

The existence and strategy of planting Bengawan rice in ecoleta farmers, Detusoko District, Ende Regency

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ABSTRACT

Villages in accordance with their original essence and various understandings of them in various perspectives are interesting to research and study. It is even more interesting when the village as a socio-cultural community is drawn into a socio-political community unit and made into a government unit. Organizing villages as one of the units of government in the Indonesian government system has experienced a long and increasingly interesting historical journey. Understanding the village as a legal community unit in its socio-cultural ties as a base for the formation of the village as one of the units of government in the Indonesian government system is absolute. The customs that live, attached to the journey of civilization of indigenous peoples actually contain many values that are expected to be a preference in arranging them into a village government unit. The right way and method will become a model and approach in organizing village governance based on the values of customs that apply in the indigenous community, of course, depending on how to give a role or customs play a role in its own socio-cultural position in village governance. In the end, customs that live in the hearts of indigenous peoples, have always been a way of life, lived diligently, have turned out to be a resource and potential, which contributes effectively in various aspects of the lives of indigenous peoples and is not easily eroded by the invasion of other systems outside it.

INTRODUCTION

Village government as one of the smallest units of government in Indonesia is sociologically formed based on its origin and history. It is formally legal to be regulated in laws and regulations if it is to be made a unit of government in governance. Forming villages as units of government in the Indonesian government system is actually based on various approaches as can be understood in various understandings of experts. Call it Soemardjan that: historically, it is known that almost all villages were originally original villages, where the authenticity of the village was shown through several things, namely :p first: the source of livelihood of the village community is land that is used with an agricultural or plantation system. The source of livelihood of coastal communities is the sea which gives rise to fishing communities. Second: the living system and social relations of the village community, developing for social subsistence (own social needs) using their own life experiences. This development created adat which in some ways strengthened into customary law, and became the foundation of village government with all its completeness.

Third: in the isolated and collective life based on that custom, village communities grow (Berry, 1999)

The village formed based on its origin and history is an effort to make the village a unit of government rooted in the social and cultural foundations of the community. According to the ethnology of the Dutch era, it was called "adat gemeenschap" (unity of indigenous peoples) which increased to "adat-recht-gemeenschap" (unity of customary law communities). Adat only contains social life guidelines and every citizen is expected to live it. Meanwhile, customary law contains regulations and prohibitions that are strengthened by the threat of punishment and require an institutionalized judiciary.

Understanding the simple understanding of government in the context of government science (Kybernology) according to Taliziduhu Ndraha that government science is a science that studies government relations, namely the relationship between government and the governed (Liliwari, 2002), then actually the government process that takes place in the village illustrates the essence of this understanding. The basis of understanding village government according to some experts also bases the understanding of the village as a socio-cultural community, so that the village in any format does not deny its socio-cultural essence, especially in terms of governance.

The sitidat custom that exists in the social system of rural communities is currently facing degradation of roles because its position has shifted due to the formalization of its community as an institution or unit of government to serve the village. The unity of the legal society, which originally had the inner strength of the cultural side, lived its daily life based on prevailing customs, underwent a new arrangement that regulated and changed the structure and kultur of community, thus creating a new civilization in the way of community. His daily life faces and lives the community life as a social, cultural, legal, political, and economic unit. One that often raises debates and becomes an interesting place for study is the village as a cultural community that has cultural roots (customs) is expected to make its customs as the basis for the implementation of village government. The values of his customs can be used as a reference for his government. References to customary practices that have been closely attached to the lives of village communities can be used as value preferences in organizing village government.

How to accommodate the value of customs in the administration of village government requires a process of extracting, understanding, meaning and understanding and placing the position of elements of customs in systems and structures outside the original system. Giving a role to a custom or existing custom must take a role in the dial when the position in a different system is certainly not easy. This dial is what will give character color and advance to a new civilization in village governance. Understanding the process and uncovering the meaning behind all customary activities to find constitutive nodes in organizing the lives of people in a village that has strong socio-cultural ties is needed, in order to avoid destructive conflicts when there is a desire to build a new system in it. Customs that have been alive, meaningful and can be interpreted correctly will make a constructive contribution to village governance. Therefore, the fundamental question in this study is what is the role of adat in a village government? The Wologai indigenous community in its position as one of the main social and cultural entities in Central Wologai Village has the strength and potential to play an important role in the administration of the village.

This article is presented to offer some concepts of developing village governance by means and methods of placing customs that actually must play more roles in accordance with their position in the social system of the community in the village itself. The expected benefit is that more and more customary values are known, recognized, understood, and become preferences in the administration and implementation of builders in the village. This method does not offer a generalization model but finds distinctive and unique cultural aspects that apply specifically to the community that may be used in managing the village. The tourism potential that is the flagship is the Wologai Traditional Village, art attractions, traditional foods, and Arabica coffee agro-tourism attractions in Wolopaku Hamlet.

METHOD

Scientifically this article also tries to present how to build understanding, understanding, and meaning of various cultural values through empirical study methods, natural as they are (In, n.d.) Sugiyono called it naturalistic research because his research was carried out in natural conditions; Nature is strongly emphasized in this regard as a qualitative trait as explained by (Li, 2002) that qualitative quality or trait refers to the real life of man, including everything that is behind the pattern of his attitude and actions as a bio-social man. Research in sociology, anthropology, ethnology, and culture relies on the ability of a researcher to have the capacity for deep experience of the object under study. So the instrument in qualitative research is the researcher himself as explained by Julia Brannen that in the qualitative tradition researchers must use themselves as instruments, following cultural assumptions as well as following data (Taliziduhu, 2003). Descriptive qualitative with hermeutic method interpret various thoughts, expressions, behaviors, and attitudes subjectively lead researchers to explain (veerklaren), cultural phenomena based on their causes by approaching cultural products (geisteswissenschaften) using verstehen methods to find and understand meaning and value by understanding objects contextually (Ndraha, 2003). Direct and active observation (participatory observation) in the form of following, experiencing, hearing, discussing various situations, activities and cultural practices is a way of exploring and obtaining data. Researchers follow various cultural processes and customs so far, as well as the closeness of social relations with the object studied, in addition to the support of intense verbal communication and other literature sources. The ability to subjectively interpret a researcher to land it in the context of its use is needed, thus stimulating other researchers to do the same. Several sociological, anthropological and cultural studies on the Lio people that also touch this region in various perspectives have been carried out. Call it there are P. Sareng Orinbao, Paul Arndt, Patrizia Wakers, Signe Howell, and various other local writers.

RESULTS AND DISCUSSION

1. Central Wologai Village

Whatever the definition of a village, both in expert opinion and according to applicable laws and regulations, generally refers to the basic essence of the village as a kamping (village), because of its original background as a unity of customary, social, cultural, and sociological law communities. Generally, village is translated as Village, but when the village that was originally a village (village) is converted as a unit of government through a formal legal process, it changes the meaning of the village as "rural" as opposed to the city (urban). Village (rural) has another character. The fundamental character of "Rural government organization" according to (Roucek, 1964) is burdened with a multiplicity of government units which have little correspondence with community boundaries, and are too numerous for efficient administration. This means that the village government always bears the risk (burden) of the government above it, while the relationship between government units above it has very little direct contact with the village community (Soemardjan, 1992). This research does not contradict the concept because whatever concept is used, the village as a unit of government is constitutionally formed based on the sociological, cultural and historical background as a village.

Central Wologai Village is one of 255 villages that has a distinctiveness as a historical village because in addition to being in the center of civilization of the Wologai indigenous people. Traditionally, this village is the mother village which is divided into two other villages so that in this customary alliance area there are three villages. As the smallest government unit in the Indonesian government system, in Ende Regency, Detusoko District, Wologai Village underwent a change in civilization along with the utilization of resources and the potential of Wologai culture for the development of its village. These strengths and opportunities are utilized optimally through the establishment of Wologai Village as one of the Tourism Villages that is increasingly stretched, making it a Tourism Village that can provide social and economic benefits and impacts for the community and government.

2. The Role of Wologai Customs in Central Wologai Village Government

Customs are elements of culture, so an understanding of them begins first about culture. In Berry, et al. found various notions of culture. For example, Tylor culture as a whole complex consisting of knowledge, beliefs, art, morals, laws, customs and other capabilities, as well as what habits a human being acquires as a member of a society. According to Linton: culture means the whole social innate human race. Herskovitz suggests that: culture is a man-made part that comes from the human environment.

The term adat comes from Arabic: 'adah, which means custom Then by Van Dijk (in Ndraha) the meaning of the term adat then developed into: "..... all Indonesian decency and customs in all fields are alive, so also all the rules about any kind of behavior according to which Indonesians usually behave" (Orinbao, 1992). The term adat comes from Arabic: 'adah, meaning custom. According to (Soepomo, 1996) Adat in Arabic, defined as local customs or practices. These customs can range from specific ritual events, and features of various daily interactions, to the system of fines that kings developed in pre-colonial times to avoid conflict and increase their own power. Thus adat has a varied meaning regarding everyday events, but no one is at all outside or without custom, therefore the term is very inclusive.

One of the ethnicities in Ende Regency is the Lio ethnicity which occupies most of the area of Ende Regency both in the North, Central to South which consists of various customary alliance areas. One of them is the Wologai customary alliance area located in the central area of Ende Regency, and is in the Detusoko District, some of it in Maurole District, and Wewaria District. Geography and topography in this region consist of mountains, various hilly, expanses of rice fields, forests, plantations. One of the natural characteristics in this region that has become a cultural icon is a mountain that is considered sacred and has the value and mecca of civilization history, namely Mount Lepembusu. In the territory of the Wologai Customary alliance currently several villages have been formed, including: Wologai Village, Central Wologai Village, and East Wologai, in addition to several parcels of its territory are also incorporated in adjacent villages. The Wologai indigenous community, which is quite extensive covering various community cells in various sub-regions, is still diligently implementing and living its customs. The establishment of several villages within the territory of the Wologai customary alliance has actually been agreed not to neglect the essence of their customs. Although there has been a shift in meaning, changes in structure and culture, the governance journey of several village governments in the Wologai customary alliance area is still conducive, because the application of customary law in the Wologai customary alliance area is still strict. Making customs has actually become an effective resource and potential in providing supporting capacity in the administration of village government. Central Wologai Village has become one of the Tourism Villages in Ende Regency with the mainstay of the tourism potential of Wologai Traditional Village, traditional art attractions, nature, agricultural systems, and Wologai arabica coffee.

According to Ralph Lintong in Soekanto, "position abstractly means one's place in a certain pattern" (Soekanto et al., 1987). Thus in sociology the position (status) is distinguished from social position (social status), which according to (Soekanto et al., 1987) Position is defined as the place or position of a person in a social group. While social status means the place of a person in general in society in relation to other people, in the sense of his social environment, prestige, and rights and obligations. According to (Soekanto et al., 1987) a person's position in society (social position) is a static element that shows the place of individuals in a certain organization, while roles refer more to functions, adjustments and as a process. So a person occupies a position in society and performs a role. Furthermore, the role includes three things, namely: a. Roles include norms that are linked to a person's position or place in society. Role in this sense is a series of rules that guide a person in social life. b. A role is a concept of what individuals do in society as an organization. c. Roles can also be said to be the behavior of individuals who are important for the social structure of society. As a social system, the Wologai Indigenous Community as well as indigenous communities are generally cultural elements. Culture as according to Tylor is a complex whole consisting of knowledge, beliefs, art, morals, laws, customs and other capabilities, as well as what habits a human being acquires as a member of a society

(Peresso, 2009). The Wologai Customary alliance area as a system consists of several important elements, namely:

- a. Belief in the existence of supernatural powers called Dua Nggae Geta Lulu Wula, Gale Wena Tana (Ruler / supreme form of heaven and earth) and Ancestors: called Embu Mamo: deceased ancestors; b.
- b. Customary Territory (customary alliance territory) called Tana Watu;
- c. Traditional leaders are referred to by several local terms such as: Mosalaki, Ata Laki, Mosa Nua, Ria Bewa, Laki Pu'u, Mosalaki Pu'u, Tuke Sani.
- d. Traditional Square (Keda Kangan) which consists of several elements: Main house: Sao ria, Ancestral house: Keda, ceremonial courtyard with some sacred completeness such as: stage and ceremonial house: Kanga, Stone Pole: Tubu Musu, mesbah in the form of flat stone: Lodo nda, and Ancestral grave: Rate,
- e. Indigenous People: Ana Kalo Fai walu.
- f. Traditional ceremony: which is referred to by several local terms according to the theme of the ceremony such as: Nggua, joka ju, ka poka, ka po'o.

The six elements above often accompany various government activities that are applied inculturatively, and acculturatively. Various value messages are often used as preferences so as to create a culture of government to realize good governance. There are so many Lio traditional values that are often applied in the practice of community life in various aspects of life, especially in the practice of village government. Inculturation in worship using cultural attractions, local songs, music and dance, conversion of customary territories for the formation of village areas, election of government leaders in villages with an influential customary leader status approach (Mosalaki), In line with Patrizia Waker's opinion that (Peresso, 2009) Until now the Mosalaki are still recognized in village life as the highest authority because they still have land rights, while the village head appointed by the Government plays a peripheral role in village life. office building design with Lio traditional house approach to Sao Ria Tent Bewa philosophy: can be interpreted as: palace / mansion / people's house / shared house, Conversion of indigenous people who are also inclusively are: community, citizen, constituent, congregation, congregation, or resident. The exoticism and uniqueness of the traditional village with various accessories in it is a pride that has many benefits and socio-economic impacts. Making local cultural art attractions as a means of government communication, because it has a hospitality message, and fighting spirit, in addition to having a tourist attraction because it is attractive and dense symbolic messages. Traditional ceremonies that always carry messages of mutual assistance, independence, solidarity, environmental care, perseverance with time, fighting power, and self-control. Some good governance practices in regions and villages that often use value preferences have many positive and effective impacts such as: the application of recognition, characterization and confirmation of formal figures as elements of traditional leaders in some traditional regions. The continued existence of Mosalaki as a traditional leadership system in Lio indicates that they still have a strong social current in the social order. In Lio it is often referred to as Wake Laki which usually applies in addition to the actual Mosalaki inauguration order, as well as the confirmation of customary status for formal/public leaders who have administrative authority such as Regents, Governors, Presidents or other public officials. This process of confirmation, characterization or confirmation is called wake laki by a group of Mosalaki in one of the customary communion areas in the traditional house that pleases. The formal/public figure who is awakened by the man is called "Mosalaki Ulu Beu Eko Bewa" (textual translation: farthest head, longest tail) contextually means: The leader who has a wider area of power reaches and reaches the area of government he leads. Indeed, one of the deepest meanings learned from this cultural practice is the willingness, sincerity, cultural-legal recognition, readiness to become a government citizen / citizen who is loyal to the government and state, and is incorporated in the government and cultural leadership system. Conversely, government leaders also recognize the presence of customary communion territories. This meaning is also kept in mind by one of the Lio people's cultural messages, namely "kura fangga no Lowo-lowo, ro'a loka no'o keli-keli" (textual meaning: the master of shrimp in the river, and the master of monkeys in the hill / mountain). The

contextual meaning is the value of mutual respect for one's position and role based on authority according to time and place. In government practice, it can be understood as the principle of proportionality, namely everyone has a space and place for individually or with groups according to their position and role where they are located according to the specified time. The practical language is that a leader knows to put himself whenever and wherever he is, but knows to respect and respect the dignity of the position and role of others. Where the earth is footed, there the sky is upheld. That some aspects of Lio customary values described above can only be a preference value for the administration of government, if it is done through several ways, among others (1). Find and recognize various products and objects of culture/customs in the village; (2). Identify and codify various products and cultural objects / customs to find their characteristics and characters; (3). Establish an effective, participatory, persuasive, and hospitality social communication model. (4). Understand the position and social role of customs in their social system; (5). Reduce politicization/formalization/legalization of cultural aspects that degrade its cultural spirit, reduce its magical aspects, break its independence, annex its territory, transfer its status, its role is biased, eliminate its existence, erase its meaning, its usefulness is blurred, its value is lost and weakens its influence. In this way, the custom, which is existentially close to the community adherents in its position as a regulator and determinant of direction for its indigenous people, can give more and continuous role to village government. The things described above, have actually become an integral part of the practice of village government in Central Wologai Village. Traditional villages, traditional dances, Mosalaki with various ritual attractions as cultural tourism objects, Mosalaki which converted its position from the status of mosalaki to become public officials in government agencies both villages and districts. How to communicate between government units using Lio cultural patterns. Treating each other between social elites, political elites, bureaucratic elites with Mosalaki in the folosophical kerangka "kura fangga no lowo-lowo, ro'a loka no'o keli-keli", means respecting each other's positions and not denying each other's roles both from the dimensions of time and space. Although sometimes not everything described above is conducive. Mutual claims, mutual misunderstanding, limited value references, interpretive capacity, weak intensity of mutual engagement, dominance of rationality, unbalanced communication, pressure on technology and science, weak capacity of self-filter and community, wide open access to information, truth claims without respect for subjectivity, etc., are triggers for the weak role of customs themselves when viewed from the elements above. This phenomenon often gives rise to eknlavism and ekslavism in the social system of society. Therefore, the parties should have extra learning to understand each other the process towards revealing the meaning behind all the socio-cultural symptoms of the parties who are pleased. Weakening the role can be from the internal or external side (indigenous environment). Therefore, the role of custom can be productive and sometimes destructive. Exploring customs from the perspective of the status and role of Lio Adat for the village government of Central Wologai, the main cone is to immediately organize existing cultural products and objects, affirm the cultural statutes of the leaders, streamline the model of government communication and government communication based on cultural values not based on politics of interest, not mix Mosalaki's social position with its formal position in village government, but affirming the status of the two so that they can intersect but not give each other a thumbs up. Thus, in any position, a village head who is also a Mosalaki can carry out his cultural activities in the right direction, and carry out his formal activities constitutionally. The impression of a subordinate government structure that relies on command and command, in contrast to the structure model with a sub-servient pattern in Mosalaki leadership which is collegial-communal based relies on roles and functions, namely complementarity based on the sequence of tasks and functions. The formal government leadership structure is hierarchical while the Mosalaki leadership structure is equivalent, functional, communal-collegial with horizontal hierarchy. Conducting cultural ceremonies for the benefit of the government for the benefit of development, while not neglecting the message of values that can be understood by many parties. Build a Lio custom that has a local status to go global, open to global pressures, and be understood by everyone. The process of localized globalism, globalized localism places customs

that have sensitivity and are increasingly dynamic in the face of various pressures of change, while still maintaining cultural resilience.

CONCLUSION

To answer the questions in the research question in accordance with this description, namely how Lio Adat can play a role in the government of Central Wologai Village, the author conveys the following recommendations:

a. For Village Government:

- 1) Build and develop databases and information on Customary alliance area data for the benefit of village development planning and policy and protection of Wologai customs;
- 2) Increase collaboration and cultural cooperation with various stakeholders to conduct studies for the formulation of community-based Central Wologai Village development policies.
- 3) Increase cooperation with all elements of customs in all areas of the Wologai customary alliance to realize awareness of Wologai cultural values in order to increase the role of customs in the implementation and implementation of village development, as well as community empowerment.
- 4) Maintain and enhance the constructive role of Adat wolgai for the common welfare.
- 5) Develop a culture-based education and communication policy model to realize the sustainability and resilience of Wologai culture for the next generation.
- 6) The Central Wologai Village Government continues to increase its facilitative role to increase the role of all important components to formulate village development policies based on Wologai customs.
- 7) Maintain and maintain harmony and harmony between the position and role of village leaders who have formal and cultural capacity.

b. For Indigenous Communities:

- 1) The Indigenous Leaders (Mosalaki) are always more diligent in maintaining, caring for and preserving Wolgai customs, with a pattern of acting and inheriting Wologai traditional values consistently.
- 2) Lio Traditional leaders (Mosalaki) who have a strategic position in the Lio Adat leadership system to diligently and routinely hold every traditional event consistently and committed to strengthen their cultural position.
- 3) Indigenous leaders (Mosalaki) continue to make efforts to improve their capacity to follow the times so as not to be eroded in the upheaval and clash of civilizations.
- 4) Indigenous peoples in the Wologai Customary communion area should be loyal and obedient to all provisions of customary law enforced by the Mosalaki.

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