for its religiocentrism (Parkin, F, 1992: 43). His remarks regarding his concerns about the origins and role of religion in the early past are heavily influenced by modern issues. Durkheim's ideas have appropriately been situated within the framework of nineteenth-century social evolutionary theory. Durkheim's arguments regarding sociology contrast primitive society with modern society, painting a picture of a world increasingly becoming rational and scientific innovation (Aziz & Elias, 2024).

Collective consciousness is a concept that a society's (Turner, 2005: 95) members in a certain area develop their own understanding based on their original cognitive civilization, where individuals form views on coexisting harmoniously, guided by norms and rules that bind the community members within a shared living environment. They have their own worries regarding their living conditions, such as constructing a house together, respecting one another, using courteous language, holding ritual ceremonies, and offering tributes, etc. in developing their movement activities in their living situation. Because the ritual ceremonies are descended from archaic societies that are made up of small, distinct segments, where a powerful collective conscience fosters unity based on shared traits among the social group members in the living society (Kenneth, 2014).

The principles of Buná ritual doctrines are said to adhere to the lineage of the ancestors during their lifetimes. If an individual has forgotten and cannot recall the craftsmanship of their ancestors, they will encounter severe repercussions through spiritual penalties (Silva, 2025). In this sense, Durkheim concluded, (Turner, 2005: 79) that the reduction in the harshness of the typical punishment is also evident, as a result of societal evolution and associated types of crime. Nevertheless, Durkheim concluded that the decrease in the severity of standard punishments is also a consequence of societal progress and the related types of crime must be avoided in perception on this issue.

The obligations are common and inherited since the times of the ancestors' existence. The younger generation is consistently connected to the principles from year to year in ongoing development and improvement of the doctrines. No one is not allowed to avoid from this issue, it is a rule of living people to have the good life and in healthy condition from time to time into the future. The doctrines has taught that whatever kinds of hand creations from the ancient times have to respect and follow it on proper way for everyone's life in a family. The Buná society, along with all Timorese people, holds a belief rooted in trust as part of their commitments, encompassing three entities of GOD (Silva, 2025) in their lives overall. A community's collective belief consists of a group of common ideas, principles, or perceptions that the majority of its members regard as true. These convictions influence how individuals: act, evaluate correct or wrong, and comprehend the world. GOD has given us which food we eat, which animals we can tame and domesticate, the land is given free to be occupied by us a human being living together. For this reason the Timorese in generally and specifically the people of Buná they trust in tree entities of highest powers, GOD-Ancestors-Nature:

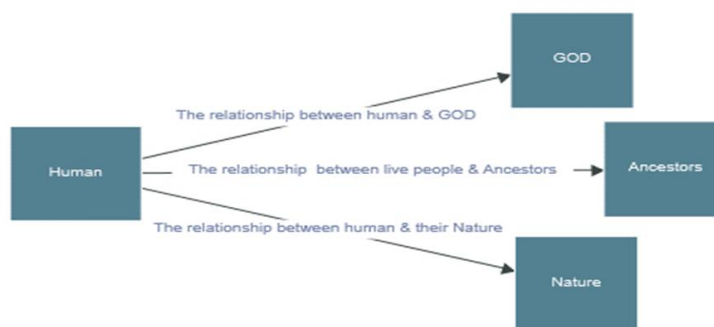


Figure 3: The concept of 3 entities powers relationship with human live (Silva, 2025)

The conceptual Perspectives of Traditional habits of Don tomon ritual

Don tomon is a regular practice that should be performed to honor the trails of the deceased members of the community who lost their lives in earlier times. Other types of rituals are essentially practical applications based on their objectives. In association with this ‘don tomon’ and harvest ceremony, when a new sacred house building is inaugurated, a ritual known as ‘alun gini tete’ is performed, where participants use black light tree sticks to throw at one another near a water source. The primary aim is that after an ancestry group constructs a home, they proceed to fetch water, but their foes seize the opportunity to ambush them as they advance to collect water, leading to a confrontation; this constitutes a legendary and epic tale of Buná. Water source that enemies are hiding as it called as ‘selek phó’, means a sacred water fall, it used for the sacred ritual place for a tribal ethnic group. The water resource place is visited by the followers during in each sacred activities as called ‘deu nil á’ or house inauguration activities is done.

The water fall resources are honored by placing the corn poles and their ears to show deep respect for the location, fastening them to a pole known as ‘sirin’, a sacred pole dedicated to honoring the Spirit of Ancestors and Nature as unseen entities (Silva, et al, 2025; Silva, 2025). Sirin, a sacred pole also erected before a new sacred tribal house, aims to honor the tribal leaders who have passed away and acknowledge the living leaders who continue to exist within the tribal community. This idea is passed down to the next generation for them to observe periodically. As part of their tribal duties, the leaders consistently offer guidance and advice to the tribal members, ensuring the remembrance of the ancestral memorial traditions is not overlooked. This is a noble principle that deserves respect and should be upheld indefinitely.

The conceptual viewpoint of traditional cultural practices pertains to the comprehension of how customs, behaviors, and rituals are established, preserved, and transmitted across generations within a community or society. The explanation on these cultural traditions are recurring practices, customs, or lifestyles passed down from earlier generations and integrated into a community's cultural identity (Doina, et al, 2011). The tradition of conceptual thinking and manual skills passed down through human discovery and exploration to subsequent generations. The creations of the previous generation thus continued down to the present time.

Singelis, Bond, Sharkey, and Lai (1999) identified two forms of culture: existing within individuals and external to them. The initial type is what Triandis (1972) termed subjective culture or what Hofstede (2001) referred to as the mental software of humans: beliefs, values, and ingrained interaction patterns. The second category encompasses the artificial environment and can involve all that humans have constructed, such as institutions and artworks. Linton (1942) defined culture as the subjective aspect of social heredity – specifically mentioning the nonmaterial, abstract elements transmitted from one generation to

another. These consist of beliefs, attitudes, ethical codes, and values, which have gradually evolved into significant focal points in psychological studies, especially in endeavors to comprehend how culture influences cognition, emotion, and behavior (Diaz, 2026).

Singelis, Bond, Sharkey, and Lai (1999) described two types of culture: residing inside individuals and outside them. The first type is what Triandis (1972) called subjective culture or what Hofstede (2001) referred to as software of the human mind: beliefs, values, and internalized interaction patterns. The second type consists of the man-made environment and can include everything that people have created, including institutions and arts (Diaz, 2026). These behaviors frequently indicate few relevance traditional concepts such as:

- (1) Principles (what individuals consider significant);
- (2) Standards (social guidelines for conduct)
- (3) Convictions (spiritual or societal perspectives);
- (4) Customs and traditions (recurring cultural activities);
- (5) Conceptual Views of Traditional Cultural Practices.

There are some cultural transmission dimensions such as: Traditional practices are acquired and transferred through generations via: (a) Relatives; (b) Neighborhood; (d) Learning; (e) Interaction among individuals. For example, youngsters acquiring customary greetings, rituals, or cooking techniques from their parents and elders. From the social identity viewpoint, conventional cultural practices contribute to group identity formation and foster a feeling of connectedness.

The concepts of vertical and horizontal in the beliefs of the Buná tribal community, rooted in ancestor worship, are consistently applied by the adherents with their own loyalties and respect for the ways of belief in the broader social context of communal living. This is the typical lifestyle for the people of Timor-Leste in general and the Buná ethnic group specifically, along with aspects of Buná’s unique social civilization within their community. This takes into account that the doctrines consistently emerge and progress towards the generational link in a sequence of orders based on awareness in societal contexts. Their level of sophistication in living was mirrored by the newer generation, who honored them just as they did during their lifetimes in earlier eras.

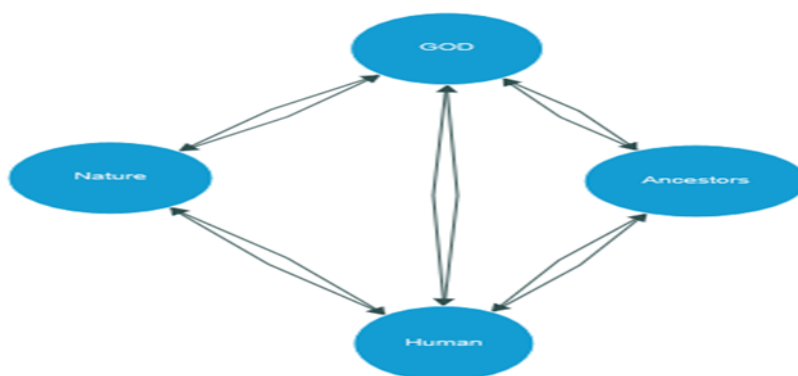


Figure 4: The vertical and horizontal relationship between GOD, Nature, Human and Ancestors Vertical and Horizontal Dimensions in Christian doctrines

From a religious conceptual viewpoint, vertical and horizontal generally represent the two dimensions of human connections and commitments: the relationships with God (vertical) and the connection with other individuals and the environment (horizontal). The vertical aspect pertains to the connection between humans and God (or a higher power). As an example in Christian doctrine, the relationship between human and GOD through Jesus. The vertical refers to our relationship with our Savior and Lord. “God is faithful, by whom ye

were called unto the fellowship of His Son, Jesus Christ our Lord” (1 Cor. 1:9). The horizontal refers to our relationship with other people: believers in Christ, loved ones, family members, neighbors, etc.

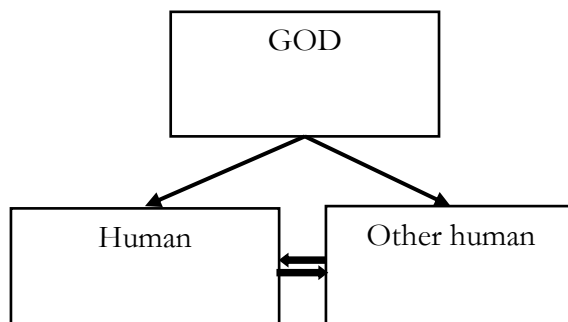


Figure 5: The author own perspective on vertical and horizontal relationship dimension between God and human, human and human horizontally (Matthew: 22: 37)

The connection between GOD and humanity, along with the interaction between GOD and humans and among humans, is defined by the two commandments of GOD in the Bible (Matthew 22: 37, 39), which state, “Love your GOD above all else and love your neighbors as you love yourselves.” All participants must adhere to the teachings of Christianity that Jesus shared with His disciples during His time before confronting the crucifixion's agony on the cross. He imparted the teachings to the disciples for adhering to the instructions of Jesus' lessons to His generation globally. All the teachings He imparted are beneficial and serve as guidance for humanity within society to obey, respect, and trust GOD above all, and to love one another as same as we love ourselves.

The philosophical perspective of Bei-gon-gua

Philosophically, culture does not carry the significance that we recognize today. Although the term has been in use since the time of Cicero (106–43 B.C.), culture initially pertained to discussions on educational philosophy and described the educational journey of an individual. Therefore, the concept of culture that we recognize today is a relatively recent idea (Kleinman, 2013).

Culture in the Buná language is referred to as ‘Bei-Gon-Gua’; these three components signify: Bei means ancestor, gon represents a hand, and gua denotes a trace, print, pathway, or the former track of ancestors. It signified that all that exists today is crafted by ancestors through their own ideas, perceptions, understanding, and knowledge regarding the valuable things they bequeathed to future generations. ‘Bei-gon-gua’ refers to the idea that all the living individuals must adhere to the path of their ancestors who departed their family during the circumstances they encountered in their lifetime.

Upon birth, children are devoid of literacy and understanding, acquiring knowledge about their society and culture through it (Kleinman, 2013). Consequently, education continues to be a crucial component of cultural processes. Culture is an art originating from the 'human mind' and then shaped by hand. That is beneficial and operates the human mind effectively. All things exist due to the effort and determination of the human mind itself. The human mind creates everything, as we recognize all the things that serve us and bring joy to our lives today.

Culture and tradition are linked, but they are not entirely interchangeable. Culture includes a broad spectrum of concepts. It includes the shared beliefs, values, customs, language, art, food, and ways of life of a community (Asfina & Ovilia, 2016). Culture shapes how people think, behave, and interact with their environment. On the other hand, tradition

represents a facet of culture. It specifically relates to customs, rituals, or traditions passed down through generations—like celebrations, occasions, or family practices etc.

METHOD

This research is done at the places of the observation activities at a village of Wetaba, Deu Dato, of Púgeben, Salele, Tilomar, Covalima Timor-Leste. Deu Dato is a tribal house for Pugeben tribal sacred house used to serve the guests and to solve all kind of matters that appear within the tribal and its followers' families. The ritual is often done inside the house of this building 'deu Dato'. The followers are gathering and sitting surrounding at the 'don tomon' ritual ceremony to assist and watch for future development in the future to be shared to the next generation in the tribal families. The writer interviewed 5 of the respondents for compiling the information needed include photograph evident, Mr. Rosario Ximenes who took the pictures for the activity evidence. Evidence obtained through investigative techniques (such as posing inappropriate questions or using confrontational interviewing) would be excluded (Gillham, 2000). The writer indirect interview through whatsapp group for getting the essential information from the informants for making an analysis become a real information from unwritten information become written information to support this article. The hiding story must be discovered for this research analysis as real evidence for the future reference. Beside that the writer also gather relevant history of ethnography through various web line for supporting this writing and another effort is the writer collect the information for more clear of the facts that the native of Buná who engage and do their practical implementation of the unwritten ritual activities in their own village each year.

RESULT AND DISCUSSION

Result

The 'don tomon' ritual ceremony serves to reinforce the concealed history for remembrance and fulfill the unwritten history of 'Bei-gon-gua,' now referred to as culture in English term. Culture generally for all Timorese and specifically the Buná indigenous people is rooted in belief and faith in three entities: GOD, Nature, and Ancestors. These are regarded as invisible supreme powers that influence the lives of human beings in various living environments. Bei-gon-gua represents the imaginative professions of ancestors from their lifetimes in the locations where today's generation resides. The oldest generation has inherited their creative careers, as they are aware to the new generations in recent times. The outcomes of the ancestors' efforts turn into sacred elements from unseen resources that must be honored, demonstrating enduring respect and obedience toward them from time to time continually forever.

Culture is acknowledged and renowned today as it comprises the elements passed down from ancestors to their living descendants, referred to as the younger generation in contemporary times. The ideas of the previous generation, referred to as ancestors, should elevate, stand on tiptoes, and persist as memories for the current generation. For Buná indigenous communities, this concept is highly sacred and perilous or unsafe for the living people as threats of sickness or incidents will be occurred in none sense situation. The threats manifest via dream messages conveyed by a deceased tribal relative from the past. The data is conveyed via both direct and indirect means (Silva, 2025).

Direct communication involves conveying information directly from a deceased individual through a sick person lying on a mattress, surrounded by living relatives to know the clear information and to hear the messages from the Spirit who are those people who talk and dialogues with the living relatives. At times they arrive disguised as domestic animals, even though we don't actually keep any true pets at home. If they arrive via a sick individual (whether male or female), they reference each of their names through the ill person; they

cannot show themselves to us because they no attach real living bodies with them anymore as same as us before they die.

Discussion

In hampering the notion of the ancestors by forgotten and ignored Durkheim suggested (Turner, 2005) that the reduction in the harshness of the typical punishment is occurred, as a result of societal evolution and associated types of crime against the living people. Durkheim finalized that to reduce the cruelty of standard punishments is also a consequence of societal progress in the living society and must be avoided in perception on this issue. The punishment and the harassment against the living people appear because of their ignorance and negligence against the sacral substantial elements which left by the old generation in the million years ago. It is dangerous (Atkinson, et al, 2007:41, 127) if ignoring the memories of the cultural creation as an example in Buná custom called 'Bei-gon-gua, all the creations are descended from ancestors living periods.

In commemorating the cultural celebrating is done when a relevant activity is properly prepared, for example a 'don tomon' ritual activity is celebrated each year based on the season of the corn closely harvest it from the farm field. Bei-gon-gua is a hand creation of the old generation during their living time and descended until today from million years ago by chance of living system must be ended. This is a cumulative commitment to the mind and hand creative concepts of the ancestors during their living periods. The commitments is cumulatively as same as the era of the ancestors because the cultural notions is not coming from a single person via an unwritten history that is why they did not mention their name one by one, only the way in Buná tradition is just giving name to each of a baby is born such as Maubelé (it is a name of a boy), Buibelé (a girl name), Lau Maú (a boy), Bete (a girl), Uruk (a girl), Luan (a boy), Suli (a boy), Lese (a girl) (Silva, 2025) etc. they give a young baby's names must be follow their grandfathers' of grandfather's name also grandmothers of grandmother's name including if they domesticate the buffaloes, the names of the buffaloes must give to the name of grandfather's or grandmothers' name as same as the babies' name.

CONCLUSION

The cultural traditions regularly run to remembrance of the ancestors' creation because they were away from the tribal families in their era no one knows their living condition and the general situation that they faced during their periods. For these reasons all the tribal participants should hold their creative creation respected with responsibility and always paid especial attention forward to the future to avoid the punishment and condemnation comes spiritually against the living families. They are usually stay with us, before, behind, beside or surrounding wherever we live always accompany us forever, we cannot see them but they can see us, we percept them that they are as invisible substantial elements hold the highest supernatural power.

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