



## The Concept of Divinity in the Lio-Ende Culture

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**Abstract:** This paper deepens into the comprehension of God within the Lio-Ende tribe's cultural milieu, juxtaposing it with the perspective of the Catholic Church to discern shared elements. Employing a qualitative methodology, the research undertakes descriptive scrutiny to elucidate the notion of God in both the Lio-Ende tribal tradition and Catholicism. The investigation uncovers several salient findings. Firstly, the Lio-Ende tribe espouses a belief in Du'a Ngga'e as the Supreme Being, ascribing to it the roles of creator and sustainer of humanity and the cosmos. Secondly, parallels between the concept of God in the Catholic Church and the Lio-Ende tribal tradition emerge prominently. Lastly, the assimilation of the Lio-Ende tribe's conception of God into the Catholic framework is observed to entail a process of refinement and enrichment. This inquiry illuminates the cultural intricacies and theological convergences between indigenous spiritual beliefs and organized religion, providing valuable insights into the intricate dynamics of faith systems and their evolution across contexts.

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## INTRODUCTION

Human beings are creatures of history, living within its folds. Throughout the history of civilizations, humans have created culture (Jebadu, 2023). It is undeniable that cultural phenomena are uniquely human. The relationship between humans and culture is profoundly intimate; they are mutually dependent, each essential for the existence of the other. Humans would face extinction without cultural systems, while culture would remain abstract without humans to embody its values within a social community.

From an anthropological perspective, humans and culture are intricately intertwined, akin to two sides of the same coin. This close relationship between humans and culture forms the basis of anthropological inquiry, as scholars seek to understand how culture shapes human behavior and vice versa. Culture can be defined as the learned patterns of thought and behavior that are transmitted from one generation to the next within a society. It encompasses beliefs, values, customs, norms, language, and material artifacts that characterize a particular group of people. On the other hand, humans are the creators and carriers of culture, actively shaping and perpetuating it through their actions and interactions.

One of the fundamental concepts in anthropology is cultural relativism, which emphasizes the importance of understanding a culture within its own context, rather than judging it based on the values and norms of one's own culture. This perspective highlights the

diversity of human cultures and the ways in which different groups of people adapt to their environments and social structures. Cultural relativism underscores the idea that there is no single "correct" way of being human, but rather a multitude of valid expressions of human existence shaped by unique cultural contexts.

Humans are cultural beings from the moment they are born, as they are socialized into their respective cultures from infancy. Through socialization, individuals learn the language, customs, beliefs, and values of their society, internalizing these cultural norms and incorporating them into their identities. Culture provides a framework for understanding the world and guides human behavior, influencing everything from how individuals interact with one another to their perceptions of reality.

At the same time, humans actively participate in the creation and adaptation of culture through processes of innovation, diffusion, and cultural change. Innovation involves the development of new ideas, practices, or technologies within a culture, while diffusion refers to the spread of cultural traits from one group to another through contact and exchange. Cultural change occurs as societies encounter new challenges and opportunities, leading to shifts in beliefs, values, and practices over time.

The relationship between humans and culture is dynamic and reciprocal, with culture both shaping and being shaped by human behavior. For example, cultural norms and values influence individual decision-making processes, determining what is considered socially acceptable or taboo within a given society. Conversely, human agency allows individuals to challenge and change cultural norms, leading to social movements, revolutions, and shifts in collective consciousness.

Culture serves as a cornerstone in the construction of human identity, offering individuals a sense of belonging and meaning within the complex tapestry of society. Through a myriad of cultural practices, including rituals, ceremonies, and storytelling, people reaffirm their connection to their communities, pass down collective memories, and assert their cultural identities (cf. Borgias, 2020).

Rituals and ceremonies are pivotal components of cultural expression, serving as symbolic enactments of shared beliefs, values, and traditions (Pasi, 2021). These structured activities often mark significant life events such as birth, coming of age, marriage, and death. By participating in rituals, individuals not only commemorate important milestones but also reaffirm their cultural identities and social bonds (cf. Andrianto, 2023). For example, a traditional wedding ceremony may include rituals symbolizing the union of two families, the exchange of vows, and the blessing of the couple by religious or spiritual leaders. Through these rituals, participants reaffirm their cultural heritage and reinforce their ties to their community and lineage.

Similarly, storytelling serves as a powerful mechanism for transmitting cultural knowledge, values, and wisdom from one generation to the next. Across cultures, stories have been used to explain the origins of the world, teach moral lessons, and preserve historical events. Through oral traditions, myths, legends, folktales, and epics, societies preserve their

collective memories and pass down cultural heritage to future generations. By engaging with these narratives, individuals not only learn about their cultural roots but also internalize the values and norms embedded within them. For instance, indigenous cultures often use storytelling to teach younger generations about their ancestors, the natural world, and their place within the larger cosmos. Through these stories, individuals develop a sense of belonging and identity grounded in their cultural heritage.

Furthermore, cultural practices foster social cohesion and solidarity by creating shared experiences and reinforcing group norms. Participating in cultural activities strengthens interpersonal bonds, fosters a sense of trust and reciprocity, and promotes a shared sense of identity among community members. For example, festivals and celebrations bring people together to celebrate shared traditions, values, and customs. Whether it's a religious holiday, cultural festival, or community event, these gatherings provide opportunities for individuals to connect with one another, forge new relationships, and deepen existing bonds. Through these collective experiences, individuals develop a sense of belonging and connection to their cultural community.

Moreover, cultural practices play a crucial role in identity formation, helping individuals understand who they are and where they come from. By engaging with their cultural heritage, people develop a sense of pride in their roots and a deeper appreciation for their cultural identity. Whether through language, cuisine, music, dance, or art, cultural expressions provide individuals with avenues for self-expression and self-discovery. For example, young people may participate in traditional dances or music performances as a way of affirming their cultural identity and connecting with their heritage. Through these creative outlets, individuals explore and celebrate their cultural identities, fostering a sense of belonging and pride.

In essence, culture serves as a vital source of identity, belonging, and meaning for individuals within society. Through rituals, ceremonies, storytelling, and other cultural practices, people reaffirm their connections to their communities, transmit collective memories, and assert their cultural identities. These cultural expressions not only strengthen social bonds but also enrich the fabric of human experience, contributing to the diversity and richness of global culture.

The Lio-Ende community inherits a philosophy of life in the form of local wisdom. Life philosophy is a crucial element in societal existence, intimately tied to societal views on life and serving as the driving force behind community and individual life. The scope of life philosophy encompasses various aspects of life, including social, ecological, and spiritual dimensions (Sihotang, 2020).

A cultural community possesses ways, mechanisms, and strategies for creating, preserving, and transmitting traditions related to life philosophy. This effort is typically framed within the cultural regeneration framework of the respective community. The values of local wisdom are interpreted through human-created customs or culture. In other words, nearly every human-created culture possesses its own values of local wisdom. These values of local wisdom,

extracted from human-created culture, often serve as guidelines or noble values in building societal life or human civilization itself.

## **METHOD**

The qualitative method employed by the author adopts a normative approach, emphasizing the exploration of values, beliefs, and norms within the context of Lio-Ende culture and the Catholic Church. Central to this method is the reliance on existing literature as the primary foundation for inquiry. Through documentary studies, the author delves into secondary sources such as writings, books, theories, and expert opinions pertaining to the concept of God. This literature serves as a rich reservoir of information, enabling the author to construct a comprehensive understanding of the subject matter.

The utilization of secondary data allows for a deep exploration of the cultural and religious landscapes surrounding the concept of God within Lio-Ende culture and its intersection with Catholic doctrine. By engaging with a diverse range of sources, the author aims to capture the nuances and complexities inherent in these belief systems. This qualitative approach prioritizes depth of analysis over breadth, facilitating a nuanced exploration of the subject matter. Ultimately, the study seeks to offer insights and perspectives that contribute to scholarly discourse surrounding the concept of God and its cultural manifestations within the Lio-Ende community and the broader Catholic tradition.

## **RESEARCH RESULT AND DISCUSSION**

Culture is the power of the mind, manifested in creation, thought, and feeling, while civilization is the result of creation, thought, and feeling. Essentially, culture is the result of human efforts, both material and spiritual, and it is a social heritage and possession. Culture is formed within and through social interaction and passed down to younger generations through enculturation or education.

The Ende Lio society, residing primarily in the Flores Island region of Indonesia, boasts a rich tapestry of culture and tradition deeply intertwined with their daily lives. From their social structure to religious beliefs, the people of the Ende Lio society exemplify a unique blend of indigenous practices and external influences, shaping a distinct cultural identity that has endured for generations (cf. Camnahas, 2020).

At the heart of Ende Lio society lies a tight-knit community structure built upon mutual cooperation and interdependence. Families form the basic unit of society, with extended families often residing together in traditional houses known as *uma mola*. These houses, characterized by their distinctive architectural style, serve as communal spaces where multiple generations coexist, fostering strong familial bonds and solidarity.

Social hierarchy within the Ende Lio society is traditionally organized around status and lineage, with leadership positions held by esteemed elders and tribal chiefs known as *Mosalaki* (cf. Kebinjin, 2022b). These leaders play a crucial role in decision-making, conflict resolution, and upholding customary laws and traditions. Their authority is derived from both

ancestral lineage and demonstrated wisdom and integrity, earning them respect and reverence within the community.

Cultural practices and rituals form an integral part of daily life for the people of Ende Lio, serving as expressions of identity, spirituality, and collective memory. Rituals such as the Nggua ceremony, a traditional celebration marking the harvest season, bring together the community in joyful festivities and expressions of gratitude to Du'a Ngg'a'e, the supreme deity in Ende Lio cosmology. Through rituals like Nggua, individuals reaffirm their connection to the land, their ancestors, and the divine, reinforcing social bonds and cultural cohesion.

Religious beliefs among the Ende Lio society reflect a syncretic blend of animism, ancestor worship, and elements of Christianity introduced by European missionaries. Du'a Ngg'a'e, the supreme being in Ende Lio cosmology, is revered as the creator and sustainer of the universe, embodying divine power and providence. Alongside traditional beliefs, Catholicism has also left an indelible mark on the spiritual landscape of the Ende Lio people, with the majority of the population embracing Catholicism as their faith.

Art and craftsmanship are celebrated aspects of Ende Lio culture, with traditional weaving, carving, and music playing significant roles in artistic expression and cultural heritage. Women are often skilled weavers, producing intricate textiles adorned with symbolic motifs and patterns that reflect their cultural identity and social status. Meanwhile, skilled craftsmen carve intricate wooden sculptures and masks, showcasing the artistic prowess and cultural heritage of the Ende Lio people.

Language is another vital component of Ende Lio culture, with the Ende language serving as a linguistic link that binds the community together. Through language, stories, myths, and oral traditions are passed down from generation to generation, preserving the collective memory and cultural heritage of the Ende Lio people.

Despite the challenges of modernization and external influences, the people of Ende Lio society remain resilient in their commitment to preserving and celebrating their cultural heritage. Through their enduring traditions, social cohesion, and spiritual resilience, the Ende Lio people continue to uphold their rich cultural legacy, serving as custodians of a vibrant and dynamic cultural heritage that resonates across generations.

Differences in character, social status, religion, and so on, do not serve as barriers or reasons to isolate oneself from others. In other words, these differences do not become possessions that must be defended without regard for others. This is because of a common value and norm that transcends diversity or differences, namely local culture. The Lio-Ende community has a strong cultural bond. Various values and norms within the culture are seen as the binding force for all forms of existing differences.

The values and norms deeply rooted in the cultural traditions passed down by ancestors are not merely symbols but serve as the foundation or basic guidelines for the Lio-Ende community in speech, action, and relationships with others. Cultural heritage becomes the tribal identity that reflects the identity of the Lio-Ende people themselves.

Essentially, the unity of the Lio-Ende people is not influenced by external cultures, theories, or ideologies but arises from within. This is evident in various symbols within the Lio-Ende community's culture, such as sa'o ria (traditional gathering house), keda (ancestral houses), kanga (sacred courtyards), saga au (ritual posts), and other symbols. These cultural symbols are of great significance to the Lio-Ende community because they are the result of long reflection by ancestors, passed down through generations to the present day. The values contained in these symbols serve as the driving force for the Lio-Ende community in the process of interpreting life.

The belief systems, hierarchical structures, or traditions passed down by ancestors are still maintained, preserved, and upheld by the Lio-Ende community to this day. The Lio-Ende community highly esteems, respects, values, and lives out all forms of local wisdom. This invaluable cultural heritage becomes their identity in self-expression and building relationships with others in various dimensions of life. They believe that everything they have and do flows toward Du'a Ngga'e (God the Creator and Sustainer of life). The strong belief in the role of Du'a Ngga'e as the creator and ruler of the universe serves as the main basis for all activities and actions of the Lio-Ende people, whether carried out individually or collectively. Any action undertaken by the Lio-Ende community must not be separated or must always be related to Du'a Ngga'e. Therefore, they must first seek blessings and participation from Du'a Ngga'e before doing anything, especially in their work of cultivating gardens and so on (considering the background of the Lio-Ende community's profession as farmers). This request is not made by themselves but must go through Mosalaki (traditional elders) as seen in the hierarchical structure or organization of the Lio-Ende community. They believe that requests conveyed through Mosalaki will be heard or accepted by Du'a Ngga'e. To understand this well, it is important to look at the hierarchical structure existing within the Lio-Ende community.

The Lio-Ende tribe recognizes a hierarchical system within its culture. Society is divided into groups according to their social status. This position or social status is inherited within a family and acknowledged or accepted by the general community. The group occupying the highest position in Lio-Ende culture is the Mosalaki (tribal leaders or customary leaders). This first class consists of Mosalaki officials, ata ngga'e, ata ria (landlords), namely Mosalaki pu'u and ria bewa as law enforcers. Their positions are based on the measurement of ancestral land and power inherited from their ancestors. The second position is occupied by fai walu ana halo. Literally, this terminology can be translated as the group of widows and orphans. However, in practice, the fai walu ana halo group is a term also used to describe the general population or ordinary people. Aji ana, as relatives of Mosalaki, falls into the fai walu ana halo group.

In the concept of Lio-Ende society, aji ana is synonymous with the disadvantaged class. Their lives depend on others. This second group can actually be divided into two, fai walu ana halo and aji ana. Both are combined to differentiate the highest and lowest layers in the social stratification of Lio-Ende society. The third position is occupied by the ata ho'o rowa (servants or slaves). They are servants. Literally, the word "ata" means person and "ho'o" means yes.

The term "ata ho'o" means people who always obey and say "yes" to their master. Ata ho'o dedicate their lives to serving their masters (ndu longgo su'u te'e). This third class disappeared after independence when the national situation demanded a spirit of equality and equity. The disappearance of the third class, the slaves, leads us to the conclusion that the stratification system in Lio-Ende society only has two layers. The upper layer consists of Mosalaki and ria bewa, while the lower layer consists of fai walu ana halo and aji ana. The authority of Mosalaki plays a crucial role in the life of Lio-Ende society. Anything related to rituals or customary ceremonies can only be carried out by Mosalaki. As customary leaders, they are also actively involved in maintaining the stability of their people. The control function of Mosalaki is essential in maintaining harmony and order. Losing control would lead to the proliferation of excessive fanaticism from certain groups or factions that seek to justify their own teachings, without regard for other groups or religions. The authority of Mosalaki is key in preventing disputes, divisions, or disagreements among different religious or ideological groups within Lio-Ende society. It is fortunate that the hierarchical structure or class categorization tradition in Lio-Ende culture has persisted to this day, and the community itself adheres to this tradition (Mbate, 2008:45).

Every tribe, region surely has its own beliefs or convictions regarding the Supreme Being in its culture, before the existence of religions as we know them now (Catholic, Islamic, Protestant, Hindu, Buddhist, Confucian, and so on). The same is true for Lio-Ende culture. The Lio-Ende people believe that the world and everything in it did not just happen, but were created or made by Someone who has unlimited power. His power and strength surpass anything else. The Supreme Being in the belief of the Lio-Ende people is called Du'a Ngga'e or Du'a Gheta Lulu Wula, Ngga'e Ghale Wena Tana (God who rules above the highest sky and below the earth). Du'a Ngga'e not only acts as the Creator of the universe but also as its sustainer, guardian, and regulator of all that exists. He maintains the order, balance, and harmony of the universe (cf. Denar, 2023). In and through Him, everything exists, moves, and lives. Du'a Ngga'e is said to be *ens a se*: existing by Himself or existing just like that. He has no origin and was not made by anyone, so He cannot be known or understood by humans. Du'a Ngga'e is the origin of all other creatures. Du'a Ngga'e created everything that exists, and therefore, He has power over them. He is higher than all powers and forces, including spirits (both good and evil). He governs and controls everything (Arndt, 2002: 140).

Elsewhere it is said that Du'a Ngga'e controls all aspects of the universe, especially the relationship between humans and others. He acts as a protector or bestower of blessings and also serves as the judge of all human actions. The fate of humans is in His hands. Poverty and wealth, happiness and suffering come from Him because He is everywhere and knows everything, especially the good and bad deeds of humans. He is kind to humans, merciful when humans experience hardship or suffering, just, rewarding good deeds with blessings, and punishing those who behave badly. The rewards received during life on earth consist of health, wealth, many children, and so on. His punishments include illness, poverty, death, and so on.

Du'a Ngga'e will indeed punish humans who do wrong, but these mistakes can be erased or forgiven if the individual repents, makes vows, and offers sacrifices to Him.

The belief system held by the Lio-Ende tribe is not just a concept but a deeply living conviction in their daily lives, especially in the rituals or customary ceremonies they perform, such as the Nggua traditional feast. This ritual is first and foremost an expression of gratitude for the blessings they have received from Du'a Ngga'e and a request for Him to continue to protect and preserve them in their future lives and to keep them away from all sickness or suffering.

Rituals in traditional societies aim to strengthen the sense of unity among family members or tribes. Within them, the feeling of group solidarity is affirmed and heightened, distancing individuals from profane life and elevating them to an atmosphere where they feel in contact with higher powers (Dhogo, 2009: 48; Lina, 2023). Etymologically, the word "Nggua" means feast. Therefore, Nggua can be interpreted as a celebration of gratitude for the harvest of tubers obtained throughout the year. Tubers include cassava, betel nut, coconut, and other agricultural products with commodity potential. However, Nggua is not solely understood etymologically but also refers to a more sacred ritual. For the Lio-Ende people, the Nggua ritual is always associated with religious activities carried out by the customary leaders or tribal chiefs called Mosalaki (Lengi, 2020: 33).

The Nggua ritual has become an annual ritual held by all customary federations in the Lio-Ende region. The Lio-Ende people conduct the Nggua ritual to achieve two objectives. First, the Nggua ritual is held as a thanksgiving event for the harvest and as an offering to Du'a Gheta Lulu Wula, Ngga'e Ghale Wena Tana, mo tedo wola (offering sacrifices to the Supreme Being, Du'a Ngga'e, and to the ancestors). The sacrificial offering as part of the Nggua ritual involves the slaughter of a sacrificial buffalo at the tubu kanga (place for sacrificing animals), which symbolizes the intermediary between heaven and earth, between humans and the Supreme Being (Du'a Gheta Lulu Wula and Ngga'e Ghale Wena Tana). Besides the sacrificial buffalo, the offering also includes the entire harvest. Second, the implementation of the Nggua ritual also aims to request blessings for agricultural activities in the upcoming season, to be protected from disasters in the upcoming harvest season such as crop failure, unpredictable weather, which affects the farming process of the Lio-Ende people. In short, the second objective is to request blessings to be protected from disasters that may be experienced by the Lio-Ende community.

For some Lio-Ende people, the Nggua ritual is a separate activity distinct from ceremonies. Ceremonies such as birth celebrations (*wa'u tana*) or feeding the deceased (*pati ka*) are not categorized as Nggua because these activities can be performed by anyone (whether the head of the family or other family members), whereas Nggua can only be carried out by tribal leaders or those often referred to as Mosalaki. The urgency of Nggua lies in the communication or request to Du'a Ngga'e established by Mosalaki. Another important element within Nggua is the activities that take place in the customary house or *sa'o ria* and involve the entire customary community (village residents). The level of sanctity of the Nggua ritual is

higher than other rituals or ceremonies. This is due to several factors, namely: through Nggua, interaction with the Supreme Being is established, the intervention of the figure of Mosalaki as a mediator is needed, it is carried out in certain places considered sacred, and the wide influence of this ritual on all members of the federation (Beo, 2000:51).

Since the introduction of various religions in the Lio-Ende tribe's territory, the majority of the population has accepted and embraced Catholicism. The evangelization of the Catholic Church was well received by the Lio-Ende tribal community because its teachings directly relate to their life realities. Various values and norms within the Catholic Church are considered consistent with the values inherited from ancestors, which have been deeply cherished and lived by them, such as community, respect for creation especially human dignity, and various other values. Moreover, a key point why the Catholic faith was easily accepted by the Lio-Ende tribal community is because the concept of God within the Catholic Church resembles the concept of Du'a Ngg'a'e as the Supreme Being in Lio-Ende culture. Both in the Catholic Church and Lio-Ende tribe, God is seen as the Creator, the Ruler of the universe, and the Sustainer of human life. God is also seen as a personal being who blesses those who faithfully follow His commands and punishes those who commit evil or sin. However, in the Catholic Church, God is also believed to grant forgiveness to those who sin as long as they repent from their wrongdoing and act righteously as commanded by Him (compare with the concept of offering sacrifices for forgiveness from Du'a Ngg'a'e in Lio-Ende tribal tradition).

In further development, the concept of God in the Lio-Ende tribe and the Catholic Church cannot be separated anymore (cf. Kebingin, 2022a). In other words, Jesus Christ is believed to be the Du'a Ngg'a'e Himself. The belief in one and the same God, both in the Catholic Church and the Lio-Ende tribe, continues to be upheld to this day. And today, the Lio-Ende tribe is synonymous with being Catholic because the majority of its population adheres to Catholicism. Moreover, there are many traditions and cultural heritage used by the Catholic Church to strengthen the faith of its members. This is evident in inculturation. There are various prayer formulations that use local languages, songs sung in liturgy also reflect local culture (both language and liturgical music), regional Lio-Ende dances that enliven the liturgy, and so on. Likewise, when the Lio-Ende tribal community performs customary ceremonies, especially the Nggua ritual, it is always preceded and concluded with the celebration of the Eucharist as an expression of gratitude and thanksgiving and to request blessings from Jesus Christ, who is Du'a Ngg'a'e Himself (cf. Dhogo, 2009). From this explanation, it can be concluded that the concept of God according to the Catholic faith is similar to the concept of Du'a Ngg'a'e in the Lio-Ende tribe. In other words, in this encounter, the concept of Du'a Ngg'a'e believed by the Lio-Ende tribal community is purified or fulfilled in the Catholic faith.

The Catholic Church believes that God is the Creator and Sustainer of the universe. The Book of Genesis clearly and elaborately describes the process of creation of the universe up to humans as the pinnacle of creation because they are made in the image, likeness, and reflection of God the Creator Himself. God not only stopped at creation but also plays a role in maintaining the stability of the universe and overseeing human life. The long journey of the

faith of the Israelites in the Old Testament depicts who God is. God the Creator becomes the guardian of the Israelite nation throughout their lives. The steadfast faith of the Israelite nation never diminishes God's loyalty to them, although on several occasions, God punishes them through various exiles or enslavements. God's loyalty to the Israelite nation is evident in the messages of the prophets who serve as intermediaries between God and the Israelite nation. The prophets are individuals who bring news of joy, liberation, blessings to the Israelite nation, while also reminding them of God's punishment that will befall them if they do not repent from their sins or mistakes.

God's loyalty in accompanying humanity is not limited to the Israelite nation alone but extends to all nations. Human beings, who often fall into the same sins, need redemption to return to their identity or true selves as children of God. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). The presence of Jesus in the world is a sign that God is always present in human life. His presence provides a new understanding or image of who God is. God, who approaches humans and becomes a bridge between heaven and earth. Through His words, deeds, and relationships with humans, especially sinners and marginalized people, Jesus reveals Himself as a God full of love and compassion for all people, reaching its peak in the event of the Cross. In other words, wherever He is and whatever He does, Jesus Christ always shows the face of God Himself: "Anyone who has seen me has seen the Father" (John 14:9). Jesus Christ is the source and purpose of our faith in God and our love for others. His words, actions, life, and resurrection pave the way for us to God. Through Him, the world and humanity can find redemption.

## CONCLUSION

Human beings are not just inhabitants of the world and the universe. Humans cultivate it, live from it, and are responsible for it. By God, humans are entrusted to "create" the world, so the world must always be renewed and increasingly in line with the purpose of human life. In carrying out their duties and responsibilities towards the universe, humans gradually form their culture. Likewise, in the culture of the Lio-Ende community, which cannot be separated and is closely related to religion or belief, society, and its surrounding nature. Various rituals in Lio-Ende culture are closely related to religion or belief, society, and nature as a whole are displayed in their entirety. Thus, it cannot be denied that in these rituals, the expression of the Lio-Ende community's faith in Du'a Ngga'e as the Creator or Supreme Being is distinctly showcased.

Various rituals can be said to be a celebration of gratitude to God or the Supreme Being. In these rituals, there is an expression of gratitude directed towards the power of God. In short, all activities or customary ceremonies performed are an expression of the Lio-Ende community's faith in Du'a Ngga'e, who gives them life.

With the various challenges to faith present in today's world, expressions of faith in various rituals performed by the Lio-Ende community are certainly very relevant to the context

of the faith of believers today. Expressions of faith in culture teach believers to fully surrender to God the Creator. Belief in the local cultural context means that the Lio-Ende community truly believes and has faith in God the Creator in any situation, even in difficult situations. This is certainly relevant for this era if used as a model of mature faith today.

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