



AN ANALYSIS OF RITUAL SPEECH CEREMONY OF “TARA-BANDU” IN MAKASA’E DIALECT

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ABSTRACT

Tara bandu activity is one of the phenomenological studies through lived experience by the five informants who were interviewed in order to find the following objectives of the study: (a) To know the effect of traditional speech that can prevent violence and illegal action to break the law and order in the society; (b) To identify the value of education, religion, justice, culture as the local law to govern and regulate the action of the societies’ activities. The method used to conduct the study was qualitative, specifically phenomenological research, which involved in-depth interviews based on the five informants’ lived experiences. Based on the result of the analysis, it could be described that the meaning of the ritual speech of tara bandu is a local knowledge of cultural ceremony which was performed to reduce misbehaviour, and we always do tara bandu in order to give gratitude to one and another, respect people, plants, animal. Therefore, Timorese always conduct the ceremony in public at the Tara bandu. The positive impact of the tara bandu is so helpful, giving people long-term food of humanity and reinforcing the peace in our country by public agreement. The other side is to create unity, peace and love with strong relationships between people, animals and nature. The negative impact of the tara bandu might affect the lives of people in Laisorulai. When we conduct the tara bandu by public agreement but do not follow the rules, people will die, and society will undergo a natural disaster.

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INTRODUCTION

Culture is a custom or a traditional way of life for human beings that needs to be preserved as the principle to govern the action, which is reflected as the local norm to apply the activities in the communities. The writer points out that sociocultural problems always affect people's or community's lives, which is hard to solve. However, society's problems are always overcome with the value of culture as the norm of life. This is why the ritual speech of Tara-bandu, which is usually conducted in the Makasa'e dialect, is one of the sociocultural values, and it is also a regulation that regulates the community action to implement the proper way of life.

Raymond Williams (1958) says that culture is a way of life and a set of intellectual and artistic practices deeply intertwined with social institutions and economic conditions. Moreover, the value of [cultural norms](#) codifies acceptable conduct in society, which serves as a guideline for behaviour, communication, dressing, language, and interaction among people expected to be in a social group. Empiricism refers to the various unique life experiences the local people encounter in the community. He added further ideas that sensory experiences are the beginning of all acquaintances.

Moreover, natural customs are knowledge that members of all social groups can develop. It refers to whatever society conducts in its own lives as the rules the ancestors generated. This may become a doctrine that needs to be adjusted in everyday life as we know that traditional culture is one of the norms established by society as the criteria required to organise society's actions to be a good citizen. The value of culture is to reflect our identity in terms of where we live, who we are, and what we look like. It is a theoretical guideline to be followed in order to know how to respect each other in the social structure.

One of the previous studies about the historical research of Timor Leste, which was conducted by Dionisio Babo (2001), declared that the traditional ceremony of ritual speech was conducted by the Timorese' indigenous who believed as sacred by indigenous' prinsip. He adds more information that in 1999 when Indonesia left Timor Leste, the community was starting to rebuild the social order and sacred houses of ancestors' inheritance.

In 2000, people began to conduct cultural activities such as the conducting

ceremony of the *sau-batar*, *sau-hare*, *barlaque*, *kore-metan*, and *Tara-bandu*. These activities were conducted with the local ceremony of traditional ritual speech to secure and guarantee that the local product grown naturally would be abundant for people's lives. The objectives of doing the ceremony of *sau-batar* and *sau-hare* are to worship the creator by sacrificing the animal (pig, buffalo, rooster), to bless the farmers by the natural universe to get more harvest and get luck every moment of doing the harvest.

On the other hand, *barlaque*, *kore-metan*, and *Tara-bands* were conducted to worship God as a creator by ritual speech, which is human words to bless the people to have a good life, produce more generations, and survive. While the ritual ceremony of *Tara-bandu* in the Makasa'e dialect is a ceremony that was conducted among the local and national authorities, older men gather to determine the criteria of requirements to regulate the actions of society based on law and order.

Here in Timor Leste, people celebrate rituals and ceremonies related to communion with nature. These rituals are conducted in the forest or house of sacred ceremonies like *tara-bandu*, *sau-batar*, and *sau-hare*. Forest ordination rituals are conducted at the umbilical cord of the forest, protected forest area, and wildlife conservation areas. The ritual circle is associated with a protected or conservation space or a ceremonial place where all participants feel equal to each other. People always celebrate the ritual ceremony of *tara bandu* because it is one of the actions that the local and national authorities sometimes do with the traditional leaders to celebrate the ritual ceremony. It is to enforce law and order to become strong to prevent the illegal action of society's behaviour and not break the law.

This traditional speech could be justified that based on the history before the arrival of the Portuguese in 1700 and the invasion of the Indonesian military regime in 1976, the Timor Leste territory was covered by 90% of the forest. The Timorese respected their forest and had a sense of belonging to their forests, their dwelling place, and source of foods like fruits, honey, and other basic crops were cared for through their indigenous rituals and practices to preserve their forest, mountains, seas and waterways.

Baucau is one of the municipalities in Timor-Leste and is localized in the eastern part of the country. It also borders the municipalities of Lautem to the east, Viqueque

to the south and Manatutu to the west. Baucau has six post-administrative positions: Venilale, Vemasse, Quelicai, Laga, Baguia, and Baucau vila. Moreover, it has fifty-nine (59) villages and 281 hamlets with five dialects: makasae, waimua, Naueti, Midiki, and kairui.

In the Baucau municipality of post-administrative Quelicai, all people speak makasa'e, but in Baguia, some speak naueti, and some use makasa'e. The villages speak the Makasae dialect to communicate. There are 44 villages, and another uses different dialects like: waimua, naueti, kairui, and midiki. The total population is 126,562, and the area of Baucau municipality is 1.504.2 Km², the total land area of Baucau municipality. As we know, Baucau is the second city in this country after Dili. Baucau has many cultural events like sau-batar, sau-hare, barlakue, Tara bandu, and koremetan. Every municipality in Timor Leste has its own culture; for example, Baucau's culture is different from Maliana's.

Tara bandu is expressed in the Tetun language and is considered lingua franka. Tara means *Tara: hanging* and bandu; prohibition/ban. It refers to the Timorese traditional way of life to determine any regulation that enforces peace and reconciliation through the power of public agreement.

Tara bandu is the cultural ceremony held when people create brawls and misbehave in society; therefore, it is necessary to hold Tara bandu vanish the terrible deeds in a village because the people believe in the power of nature instead of the power of the physical. Tara bandu is classified into three parts: Tara bandu regulates people to relation people, Tara bandu regulates people to animal relations, and Tara bandu regulates people's relationship to the environment.

Tara bandu always applies to vanish conflict; if people are constantly in conflict, they must find out what they are doing by slaughtering animals like cows and pigs to throw a feast. Because the conflict harms other people, through Tara Bandu, we can reduce the conflict becomes worse. On the Other hand, it is also related to environmental ethics. For example, cutting down trees will impact nature by risking natural disasters because, in the village, nature is the food source for people; therefore, Tara Bandu is so helpful, giving people long-term food for humanity. People gain food by hunting, and the dateline of hunting is probably twice a year for sustainability. I think there is no difference in the initiative in all municipalities, but it is different in

manners.

Objectives of Study. To know the **Effect of Traditional Speech** that can prevent violence and illegal action to break the law and order in the society. To identify the value of education, religion, justice, and morals as the local law to govern the actions of the societies.

METHOD

The phenomenological research was conducted to investigate the meaning, function, and effect of the value of culture, religion, morals, education, and justice in terms of the ritual speech of Tara- the bandu ceremony. The researcher will use the five questionnaires to interview the five older men in Quelicai-Laisorulai who had ever experienced or were involved in the ritual speech of the Tara-Bandu ceremony.

The qualitative approach was used to interpret the social phenomena, which was conducted using phenomenological research in Baucau, post-administrative Quelicai, Laisorulay village as Creswell (2018) states that phenomenological research is a qualitative method which is to identify the essence of human living experience about phenomenological described by the informants of a study.

Abadingo, Mangubat and Genato-Rebuilda (1993) said that research design is the specific format and procedures from data collection and analyses. Likewise, Thomas K. (1962) states that research design is influenced by prevailing paradigms or theoretical frameworks, which can shift dramatically, leading to changes in research methods and questions. The method employed in the research is descriptive because the writer analyses the data, and the presentation of the result is in the form of an explanation of words, which translation data and reflection would support.

Five (5) older men were selected to become the storytellers as the research informants to be interviewed by the researcher with the 10 questionnaires about the ritual speech of Tarabandu, which is conducted in Quelicai-Laisorulai. The study's objective is related to the effect of ritual speech ceremonies and their value in education, morals, religion and justice.

The instrument of this study would prefer to use 10 (ten) in-depth interview questionnaires to explore the ideas-based phenomenon or lives experienced by the 5 older men as the storytellers. The use of questions and answers is based on the

living experience of the five older men as the storytellers of the ritual speech of Tara-bandu.

People usually realize the tara bandu ceremony in the Laisorulai village, the research prepared the five questions about the ritual speech tara bandu and interviewed the five older men in the Laisorulai village with the makasae dialect, which is translated into the target language.

During the process of interviewing, the researcher used the camera for interviewing and taking notes or paper records of information from the five older men with the following interviewing questions:

1. *What is the ritual speech of the Tara-bandu Ceremony? (foreign language)*
→ *Saida mak ritual kona ba tara - bandu? (Local Language)*
2. *Why should people conduct the Tara Bandu?*
→ *Tamba sa ema tenke halao tara bandu?*
3. *What types of activity did the ritual speech of tara-bandu celebrate?*
→ *Tipu saida-saida mak iha aktividade selebrasaun tara bandu?*
4. *How does the society conduct the tara-bandu?*
→ *Oinsa mak sosiedade sira halao tara bandu?*
5. *When did the ritual speech of Tara Bandu begin?*
→ *Ritual tara bandu ne hahu hodibainhira?*
6. *What is the benefit of ritual speech, Tara Bandu? And*
→ *tara bandu nia benefisiu mak saida?*
7. *What is the function of ritual speech, Tara Bandu?*
→ *Tara bandu nia funsaun mak said?*
8. *What is the value of religion, culture, justice, and education of ritual speech tara-bandu?*
→ *tara bandu nia valor ba relijiaun, kultura, justisa, edukasaun mak saida?*
9. *Where is the ritual speech of Tara-bandu usually conducted?*
→ *Tara bandu baibain realiza iha nebe?*
10. *Who is the principal author who will lead the conducting of the ritual speech of tara-bandu?*
→ *se mak autor principal hodi derije tara bandu?*

Technique of Data Collection. The researcher collected the data through the following two data collection steps.

Library research. The writer first read several reading materials or a journal related to the traditional speech ceremony before conducting the study in the field, which aims to support the field research.

Field of research. The researcher used 10 questions to conduct a field study

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through in-depth interviews with five older men in Quelicai–Larisorulai. The researcher first got the research letter from the dean while preparing the five interview questions about the ritual speech of Tara Bandu. Then, the advisor had to check the question before he conducted the field research. The researcher interviewed 5 older men with 10 questions to be answered based on their live experience about the ritual speech of tara-bandu usually conducted.

The researcher will take a video of the questions and answers between the researcher and 5 older men. The video is saved to be attached. All 10 older men's answers were collected to be analyzed and written as first narrative, translation, and interpretation.

After the result of the interview from the informants is obtained, it will be reflected and analyzed based on the following steps;

Reflection one. Every informant's answer of his vernacular language of the Makasae dialect from five older men.

Reflection two. Then, the first narrative of the local vernacular of makasae was translated into the target language of English.

Narrative writing. After translation, the writer reflected on all the answers have analyzed the meaning and function of the ritual speech Tara Bandu ceremony as the third narrative. And then to find out from the each of five informants' interviews what corresponds with the following objective of the study:

1. The function and meaning of ritual speech Tarabandu ceremony.
2. Describe the positive and negative impact of the ritual speech tara-bandu on the life of people in Quelicai-Laisorulai.
3. Identify the value of culture, education, religion, and justice.

Interpretation. The content of the narrative writing from every five informants will be analyzed and interpreted as the final result.

RESULT AND DISCUSSIONS

The Local Ritual Speech of Tara Bandu in Makasa'e dialect

Ritual Speech of Tara Bandu was conducted with five informants who were in-depth interviewed by using 10 questions. The Ritual Speech of Tara Bandu in Makasa'e dialect through lived experience occurred at Larisorulai village, Post Administrative Quelicai in Baucau Municipality.

Ritual speech of tara bandu in the Makasae dialect is usually celebrated at Laisorulai village which has seven sub-villages such as; ***Batikasa, Daraoma, Ulusoru, Wataliu, Sawakasa, Legu, Waidaba.***

The total population is 3093 which is composed of the total female is 161 and male is 1482. However, five informants were represented to be interviewed. They are all around 65 years old, whose knowledge and experience of life in terms of using Ritual Speech of Tara Bandu in Makasa'e speakers.

The Laisorulai village is located in the south part of Baucau and is the second largest city in Timor Leste. The bordering of the East part is the Bagueia sub-district, and the western part is with the district of Viqueque. The natural resources in Laisorulai village are coconut, corn, rice paddy and other fruits and vegetables. The majority of the population works in agriculture and traditional commerce in the local market.

The result of in-depth interviews from five informants' Lived Experiences of the Ritual Speech of Tara Bandu in Laisorulai.

Paulo do Rosario Fernandes. He said that tara bandu is the cultural ceremony which may be considered a cultural law which Timorese people stick with. And we always conduct tara bandu in order to give gratitude to one and another, respect people, plants, and animals. The reason why, Timorese always conduct the tara bandu ceremony.

He manifested more activity that had been done to celebrate the tara bandu ceremony, the local traditional authorities (lian nain) gathered and decided to worship the universe by sacrificing the buffaloes and other animals to run the ceremony. And the societies who conduct the tara-bandu when it happened the misbehaviour in the tribe, therefore, doing the tara bandu. Tara bandu has been happening since our ancestor's time.

He expresses more than the benefit of Tara Bandu in giving peace to the circle and our tribe, especially people who live in happiness. And the function of tara bandu is to limit the bad behaviour in our country particularly in our tribe.

This ritual speech of Tara Bandu is considered as a value of;

Religion: Religion is teaching us to respect, and love others as ourselves so Tara

Bandu is teaching us God's doctrines.

Culture: Tara bandu is a cultural ceremony to demonstrate to other countries that Timor Leste has its various cultural ceremonies.

Justice: Tara Bandu is teaching people the truth, because people who make mistakes it's considered mistaken, people who do the right thing keep being considered right like justice.

Education: Tara Bandu is teaching us to respect people who are the oldest, education is teaching like this. Tara bandu is held in the tribe, and the head of the tribe, Lia Nain, is the actor to do the tara bandu.

Abel Cabral. He said that Tara bandu are people heaving dastardly and our ancestors had to make what in order to people trust others, so they took oath in order to have freedom. To help each other give place to live in. Therefore people who comities crimes believe. In the present time, it's called Tara Bandu beforehand called oath. If we conduct tara band but we don't keep trusting each other, don't respect each other, don't respect women, they are drunk and committing crimes, therefore, we apply tara bandu in order to respect each other. The activities that we celebrate Tara Bandu to make the culture like killing cows, goats and pigs. Tara bandu is made when people don't respect others, don't respect other farms and rice fields, therefore we have to conduct tara bandu so that the farms and rice fields grow well.

He expresses more Tara Bandu was making from our ancestors now our proceeding. The benefit of Tara Bandu is making people respect one another and respect others' belongings. And the function of Tara Bandu make us become family and make us become brothers.

This ritual speech of Tara Bandu is considered as a value of;

Religion: Tara Bandu is teaching us to respect each other and take care of each other well like God's doctrines (others sire like ourselves).

Culture: Tara Bandu lets us know each other and we know that we come from one culture or the same culture.

Justice: Tara Bandu is teaching us to do the right things, don't male wrong things like justice teaches.

Education: Respect those who are old, which is taught in Tara Bandu.

Tara bandu can be conducted in sacred houses but is generally conducted in tribes. The head of a tribe and the old man are actors to conduct tara bandu.

Paulino Soares. Based on his experience now we call it tara bandu but in our ancestor's time call it “lubu guara badu guara, lubu naara badu naara”. We conduct the tara bandu to respect people's belongings and look well each other. The activity kills goats, pigs, and buffalo to celebrate Tara Bandu. We conduct tara bandu when people don't consider each other and don't trust each other so we have to realize tara bandu.

He adds more Tara Bandu exists from our ancestor's time. The benefit of Tara Bandu is people consider each other and trust each other. The function of Tara Bandu is to people don't fight each other, don't take goods that do not belong to them and don't ruin the animal.

This ritual speech of Tara Bandu is considered as a value of;

Religion: something that makes religion also makes cultures like Tara Bandu respect each other and consider each other.

Culture: When we make some culture always “ hamulak” same in tara bandu do.

Justice: Tara Bandu teaches us to do something right, and something wrong prevents us, it's teaching justice as well.

Education: In education teaching us doesn't ruin other people's things, but teaches us how to respect each other, like Tara Bandu teaches.

Old Tara Bandu is realised in our own sacred house but is now realised in the tribe. Now smart people do the tara bandu but old people who know the rules of tara bandu can realize it.

Eduardo da Costa. He said that tara bandu is one regulation that our ancestors adjusted to respect each other. Respect other people, plants, and animals because of Tara Bandu. The activities that we do to celebrate Tara Bandu are killing the buffalo, goat and pig. To realize Tara bandu people who are responsible make some dialogue to realize Tara bandu.

Tara was made from our ancestors. The benefit of Tara Badu is people respect

each other, other people things and animals. The function of Tara Bandu is to defeat the attitude that always ruins other people's belongings.

This ritual speech of Tara Bandu is considered as a value of;

Religion: Religion teaches us to respect the creation of God, Tara Bandu also teaching to respect those creations.

Culture: Tara bandu is one of the cultural activities to develop more our culture.

Justice: Tara Bandu is a rescue who makes something right like in justice.

Education: In education teaching us how to respect each other Tara also teaches us about respect.

Tara Bandu beforehand in Laisorulai normally celebrates in a place called “naeloidae” but now realizes in the tribe. The actor that conducts Tara Bandu is the head of the tribe, lia nain and civilians.

Manuel da Costa. Based on his experience tara bandu is a cultural activity which does not exist in modern times but it happened in the old times our ancestors were doing, we just proceeding the cultural activity. Tara Bandu has to be done if we don't do that people won't respect the things that we don't belong to, other animals and we also don't respect one another therefore Tara Bandu has to be done. And a lot of activities that we do to celebrate Tara Bandu, principally should respect others. Society undergoes tara bandu when people don't respect each other and keep giving gratitude to one another.

He defined that the Tara Bandu ceremony existed in the old times, its existing ancestors' time but its democratic world sometimes realizes doesn't. The benefit of Tara Bandu is all of the people respect each other and others' belongings. And the function of Tara Bandu is like saying that we look after each other well.

This ritual speech of Tara Bandu is considered as a value of;

Religion: It is taught in religion, its taught in culture, like Tara Bandun take care of each other like creatures of God.

Culture: Tara bandu is a cultural activity therefore developing more in Timorese culture.

Justice: Justice teaches us who is right and who is wrong like in Tara Bandu.

Education: Tara Bandu is teaching us to give gratitude to each other, and loving one another like being taught in education.

Tara bandu is always held in tribes. The actor who running the Tara Bandu ceremony is a country authority and an old man (Lia Nain)

Based on the Lived Experience of the five informants as the storytellers, the Ritual Speech of Tara Bandu Ceremony is analyzed as the following interpretation:

The meaning: ritual speech of ceremony tara bandu is one of cultural ceremony it may be considered a cultural law which Timorese people always realize to regulate the actions of the societies. This traditional ceremony was begun by our ancestors a long time ago. This cultural law needs to be well preserved and adapted by the life of people in Laisorulai village in Baucau municipality for every generation up to nowadays.

The positive impact; Tara Bandu is giving peace to our country and our tribe, especially people who live in happiness. Tara bandu regulates people to relation people, tara bandu regulates people to animal relations, and tara bandu regulates people's relationship to the environment.

If the ritual ceremony is not conducted, the negative impact on the people because always fight each other, ruining nature and hunting the animals would be affected living in danger, and they would not be protected by nature.

The ritual speech of tara bandu is performed as a cultural event and has several types of values;

- a. **Religion.** Through ritual speech, we can teach about human belief. People believe that speak with God through human events. And through the cultural ceremony, we take care of all the creation from God.
- b. **Culture.** As the traditional law dignifies the ritual speech of tara bandu and becomes sacral, and maintains to influence positively the life of the people in the society, and from tara bandu can develop more timor leste culture.
- c. **Justice.** The ritual speech of the Tara Bandu ceremony is to regulate the people to make a good relationship between animals and nature. And the population live in

peace and happiness, considering each other as human beings without discrimination.

- d. Through the ritual speech of Tara Bandu people were well-educated to serve each other as a brotherhood and sisterhood as one family. And influence people to respect each other especially to honour our leaders.

CONCLUSIONS

The lived experience of the five informants as the storytellers through in-depth interviews about the Ritual Speech of Tara Bandu Ceremony in the Maksae dialect could be concluded.

1. The ritual speech of the tara bandu ceremony in the Makasae dialect is a prohibition or a warning for people who want to ruin nature. Tara bandu is one of the cultural events which is called traditional law.
2. The positive impact; of the ritual speech of Tara Bandu is to make people respectfully create unity, peace and a strong relationship between people with nature through offering animals such as; buffaloes, rosters, and pigs as a worship to the creator.
3. Negative impact; the ritual speech is not celebrated, people would be unable to live in peace and don't respect each other always creates conflict in our country especially, in our village and also illegal action would be ignored. People live in danger and also they will be undergoing various types of disasters or bad luck such; as landslides, misbehaviour and so on.
4. The ritual speech of Tara Bandu is performed as a cultural event and has several types of values.

Based on the conclusion, the writer would like to recommend to the following persons.

People of Baucau in Laisorulai Village. The ritual speech of the tara bandu ceremony needs to be well-preserved and developed as the cultural law to be used to solve the problem that always happened in our country.

Government/Locahappensity in Baucau municipality. The Ritual Speech of traditional ceremony needs to be considered as the Traditional Law in order to empower the Constitution of the Republic Democratic of Timor Leste to become stronger to bring solutions for the local problems in the plural societies.

Minister of Education. Ritual Speech of the tara bandu ceremony can be included in the curriculum of the teaching and learning process especially, for the subject of History. History can be sensible and taught in the school so that the students may know that there is a value of justice, culture, education and religion in the Ritual Speech ceremony.

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