

STUDY OF TRADITIONAL VILLAGE ARRANGEMENT IN ROTE NDAO DISTRICT

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Abstract:

The regulation regarding the designation of traditional villages is a form of formal juridical recognition by the government of the existence and rights of indigenous peoples who are spread throughout Indonesia, especially in the Rote Ndao District. There are four requirements for the existence of indigenous peoples according to Article 18B paragraph (2) of the 1945 Constitution, including: (a) As long as they are still alive; (b) In accordance with the development of society; (c) Principles of the Unitary State of the Republic of Indonesia; and (d) Regulated in law. This research is a qualitative descriptive study with primary and secondary data sources collected through qualitative observation, qualitative interviews, qualitative document searches, and qualitative audio and visual materials. The data that has been collected is then analyzed using the data analysis steps proposed by Miles, Huberman, and Saldana. The results of the study found that Village management, especially the change in village status to the traditional village by the government of Rote Ndao Regency, at least has not fulfilled several elements. Furthermore, based on the research findings, the inhibiting factors in village management, especially the change in status from village to traditional village in Rote Ndao Regency, namely, inadequate policies and the will of regional heads.

Keywords: Custom, Village, Arrangement, Confession.

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INTRODUCTION

Indonesia has an area of 1,904,569 km² and a land area of 1,811,570 km². Its area is about 1.2 percent of the world's land area, and Indonesia has many ethnic groups as components forming the Republic of Indonesia, a reflection of Indonesia's pluralism. Indigenous Peoples are spread throughout the archipelago.

This description of ethnic diversity in Indonesia shows how strong the traditional unity is in society. The many tribes and various cultures show the diversity of Indonesia. Each tribe has its style and uniqueness of customary law, which is different from one another. Indigenous peoples respect and uphold their customary law because customary law rules that live in society are formed from habits that have been in effect in that indigenous community and continue to live as the community's identity to this day.

Indigenous peoples have inhabited the archipelago for a long time, even before the arrival of the Indonesian state, religion, and modern culture. Despite having differences in beliefs and ways of life, most indigenous peoples live and are part of the forest. Meanwhile, according to data from the Alliance of Indigenous Peoples of the Archipelago (AMAN), Indonesia has 2,161 indigenous communities as of August 9, 2022.

Of these, the majority of 750 indigenous communities are in Kalimantan. A total of 649 indigenous communities live in Sulawesi. Then, there are 349 indigenous communities located in

Sumatra. There are also 175 indigenous communities in Maluku. A total of 139 indigenous communities are in Bali and Nusa Tenggara. In Papua, there are 54 indigenous communities. Meanwhile, 45 indigenous communities are in Java (Rizaty, 2022) (<https://dataindonesia.id/ragam/detail/ada-2161-komunitas-adat-di-indonesia-berikut-sebarannya>).

However, until now, the protection of indigenous territories in the archipelago is still minimal. One can see this by comparing the area of traditional territory mapped with the amount of state recognition. The Customary Territory Registration Agency (BRWA) has released a participatory map of customary territories covering an area of 20.7 million hectares. However, state recognition is around 14.98%, not yet 15%, and one of the customary territories that do not yet have a legal umbrella for recognition is the NTT Province, with an area of customary law areas of 321,075 with 54 Customary Maps. However, there are only 3 Perda on Recognition of Customary Law Areas, namely in East Manggarai Regency and Ende Regency; which in their contents, the Perda has deficiencies because customary villages have not been established through the boundaries of customary territories, customary forests and communities customary law and this also occurs through the Regional Regulation of Rote Ndao Regency Number 36 of 2021 concerning Guidelines for the Recognition and Protection of Indigenous Peoples in Rote Ndao Regency.

It should be noted that the Rote ethnic group inhabits a customary unitary area called nusak, but now several nusak have been combined into sub-districts, namely; (1) East Rote district with Nusak Landu, Ringgou, Bilba, Oepao, Pantai Baru District with Korbafo, Diu, Lelenuk destroyed, (2) Lobalain District with Loleh, Baa and Lelain destroyed, (3) West Rote District with destroying Dengka, OEnale and Ndao, (4) District of Southwest Rote with destroying Thie and Delkha and (5) Central Rote District with Nusak Termanu, TalaE, Bokai and Nusak Termanu (Department of Education and Culture, 1978:16) which detailed in the table below:

Table 1. Village Names in Rote Ndao District

No.	District Name	Village name
1.	East Route (1 Village and 10 Villages)	Londalusi Village, Serubeba Village, Lakamola, Mukekuku, Faifua, Hundihopo, Matasio, Pengodua, Batefalu, Papela, Matanae
2.	Landu Leko (7 Village)	Bolaten Village, Sotimori Village, Daiama Village, Pukuafu Village, Daurendale Village, Lifuleo Village, Tenalai Village.
3.	New Beach (1 District dan 14 Village)	Olafulihaa District, Oeledo Village, Sonimanu, Oebau, Nusakdale, Keoen, Edalode, Tesabela, Tunganamo, Batulilok, Lenupetu, Fatelilo, Ofalangga, Oenggae, Lekona
4.	Middle Route (1 District and 7 Village)	Onatali District, Desa Suebela, Nggodimeda, Maubesi, Lidabesi, Lidamanu, Limakoli, Siomeda
5.	South Route (7 Villagae)	Desa Tebole, Dodaek, Inaoe, Daleholu, Lengguselu, Nggelodae, Pilasue
6.	Lobalain (3 Ditsrict and 15 Village)	Metina, Namodale, Mokdale, Sanggaoen Village, Kolobolon, Bebalain, Suelain, Kuli, Helebeik, Oematamboli, Baadale, Holoama, Tuanatuk, Oelunggu, Oeleka, Lekunik, Loleoen, Kuli Asele
7.	North West Route (1 District and 11 Village)	Busalangga District, Netenain Village, Oetutulu, Daudolu, Modosinal, Inguinak, Temas, Tualima, Hundihuk, Saindule, Busalangga Barat, Busalangga

	Timur
8. Loaholu (10 Village)	Oebela Village, Boni, Tolama, Oelua, Lidor, Balaoli, Tasilo, Oebole, Hululai, Mundek
9. Southwest Route (19 Village)	Oetefu Village, Oeseli, Oebou, Oehandi, Lalukoen, Meoain, Oebafok, Oebatu, Batutua, Lekik, Mbokak, Dolasi, Oelasin, Landu, Lentera, Sakubatun, Dalekesa, Sanggadolu, Fuafuni
10. West Route (7 Village)	Oenitas Village, Oelolot, Mbueain, Sedeeoen, Nemberala, Bo'a, Oenggaut
11. Ndao Nuse (5 Village)	Nuse Village, Anarae, Mbiu Lombo, Mbali Lendeki, Ndao Nuse

Source: Village Community Empowerment Office, Rote Ndao District, 2022

In some of these villages, there is a Nusak led by Mane Leo (Head of the Tribe, Not Territorial), Langgak/Nggitak (Head of Hamlet) and Lasi Nusak positions consisting of Manesongo (Office of Priest), ManeklaoE (Position of Water Divider in Rice Fields), Manemok/Mane Dope (Supreme Judge), Mane Dombe (Customs Attorney), Mane Nulla (Forest Disputes Judge), Dae Langgak (Land Disputes Judge) do these customary institutions still play a role in society.

However, what happened in Rote Ndao Regency, customary villages have not been recognized by the government, even in the Regional Regulation of Rote Ndao Regency Number 36 of 2021 Concerning Guidelines for the Recognition and Protection of Customary Law Communities in Rote Ndao Regency, it does not explain customary villages, while traditional villages function as a medium for maintaining cultural traditions so that it does not disappear and remains strong even though times are constantly changing so that it becomes a regional cultural identity and the best environmental protection.

The formation of this traditional village departs from the premise that the government must acknowledge and legally accommodate the existence of law and customary communities as an inseparable part of the legal and governmental system in force in the Unitary State of the Republic of Indonesia because so far it has been felt that there has been a practice of uniformity. Each region has its own cultural characteristics and local wisdom that differ. Political systems and regional government apply nationally, marginalizing the local indigenous peoples' political and legal system.

In addition, the existence and rights of indigenous peoples in Indonesia are also recognized in the 1945 Constitution, this means that the existence and rights of indigenous peoples have been accepted within the legal framework in force in Indonesia. Even when the 1945 Constitution was amended, there were provisions governing the existence and rights of indigenous peoples, including Article 18B paragraph (2) of the 1945 Constitution as one of the constitutional foundations of indigenous peoples declarative recognition that the state recognizes and respects the existence and rights of indigenous peoples. Customary law.

However, it is also necessary to look at the local government's efforts in managing village status in the context of transferring village status from a village to a traditional village. This effort is deemed necessary if we look at the existence of culture and customs in the people of Rote Ndao Regency, which is still being carried out today. Efforts to maintain the continuity of culture and customs are not only a form of preservation or a form of government recognition of indigenous peoples, but at this time, many regions have made culture and customs a tourist attraction. They will undoubtedly have an impact on increasing people's economic income.



It can happen because indigenous/primordial or traditional communities in villages in Rote Ndao Regency are different from urban communities, local customs can drive communities, local customs are customs that live and develop, are followed and maintained by the local community or what is often called also as local wisdom (Haba, 2007, p. 11; Abdullah, 2008, p. 7, Pudentia, 2003, p. 1; Sibarani, 2013, p. 21-22) or local genius (Wales, 1948) or local knowledge "local knowledge" (Fajarini, 2014, p. 123). Even in society, it is considered an entity that determines human dignity and worth (Geertz, 2007: 32). This shows that in local wisdom, there is knowledge and moral intelligence, which is the basis for the development of the civilization of society, but this will be able to occur when indigenous peoples have a medium in which local wisdom lives and that medium is a traditional village.

By looking at the importance of the existence of indigenous peoples and the support of the central government in the form of legislation as an entry point for the existence of indigenous peoples and the efforts to maintain the existence of traditional culture and institutions that have been carried out by the regional government of Rote Ndao Regency from time to time, it is necessary to see to what extent customary institutions that still exist in the village that still meet the requirements for structuring, in this case, the change in status from village to traditional village. The change in status from a village to a traditional village can provide space for developing good welfare for traditional villages in the incessant efforts to develop tourism based on cultural or customary tourism (Pratiwi et al., 2022).

It can be realized if the Government of Rote Ndao Regency has made arrangements for traditional villages by looking at the requirements as mandated by law and carrying out processes as a form of initial steps for identifying traditional villages considering that until now, there has not been a traditional village in Rote Ndao Regency. With no customary village designation in Rote Ndao District, Penulian was interested in conducting a Study on the Arrangement of Traditional Villages in Rote Ndao District.

According to the author, this study is vital to be carried out as a step to preserve customary unity in Rote Ndao Regency, thereby providing space for customary institutions or indigenous peoples to carry out customary customs or rules that are still in effect or used today by referring to the rules or applicable laws related to state recognition of customary institutions or laws that mandate local governments to organize traditional villages or customary institutions.

To find out how the arrangement of traditional villages in Rote Ndao Regency, the authors set indicators for village arrangement, especially the change in the status of a village to a traditional village by the Rote Ndao Regency government, least it must fulfill several elements, namely; (a) still functions following community development, (b) does not conflict with applicable laws and regulations, (c) does not threaten the sovereignty and integrity of the state and (d) is recognized by the state in that each of these indicators must have the characteristics of a traditional village like; (a) customary territories, (b) solidarity of indigenous peoples, (c) customary government institutions, (d) customary assets and (e) instruments of customary law norms.

Custom. According to Koentjaringrat (2001:15), a custom is a form of embodiment of culture, then custom is described as a code of conduct. Adat is an unwritten norm or rule, but its existence is powerful and binding, so anyone who violates it will be subject to harsh sanctions. At the same time, Nurlin Ibrahim (2009:5) argues that custom is a traditional social norm that is the provision of the ancestors and adhered to hereditary.

Customary law is a complex of norms originating in the people's sense of justice. It constantly develops and includes rules of human behavior in everyday life in society, most of which are unwritten, always obeyed and respected by the people because they have legal consequences (sanctions)—customary law. Customary law" is a translation of the term in Dutch:

"adatrecht." Snouck Hurgronje was the first to use the term "adatrecht." The term "adatrecht" was then quoted and used later by Van Vollenhoven as technical juridical (Bushar Muhammad, 1976, p. 9; Wignjodipuro, 1982, p. 17).

Customary Law Community. Cornelius Van Vollenhoven first introduced the concept of indigenous and tribal peoples. Ter Haar as a student of Cornelius Van Vollenhoven, explores more deeply about indigenous and tribal peoples. Ter Haar provides the following understanding, customary law communities are groups of people who are organized, live in a specific area, have their power, and have their wealth in the form of visible and invisible objects, where the members of the unit each experience life in their way. Society is a natural thing according to nature, and no one among the members has thoughts or tendencies to dissolve the bonds that have grown or leave in the sense of breaking free from these bonds forever (Alting, 2010, p. 30).

Customary Government Institutions. Institutions are defined as a system of official social behavior, the customs and norms that govern that behavior, and all of its equipment for various human complexes in society (Depdiknas, 2008). Traditional Institutions are institutions born of customary values that are respected, recognized and obeyed by the community (Article 1 number 15 of Law No. 7 of 2012 concerning Social Conflict Management).

In Article 18B paragraph (2), it is stated that the state recognizes and respects customary law community units along with their traditional rights as long as they are still alive and following the development of society and the principles of the unitary state of the Republic of Indonesia which are regulated in law. Then Article 28 I, paragraph (3) states that Cultural identity and rights of traditional communities are respected in line with the times and civilization.

Traditional Village. Deddi H. Gunawan (2013: 28) says that traditional villages are villages that carry out the rules of religious law, traditions, or customs that apply in their respective areas. The Central Government has recognized the traditional village itself. By recognizing its existence, traditional villages have the authority to regulate and manage government affairs and community needs (Sirtha, 2008, p. 56).

METHODS

The method used in this study is a qualitative research method with a total of 25 informants. In contrast, the types of data in this study are qualitative and quantitative, and data sources in this study are primary and secondary data. The data that has been collected is then analyzed using data analysis techniques from Miles, Huberman, and Saldana (2014: 14).

RESULT AND DISCUSSION

To find out how the arrangement of traditional villages in Rote Ndao Regency, the authors set indicators for village arrangement, especially the change in the status of a village to a traditional village by the Rote Ndao Regency government, least it must fulfill several elements, namely; (a) still functions following community development, (b) does not conflict with applicable laws and regulations, (c) does not threaten the sovereignty and integrity of the state and (d) is recognized by the state in that each of these indicators must have the characteristics of a traditional village like; (a) customary territories, (b) solidarity of indigenous peoples, (c) customary government institutions, (d) customary assets and (e) sets of customary law norms with the results of research and discussion as follows:

Indigenous Territory. Based on the results of the research, it was found that during the royal period, the Rote Ndao Regency area consisted of 19 Nusak (customary territories) headed by the king and currently these nusak have been combined into sub-districts, namely; (1) East Rote district with Nusak Landu, Ringgou, Bilba, Oepao, Pantai Baru District with Korbafo, Diu, Lelenuk



destroyed, (2) Lobalain District with Loleh, Baa and Lelain destroyed, (3) West Rote District with destroying Dengka, OEnale and Ndao, (4) District of Southwest Rote with destroying Thie and Delkha and (5) Central Rote District with Nusak Termanu, TalaE, Bokai and Nusak Termanu (Department of Education and Culture, 1978:16) which at that time it was led by Mane Leo (Head of the Tribe, Not Territorial), Langga/Nggitak (Head of Hamlet) and the Lasi Nusak Positions consisting of Manesongo (Office of Priest), ManekilaoE (Position of Water Divider in Rice Fields), Manemok/Mane Dope (Supreme Judge), Mane Dombe (Customs Prosecutor), Mane Nulla (Forest Disputes Judge), Dae Langgak (Land Disputes Judge) do these customary institutions still play a role in society.

With the change in customary governance to governance of the Republic of Indonesia, village management, especially the change in village status to a traditional village by the Rote Ndao Regency government, could not be carried out because these conditions had to be obeyed from generation to generation (Nurlin Ibrahim, 2009, p. 5).

Based on the author's findings, it can be stated that the arrangement of traditional villages in Rote Ndao Regency has not fulfilled Article 18B paragraph (2) of the 1945 Constitution letter (b), which following community development because it does not meet the criteria for customary territory while Article 18B paragraph (2) of the Constitution 1945 is a form of conditional recognition of the existence of indigenous peoples.

Indigenous Community Solidarity. Based on the results of observations and interviews conducted by the author, it is known that currently, in Rote Ndao Regency, there is still solidarity with indigenous peoples through the Communication Forum for Indigenous People Concerned about Culture (FKTAPB)

One form of solidarity with indigenous peoples in Rote Ndao Regency is that Madene is a culture of gotong royong or a system of cooperation that is still maintained by most of the people on Rote Island, apart from Tu'u Belis and Tu'u Pendidikan. The meaning of the Madene tradition in the Rote community is a form of solidarity and a way to strengthen fraternal relations.

In contrast to Tu'u Belis, namely solidarity to collect money/goods to help ease costs in marriage matters, Tu'u Death to ease the burden on grieving families, and Tu'u Education to support children's education, Madene is helping the community in one way. Area (village) in building houses, preparing paddy fields/gardens to welcome the planting season. Madene's activities can indirectly unite and strengthen family relationships and ease the burden on families in completing house construction and preparing paddy fields/gardens to welcome the planting season.

Based on the author's findings, it can be stated that the arrangement of traditional villages in Rote Ndao Regency from the point of view of solidarity with indigenous peoples has complied with Article 18B paragraph (2) of the 1945 Constitution letter (b), namely; "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law" which is a form of conditional recognition of the existence of customary law communities and strengthened by the provisions of article 281 paragraph (3) of the 1945 Constitution that "cultural and traditional community identity is respected in accordance with the development of the times and civilization" and the findings of the authors note that the Msayarakat of Rote Ndao Regency still has the solidarity of indigenous peoples who do not conflict with the principles and spirit of The Unitary State of the Republic of Indonesia.

Customary Government Institutions. Traditionally, based on the results of interviews and observations conducted by the author, it is known that community institutions/institutions in Rote

Ndao Regency that still exist are traditional institutions with structures or sets of positions, positions and customary rights and obligations that are hereditary. Furthermore, it binds all members of the local community.

Customary institutions in social strata are found in every leo, consisting of the top layer, namely mane leo (leo mane). This customary institution is based on hereditary groups called tribes, which are patrilineal or follow the male lineage. Those who become leaders of a client are accompanied by leo fetor (deputy king), which is an honorary position for the mane leo's wife's family. The function of mane leo is for matters of a spiritual nature, while fetor is for worldly matters.

The life of the people of Rote Ndao Regency, closely attached to the customs or culture passed down by their ancestors, is still being applied in today's modern life. There are still many functions and customary structures that are still maintained, including the role of Maneloe in resolving issues of marriage, death, and disputes that occur in the community, the role of Manemok and Manekilaoe as regulators of the agricultural system in the rice field complex in Rote Ndao Regency.

The customary government institutions currently consist of Maneleo and the Indigenous Law Community Committee formed by the Regent of Rote Ndao, which consists of; Regional Secretary (Chairman), Head of the Community and Village Empowerment Service (Secretary), Head of the Legal Section (Members), Sub-District Heads (Members) and Heads of Regional Apparatuses according to the characteristics of customary law communities (Members) and for customary property assets to date no longer exists. In contrast, the customary legal norms are only carried out in marriage customs, settlement of social problems and regulating communal/ulayat land rights.

Based on the author's findings, it can be stated that the arrangement of traditional villages in Rote Ndao Regency from the perspective of customary government institutions has complied with Article 18B paragraph (2) of the 1945 Constitution letter (b), namely; "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and following the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law" which is a form of conditional recognition of the existence of customary government institutions in Indonesia. Rote Ndao Regency and strengthened by the provisions of article 281 paragraph (3) of the 1945 Constitution that "cultural and traditional community identity is respected following the development of the times and civilization," and the findings of the authors note that the Msayarakat of Rote Ndao Regency still has customary government institutions that do not conflict with the principles -principles and spirit of the Unitary State of the Republic of Indonesia.

Customary Assets. Based on the results of interviews and observations conducted by the author, it is known that traditional property assets as an indicator of traditional village management are no longer there. The rapid growth of modernization in Rote Island causes too fast and large-scale changes in the traditional way of life of the local community. It has a negative impact in the form of alienation and culture shock, which causes the culture and customs of Rote to begin to change gradually. Marginalized.

The political influence of the New Order at the end of the 1960s also contributed to it, apart from, of course, the teachings of Christianity, which were adhered to by most of the people in the activity locations. Many traditional heritage assets used in traditional rituals and ceremonies are starting to be abolished because they are not following the times. One example is the construction of traditional houses in ancient times, which always began and ended with rituals to the gods



(songgo) to ask for guidance from ancestral spirits, which was undoubtedly contrary to the teachings of Christianity. One other example is the tradition of hitting the feet. Not many know about the existence of this tradition, in which the calf will be wrapped in Rote woven cloth and then rotated or beaten while the audience cheers.

Based on the author's findings, it can be stated that the arrangement of traditional villages in Rote Ndao Regency in terms of customary assets has not fulfilled Article 18B paragraph (2) of the 1945 Constitution letter (b), namely, "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and following the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law" which is a form of conditional recognition of the arrangement of traditional villages in the District Rote Ndao and reinforced by the provisions of article 281 paragraph (3) of the 1945 Constitution that "cultural and traditional community identity is respected following the development of the times and civilization" and the findings of the authors note that the people of Rote Ndao Regency currently do not own traditional property assets.

Customary Legal Norms. Referring to the results of observations and interviews conducted by the author, it is known that the set of customary law norms as a condition for the development of customary territories is still being carried out by the people in Rote Ndao Regency, such as the hoholok which was carried out on the coast of Nggodimeda Village, Rote Tengah District, Rote Ndao Regency.

Traditional leaders from six villages in three nusak (traditional territories) in Rote, namely Termanu in Central Rote District, Dengka in Northwest Rote District, and Landu in Landu Leko District. Traditional leaders, mostly aged between 50 and 70, were confirmed as manaholo (ocean supervisors) in their respective village areas. The inauguration procession begins with the traditional leader (maneleo) reciting a poem, emphasizing conserving marine resources for posterity. The inauguration was carried out by Meneleo Inahuk (Main Traditional Leader) Leonard Haning, also the Regent of Rote Ndao, by sprinkling water on the heads of each manaholo.

The maneleo's task is to oversee all water resources within a 3-mile radius of the coast to support the Savu Sea Marine National Park (TNP) development. The waters of Rote Ndao are still part of the marine resource area of the Sawu Sea TNP, covering an area of 3 million hectares covering 10 districts in NTT. To carry out its duties, manaholo uses rules called hoholok or papadak. This rule is the local wisdom of the local community, which has been passed down from generation to generation in the distribution of water in the rice fields and the management of production plants.

Hoholok aims to prevent the emergence of water struggles among fellow farmers and prevent the theft of production plants. Like customary rules in other areas, hoholok contains several prohibitions, binding not only on residents but also on residents from other areas. Hoholok customary rules contain 9-10 prohibitions accompanied by customary fines. Violations that occurred twice, namely fines, can also be followed up with legal proceedings. Violators are also required to reimburse hoholok costs. Fines for this type of violation include mining sand using heavy equipment (Rp. 100 million), cutting mangroves (Rp. 25 million), taking turtle eggs (Rp. 5 million), and taking and destroying seagrass beds, sea cucumbers, coral reefs and bahar roots (Rp. 25 million). Furthermore, catching fish with trawlers and poison or potassium (Rp. 100 million), throwing garbage into the sea (Rp. 250,000), catching and killing turtles (Rp. 5 million), and catching whales, dolphins and dugongs (Rp. 100 million).

The existence of Rote Ndao, coastal and marine monitoring by traditional institutions, is expected to minimize various problems that have occurred so far, such as conflicts over space use, degradation of coastal ecosystems, coral reefs, mangroves, and exploitation of protected marine

biota and fishing that is not environmentally friendly. Partners of the Regent of Rote Ndao Leonard Haning said that Manaholo is a traditional institution partnering with the regional government because not all violations must be subject to formal law. He said it grows from the bottom and is applicable and beneficial to support coastal and marine resources. The application of customary law is also effective in reducing violations committed by residents.

Another customary legal institutions that the people of Rote Ndao Regency still maintain are in the marriage tradition, where when traditional marriage is carried out, an official report of the traditional marriage will be made, as well as other customary legal norms that are still valid in Rote Ndao Regency when an affair occurs, customary sanctions will be given strictly following applicable customary law and a ritual of self-purification/absolution of sins will be carried out.

Based on the author's findings, it can be stated that the arrangement of traditional villages in Rote Ndao Regency in terms of customary law norms has complied with Article 18B paragraph (2) of the 1945 Constitution letter (b), namely; "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law" which is a form of conditional recognition of the arrangement of traditional villages in the District Rote Ndao and strengthened by the provisions of article 281 paragraph (3) of the 1945 Constitution that "cultural identity and traditional society are respected in accordance with the development of the times and civilization" and the results of the authors' findings note that the people of Rote Ndao Regency currently still have and respect the customary legal norms set maintained for generations.

CONCLUSION

Village management, especially the change in village status to traditional village by the government of Rote Ndao Regency, at least has not fulfilled several elements, namely; (a) customary territories and customary assets no longer function according to community development, (b) customary government institutions, the solidarity of indigenous peoples and instruments of customary law norms that still exist and do not conflict with applicable laws and regulations, (c) solidarity indigenous peoples and instruments of customary law norms that still exist and do not threaten the sovereignty and integrity of the state and (d) traditional territories, the solidarity of indigenous peoples, customary government institutions, customary assets and instruments of existing customary law norms and some have disappeared and have not been recognized by the state.

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