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UNCOVERING THE DIMENSIONS OF PHILOSOPHICAL RELATIONALITY IN KEBANARA CULTURE TANA AI MAUMERE FLORES EAST SOUTHEAST NUSA TENGGARA

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Abstract

Seeing and reading the cultural reality that occurs in Tana Ai today, that is experiencing a serious decline. This can be seen in the thinking framework of the Tana Ai people today. On the other hand they are influenced by cultures from Tana Ai and include western culture. Reading that concern this research aims to introduce a framework of thinking and paradigm of life and become a guideline and invitation for the people of Tana Ai NTT. According to the Tana Ai people, building relationships with other people, the environment, and God is an important part of existence as a human being who continues to relate to this day. This philosophical value is reflected in the basis of life "Kebanara itu culture". However, along with the advancement of Artificial Intelligence and syncretic culture, the application of this principle in daily life is decreasing or even disappearing. This can be seen from the increasing culture of cultural syncretism and violence triggered by factors of modernity, social and political jealousy, and increasingly rampant environmental damage. This research uses a qualitative approach with ethnographic methods. The findings of this research show that the philosophical value of "Kebanara culture" can be a philosophical basis for the people of Tana Ai NTT to build good relationships with others, the environment, and the highest form. Therefore, this philosophical value needs to be explored, maintained and actualized in everyday life to create a society with more integrity.

Keywords: Philosophical Value, Kebanara Culture, Tana Ai Community, Relationality

I. INTRODUCTION

Cultural heritage such as Kebanara culture from the Tana Ai Maumere-Flores-NTT community can be seen as a symbol of relationality, unity in diversity. This is evident when cultural orientation reflects dimensions and meanings that are relevant today. The dimension intended here is the dimension of relationality. Building unity in diversity in my relationship with others (liyan) in the culture, to build kinship in everyday life. This is what is offered in Relationality and at the same time is part of the life of the Tana Ai people today. The dimension referred to here is the dimension of relationality. Relationality is a part of human life that relates to others and all creation in this world. The orientation is to provide a new contribution to the understanding of the human way of being that continues to relate to others, and also to look at changes in the perspective of the Kebanara culture that is developing and reviving. This means that Kebanara culture has a dimension of relationality. The current cultural phenomenon in Tana Ai Maumere-Flores-NTT is often confused with other cultures or Western culture (Prayitno et al., 2021).

In the Tana Ai region of Maumere, Flores, Kebanara culture shows how community life is still strongly influenced by the values of togetherness. Despite changing times and global influences, the people of Tana Ai have maintained their social structure and worldview based on a give-and-take relationship between fellow humans, ancestors, the natural world and divine forces. In this culture, relationships between individuals not only serve a specific purpose, but also become an important part of all aspects of life, from traditional ceremonies, farming methods, to making collective decisions. This shows that for the Kebanara people, the value of togetherness is not just a social rule, but also a philosophical basis that shapes the way they live their lives. This social phenomenon has a direct impact on society, where culture basically includes symbols, values, behaviors, and technologies that shape the way humans think, interact, and relate to the surrounding world. The nature of culture is reflected in human behavior and becomes a means of expression. Culture has existed before a certain generation was born and will not be extinct even though that generation has passed away. The inheritance of culture in individuals or communities is obtained through the social environment in which they live (Rede Blolong, 2012). Looking from the side of social facts in the world of literature, especially oral literature, Tana Ai culture is rich in stories about the origin of the universe, creation myths, and ritual songs that show how important mutual relationships are in its symbols. In traditional songs such as tua-tua or dua lani, stories about ancestors and important events in the history of the community are always told together not only describing the relationship between humans, but also with unseen beings.

This oral literature is not only a form of culture, but also a source of local wisdom that has not been studied in depth. Therefore, studying the concept of relationality in this context can expand our understanding of how oral traditions hold deep philosophical values. In other words, culture existed before humans and became an essential part of their lives, manifested in their daily behaviors. For example, in the study of cosmology described in the article entitled "Uncovering Cosmological Relationships in the Blatan Balik Culture of the Ipir, Nuha, and Hebing Tanarawa-Maumere Tribes in the Light of Cultural Philosophy," it is explained how the *Blatan Balik* culture influences the way of thinking of the Tana Ai people, especially in respect for creation (Usman et., al 2024). The humanization process becomes the basis of life wisdom, which includes a framework of knowledge and beliefs both in integralistic family relationships and in the wider community. This culture also reflects inherited noble values. Therefore, exploring the meaning of cosmology and humanization in the Blatan Balik culture is a form of respect for nature and efforts to reconcile with fellow creatures as part of the wisdom of life of the Tana Ai (Tanarawa) community, Waiblama, Maumere, Flores-East Nusa Tenggara. In the perspective of Kebanara culture, the humanization aspect in relationality is an important element in the

formation of the culture. Culture can be understood as the reality of "Being" for humans, both as a result of achievements in social interactions and in their pluralistic environment. On the other hand, Kebanara culture is also a process towards humanization. From the perspective of faith, culture is an integral part of human life. The pope's interest also flows from the struggle of his own Christian salvonic culture with the culture of atheistic Marxism" (Shorter, 1988). This statement affirms that humans are naturally cultured beings; they are shaped by culture as well as being culture-shapers themselves. Kebanara culture is very relevant in building harmonious relationships between humans and their environment.

Along with that, humans create and develop culture through social relations and various creative activities. As creative beings (causa sui), humans not only determine their social relations but also the direction of integralistic cultural development. Culture is a place where humans utilize their rationality to improve the quality of life. Culture is not only a means of expression, but also determines human identity and moral nobility. Humans as multidimensional beings are described as "homo faber, homo ludens, homo creator, animal symbolicum" (Poepowardojo, 1993). Poepowardojo emphasizes that what humans have is not their nature, but their history (Poepowardojo, 1993). The history in question is a relational journey that then manifests in the culture of Kebanara. Arnold Gehlen added that being human is a task that must be carried out consciously based on the decisions and attitudes one takes (Poepowardojo, 1993). Cultural formation is thus a core part of the humanization process-where humans rediscover their creative vocation in a cultural environment. The study of cultural philosophy and cultural anthropology seeks to explore the deepest meaning of relationality in Kebanara culture. The aim is to encourage the next generation to be more critical in analyzing Kebanara culture and to develop the potential for humanization through various forms of creativity, both speculative and practical, in collaborating with fellow creatures here and now (hic et nunc).

II. METHOD

This research uses a qualitative approach with ethnographic methods to gain an in-depth understanding of the cultural practices carried out by the Tana Ai community. The author is interested because until now no one has researched it, what is unfortunate is that this Kebanara culture seems to be ignored by people today. Actually, the conflict that occurs is the influence of the digital world, the influence of cultural cycnkretism from outside that dominates in the Tana Ai community today. First, the author made observations and was directly involved in the research. The author's existence as a member of the Tana Ai community, especially from Tanarawa Village, greatly helped the research process. This research can be said to be semi-structured because it involves traditional leaders, the community and the local village government. The data obtained by interviewing, listening to them explain related to Kebanara culture and the author took a red thread to find a thesis with the definition of sorites logic.

This is the thesis of sorites and the documentation obtained in the interview:

Intersubjective relational humans present relationality
Relationality results in living together with others (others)
Living together with others (others) forms a society or societas.
Society or societas originates from the Creator who created humans, and other created nature
Humans, other creations, and nature create a culture.
In that culture will appear philosophical value
In that philosophical value needs to be preserved.

Interviewed on May 15-June 15, 2024 at the homes of Mr. Laurensius Lalun, Selestinus, Kornelis Keso, Kristianus Kleruk and Kristianus Lewar at the Tanarawa Village office, Waiblama Sub-district.





Interview Documentation, May 15, 2024-June 15, 2024

Interviews were conducted with traditional elders, community leaders, village government of the Nuha, Ipir, and Hebin tribes in Tanarawa-Waiblama-Maumere-Flores-East Nusa Tenggara, namely Mr. Laurensius lalun as the traditional elder of the Ipir tribe, Mr. Selestinus a member of the traditional elders as well as a community leader, Mr. Kornelis Keso a member of the traditional elders as well as a community leader, Mr. Kristianus Kleruk as the Tanarawa village government, and Mr. Kristianus Lewar as the Tanarawa village government. They are very familiar with the Blatan Balik culture and are also the custodians of the Blatan Balik tradition. Currently Mr. Laurensius lalun is 75 years old. From these sources produced a research thesis, with the title "Exploring the Philosophical Dimension of Relationality in *Kebanara* Culture Within the Unity and Diversity of the Tana Ai Community in Maumere, Flores, East Nusa Tenggara". In the course of this research, we first combined the research results based on interviews with sources from books and journal articles. Second, reading literature sources related to the dimensions of relationality and secondary sources from journal articles related to the meaning of unity and diversity. The ethnographic method allows the author to present a detailed description of these cultural aspects, based on field data that is fundamental to cultural anthropological research (Raymundus I M. Sudiarsa, 2020). In this study, the author sought to gather information from various key informants to understand participants' views on aspects of their culture (Riyanto 2020; Bandur 2014). The key informants involved came from several different hamlets. Data collection was conducted between late August 2024 and mid-October 2024 using several methods as described by Creswell in qualitative research (Creswell 2016).

First, the author made observations and was directly involved in the research. The author's presence as a member of the Tana Ai community, particularly from Tanarawa Village, greatly assisted the research process. In addition, as a student, the author regularly visited the elders and had dialogues every weekend, where the author heard many stories about Kebanara culture and all its dynamics. Second, the author conducted in-depth interviews and dialogues with key informants, namely traditional leaders who understand and often carry out traditional rites in Tana Ai. The number of key informants was five people who came from several hamlets and villages in Tana Ai. Third, the author analyzes the meaning of the relationality dimension of Armada Riyanto's work, "Relationality, Philosophy of Interpretation Foundation: I, Text, Other, Phenomenon", Yogyakarta: Kanisius (2018). After all the information and data are collected, the author conducts in-depth and qualitative analysis and interpretation. The interpretation stage involved grouping the data into sub-themes relevant to the research focus. Furthermore, the data was screened to eliminate irrelevant or repetitive information. Data that was deemed inadequate was re-selected. After the data is processed, interpretation and analysis are carried out, and finally compiled in the form of descriptive

narratives that are philosophical in nature (Usman, et al., 2024).

III. RESULTS AND DISCUSSION

The Nature of Kebanara Culture in Tana Ai Culture

The question that often arises is what is the essence of culture (kebanara)? To answer this question, of course, we need to look at the essentials of local culture (Tana Ai). Every culture must have its own essence. From this essence, it can be seen that every culture must have a beautiful meaning, and more than that it contributes to the local community. If we look at the Kebanara culture, its essence is that it contains dimensions of relationality such as vital, symbolic, ritual, ethical, aesthetic, and utilitarian values. Here the author mentions figures who discuss the nature of culture itself. Kebanara culture is a traditional culture of thanksgiving of the Tana Ai community to build relationality between sasama and this culture is carried out or usually carried out during the rice harvest season consisting of fifteen people or two dozens of people or even in one hamlet or village which includes from children to parents. This Kebenara culture actually provides a meaning that is certainly more than the actual relationality. Other dimensions such as religious, social and community dimensions are also included in it because it involves many people. This Kebanra culture is explained in an interview with Mr. Laurensius Lalun on May fifteen, 2024 at 09.00 Wita, he said that this Kebenara culture symbolizes unity in the Tana Ai traditional event circle. This cultural circle can be defined in the efforts of the local community to work together to build an integral relational culture. Concrete examples of Kebenara culture practiced in everyday life are cooperation, mutual cooperation, solidarity in facing the difficulties and challenges of life, helping each other, complementing each other, or in short, collaborative actions form a close alliance with one another.

From one generation to the next the essence of culture refers to the characteristics and values inherent in a society or human group. This includes language, norms, beliefs, customs, arts and traditions. Culture is often seen as a complex system that influences human behavior and outlook on life, and is a source of identity and social unity (Usman, et al., 2024). From seeing and researching that famous figures such as Clifford Geertz, Edward T. Hall talk about how culture needs to be seen in the sense that symbols that can be interpreted by humans through the interpretation of meaning. The meaning intended here is the philosophical meaning of a culture. Clifford Geertz in his work entitled “The Interpretation of Cultures” (1973) that culture is a symbolic system that can be interpreted by humans through the interpretation of meaning, symbols, and rituals. Seeing from what Clifford Geertz said that Kebanara culture has relational meaning, symbolic meaning, rituals, and spirituality. So in general, the thoughts of these figures say that the nature of culture involves dimensions of relationality, symbols, values, behavior, and technology that shape the way humans think, interact, and relate to the surrounding world. This means that in a culture there are properties, characteristics and peculiarities of each. The nature of the essence of culture is that culture is manifested and channeled through human behavior. With this argumentation, Kebanara Culture has an open nature to all people of good will in preserving and cultivating with responsibility.Culture has preceded other generations and will not die with the end of the age of the generation concerned. Cultural heritage in a person or society is certainly obtained from the community where a person or society lives (Raymundus Rede Blolong, 2012). Culture is needed by humans and manifests behavior. The nature of culture is that culture is realized and channeled through human behavior. Culture has existed before others of a certain generation and will not die with the end of the age of the generation concerned. Culture is needed by humans and is manifested in their behavior. Culture includes rules that contain obligations that are accepted and rejected actions that are prohibited and actions that are permitted (Robin. M. Williams, 1967). In this context, Kebanara culture includes behavior in knitting unity in diversity (Usman, et al., 2024).

Dimensions of Kebanara Culture in the Modern World

Kebanara culture is a traditional culture of thanksgiving to build relationality between sasama and this culture is carried out or usually carried out during the rice harvest season consisting of fifteen people or two thousand people or even in one hamlet or village which includes from children to parents. This Kebenara culture actually provides a meaning that is certainly more than its actual relevance. Other dimensions of religious, social and community are also included in it because it involves many people. This Kebanra culture was explained in an interview with Mr. Laurensius Lalun on May fifteen, 2024, he said that this Kebenara culture symbolizes unity in the circle of Tana Ai traditional events. Concrete examples of Kebenara culture in practice in everyday life are cooperation, mutual cooperation, cohesiveness, helping each other, complementing each other, or collaboration to form a close alliance with one another. In accordance with the changes observed in the field, the younger generation has not abandoned the Kebenara customary culture but continues to preserve the existing Kebenara customary culture. According to Laurensius Lalun, he views that Kebanara culture is indispensable in daily life. If this is not preserved, the curse from the ancestors becomes real in everyday life. The influence of the economic dimension in the social or religious dimension such as the existence of mutual cooperation can ease the work, and there is always love in performing Kebanara dances (Interview, L. Lalun, 2024). In Tana Ai culture, Kebanara culture has very real and strong dimensions. The question is what dimensions are contained in cultural culture? With the dimensions of human culture, humans know the true and precise nature of the culture. In culture, especially Tana Ai culture, there are many dimensions, including relational, material, social and linguistic dimensions. Culture has many dimensions that are interrelated and influence each other. The author wants to look at several dimensions of culture that are often discussed in anthropology and sociology studies, among others: Material dimension: includes all objects or goods used or created by humans, such as tools, buildings, clothing, weapons, and so on. Social dimension: includes aspects of human social life, such as social structure, hierarchy, status, norms, and rules governing interactions between individuals (Geertz Clifford, 1973). The political dimension: includes everything related to the organization of power in a society, such as the form of hierarchy in the culture, the traditional elders and their ranks, the form of the state, political institutions, laws, and the electoral system. In the first point, the author highlights the matter of Tana Ai traditional clothing. In Tana Ai culture, the material dimension includes equipment in dance, small bags, parang (afternoon), sash, lesu, and so on. Because there are ethical and aesthetic elements in it.

Values Contained in Kebanara Culture

In addition to the dimensions, there are also values embedded in the culture of Kebanara culture. At this point I want to say that what are the values in Kebanara culture? The values contained in Kebanara dance actually concern fellowship, concern for others, respect for others, concern for the environment and nature, sensitivity to the balance between material and spiritual life, concern for honesty and integrity, concern for justice and equality in social life, concern for hard work and craft, concern for education and knowledge, sensitivity to beauty and art in knitting the skills of the last generation. The values to be conveyed in Kebanara culture are that customary rituals or habits will appear in everyday life such as; gotong royong, collaboration. According to Laurensius Lalun, the younger generation still understands and practices the values in the traditional rituals of Kebanara culture today just like the previous generation. According to Anastasia, the younger generation still understands and practices the values in Kebanara traditional rituals, for example, there is always mutual cooperation in the environment or Church Base Community, the existence of loving relationships in daily life (Interview, 2024).

Similarly, Jenkins says that values in culture can vary depending on the society or cultural group (Jenkins, 2011). However, in general,

values in culture include things like: concern for family and togetherness, respect for elders and ancestors, order and discipline in life, concern for the environment and nature, concern for the balance between material and spiritual life, concern for honesty and integrity, concern for justice and equality, concern for hard work and craft, concern for education and knowledge and concern for beauty and the arts (Jenkins, 2011). It is clear that the values contained in Kebanara culture include the value of caring for others, togetherness with others, respect for parents, friends, friends, relatives, respect for ancestors, rules and discipline in family life and in the community, concern for the environment and cosmos, concern for the balance between material and spiritual life, concern for honesty in family life and others, integrity, applying a culture of justice to others and equality, hard work and craft, and concern for education and knowledge.

The Meaning of Fellowship in Kebanara Culture for Community and Church Life

In addition to dimensions, values, there are also meanings contained in Kebanara culture in the Tana Ai area. What are the meanings in Kebanara culture? Mariana's view that the meaning of togetherness in Kebanara culture is like the existence of prayer groups in the Church, or categorical groups such as the Legio Maria prayer group, Santa Ana, Santo Joakim, and other prayer groups. Activities in the Church such as Sunday school groups. In addition, Laurensius Lalun's view of the meaning of togetherness and Kebanara culture reveals the law of love that God himself teaches. Love and affection must be preached to everyone without distinguishing background and or any situation. Kebanara culture has elements that are very closely related between local traditions and the Catholic religion practiced by the majority of the indigenous people of Tana Ai. In addition to the meaning of togetherness and love, Laurensius Lalun also mentioned the meaning contained in the kebanara dance is as follows (Wawancara, 2024): The Meaning of Togetherness and Brotherhood: Kebanara culture usually involves many people not only known people, or selected people but anyone who wants to be involved in the dance even foreigners (Westerners) who dialog together. Usually they sit in discussion interspersed with singing verses of songs that are full of joy and wisdom. This shows the strong togetherness and brotherhood among the people of Tana Ai to this day. The meaning of fertility: Kebanara culture also has a fertility meaning because, in this culture, it fosters brotherhood to always walk together in facing the difficulties and challenges of life. Religious meaning: Kebanara culture has a high religious meaning. This culture is often practiced as a form of gratitude to the Creator for life and His grace that continues to flow in every time and place.

Humans as the Meaning of Unity

It is necessary to know that what is the meaning of humans as creatures of unity in a cultural perspective? It is known that the cultural perspective interpreted by the Tana Ai people actually refers to how to knit unity, fellowship in diversity. According to Mariana, Kebanara Culture does not reflect a relationship with rituals. The views of the younger generation still adhere to this concept, namely preserving Kebanara culture and ignoring the development of the times (Interview, 2024). By looking at this argument, there is a terrible dilemma when a culture is faced with the assimilation of culture from outside. According to Mr. Selestinus Seles, Kornelis Keso, Kristianus Kleruk, and Kristinaus Lewar, the current generation is also involved in Kebanara culture, but there is a dilemma and determination in maintaining and cultivating a culture that is not only the Kebanara culture itself, but also the Blatan Balik culture and others (Interview, June 16, 2024). On the other hand, the scope and concept built by the local community related to the meaning of kebanara dance will have an impact on unity in togetherness. Clifford Geertz, in his work culture and religion emphasizes the concepts he follows. Geertz said that a pattern of meaning that is passed on is manifested in the symbols of a system of inherited concepts revealed in symbolic forms with which humans communicate, preserve, and develop their knowledge of life and attitudes towards life (Geerttz, 1992). It is this

symbolic heritage that later in Kebanara culture shows clear symbols, unity, courage, strength and so on. Meaning words, symbols, and concepts require explanation, but that is exactly where the widening, expansion, and magnification take place (Geerttz, 1992).

This concept was later emphasized by Clifford Geertz, who also emphasized the concept of humans as united beings in a cultural perspective, referring to the view that humans are beings who are integrated with the surrounding world and have a close relationship with fellow humans. Langer says that the concept of meaning in all its diversity is the dominant philosophical concept of our time, so that signs, symbols, denotations, communication is our (intellectual) trade in anthropological culture. (S. Langer, 1992). Humans are considered part of a larger system, and their existence cannot be separated from the surrounding environment and culture. Thus Clifford Geertz, is an American anthropologist and cultural theorist. Therefore, human existence in a cultural perspective is not only based on the uniqueness of the individual, but also on his relationship with the surrounding environment and culture. The relationships built by the local people of the Tana Ai community will be evident if they live in a farming culture. There will be cooperation, helping each other, filling each other's shortcomings, and there are still many good things embedded in it.

Human Relationship with the Cosmos

If we look at the relationship between the culture of Truth and the cosmos, there is an informant (Selestinus Seles) who talks about the relationship between humans and nature in the context of Kebanara culture. Kebanara culture also tries to see the values of cosmology and humanization contained in Kebanara culture. This Kebanara culture also includes respect and reconciliation of the created nature. Therefore, exploring the cosmological and humanization wealth contained in Kebanara culture is a form of respect for the created nature and also a process of humanization and local wisdom values. Respect for the created nature and a process of humanization are the basis of life wisdom in the form of a framework of knowledge, a framework of belief both in integralistic family unity or unity in the wider community, and show the noble values in the culture. So exploring the wealth of cosmology and humanization in Kebanara culture is a form of respect for nature and reconciliation of fellow created nature and a life wisdom of the Tana Ai community. Kebanara culture is a model of humanization and cosmological relations, between fellow humans, nature, other fellow created things and the giver of life. The values that flow from this culture are peace and responsibility towards nature, preservation of valuable objects in the Nuha tribe, and human harmony in relationships (Interview, 2024).

Looking at the meaning of the word cosmos or nature itself, many people know it but only to the extent of understanding and not yet to the awareness of nature. Therefore, uncovering this dimension of relationality invites humans to see the whole of a culture including nature or the cosmos. Therefore, Riyanto provides an understanding of the meaning of the word relation between humans and nature itself. Relation is the nature of humans to read nature. Human nature is not only rational but also relational which also emphasizes awareness of the existence of the cosmos. Riyanto mentioned that because humans have nature and ratio, it is expected of humans to see the relationality between others and also the cosmos. Here the question arises again. How is the relationship between humans, God, and the cosmos in a cultural perspective? By elaboration of Relationality I mean the elaboration of I (the I) the phenomenon (the reality), and the other (the other) (Riyanto, 2018). This question will be answered in this paper that human relations with nature cannot only reach the gate of understanding, but rather provide an awareness of the existence of the ontology of ecology itself. As said by Usman and his friends in a paper entitled Looking at Indonesia's future in the world of modern ecology as viewed by Heidegger's dasein thought. Data from the Tanah ai community interpret the relationship between Kebanara culture and komos as gratitude for the results obtained from the harvest. In this context it is also like what is done in the culture of Blatan Balik generally involves many people,

especially the elders, members of the relevant tribes, or even anyone who wants to participate in the ceremony. This ritual is related to the cooling process of the hot atmosphere that lasts for one year (gahu rou), so that its implementation symbolizes the refreshment of the human body and soul and the balance of the cosmos. This emphasizes that peace with the cosmos is an essential aspect for humans here and now (Hic et Nunc) (Usman et al., 2024).nBy looking at this connection. In interview data according to Mr. Laurensius Lalan that Kebanara culture is also very natural and all its existence (Interview, 2024).

With this kind of concept, I want to say that the relationship between others or the relationship with the Creator makes humans think and act not only me and him but, there is you, and finally I, him, and you (Other) will know to find the essence of being a cultured human being. The concept of relations between humans has values such as vital, aesthetic, ethical, symbolic values (Usman, et al., 2024). The concept of the relationship between humans, God and the cosmos from a cultural perspective varies depending on the beliefs and values held by a particular society. However, in general, there are several views commonly held by societies in understanding the relationship between humans, God and the cosmos. In monotheistic religions such as Islam, Christianity and Judaism, humans are seen as God's creatures who have the responsibility to take care of the earth and carry out His commands. Caring for nature means passing it on to future generations without threatening the fulfillment of their needs (Jelatu 2022). Nature, which is the homeland and source of life, not only needs to be guarded and cared for, but also respected with responsibility. Nature must be preserved so that it can continue to support life, including for generations to come. Therefore, relational responsibility towards nature is very important to the Tana Ai people. They recognize that creation is an ecological earth, while they themselves are like infants dependent on the life that nature provides. This creates an obligation to function as protectors, caretakers and preservers of creation (Usman et al., 2024). The worldview of the Tana Ai people who value the earth and nature as a “mother” who needs to be taken care of is in line with the message of Pope Francis, who stated that environmental conservation efforts must consider local history, culture and architecture to maintain indigenous identity in all its distinctiveness.

Man's Relationship with God (the Creator)

What is the relationship between humans and God from a cultural perspective? The concept of the relationship between humans and God in a cultural perspective can vary depending on the culture being referred to. However, in general, the relationship between humans and God in a cultural perspective is a complex relationship colored by religious values, norms and traditions. Data from the Tanah Ai community that interprets the relationship between Kebanara culture and God as a sense of gratitude for the results obtained from the harvest. The feelings they express through an intimate relationship with God and entering into a Church and government fellowship that prioritizes relationality. The Tana Ai people interpret the Kebanara culture as having a relationship with God the Creator.

God who gives everything to them including how to build relationality between each other in everyday life. As a concrete example of what the Tana Ai people do such as community service in the church environment, Participating in prayers in the Church Base Community, always giving alms from the results of work on Sundays and obligatory days. In Islamic culture, for example, humans are considered as servants of God who must submit and obey Him. The relationship between humans and God is seen as a very intimate relationship, so it is maintained through the implementation of worship and moral behavior in accordance with religious teachings (J. Z, 2017). From this view, the author sees that kebanara dance culture builds a very close relationship with God and others. Whereas in Christian culture, humans are regarded as God's creation filled with free will to choose and act. The relationship between man and God is seen as a relationship of love based on forgiveness and the restoration of a broken relationship through the redemption of Christ.

Cultural Love as a Form of Love for the Giver of Life

How to explain cultural love to the giver of life in today's times from a cultural perspective? To understand correctly and precisely, it is necessary to have education about love for culture itself. Culture is born and flows in human life that is the work of God himself. In the teachings of faith, the Church believes that God incarnate in Jesus Christ is God's initiative to enter human culture. Every culture, ethnic civilization and others have the same opportunities and rights as the culture, civilization, ethnicity when Jesus was born, grew up and lived in ancient times. Jesus became incarnate for all nations, all times, all civilizations and all ethnicities (cf. Sacrosanctum Concilium art. 36, 37) (Firgianus Botu at all, 2020). Education is inseparable from culture. Because education is an element of a culture. An education with character is an education that instills cultural values (Teotik Koesbardiati, 2014). The culture referred to here is the culture of the kebanara culture itself.

In the context of Kebanara culture, one of the weaknesses of Kebanara culture until now is that there has been no program from the hamlet or village, or the government that pays special attention to Kebanara culture such as by creating a cultural festival, or mobilizing the younger generation to create a sustainable cultural studio. In short, there is no education program or local initiative that teaches Kebanara culture. It is only introduced to students during practical exams, there is a guest reception (officials visiting a village (Interview, 2024). Therefore, we want to say that an educated human being can be interpreted as a cultured human being (Tilaar, 1999). This is where the role of today's young generation learns to love local culture. Cultural love for the giver of life can be explained as human gratitude and appreciation for life and everything around them as a gift from God. Nowadays, this can be interpreted as human efforts to maintain, develop and enrich existing culture as a form of respect and responsibility for this gift.

IV. CONCLUSION

Kebanara Culture as a Manifestation of Relationality that Shapes Unity in Diversity can be understood as a culture that reflects the existence of society, particularly the *Langgas* generation of Tana Ai in the present era. Examining the essence, values, and meanings embedded in Kebanara culture reveals its significant relevance and utility in contemporary times. The interconnectedness of the meaning and values of this culture serves as a foundation for the current *Langgas* generation to draw insights and meanings from Kebanara culture itself. This wisdom and meaning actually refers to the matter of having the courage to think for yourself (Sapere Aude) to build cultural agents and prioritize the relational dimension in living together. Therefore, according to the Tana Ai people, building relationships with other people, the environment, and God is an important part of existence as a human being that continues to relate to this day. This philosophical value is reflected in the basis of life of the “Kebanara culture”. This Kebanara culture actually encompasses as a whole that humans are relational creatures and are connected to each other. This relational dimension refers to the ability to explain human life that always involves other people in everyday life. With the presence of other people, relationships become more integral. In other words, human existence depends on the presence of other people to build an inclusive civilization.

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