

## Kure: Cultural Tradition as A Means of Devotional Catholic in Neomuti

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### Abstract

*This study aims to explore the influence of the Kure' tradition on the faith of the people in the Sacred Heart of Jesus Noemuti Parish, what are the factors that cause the emergence of the dynamics of the Kure' tradition and its relevance to the faith life of the people of the Sacred Heart of Jesus Noemuti Parish. The research method used is a qualitative method with an ethnographic approach. To achieve the expected results in this study also used interpretation and data analysis. The results of the study revealed, First, with the existence of kure' activities, traditional leaders emerged who had serious work, responsibilities as tribal chiefs, fresh creative intelligence, who had demonstrated their commitment and impressive performance. Second, as the driving force for the mobilization of the people who seem to have more potential, they are no longer spectators, participants, but as a creative leader. These traditional elders are a group that cares and is able to move the hearts of the people while guarding against power and rulers and still paying attention to the unity and harmony between individuals within the tribe and between tribes in Noemuti.*

### Keywords

Tradition; Kure; Ume mnasi



## I. Introduction

The main mission of the Portuguese was to spread the Catholic religion. With this mission, the Portuguese and the local people finally fought against the Dutch to seize the Noemuti area from Dutch rule. The term Noemuti has its historicity in connection with the story of the war. To trick the Dutch soldiers, when they went down to the battlefield at night the Portuguese soldiers wore chicken hats made of noe' muti material. The wearing of a chicken hat was seen as a strategy to trick Dutch soldiers because at night the hat served to 'dazzle' the Dutch soldiers. Noe' muti hat can cover the face of the wearer. At that time the Dutch soldiers thought that the Portuguese soldier wearing the noe' muti hat was his friend. In this way, Portuguese soldiers easily repel Dutch soldiers.

People in Noemuti parish have several activities or signs that are unique and identify the community, in addition to the typical Kaesmetan call (educated black people or educated black people) and traditional clothing of local customs that are typical of Noemuti. One of the peculiarities is the religious activity known as Kure'. Kure' is a traditional devotional activity (praying while traveling from traditional house to traditional house) which is communal in nature among the parishioners of the Sacred Heart of Jesus Noemuti. For a century, kure' has been included in the practice of people's lives and has been passed on from generation to generation. This study focuses on the religious activity of kure', which is only found in Noemuti Parish in the Diocese of Atambua, East Nusa Tenggara.

## II. Research Method

The resource persons in this study were people who were deemed able to provide information about the themes studied, namely, 4 community leaders, 2 traditional leaders and 6 members of the Sacred Heart of Jesus Noemuti parish. The basis for selecting sources is based on the needs of this research and also people who are considered to have been active in all Kure activities.

Three tools were used in the data collection process, namely observation, interviews and documentation studies. By using this method, researchers can find out secondary data in writing the profile of the research location. Test the validity of the data in this study was conducted by using the technique of triangulation of data sources. At first, researchers took the data collection process online. However, this process does not get satisfactory results due to unstable internet network reasons. Therefore, the researchers tried to collect data by first sending question materials via email to a key informant, in this case as well as a facilitator, namely Mr. Vinsensius Faot (Teacher of SMAK St. Gabriel Manek Noemuti), to be distributed to key informants.

Data collection is directly handled by the researcher, namely home visits from house to house to collect it after being filled in by key informants. The most important process is interviewing traditional leaders to delve deeply into the kure' tradition. The ten informants include teachers, employees, entrepreneurs, nuns who are very familiar with traditional kure' which is held every year and takes an active role as well as being the host during kure' activities.

## III. Result and Discussion

This research is descriptive qualitative research. Descriptive qualitative research is research that seeks to analyze social life from the point of view or interpretation of individuals (informants) in a scientific setting. Through descriptive qualitative research, researchers understand how certain individuals or groups of people see, interpret or describe their social world.

### 3.1 Early Ritual of Kure'

The Wednesday night before the kure' was held, all the houses and the lights around the church were either dark or turned off until there was a scream and a crowd in the church, and at the same time the guards of the *ume mnasi-ume mnasi* simultaneously hit the walls around the house shouting: *Poi Rirabu... Poi Rirabu... Poi Rirabu...Means Out of Satan...Out of Satan...Out of Satan*. This action implies the expulsion of the Evil Spirit and emptying oneself. After that, all the lights were turned on as a symbol that the demons had come out, the hearts of the people were clean from sin, and the hearts of the people had been prepared to celebrate the feast of Christ's resurrection with joy.

Before kure' begins on Maundy Thursday night, it begins with a traditional ritual at 09.00 to collect water and stones at the crucible river which is used to bathe all the statues in *ume mnasi-ume mnasi*. This ritual is led by traditional elders to give customary speech or *takanab* and prayers as well as the blessing of the release from the priest.

The speech or takanab as follows:

<b>At Ume mnasi/ uim uis neno</b>	<b>At the church (before leaving for the crucible river to fetch water and stones)</b>	<b>At the crucible (before taking water)</b>
<p><i>Honif taof nook ukluafin Ba'maufin noko neno ahunut fai a hunut laeb cassette kanahin Uab Cassette kanahin. Esa ntia in neone in faire kase po' muti Portuguese nao nem tae nem nek lasi Uis Neno toni Uis Neno nek na' naat na huku statue of bo esam fanu neu nangkelom Noemuti. Es onan Uiskin ma tuakin Meol Salem simom nataim tolaman iku bati mambo' neu sarentu Mor sio noenakan ma sio noe haen. Esa kase po' muti Portuguese nok Uis kin ma tuakin Meol Salem nabelak naen sin fefkin ma sin hangkin het onen tam Ume tpoi Ume bin oras tempu post Kure'. Esa ntia suf muni ma kao muni kataneku ma tasabe tna'e' nabala ma thuku nabala.</i></p>	<p><i>Esa bin leku, he is blind, he is to serani amanekamatatakus bin ume mnasi noko postu boesanfanu sio noe nakan, sio noe' haen mao aim tael mamtael aim meu sonaf Uis Neno ma pano Uis Neno in nesu in eno. He smanaf Tuane Grandma Christ Jesus in power ma in kubelan nasanut mananebet tetus manikin Oetene noko Uis Neno Amaf An Mone ma Holy Spirit hem msaon fatu soet oe mek ao mina ma ao mina.</i></p>	<p><i>Ama uis neno Amo-et apakaet Apinat Aklihat. Natuin hit nek amanekat ma nek ma nek am naut esa moe' ma pakae oe neno oe funan oe me-u' ma oe knino. He ta' me-u ma tak nino ma' puat ma' lafu right sa' sa' ok- okay bin pah pinan ia funam natef ma no nom natef. Es onane Usi tkius tem teukai mi teukui mi-ekum mitef mimitis mim nou meuba Nu af binoni au tuff binoni up nuku let nuku pua toko noe faot shop ben'am taen nao this tisin ma this is lukun he mait faot bena msoet oe he mi me -u' ma' puat ma lafu this Uis Neno statue nakan this fufun this is nukun, ma in haen, nane want to serani na' meu nafani hi nekmin he uis Neno natua bin hai nekmin tala ntia nabal-bal Amen.</i></p>

The translation of speech or takanab is as follows:

Column 1:

<b>Dawan language</b>	<b>Indonesian</b>
<p><b><i>Bin Ume mnasi/ uim uis neno</i></b></p> <p><i>Honif taof nook ukluafin Ba'maufin noko neno ahunut fai a hunut laeb cassette kanahin Uab Cassette kanahin. Esa ntia in neone in faire kase po' muti Portuguese nao nem tae nem nek lasi Uis Neno toni Uis Neno nek na' naat na huku statue of bo esam fanu neu nangkelom Noemuti. Es onan Uiskin ma tuakin Meol Salem simom nataim tolaman iku bati mambo' neu sarentu Mor sio noenakan ma sio noe haen. Esa kase po' muti Portuguese nok Uis kin ma tuakin Meol Salem nabelak naen sin fefkin ma sin hangkin het onen tam Ume</i></p>	<p>In the traditional house / God's house</p> <p>Ladies and gentlemen, at that time no one knew Indonesian language, so even praying did not use Indonesian but the Dawan language, thus the Portuguese brought religion to the local people and began to teach religion using Indonesian. The Portuguese spread their religion by handing over 18 statues which were then distributed to 18 traditional houses with the following distribution; 9 statues to the traditional house on the lower river, and 9 statues on the upper river, with a note from the missionaries to the Meol - Salem tribe that every white Thursday there must be a</p>

<p><i>tpoi Ume bin oras tempu post Kure'. Esa ntia suf muni ma kao muni kataneku ma tasabe tna'e' nabala ma thuku nabala.</i></p>	<p>prayer together from the traditional house to the traditional house. From this joint prayer activity called Kure which has been running until now.</p>
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Column 2:

<b>Dawan language</b>	<b>Indonesian</b>
<p><b>At the church (before leaving for the crucible river to fetch water and stones)</b></p>	<p>Before leaving for the river, the door at the Postu Crus section to collect water and stones</p>
<p><i>Esa bin leku, he is blind, he is to serani amanekata matakus bin ume mnasi noko postu boesanfanu sio noe nakan, sio noe' haen mao aim tael mamtael aim meu sonaf Uis Neno ma pano Uis Neno in nesu in eno. He smanaf Tuane Grandma Christ Jesus in power ma in kubelan nasanut mananebet tetus manikin Oetene noko Uis Neno Amaf An Mone ma Holy Spirit hem msaon fatu soet oe mek ao mina ma ao mina.</i></p>	<p>Pada kesempatan ini semua utusan dari setiap (18) rumah adat ke bapak pastor paroki, semua berdiri di muka Gereja untuk mohon berkat dari pastor paroki sebelum turun mengambil air di skali. Pusat aliran kali dari gunung Binoni. Selain itu memohon berkat dari Bapa Pastor Paroki agar dengan kuasa Yesus Kristus; memberkati para petugas agar turun mengambil air di kali dalam keadaan sehat dan kembali pun dalam keadaan sehat.</p>

Kolom 3:

<b>Bahasa Dawan</b>	<b>Bahasa Indonesia</b>
<p><b>Bin Noe Krus</b></p> <p><i>Ama uis neno Amo-et apakaet Apinat Aklahat. Natuin hit nek amanekat ma nek ma nek am naut esa mo-e' ma pakae oe neno oe funan oe me-u' ma oe knino. He ta' me-u ma tak nino ma' puat ma' lafu kanan sa' sa' ok- oke bin pah pinan ia funam natef ma no nom natef. Es onane Usi tkius tem teukai mi teukui mi-ekum mitef mimitis mim nou meuba Nu af binoni au tuff binoni up nuku let nuku pua toko noe faot shop ben'am taen nao this tisin ma this is lukun he mait faot bena msoet oe he mi me -u' ma' puat ma lafu this Uis Neno statue nakan this fufun this is nukun, ma in haen, nane want to serani na' meu nafani hi nekmin he uis Neno natua bin hai nekmin tala ntia nabal-bal Amen.</i></p>	<p><b>Di kali krus (sebelum pengambilan air)</b></p> <p>God the Almighty Father, Lord of heaven and earth, who created clean clean water and stones which are God's creations. Therefore God can pay attention to us who have gathered at this time, so that Your people return to the traditional house, God's house in good health by bringing water and stones that are Your creation.</p> <p><b>Explanation:</b> The symbol and purpose of water is self-purification. So that people only focus their thoughts and attention on Allah during the three holy days The symbol and purpose of the stone: arriving at the traditional house the stone is used for sugar cane, then the sugar cane juice is squeezed to clean the statue, which signifies that humans love each other with a pure heart, and while asking God to be given strength so that they continue to love</p>

	<p>others without expecting reciprocity come back. So far, I ask for coolness and inclusion from God the Father, God the Son and God the Holy Spirit forever and ever. Amen</p>
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**3.2 Kure's Core Ritual**

Participants walked around visiting 18 national organizations led by traditional elders and local priests. At each ume mnasi, the participants prayed the rosary, penance worship, and thanksgiving service, then the priest approached the place where the sacred objects were placed to be sprinkled with water of blessing, and ended with a closing blessing by the priest.

The use of the term kure' cannot be separated from the practice of religious life which is carried out at every ume mnasi in Kote-Noemuti. Based on the practice and experience that has occurred so far, kure' is defined as an activity, the practice of religious life (a devotion) which is carried out in the form of walking in groups from one ume mnasi to another to pray according to the local Catholic faith. When related to the explanation above, it can be understood that the second and third meanings are much closer to what the Noemuti people have practiced until now.

Regarding this matter, the results of the KWI session emphasized: "In general, the sacraments are human faith at important moments in life, in accordance with the rhythm of human life.(Law, nd). Also our national culture recognizes the rhythm of life with important moments accompanied by prayers, so that there is a meeting point that becomes an opportunity for inculturation. We should develop this further, so that the celebration of the sacraments really becomes incarnated in the very diverse culture of our nation. In the spirit of making use of local culture, let us remain true to the basic liturgical guidelines.”(Santo et al., 2020).

**3.3 Three Perspectives on Kure'**

The Noemuti people view kure' in three main perspectives. First, kure' is understood as an activity of walking together while praying from one traditional house to another. Its concrete form among the parishioners of the Sacred Heart of Jesus Noemuti is walking together while praying from one Ume Mnasi (traditional house) to another Ume Mnasi (traditional house). In other words, devotees roam the entire Ume Mnasi to pray together. Second, comes from the Latin word Cura, which means worship, worship of the gods, maintenance. Starting from this root word, Kure', adapted to the way of writing, means worship of a god or God in all traditional houses (ume mnasi) which have been prepared according to the new compounding tradition. Third, Kure' means care, business, maintenance. Just for comparison,

According to a resource person, Mr. YB, in an interview on April 30, 2022, the activity that goes from one national meeting to another or known as a procession contains a symbolic meaning. First, remembering the way of the cross Jesus died on the cross and then rose triumphantly. Second, remembering the history of the Portuguese procession when walking around looking for entrances to spread religion. Third, reminiscing about the history of the Noemuti people when there was no shepherd to offer the Eucharist where these ume mnasi-ume mnasi became the center of worship for local Catholics. Meanwhile, according to one of the resource persons (Tua Adat/YB), the kure' activity begins with a ritual on Wednesday called Wednesday trebluman. The meaning of this term is an expression consisting of two words, namely Wednesday and Luman. Wednesday is one of

the days of the week. While Luman is a dawan vocabulary, which means empty. In relation to the implementation of kure' activities, Reblumaen, which is usually held on Wednesday evenings, is meant to involve prayer activities in traditional houses (Ume Mnasi), but this has not been followed by the giving of gifts as happened on Maundy Thursday night and Good Friday night.

According to the view of the TRK resource person, MS, in an online discussion on April 3, 2022, the kure' tradition which is held and followed every year greatly helps the faith of the local people to interpret the traditional devotion that leads people to meet God during the Three Holy Days until the feast of resurrection. With the Kure tradition, the people not only prepare their hearts to celebrate the Three Holy Days, but more than that, it is to unite the hearts of the people in the brotherhood that is built into the tribes, so that with a more peaceful heart they can celebrate the Three Holy Days with a happy and free heart because they have done so. forgive each other before celebrating the Three Holy Days.

According to the experience of the informants when participating in rituals in the kure culture, it is true that many people or fans from various parts of Indonesia and even abroad are interested in participating in the kure procession at Noemuti Kote because it is a tradition that is most unique besides the procession carried out in Larantuka-East Flores. However, in planning to attend this kure' ritual, sometimes their intentions are hampered due to various kinds of scandals that prevent them from participating in this ritual. Meanwhile, the JTF resource persons were grateful for the grace of the faith experience that I experienced as a student who always had the opportunity to participate in traditional rituals because the ritual experiences formed and trained myself to love culture and traditions like this.

Meanwhile, according to the explanations of the informants, there are things/factors that encourage people to be involved in these rituals. First, there is a longing to maintain ancient traditions which are a concern for today's society. Second, the brotherhood factor, a tradition that is carried out every year before the Three Holy Days unites the community both between tribes and with other people. Third, with the activities of the kure' tradition, the faith of the people is confirmed in the midst of the current developments.

### **3.4 People's Participation in the Kure Tradition'**

Noemuti Catholics are plural in the sense that they are made up of tribes. Catholics live in a state of mediocrity or live in simplicity. What is typical for the Catholics in Noemuti is that the people live as a majority of the Catholics among the 0.1% Protestant Christians. In this context, Noemuti Catholics are called to bear witness to God who gives life and liberates. For the sake of his vocation, the Noemuti Catholics have built a koinonia by participating in listening to the Word of God through the reading of the Holy Scriptures, the Rosary prayer which is performed during the kure' activities in ume mnasi-ume mnasi, which are then united with God through the Eucharistic banquet and mutual assistance. assist in the spirit of Christ's brotherly love.

From this coinonia, which is based on brotherhood, flows the active diakonia of Catholics in the life of their followers, especially during the process of carrying out the kure', which culminates in the Eucharist.(Williams, 2020). As a majority Catholic community, Noemuti's people are always inspired by the kure' tradition to radiate kindness and love in their ministry and are active not only in kure' but also in other pastoral activities.(Montano, 2020).

From the level of participation of the people in the activities of the kure' tradition, it can be said that the people themselves and more specifically the people who are part of the

tribe are very active in participating from the preparation until the last night of the kure' activities. Meanwhile, during the kure' activities during the Three Holy Days, the participation of the people is not only measured and assessed in terms of physical appearance and the number of attendances, but also when praying from ume mnasi to ume – mnasi.

From this study, researchers see that in this modern era or in this era of globalization, the participation of the people in the kure' tradition has begun to decrease. The changing times have an impact on the significance of changes in the shape of the kure' and the participation of the people. The procession route was shortened. Journeys to distant places turn into “spiritual journeys”, or “inner journeys” or “symbolic processions” which shrink into short journeys, just like the way of the cross. In addition to changes in form, there was also a change in the attitude of the Noemuti people. It was also found that there were people who were ignorant, indifferent, and avoided the current situation.

### **3.5 The relevance of the Kure Tradition to the faith life of the people at the Sacred Heart of Jesus Noemuti Parish**

*Kure'* is a tradition of faith experiences, experiences of love touched by the Divine. The experience of faith gives meaning to life and makes people more optimistic and surrenders themselves completely to the Creator (XVI, 2021). The embodiment of the local community's faith experience is manifested in a community of teachings and worship that encourage and support the community individually or collectively to carry it out in daily life and involvement. (Díaz, 2017).

However, as humans, we need to realize that what we believe in is above all. Allah cannot be fully grasped by the reality that is happening in this world, nor can religion. Every culture communicates that experience through these symbols and even this human effort has its limitations, especially in expressing and living its relationship with God. (Florisan et al., 2009). Each culture and tradition has its own uniqueness, this uniqueness is seen in the symbols that are present in all kure' events which are a means of relating to God.

Therefore, the local tribal chiefs invite all parishioners of Noemuti to have a shared responsibility to open up, be enriched, and enrich each other in togetherness. To be able to carry out this responsibility, local people need the freedom to use the symbols in their respective traditional houses or ceremonies. In this regard, dialogue and cooperation between parishioners and in particular between tribes is required. With the cooperation and dialogue that is built, it will reject the false harmony or harmony that covers differences, to acknowledge and accept pluralism gracefully.

The results showed that kure' had an effect on the faith of the people in the Sacred Heart of Jesus Noemuti Parish. As stated in the background section that the views of the people at the Sacred Heart of Jesus Noemuti Parish (Kure' is a part of the lives of the people of the Noemuti people), kure' for the Noemuti people is very important because it prepares the hearts of the Noemuti people before celebrating the Holy Triday. Trihari Suci is very meaningful for the people because apart from interpreting kure' as devotional.

First, the initial ritual of kure' is related to the events on Maundy Thursday night. The thread of meaning in question is repentance. Pope Francis emphasized in his *Gaudete Exultate* that Christians “need to become craftsmen of peace, because building peace is an art that requires sincerity, creativity, sensitivity and skill, because by sowing peace one can achieve holiness. (Francis, 2016) & (Franchi & Rymarz, 2017).

Humility must be rooted in life so as to attain holiness. The holiness that God bestows on His Church comes through the humility of His Son who is an example for

universal people and the people of Noemuti especially through the washing of feet which teaches people to forgive one another.

*Second*, remembering the Passion of God on Good Friday or Passion Friday, the parishioners of Noemuti interpret it as an experience of difficult times during the pilgrimage of life throughout the year. That by going through and experiencing the difficult times that are part of people's lives, nothing can take away the supernatural joy, which "adapts and changes, and always remains, like a ray of light that springs from a personal belief that he is loved without limits, above all else." (Francis, 2016). The ceremony on Good Friday begins with the Way of the Cross at the Maria Fatima-Kote cave, at 15.00 WITA followed by the wailing and kissing of the Cross. On the same day all sounds including vehicles and activities are eliminated, and must create an atmosphere of silence.

Meanwhile, the third meaning is that Alleluia Saturday is interpreted by the faithful in Noemuti as a call to create "a theological space to experience the mystical presence of the Risen Lord." That sharing the Word and celebrating the Eucharist together on Alleluia Saturday is a fraternal fellowship and changes the hearts of the people step by step into holy and missionary people, through the meaning of the resurrection of the Lord Jesus Christ (Love, 2022).

Fourth Sunday, Easter is the day of the victory of Jesus Christ over death. Which means eternal life given to believing mankind. Because Christ has risen victorious, the people interpret this day of joy by rejoicing together like a gong lekut, bonet which means the people have come out of darkness into light. On the same day the gate is unloaded, sugarcane, cucumber skins and other fruits are brought to the river to be dumped or released into the river to be carried away with the river flow. This implies the release of all the trash that the barrier stone has removed. All the obstacles that Satan has done to keep people away from God have been removed and the obstacles that have been removed will make the relationship between the people and God closer and the people will rise again from their old life and start a new life. This ritual begins with traditional speech from a trusted traditional leader.

That Noemuti parishioners need to learn to appreciate the little details of love, where Noemuti people care for one another and create an open and evangelical environment is a place where the risen Lord is present, sanctifying him according to the Father's plan. These small details are experienced through the gift of an affirmative experience from God through one another in the encounter from *ume mnasi* to *ume mnasi* during the Holy Triday which is felt as brothers in brotherly love while participating in *kure'* activities. At this point, the brotherly love that has been built together during the *kure'* is expressed in joy together with dance and bonet after the Eucharist on Easter night and continued with the ritual of *kure' sef ma'u* on Easter Sunday with gong and bonet dances in front of the church yard and its surroundings. .

Eliade (1907-1986), in the book *Ecological Cosmology*, asserts that symbols are objects of events, even people themselves, which constitute a *hirophany*, namely the revelation of the Holy. With it, the symbol opens people to sociality and the universality of reality. The symbol is formalized in ritual patterns, and among myths. The symbolism is also revealed in the Book of Isaiah 46:6 which states that "people take gold out of their pockets and weigh silver with a reed, they hire goldsmiths to make gods out of it, and worship them, and bow down to them."

In this regard, it can be said that in principle the actions of the parishioners of Noemuti from *ume mnasi* to *ume mnasi* during the Holy Triday, in the context of a fraternal visit that begins with a prayer in front of the statues of the Portuguese



colonial heritage, which are symbols and at the same time according to the beliefs of the local people. Through the statues that were released at that time, the faith of the people could be transferred to a more holy one, namely in the Holy Eucharist which is the center of all kure' activities and the lives of the Noemuti people.

People believe that symbols function in a wider context, namely the means used during the kure' which is the fundamental structure for tools, signs and symbols are the communication between cosmic substances. Signs and symbols always live in the relationships of certain groups, for example in natural groups such as families, ethnic groups, nations, and religious groups. Or also in groups with limited goals such as schools, companies, or sports groups. Kure' is not classified as a limited group because kure' is a very universal faith tradition of the people, not only open to certain groups, races or ethnicities, but also to Catholics in particular and people of other religions in general.

From a spiritual point of view, it can be said that the kure' tradition is very helpful in preparing the hearts of the people to celebrate the Holy Triday which is the culmination and integrity of all kure' activities as a sign of gratitude to God for the love that people experience in their lives, in the holy book (Isaiah , 52:9) it is said "Rejoice and shout for joy together, O ruins of Jerusalem! For the LORD has comforted his people, and has redeemed Jerusalem." Thus spiritually it increasingly leads people to the Holy and Divine(West, 2019)&(Love, 2022).

Socially, love is not self-seeking. Even the simplest acts and services, if done out of love, will benefit all those who take part in all three days of kure' activities. This happens in solidarity with all people, living and dead, based on the fellowship of the saints.

Pastorally, the Church is greatly helped by the traditional kure' activities because kure' is very helpful and supports and facilitates all local pastoral activities or activities leading up to Holy Triday, in addition to APP catechesis and worship services during Lent which are prepared by the church.

This basic idea has been emphasized in the documents of the Second Vatican Council: "Based on its mission to illuminate the whole world with the message of the gospel, and to unite all peoples of all nations, tribes and cultures into one Spirit, the Church is a symbol of brotherhood that strengthens dialogue with sincerity. It requires that, first of all in the Church itself, we develop an attitude of mutual respect and respect and harmony by acknowledging fairly all kinds of diversity in order to establish a more fertile dialogue between all members as God's people, both pastors and other believers. For the elements which unite the faithful are stronger than those which group them together, there should be unity in what is really necessary, in what freedom is doubtful, in all things love."

There are several important points from the sources' ideas about kure'. First, *kure'* is a cultural heritage of ancient devotion to God through sacred objects such as the statue of Mary, the Sacred Heart, the Cross, and the Statue of Antony Padua, which is the inheritance of the Portuguese Missionary tradition which was very interesting for the faithful when the Catholic mission in Noemuti began which involved a change of faith. people for the salvation of souls, binding brotherhood among local people in Noemuti-Kote. Second, kure' has an attraction where the traditional kure' activities involve the participation and involvement of many people. With that, it can strengthen brotherly relations between one another regardless of ethnicity, ethnicity, and class.

The most important of these activities of faith are first, to defend the faith of local Catholics and to live in communion between people and tribes in particular. In Acts, 2:42,

it is described that "They persevered in the teaching of the apostles and in fellowship and prayer." Second, helping people to better understand the meaning of kure' before the celebration of the Eucharist during the Holy Triday. Third, to send the people to better interpret and understand the meaning of the Eucharist which is the culmination of the entire life of the faithful.

In relation to pastoral activities, kure' is seen as a unified whole, which cannot be separated from the preparation of the Church for the celebration of the Holy Triad. Kure' is loving (unifying) one another in ume mentations during the days of preparation, and service is brotherly love. On the other hand, the impact of kure' for the Church is to bring a positive influence for the younger generation to love local traditions and culture, as well as unite young people who sometimes neglect church life.(Pastoral et al., nd). In addition to providing support and motivation, it also unites young people to take part in all preparations in traditional houses of ume mnasi-ume mnasi which directly directs young people to participate in the Church, because the Church is the house of community fellowship as in the Catechism of the Church. Catholic says; "The spirit of communion abides in the Church without ceasing, and because of this the Church is the great Sacrament of communion with God, which brings together the dispersed children of God into one fraternal communion."

#### IV. Conclusion

Based on the results of this study it can be concluded that: Traditionkure'is one of the ancient traditions and a form of inculturation devotion from a traditional custom that is held every year to welcome the Three Holy Days in Noemuti parish. The kure' tradition is a means of assistance in times of absence of priests for proper pastoral care and in times of absence of permanent spiritual accompaniments. The local people previously lived in a spiritual situation that actually could be said to live in the original religion; direct contact with the Supreme is only through symbols in the form of objects as stated above.

Indeed kure' is a celebration of gratitude and praise to God for His infinite goodness given to God either directly or indirectly. Kure' situation in Noemuti is actually very good, in the sense that there are several things that hint towards a good future for the development of the faith of the people. First, with the kure' activity, there are figures of traditional leaders who have serious work, responsibility as tribal chiefs, fresh creative intelligence, who have shown commitment and impressive performance. Second, as the driving force for the mobilization of the people who seem to have more potential, they are no longer spectators, participants, but rather as creative leaders.

In addition, through kure' activities, the people can prove their active and conscious participation and are responsible for the successful implementation of the celebration, the most important thing during this activity is the appreciation of the people's faith in the mystery of the resurrection of Jesus Christ. Besides that, it can also create family ties, which are increasingly strengthened and a sense of brotherhood and continuity of unity and unity can be created in an atmosphere of brotherhood of the people who make God and Jesus Christ the center and head of everything. Kure' as a means to deliver and draw the Noemuti people realistically with God through Jesus Christ who is actually present in all Eucharistic celebrations. Kure' is also a means of proclaiming the faith and values of religious life which is lived and communicated to every member of the next generation. Kure' can also form awareness of diversity and respect for differences as well as enrich the appreciation of faith within each tribe or between tribes.

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