

Research Article

Takanab and Human Dignity According to the Dawan Society

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Abstract

Humans are unique creatures, they were created in the image and likeness of God. Humans are also highly noble creatures because humans have the dignity of reason, conscience and the nobility of freedom to preserve God's other creations. Humans are creatures that exist because they have consciousness, through this consciousness humans establish relationships with God, nature and fellow humans. Human life always exists with others because through others each individual can know who he really is. In this togetherness, humans maintain what is considered good in the collective life of society, which is called tradition. In the context of the archipelago, the Dawan people in Timor, East Nusa Tenggara know an oral tradition, namely the Takanab for picking up new priests. Takanab for picking up a new priest is a traditional speech spoken by traditional elders or mavefa (speakers) when picking up a new priest. The fundamental question of this cultural study is why humans should be respected? This research uses qualitative research methods to collect and analyze data. Based on data obtained through literature review and interviews, there are new findings regarding the Takanab tradition of picking up new priest. In the Takanab tradition, it is not only an expression of gratitude to the ancestors and God, but also human dignity is highly upheld. Human dignity in the Takanab tradition of picking up new priests is one of the new variants that needs to be developed and must be supported by government institutions and religious institutions (Catholics) so that there is harmonious inculturation in living together.

Keywords: Takanab, Human dignity, Dawan Community



INTRODUCTION

Humans are cultural beings because humans shape and are shaped by and within culture. Culture is an inseparable part of humans, so to better understand humans, we need to talk about culture intensively. In the context of the archipelago, people love culture very much. Culture is the entire system of ideas and feelings, actions and works produced by humans in social life that are made their own by learning, (Konjaraningrat 2001: 72). The Dawan people on Timor Island know one of the cultures, namely the Takanak tradition. Related to the Takanab tradition is interesting to study scientifically. People in urban areas and villages still love the tradition of Takanab. People view the Takanab tradition as an ancestral heritage that needs to be preserved so that the next generation does not forget its origins. Moreover, the Takanab tradition as a moral virtue that is always referred to by its adherents because it can create a good life relationship between God, nature and fellow humans. The people of Dawan still love the Takanab tradition of picking up new priests. Takanab tradition is a traditional speech spoken by traditional elders or maveva (speakers) in which various indigenous languages are expressed.

This Takanab tradition was originally used for opening new gardens, sowing seeds in fields, thanksgiving for harvests, women's hosting and picking up important guests (such as: kings, regents and sub-districts). Over time, the indigenization or entry of religion into culture, especially the development of Catholicism, the Dawan people realized that the Takanab tradition was also used for welcoming new priests. The Dawan people in the customs of picking up new priests always begin with Takanab. The Takanab tradition is not just an ancestral heritage that must be carried out by its successor gerenerasi but in this Takanab tradition there are local wisdom values that should be developed. The values that exist in a collective society have levels according to the weight of existing values. The more durable a value is, the higher the level of value. The more shareable it is without harming its meaning, the higher its value weight.

In the Takanab tradition of picking up new priests, human dignity is upheld and there are noble values that need to be maintained, namely divine values, human values, togetherness values, fraternal values and harmony values. This shows that the

Dawan people have established a good relationship with God, nature and fellow humans in tradition. The Takanab tradition of picking up new priests shows that everyone deserves respect regardless of his status in life, because man is a creature of God who has the same dignity and dignity. The term dignity means the rank or degree that humans have as human beings. Through the dignity possessed by humans, humans are distinguished from other created beings. Dignity also means level, degree, rank, and self-esteem, while the term man himself has the meaning, intelligent man. Human dignity is not viewed from a certain side, but the whole of man.

METHOD

This research uses qualitative methods, which are types of research that are relevant to cultural studies. This cultural study begins with the textual formulation of Takanab products and practices found in the culture of the Dawan people. The analytical technique used in this study is qualitative descriptive. Qualitative descriptive analysis is a technique that describes and interprets the meaning of data that has been collected both in literature reviews from previous researchers and interviews with informants who are considered to know the Takanak tradition. The purpose of this research is to find the distribution of meaning in the Takanab trajectory of picking up new priests by making research on the Dawan community in Timor, East Nusa Tenggara. Researchers are interested in the Takanab tradition of picking up new priests because in this tradition there are expressions of indigenous language that uphold human dignity. Appreciation and respect are given to the new priest who is invited not only for his status as a priest but as a human being who has noble dignity. Therefore, researchers as the next generation of culture have a moral obligation and a scientific obligation to serve society through qualitative descriptions and systematic interpretations of the Takanab tradition of picking up new priests.

RESULT AND DISCUSSION

Takanab

Takanab is a kind of oral customary speech or oral tradition. The term oral tradition starts from the concept of *folklore*. Term *folklore* is a compound form

derived from two basic words, namely: *Folk* and *lore*. *Folk* is a group that collectively has a legacy of traditions passed down from one generation to the next. While *Lor* are some traditions passed down from generation to generation orally, through examples accompanied by gestures, or memory aids. So *folklore* is a part of the culture of a community group that is spread and passed down from generation to generation in oral form.¹ From the above understanding, it is clear that *Takanab* It is a purely oral customary speech that is passed from one generation to the next. This traditional speech is usually spoken by traditional elders at several traditional events that are considered very important, such as welcoming new priests, welcoming guests and women's suitors.² It is in important occasions like this *Atoin Meto* or Dawan people say *Takanab*.

The Concept of Human Dignity

Before we talk about human dignity, it is also important to know who is a human being? Man is a creature created by God who is given the opportunity to try and work in the world to later return to God. Etymologically, the word "man" comes from Sanskrit from the word "manu", and Latin "mens" which means to think, be intelligent or intelligent beings (able to master other beings). In human terms can be interpreted as a concept or a fact, an idea or reality, a group (genus) or an individual. Human beings can also be interpreted differently either in biological, spiritual, and cultural terms, or in a mixed manner. Biologically, humans are classified as *Homo sapiens* (Latin for human), a primate species of mammal with a highly capable brain.³

The term dignity means the rank or degree that humans have as human beings. Through the dignity possessed by humans, humans are distinguished from other created beings.⁴ The term dignity also means rank, degree, rank, and self-esteem, while the term man himself has the meaning, intelligent human being.⁵ Human dignity is the basis and fundamental right possessed by every person who comes by nature from God. Such human dignity cannot be taken away by anyone at any time.

Human dignity is not only viewed from a certain side, but on the whole human being. The human body and soul are two things that cannot be separated because they are what make up man into a complete person. The intellectual, sensitive, affective, and biological existence of human beings bears the title of persona. The word persona means that man is a complete person. Persona also means that a human being is a person who is second to none. Persona can also mean "*personeita*" which

¹ Sukatman, *Items of Indonesian Oral Tradition* (Yogyakarta: Laks Bang Presindo Yogyakarta, 2009), hlm. 1–2.

² Antonius Nesi, "Takanab Oral Tradition as a Form of Dawan People's Identity: A Metaphoric Ecolinguistic Study," *Symbolism*, 2018, hlm. 268.

³ Dini Kusumandari Lubis, "The Nature of Man According to Muhammad Iqbal and Kahlil Gibran," *Journal of Theosophy and Islamic Civilization* Vol. 4, No. No. 0. 1, Old (2022), HLM113-115.

⁴ Franz Magnis-Suseno, *Philosophical From Context* (Jakarta: Gramedia, 1991), hlm. 95.

⁵ DEPDIKNAS, *Big Dictionary Indonesian*, (Jakarta: Pusat Bahasa, 2008), pp. 917–20.

means an individual who is conscious so that he is able to reflect on himself. It has a potentiality that allows it to see the whole itself.⁶

The Dawan people (*atoin meto*) in Timor define humans as working beings. We can know this through the Western Hauteas language treasure expression "*hai atoin ameput*". *Hi* means we, *atoin* means man and *ameput/meup* means work. Man lives to work and dedicate himself to *Uis Neno* (Lord God) and others. For the western *atoin meto* Hauteas, man is known through the results of a work that has been done. By working the Dawan in general and especially the Western Hauteas can actualize themselves. Work is part of the existence of *atoin meto* in general and especially Western Hauteas society.

In social life, Dawan people find their identity through the work they do and people know them better through the works they do. Dawan people generally have a belief in *Uis Neno* (God of the Sky) and also work as farmers so that in terms of work they help each other, in the expression *uab meto* or dawan language *meup tabua* or gotong royong in order to ease work for others. *Aubiaka* means, my friend or companion, the Dawan people view fellow humans as an integral part of themselves. In the case of any work or difficulty they help each other so that the relationship with each other is closely established.⁷ The Dawan perspective on human dignity is also expressed by St. Teresa Avila that all must be friends, all must be loved, all must be loved, all must be helped. Man is a creature created by God who has the same dignity and dignity so that his human dignity must be upheld.⁸

Human dignity in scriptural perspective

The Christian perspective on man is very solid. Jesus Christ's teaching about human life was controversial and revolutionary in his day. Even until this millennial age, there is no other religious doctrine that values human dignity higher than the teachings of Christ. In the sphere of Judaism man does have a very special place among all created beings. Man is superior to all creation, for man is the culmination of God's creation work which he created on the sixth day and is endowed with reason, conscience and free will.⁹ The essential instruction of the Bible declares that the human person is a sublime creature of God (cf. Psalm 139:14-18), and saw in him, created in the image of God, the element that characterized him and distinguished him: "God created man in his image, in the image of God created he male and female created him.

God delegated the intelligent being to the center and apex of the order of creation. It was from the ground that man was created by God, then breathed into his mouth the breath of life. Because he was created in the image and likeness of God,

⁶ A. Heuken, *Encyclopedia of the Church*, (2005: The Return of the Dead, 2005) 200.

⁷ Bernabas Fahik Ampolo, "Interview on November 10, 2023, data stored in personal files.," n.d.

⁸ John John Brito, *The Path of Perfection* (Bajawa: Biara St. Yosef Bogenga, 1990), hlm. 17.

⁹ CB. Kusmaryanto, *Refuse abortion*, (Yogyakarta: Kanisius, 2005), hlm. 60-71.

man has dignity as a person, he is not a thing, but someone who exists. He is able to recognize himself, to be master of himself, to devote himself to freedom and to live in the company of others, and by grace he has already been called into agreement with his creation, the answer of faith and charity, something that no other being can give in his place.¹⁰

Genesis 1:26, God said, let us make men in our own image, that they may have dominion over the fish of the sea and over the birds of the air, and over the livestock, and over the whole earth, and over all the creeping beasts that creep upon the earth." In the Book of Genesis it is very clear that God places man in an honorable position as *imago dei*, which is for the purpose of man to rule over everything that God has ordained. Matthew 19:4, Jesus answered, "Did you not read that He who created man from the beginning made them male and female? This was revealed by Jesus when the Pharisees asked Him about divorce. Judging from this teaching of Jesus can be found a very deep meaning about the dignity of man and woman created to complement each other, to live together in the bonds of marriage.

Human dignity in the perspective of the Second Vatican Council

In the documents of the Second Vatican Council, especially in *Gaudium Et Spes* there are several points that are directly related and can be used as inspiration in knowing and knowing the dignity of the human person. Among these is the view of human beings as beings created in the image of God, their harmony of life being the first form of communion between persons, because from their deepest nature man is social and cannot live without relating to others or developing his natural talents.

The fallen state of man, the nature of soul and body, the dignity of reason, truth and wisdom, the dignity of conscience and the nobility of human freedom. This point in no way contradicts the fundamentals of faith in Scripture. All these ideas are born from Scripture as God's Revelation to man. In other words, the points mentioned above are the result of the Church's reflection on human dignity based on the Bible.¹¹

Human dignity in philosophical perspective

The term dignity has a parallelism of meaning with the Latin meaning of the term: *dignitas* which means "high price, high value, splendor and glory". The term is derived from the verb *dignitare* which means "to consider worthy or to consider worthy to be". While the adjective form is *dignus* which means appropriate, worthy, appropriate, and harmonious. So it can be said that human dignity is a matter of worthiness or appropriateness or propriety of being a human being. According to Immanuel Kant, man is a creature that ends *in itself*. All human tendencies and needs are precious. Whereas what has a purpose in itself is something dignified. Therefore,

¹⁰ Compendium of Church Social Doctrine, "Pontifical Commission for Justice and Peace" (Maumere: Ledalero, 2009).

¹¹ Documents of the Second Vatican Council, *Pastoral Constitution on the Church in the World Today* (*Gaudium Et Spes*), R. Hardawiryana, SJ (Pencj.), (Jakarta: Obor, 1993), articles 12-17.

dignity relates only to human beings. Everything that has a price always has something else to replace it. The one with dignity is characterized by the fact that it surpasses the precious. It cannot be replaced with something else.¹²

Man is an organism consisting of body and soul or body and soul that are united in one unit. When physical and spiritual or body and soul have separated, it is no longer called man. Man is God's creation that stands on the world, he cannot be separated from God's decisive role, man also logically acknowledges that there is a supreme power outside himself that rules the universe, so that man is called a religious being. In addition, humans as unique individuals with the potential of reason possessed and willing to fulfill, realize the needs in growing, developing and building their existence, so that humans are called individual beings.

Human life cannot be separated from the contribution of others, he always lives with others in sailing across the sea of life and walking his paths on the earth, so he called man *homo socius*/social creatures. Therefore man is referred to as a creature of God, a social being and a thinking individual being. Man as an intelligent being who lives and is active on this earth always wants to fulfill, realize his needs, both external needs and spiritual needs.¹³

Human dignity in the *Takanab* tradition of picking up new priests

Human dignity has existed and is inherent in every person since he was born. Regarding human dignity, the Dawan people in Timor also find human meaning and dignity in living together as social beings in the traditional speech of *Takanab* to pick up a new priest. *Takanab* for the pick-up of a new priest is a traditional speech using words in the Dawan language that is done during the pick-up of a newly ordained priest to ask for blessings from ancestors and *Uis Neno* (the Creator) so that the new priest can carry out his duties as a shepherd of the people properly and in accordance with God's will. *Takanab* is done in a unique way, namely by saying traditional greetings between traditional elders, namely *Tobe* and *Maveva* or people who are able to tell the oral tradition of *Takanab*.¹⁴

Text analysis of *Takanab* New Priest Pick-up

Researchers collected and copied 6 couplets of *Takanab* texts containing important points about human dignity. According to chief key informant Ventidius Anait (50 years old a traditional elder and religious teacher in West Hauteas Village), reinforced by Barnabas Fahik Ampolo (73 years old, a *Takanab* practitioner and senior traditional elder in West Hauteas) and Yohanes Takun (58 years old, a *Takanab*

¹² Francis Sales Relieved, "Human Dignity in Philosophical Perspective," *Missio Journal of Education and Culture* 07, no. 01 (2014): 83–101.

¹³ Rosichin Mansur, "Philosophy Teaches Man to Think Critically," *Elementary: Scientific Journal of Islamic Basic Education* 1, No. 2 (2019), p.29.

¹⁴ Sefrianus Naiheli, "Takanab Oral Tradition as Local Wisdom of the Timorese People," *Proceedings of the National Seminar on Education* Vol. 2, no. No. 1 (2023), hlm. 442-443.

practitioner), affirmed that in *Takanab traditional speech* there are expressions of indigenous language that promote human dignity and dignity.

The following are *Takanab* couplets that contain human dignity, namely: couplets 2, 5, 6, 7, 11 and 12.

Table 1. Domed 2

Text	Meaning
<i>Affi mnao mnon pah ma mnon niffu</i>	You have gone to explore all corners of the world

The text of *Tanakab* couplet 2 above explicitly expresses man as a free being. It means that man has free will in choosing and acting according to his own will and reason. Man has the ability to decide his actions without being bound by significant external control or coercion. In this context, human freedom includes the right to have choices, express opinions, live expected lives, and take decisions that are in accordance with one's own interests and values, this is justified by key informants.

In the journal article Basrianiksun Labudo, affirmed that God created man equipped with free will, namely will, desire and hope. Free means completely loose, not bound or limited and free. From the explanation above, it can be interpreted that free will is where God gives unlimited will and desire to man to determine his life choices.¹⁵ Man from pre-enlightenment times to the present day believed that freedom was a grace that almighty God bestowed upon man, as reflected in the thoughts of Augustine and Anselm.¹⁶

Table 2. Domed 5

Text	Meaning
<i>Uis Neno amo'et ma apakaet, apinat ma akla'at. Inan pakae nan atoni mui in human ma in matna ole in Human</i>	God is the creator, who always gives light, He created man in His image and likeness.

In couplet 5 it shows that man was created in the image of God, this refers to the teaching in Catholicism which states that man was created to be conformed or have attributes similar to God. In Catholicism, it is said that man was created by God with divine attributes, such as the ability to think, feel and choose. This means that man has the potential or opportunity to approach and imitate the attributes of God, such as the nature of love, wisdom and justice.

In the journal *verbum cristi*, Semy Arayunedya writes that the Bible reveals at least two things about the concept of God's image that need to be underlined. First, God's image is related to government. After God created male and female in His

¹⁵ Basrianiksun Labudo, "Lentera Niantara" 2, no. 1 (2022), no. 71.

¹⁶ Victor Delvy Closeary, "Freedom of Will (Free Will) David Ray Griffin In Religious Philosophical Perspective," *Journal of Philosophy*, Vol. 26, no. No. 1, February (2016), hlm.138.

image, He blessed them to fill and work the earth; Also, it has dominion over the fish of the sea and the birds of the air and over all the animals that creep upon the earth. Second, man's religious nature lies in our expression of love for Him. The God that a Christian believes in is the triune God who is the source of love and the model of love relations itself. Man as the bearer of God's image should base his actions from a heart filled with love for God in order to bring about His government.¹⁷

Table 3. Domed 6

Text	Meaning
<i>There is no such thing as an anointed son, or a son of a son, or a son, or a son of a son.</i>	Man was created to have a body and soul, he has a mind and heart to think and ponder more deeply. He realized that he was a sinful being.

According to key informants and supported by other sources said that in stanza 6 this relates to human dignity as beings who have bodies and souls. Body refers to the physical or material that composes the human body, while soul refers to the non-physical aspects that include the human mind, emotions, and consciousness. The verse also emphasizes that man is not only composed of a purely physical component, but also has a spiritual or immaterial dimension that distinguishes him from other beings in nature. In addition, stanza 6 also affirms, man as a thinking being, a being who has a conscience and realizes that he is a sinful being. Human beings as thinking beings, have the ability to contemplate and focus on abstract and complex things. Humans also have a conscience, which is the ability to distinguish between right and wrong, as well as a sense of empathy for others.

Conscience enables man to realize his guilt and sinfulness. Hesychios said that the human heart will never be free from oppressive thoughts, words and actions, until the human self-consciousness is realized to purify itself internally. According to St. Maximos, the body is a human dimension related to the physical realm, that is, our home. In Hebrew the body is meat. Meanwhile, the soul is the invisible inner element of man and in Hebrew it is *nephesh*. The human psyche includes several elements, thoughts, emotions and will. With his mind man can think, with his feelings man can love, and with his will man can choose. Body and soul are *nous* that are part or contemplative organs of human beings especially those responsible. To overcome the enemy *nous* need to find the brain or key of how man is accountable to God.¹⁸

Table 4. Domed 7

¹⁷ semy Arayunedy, "The Image of Allah: Between Us and Them," *Journal of Evangelical Reformed Theology* Vol. 10, No. 1 April (2023), hlm. 1.

¹⁸ Rini Valentina Halawa, "The Concept of Human Soul & Body According to St. Maximos The Confessor, The Virtue of the Human Soul and Body Towards Divinization.," *Theological, Social and Cultural Jurnal*, Volume 6, no. No 1, February (2023), pp. 3-9.

Text	Meaning
<i>Inan onen ma hanroan neu Uis Neno apinat ma akla'at hen kaos nasanut in san'na. Atla mliom mam'faen om lettomam faen om hem siom neofmeu hit tolla ma hit seppe.</i>	Pray to God the true light to forgive all sins. Therefore you return to receive blessings where we live.

The phrase in couplet 7 above that human beings as religious beings can be said to have high self-esteem or dignity because of the religious aspect in their lives. This emphasizes that human beings are not just physical beings, but also have a spiritual dimension that influences their views, values, and actions. Human life cannot be separated from the religious aspect, because human belief or spirituality plays an important role in shaping his identity, values, ethics, morality, and purpose in life. In this context, caring for a relationship with God or other transcendent entities becomes such an important factor in achieving and maintaining human dignity that humans are referred to as *homo religiosus*.

Homo religiosus means godly being. Man is a creature who has an awareness of the existence of God. This awareness gives rise to a religious attitude, namely the movement of attachment. Man is a creature of God, a religious being whose entire life is illuminated by divine light. *Homo religiosus* lived in sacred or sacred spaces. All of God's creation, the universe and its contents which are the embodiment of God are sacred. All events, occurrences in the universe are understood as purposeful. *Homo religiosus* people live in an awareness of their obligations and responsibilities towards themselves, the human environment and nature as well as responsibilities towards God. The orientation of *homo-religious* life is eternal moral life.¹⁹

Table 5. Domed 11

Text	Meaning
<i>Neno i mas ho mek huma ma mata neu hit tola ma hit seppe</i>	Now you will bring a good face and eyes to our tribe and clan

Temple 11 above reveals the dignity of a person who has a position, rank or degree that is considered higher in the life of society. In the view of the Dawan people in Timor, humans are working creatures so that the social status possessed by a person determines his position in social life. People of higher rank will be highly valued in the life of a collectivity. In this case, it does not mean that people who do not have rank are not valued, but Dawan people give more respect to people who have a higher social status and people who have a higher status also still value people who have a lower status. Although they have different social statuses, they have closeness

¹⁹ Sri Rahayu Wilujeng, "Homo Religiosus in the Perspective of Educational Philosophy," *The Human Journal* Vol. 29, no. 2 (2022), hlm. 271.

to each other. In the life of the Dawan people, there is a relationship between me and you as contained in (Tedeum 2023) writing that humans have a desire to socialize and interact with others. Human beings yearn for a sense of unity and closeness that is ever deeper and wider. Pragmatic attitudes in "me-it" relations are inadequate because they ignore human nature as social beings.

In the "me-theu" relationship that boils down to true love, a paradox is found in which two different individuals come together in a loving unity, but still retain their own uniqueness and distinctiveness. In love, I hear and feel the call to create an environment where everyone can be themselves and be appreciated. In a loving togetherness, "I" and "you" retain their respective identities, without "I" swallowing "you" in my subject. Man independently exists but is connected or dependent on others as his fellow man. Man is a paradoxical being, he can stand alone but cannot possibly be without the other. Even if humans are autonomous, humans still need others.²⁰

Table 6. Domed 12

Text	Meaning
<i>Mek neakma ma ansaom, ho atam mesem poe ha mutuin le noena ama uis neno nok in an mone ma roh kudus ha mututan sin kan'na ma mututan sin tone. He nait uis neno kan'nat noba tamtemen ma nabal-bal nbi pah pinan'i</i>	Through your mind and heart you choose freely to follow the Holy Trinity, praising His name and proclaiming glad tidings so that His name may be known in the world.

Couplet 12 above expresses the dignity of man as a being who is free to make his choices according to his thoughts and conscience. In this case, man is considered a being who has the right to make decisions and act according to his personal desires and beliefs. This concept emphasizes the importance of autonomy and freedom of humans in making decisions that are considered most appropriate according to their minds and consciences. A conscience is a heart that has received light from God, a feeling of a pure, deep heart. Another closer term is "tawajuh" which is a heart that has been directed right to God.²¹

Conscience is a mental process that produces feelings and relationships logically based on moral values or an individual's value system. Differences in conscience with emotions or thoughts arising from sensory perception or direct reflexes. In simpler terms, conscience is often explained as the sensation of regret when someone does something that violates their moral values. Conscience is closely

²⁰ Noh Ibrahim Boiliu, "Understanding Man as a Paradoxical Creature in the Practice of Christian Education," *TE DEUM: Journal of Theology and Ministry Development* Volume 12, Number 2 (2023): pp. 318-321.

²¹ Aprianus Simanungkalit, "The Conflict of Conscience and Service Ethics," *Journal of Pastoral Theology* Volume 12, no. No 1, Juli (2021), hlm. 19.

related to human consciousness. *Conscientia*, the Latin term for conscience, means to know. Conscience is the experience of the inner self.²² In the view of St. Augustine and St. Thomas of Aquino, conscience is understood as a concept derived from Paul's teachings. Both thinkers affirmed that conscience is an integral part of the deep human personality that points individuals to God, and is shaped by faith as the way to connect man to God.²³

Dawan Society

The term society comes from Arabic, namely *musyarak* which means to participate or participate, in English this term is called *Society*. So society can be said to be a group of humans who interact and are closely intertwined because they both live in certain areas, the same culture and identity. In addition, another social bond that creates social interaction is the existence of certain systems, certain traditions, certain conventions and laws.²⁴

The Dawan people are the leading ethnicity on the island of Timor, especially in Kupang Regency, South Central Timor Regency, and North Central Timor Regency, divided into several sub-collectives. Dawan subtribes such as Amfoang, Amarasi, Amabi, and Fatuleu live in Kupang Regency, while Amanuban, Amanatun, and Mollo subtribes live in South Central Timor Regency (TTS), and Biboki, Insana, Miomofa subtribes live in North Central Timor Regency (TTU). As the largest ethnic group on the island of Timor, the Dawan people have a variety of traditions and cultures that are still preserved today, including the *Takanab* practice of welcoming new priests.²⁵ The name Dawan or Rawan is used by the Tetun people to describe the inhabitants of the mountain, because most of them live in mountainous areas. The natural contours of Timor are hilly and rumpil. Most of the area is mixed with limestone areas, dry and barren. Therefore, the Dawan people, often call themselves *Atoni pah Meto*, or people from dry land. Although Timor is surrounded by beautiful seas and rich in fish, the traditions of the Dawan tribe have nothing to do with shipping. The majority of Dawan people depend on agriculture and animal husbandry. Nevertheless, there are also those who work as government or private employees, priests, and so on. The Dawan tribe lives in dependence on nature and strives to coexist harmoniously with nature. The *Takanab* tradition is passed down as a living

²² K. Bertens, *Ethics* (Jakarta: PT. Gramedia Pustaka Utama, 1997), hlm. 51-53.

²³ Bernhard Kieser, *Basic Morals: The Relevance Of Faith And Change* (Yogyakarta: Kanisius, 1987), hlm. 112-113.

²⁴ Nawawi, "The Nature of Society in the Perspective of Islamic Education Philosophy," *Journal of Educational Innovation* Vol. 6, no. No. 1 February (2024): hlm. 282.

²⁵ Wasti Juningsi Benu, "The Meaning of Naketi In The View of the Dawan Society: A Pastoral Perspective Study," *Paradigm: Journal of Cultural Studies* Vol. 12, no. No. 1 (2022), hlm. 46.

guide for members of the Dawan community, as a way to maintain a balance of life with nature.²⁶

Takanab tradition is one of the indigenous languages that live on the island of Timor. *This Takanab* comes from the ancestors of the Dawan people, who became a connecting bridge between the ancestors and *Uis Neno* (the Creator). In the *Takanab Tradition*, the appointment of a new priest not only invokes the blessings of the ancestors and the Creator, but also gives respect to human dignity so as to break through the barriers of the past to keep growing in the minds of the younger generation. The *Takanab tradition* of picking up the new imam of the Dawan community is full of *local wisdom*. The values of local wisdom include

First, the value of divinity. The value of divinity is always holy or holy.²⁷ The value of divinity in *Takanab* the appointment of the new priest is *Uis Neno apinat ma akla'at, amoet ma apakaet* this expression refers to God as the creator. Creation refers to the existence of God and the responsibility of man.²⁸ *Second*, human value. Human values are values regarding human dignity and dignity. Everyone has high human values, wants a society that has attitudes and behaviors like being called humans.²⁹ *Third*, the value of togetherness. The value of togetherness is reflected in the *Takanab* narration activity of picking up new priests where *Takanab* is spoken by several traditional elders or *mavefa*. At the time of the narration of *takanab* also gathered religious leaders, government and community leaders as well as all communities near the place where the new priest was picked up. This is a guideline for *atoin meto* in Timor to always be together in joys and sorrows. In togetherness can build an environment that can be comfortable and also calm even though different tribes.³⁰ *Fourth*, the value of brotherhood. *Takanab* said that the pick-up of new priests practiced by the Dawan community is one of the efforts to knit fraternal relations both with new priests and fellow communities and accept each other's differences in togetherness so that there is no hostility in differences in order to realize peace and prosperity for the homeland and the church. As Said Nursi said, hostility sometimes arises due to differences that are exaggerated due to incomprehension.³¹ *The fifth*

²⁶ Erna Suminar, "Dawan Oral Literature as a Pillar of Mother Language in Timor and Its Reality Today," *Syntax Literate : Indonesian Scientific Journal* Vol. 2, No 12 December (2017), hlm. 36-38.

²⁷ Uhi, *Cultural Philosophy*, 2017.

²⁸ Ririn Valentina Halawa, "God as the Creator: The Concept of the Greatness of the Great Statue Based on the Book of Genesis chapter 1-2," *Phronesis: Journal of Theology and Mission* Vol. 5, no. No 1, June (2022), no. 18.

²⁹ Fitri Cahyaningsih, "Human values and character education in the film Guru-Guru Gokil. The work of Rahabi Mandra," *RAUDHAH To Be Professionals: Jurnal Tar Biyah Islamiyah* Vol 8, no. Number 1 April Issue (2023): p.123.

³⁰ Wawan Juandi Dasuki, "The Meaning of Togetherness as the Value of Islamic Counseling in Reading Dhikr Rotibul Haddad," *Journal of Islamic Guidance and Counseling Studies/*, Vol 1, no. No.1, Januari (2022), hlm. 31.

³¹ Wahyono, "Integration of Fraternal Values in the Concept of Islamic Education Badiuzzaman Said Nursi," *OASIS: Scientific Journal of Islamic Studies* Vol. 7, no. No. 2 February (2023), hlm. 32.

value of harmony. In traditional speech, *Takanab* emphasizes the harmony of life both between humans and God, humans with nature and humans with other fellow humans. Harmony, balance and togetherness in society are very close to the value of getting along. It means as a society that upholds the integrity and balance of the universe and is worried about the possibilities that can bring disruption to the balance and harmony in public relations.

CONCLUSION

Man is a creature created in the image and likeness of God. He was created to have dignity and dignity. Thanks to this nobility of dignity, man is mandated as a created being who can create another or as a sustaining creature of another creation of God. Man is a creature who has the dignity of reason, conscience and freedom. His intellect enables man to think logically what he wants to do for his livelihood. Conscience moves people to be able to evaluate what can be done and what should be avoided. While free will makes humans free and responsible in making their life choices. The existence of man is to exist with others, man can know his true self thanks to the presence of others. In collectivity life, humans can maintain good values in their culture because there is harmony in life in a community group.

Dawan society is a cultured society, one of the cultural traditions that is still deeply embedded in the life of the Dawan community is the Takanab tradition of picking up new priests. In the Takanab tradition of picking up new priests, human dignity is highly upheld. Western Hauteas see that all human beings have equal dignity and he was created by Uis Neno / Lord God so that he deserves respect for his human dignity.

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