

Conflicts, Law Enforcement and the Preservation of Culture in the Traditional Communities: The Pasola Ritual in Wanukaka in West Sumba in Indonesia

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Abstract

Culture is inextricably bound up with human life and is connected to society deeply and intimately. The presence of a huge number of distinct ethnic groups and civilisations, in addition to an abundance of natural resources, is one of Indonesia's great advantages. Wanukaka Indigenous community is one such ethnic group. One of the customs they observe is called pasola which is an offering performed to honour the Nyale God. A Rato Nale is the one who originally passed down the pasola ceremony. The Wanukaka Indigenous people observe the Pasola tradition as a gesture of thanks to Nature for the many ways it has benefited their lives, including providing knowledge, gifts, and blessings. In reality however, the activities of Pasola frequently result in confrontation.

The purpose of this research is to comprehend the significance of the Pasola ritual, investigate how the community perceives the conflicts that arise, and devise a plan to bring the Pasola ceremony, the conflicts that arise from it, law enforcement, and the preservation of cultural traditions of the Wanukaka indigenous people of West Sumba into harmony with one another.

This study employs Socio-Legal approach to its methodology. Interviews, observations, and the examination of legal documents associated with the topic in question are the primary methods of data collection.

The paper concludes that external reasons create most of the disagreements during the Pasola. Since the Wanukaka indigenous people fully comprehend that Pasola is a custom passed down from their ancestors, they can prevent internal problems. However, building a synergy through governance and inviting stakeholders to participate in conflict resolution is the best approach and the strategy to resolve these disputes.

Keywords: Culture, Pasola, Wanukaka Indigenous People, Conflicts, Law Enforcement, Cultural Preservation, Good Governance, Indonesia

Introduction

Culture is a sequence of activities in a society that interacts with one another (Waters, 2021). It encompasses all of the meanings of values, norms, knowledge as a whole, social structure, religion, and other values that exist and are associated with society (Allaire & Firsirotu, 1984). According to Thohir (2007), culture may be viewed from two different perspectives: first, as a phenomenon of the human society and its manners present in all their activities, and second, as a notion that can be used to perceive, treat, and understand the phenomenon of social existence.

As Lasky (2000) points out, culture is inextricably linked to human existence and intertwined with society. Therefore, one cannot have one without the other (Smolicz, 1981). Cultural attachment, which forms the basis or identity of a nation, manifests in all the activities performed at any time (days, weeks, months, and years) and becomes a habit of a region or a tradition (Salm & Falola, 2002). Information passed down from generation to generation, either in written form or most often orally, is the most fundamental aspect of tradition. Without this, a tradition runs the risk of dying out and disappearing entirely (Creanza et al., 2017).

The presence of a huge number of distinct ethnic groups and civilisations, in addition to an abundance of natural resources, is one of Indonesia's great advantages. Each community has its own culture, which distinguishes one from the other ethnic groups. As Huda (2017) describes, culture is derived from the life experiences of the ancestors and passed down from one generation to the next in order to establish the ethnic identity that defines a group. The goal of examining culture is to achieve nothing less than a deeper comprehension of the historical and historiographical forces at play in a nation.

In traditional cultures, the belief system embraced by the indigenous communities that maintain that culture is the foundation upon which the traditions are built (Nkomazana & Setume, 2016). Each cultural group has a variety of traditions beginning with the life cycle and rituals related to all the activities such as agriculture (Scupin, 2019), fishing, and others they are engaged in. Those related to the belief systems such as the Nyale and Pasola of the Wanukaka indigenous people in the island of West Sumba-East Nusa Tenggara, are such unique traditions (Poerwoningsih et al., 2022).

Pasola ritual is an exceptionally special and one-of-a-kind ancestor ceremony. Myth has it that the pasola rite was an offering to worship the God Nyale, passed down by a Rato Nale 'traditional priest' in Kampung Mbuku Bani. At that time, a traditional elder in the Waidiata Village in Mbuku Bani named Rato Mamba wanted everlasting life on earth up to the seventh heaven. It is believed that the Creator awarded him with a prize as the highest honour possible because of Rato Mamba's perseverance. This was a "sea caterpillar" called Nyale that was brought back to his world. However, Nyale had a condition in order to stay alive, and that was that Rato Mamba must hold a traditional festival on earth every year in the second month, which is called the Pasola Kodi Wulla Nale or the Nyale month (Kembaren, 2020).

Pasola ritual is performed on the same day and at the same time every year to coincide with the beginning of the rainy season, which is indicated by thunder and lightning. It has been agreed that the Pasola would take place in February, and thus, the month of February is used as the Nyale month for Pasola, as well as a time for self-purification from faults and what is banned (Wulla Padhu). This decision has been made after it was discussed and decided upon. However, there are certain things that are forbidden to do throughout the forty days, such as killing animals, pounding rice at night, and other similar activities. It is necessary to follow these taboos or prohibitions as an essential component of the Pasola rite.

To fully comprehend the Pasola rite, one must first be familiar with and comprehend the significance of the Pasola object itself. Pasola's story is about heroism and the neighing of horses, much like the poem "Beri Daku Sumba" by Taufik Ismail. Pasola is a game pattern of talent that consists of throwing wooden spears at each other as an adult man rides a horse at speed, as Erwin Syahputra Kembaren has explained. Pasola is performed by a number of different local community organisations in an aggressive, combative manner. It starts with the prayers of the Rato in the traditional language to connect with God Almighty and clearly

indicates that the pasola utterances were passed down from generation to generation. This can be observed clearly in the event.

The inhabitants of Sumba, who still adhere to the original religion known as Marapu (the religion practised by the people of Sumba), execute several traditional rites, including Pasola. However, Pasola is the most important of these events. In this ritual, held to greet the new year in the Marapu belief system and the harvest, horse riding and javelin throwing are combined into a single competition.

Despite this being a tradition, Pasola activities frequently result in confrontations and debates about the advantages and disadvantages of carrying on this heritage. This is because, in practice, the custom is carried out freely and without regulations, giving the impression that there is a free conflict between one traditional group and another, resulting in injuries and fatalities (Boro, 1995).

According to Hadi Supeno (2010), who serves as the head of the Indonesian Child Protection Commission, the Pasola practice involves a breach of human rights because it 'seems' to allow free fighting to take place. However, according to Harkristuti (2014) law enforcement officers in the regions refrain from taking any action against the customary rules that have infringed human rights. Harkristuti (2014) indicates that this is because of political considerations. Harkristuti (2014) says that "the police don't want to, even though the law clearly regulates them (the police) as being very able to enter (take action)". Needless to say that this renders the national criminal law incapable of functioning properly in situations where the Pasola custom is found to violate the legal norms.

Pasola sometimes proceeds with hiccups. Conflicts can arise among the groups that play Pasola on occasion, and they can be either personal disagreements or disagreements between the groups. Therefore, it is necessary to conduct research into the conflicts that arise during the performance of the Pasola ritual among the Wanukaka indigenous people of West Sumba in order to discover the factors that contribute to the conflicts as well as their effects on the people. In addition, there is a requirement that law enforcement must be involved in any issues that arise during the Pasola ceremony. There is no doubt that the traditional rite possesses cultural significance and ought to be preserved. However, if a disagreement arises that involves acts of violence, the law enforcement must be carried out in order to keep both security and public order, as well as to protect the cultural values that already exist.

The Pasola ceremony, the presence of conflict and the enforcement of laws, and the maintenance of cultural traditions are some of the complex issues that contribute significantly to the conditions that prevail in this community. In the light of the issues mentioned, the objective of this research are as follows.

1. To examine the significance of the Pasola ritual practised by the indigenous people of Wanukaka, West Sumba.
2. To ascertain the community's comprehension of the conflicts that emerge as a direct result of the Pasola traditions.
3. To devise strategies for finding a balance between the Pasola rituals, conflicts, law enforcement, and the cultural preservation practises of the Wanukaka Indigenous People.

This comprehensive study investigates the multifaceted conflicts that frequently emerge during the enthralling performance of the Pasola ritual in the awe-inspiring region of West Sumba Wanukaka, inhabited by the indigenous people. By meticulously exploring the intricate web of conflicts that ensue and delving into the nuanced aspects of law enforcement surrounding these conflicts, this research endeavors to shed light on the complex dynamics at play. Moreover, it aims to analyze the concerted efforts undertaken to safeguard and preserve their invaluable cultural heritage amidst these challenges. Through an extensive examination of the Pasola ceremony, this study aspires to offer a profound and all-encompassing understanding of this sacred tradition. The invaluable recommendations derived from this investigation hold the potential to effectively contribute to the maintenance of public order and

security while simultaneously nurturing the conservation of the vibrant cultural values that define the essence of this remarkable community.

Review of Literature

The ability of the traditional communities to function properly and flourish depends on several interrelated factors, including law enforcement, resolving cultural disputes, and preserving traditional ways of life. It is vital to have a solid comprehension of conflict in and of itself to grasp the significance of the concepts being discussed completely. According to Khoirul Anwar (2018), the term 'conflict' refers to conflicts and dissension arising between individuals, groups, or entities due to differences in status, goals, ideals, or perceptions. There are several ways that a conflict can present itself, including internal conflicts as well as exterior confrontations. Conflicts can have far-reaching effects in traditional societies, leading to heightened tensions, criminal activities, and social instabilities. As a result, good conflict management is necessary for settling disagreements and preserving harmony among these groups.

The term 'conflict management' refers to various tactics that can either be used to stop future conflicts from occurring or to resolve conflicts that have already occurred constructively. It entails taking activities and strategies to address the fundamental causes of conflicts and give appropriate solutions (Wirawan, 2020). Disagreements in viewpoints, interests, or modes of operation can give rise to frictions between individuals, groups, or organizations, and these disagreements can be the source of conflict. Efficient conflict management must have a solid understanding of the many kinds of disputes. Conflicts are broken down into five types, according to Albertus Fenanlampir (2020): conflicts between individuals, conflicts between individuals and groups, conflicts between groups, conflicts between organizations, and conflicts between organizations and society.

The process of sustaining and putting legal norms into practice to direct behavior and interactions within the society and the state is what we mean when we talk about law enforcement. According to Tyler (2003), it considers the work done by many different types of people and the activities that involve participation from all parts of the society. Establishing justice, legal certainty, and the promotion of social benefits are law enforcement goals in any given society. Justice is achieved through legal relationships when criminal laws are enforced; this promotes fairness and contributes to society's overall health. According to Rahardjo's research from 1985, enforcing the law entails transforming legal concepts and principles into observable actions and results. This brings ideas and theories one step closer to becoming a reality. According to Soekanto (1983), the core of law enforcement consists of bringing together ideals, principles, and attitudes to construct, sustain, and continue to uphold societal peace.

The maintenance and protection of both the tangible and the intangible components of a culture or cultural legacy is what is meant by the term 'cultural preservation'. It comprises the efforts that are made to locate, catalog, conserve, and promote the cultural expressions of a certain group of people, including their practices, customs, artifacts, languages, and knowledge systems (Bonn et al., 2016). These cultural expressions can include anything from knowledge systems to languages to artifacts. The goal of preserving culture is to guarantee the maintenance of cultural traditions and ensure that they are passed down from generation to generation. It is important to emphasize the relevance of cultural variety in forming individual and societal identities (Lenzerini, 2011). Cultural preservation acknowledges this importance by conserving a community's distinctive identity, values, beliefs, practices, and artistic expressions.

Many different kinds of actions are included in conservation efforts for cultural preservation. Research and documentation play an extremely important role when it comes to recording and documenting cultural practices, traditions, and knowledge systems. Research in archival collections, oral histories, and ethnographic studies contribute to a better understanding of and capacity for preserving cultural heritage. In addition, through conservation, the preservation of physical artifacts, such as archaeological sites, historic structures, artworks, manuscripts, and other types of tangible cultural heritage, assures that these things will be kept

secure and in good condition. Continuing cultural rites, festivals, performing arts, and handicrafts can be supported and encouraged through revitalizing traditional practices. Documenting, promoting, and recovering endangered languages are all part of the process of language preservation, which aims to stop the loss of languages and maintain linguistic diversity. Education and awareness efforts aim to educate the general public about the relevance of cultural preservation, promote cultural literacy, and build respect for the various cultural manifestations that exist in the world. According to Lixinski (2019), policy and legal frameworks are vital when it comes to formulating and implementing laws, rules, and policies at various levels to safeguard and preserve cultural heritage.

According to Asfina and Ovilia (2017), the maintenance of cultural diversity, the facilitation of intercultural communication, and the progress of sustainable development anchored in the traditions and beliefs of local communities depend on preserving cultural traditions. It adds to the breadth of human knowledge and deepens our comprehension of the diverse cultural traditions that may be found worldwide. In addition, the preservation of cultural traditions helps to strengthen social cohesiveness and defends cultural rights.

In societies with traditional values, beliefs, and practices, disagreements can emerge over cultural practices, beliefs, and values. According to Stoner and Freeman (1992), these conflicts might manifest themselves among individuals, between persons who belong to the same group or organization, or between individuals who belong to separate organizations. Disagreements within traditional societies are often emotionally charged and caused by opposing viewpoints and ways of thinking. These disagreements may arise due to difficulty adjusting to new environments or non-conformity with pre-existing norms. In these situations, practicing effective conflict management is necessary for addressing and finding solutions to the underlying problems while protecting the community's cultural fabric.

Within traditional societies, the role of law enforcement in preserving social order and safeguarding cultural assets is extremely important. Activities conducted under law enforcement's auspices contribute to maintaining cultural customs and rituals by respecting legal standards and values. Implementing legislation and policies that protect cultural artifacts, archaeological sites, and historic structures is the responsibility of the many agencies that deal with law enforcement. Law enforcement professionals contribute to the prevention of thefts of cultural property, the illegal trafficking of cultural heritage, and the destruction of cultural places by the activities that they take (Rohaini et al., 2020).

In addition, law enforcement activities can contribute to preserving cultural traditions by mediating conflicts that emerge within traditional communities. Law enforcement authorities can assist in discovering equitable solutions that respect cultural values and traditions when they mediate conflicts and encourage conversation. They can function as mediators, which allows them to facilitate discussions and negotiations between groups at odds with one another, thereby reducing the likelihood of violent conflict or social upheaval. Through their education and experience, law enforcement community members are in a position to contribute positively to the efficient management of conflicts within traditional communities. This must, of course, consider the cultural sensitivity of the situation and the particular contextual elements at play (Wormer, 2004).

On the other hand, the preservation of cultural artifacts can improve law enforcement efforts by increasing community participation and cooperation. Traditional communities that take an active role in cultural preservation cultivate a sense of ownership over their legacy, which fosters feelings of pride in that heritage. In turn, this helps to develop a better link between the community and the law enforcement agencies who serve it. When the two organizations work together cooperatively and cooperatively, they create a climate that supports law enforcement efforts, enhancing public safety and protecting cultural resources. Traditional communities with the sense that the significance of their cultural legacy is recognized and respected are more willing to work with law enforcement officials, making it easier to prevent and resolve problems (Abdul Aziz et al., 2023).

Research Methods

The socio-legal studies methodology was utilized throughout this investigation. According to Banakar and Travers (2005), the socio-legal methodology is a research method that combines components of the social sciences with the legal sciences. This style of inquiry brings together aspects of both fields. This approach is taken to acquire an awareness of the relationship between society and the legal system, as well as the legal system's impact on society (Schiff, 1976). In addition, this strategy makes an effort to learn how people comprehend and apply the law in their day-to-day lives to pursue the objective of attaining such an understanding. This area of investigation is centered on the legal system and the socio-cultural traditions of the Wanukaka people, who are indigenous to West Sumba in Indonesia.

The data collection methods involved interviews, observation, and the examination of legal documents. Semi structured interviews were conducted with the traditional elders of the Wanukaka indigenous people. Researchers actively took part in the Wanukaka indigenous people's activities as participatory observations. Several legal materials pertinent to this investigation were compiled for the investigation of legal papers, such as that about the laws that regulate indigenous people.

Findings

The Pasola Tradition

According to the observations, the Wanukaka Indigenous people of West Sumba hold the Pasola tradition in high regard as a way to express gratitude to Nature for its numerous contributions to their lives, including knowledge, gifts, and blessings. Over time, the Wanukaka community has modified the Pasola ritual as they have gained more knowledge and cultivated their surroundings. However, the fundamental essence of this tradition remains intact, preserving the significance of familial heritage and its associated ideals.

The Pasola ceremony is not only a commemoration of the Wanukaka tribe's new year but is also deeply intertwined with their cultural identity. Traditionally, the Wanukaka people mark the beginning of their new year in February, according to their traditional calendar, considering it the month of life for their community. Therefore, the Pasola tradition serves as a symbolic celebration of this new year for the Wanukaka tribe in West Sumba.

The indigenous people of Wanukaka make use of several different primary implements. This traditional gear was handed down from the ancestors of the community, known as 'rato-rato' or traditional leaders or elders of the community who have the charisma to carry out an activity. Clothing was used by the Wanukaka indigenous people, who traditionally wear woven garments, followed by top and bottom attire, and finished off with a headband that denotes a courageous spirit.

People who dare to enter the Pasola location genuinely dare to be accountable for themselves even though they will face death in the future. To participate in the Pasola tradition, males must wear a real machete from the island of Sumba and tuck it into their waist. In addition to these machetes, participants in the Pasola ritual must also carry weapons, wood, or wua hola to complement their attire.

For male rats, in addition to wearing clothes and carrying battle equipment, as was indicated before, the rato-rato also employs tables, marriage, and manual, all of which are made of gold. In addition, as was previously mentioned, the rato-rato also wears clothes. Women also have a vital role, so they dress in characteristic Sumba sarongs and have bracelets made of ivory or gold on their hands. These must be used as symbols or identification that they are Rato.

People's clothing and equipment according to the Pasola tradition are as shown below:



Fig. 1: Pasola Tradition and the clothes

Source: Djuna Iverigh (2017)

Pasola tradition is a cultural history abundant with important lessons for living. When the history of this custom is investigated in great detail, there are numerous lessons and insights that can be imparted to the community. Within the parameters of this discussion, it is possible to discover a number of significant values.

The interviews with the elders have revealed the significance of Nyale's arrival in Kodi from another location, which is particularly highlighted through a family history narrative about a love triangle. This historical event holds great importance in Kodi's past, offering valuable insights not only into Nyale's personal journey but also into the broader historical context. The story, filled with intrigue and conflict, showcases how such narratives can profoundly impact the lives of ordinary individuals. Consequently, this historical account plays a crucial role in understanding the origins and development of the people residing on Sumba's island.

To begin, the fact that Nyale traveled to Kodi from another place denotes a significant historical event that impacted the people there. The circumstances that led to his movement, whether motivated by necessity, curiosity, or some other factor, have repercussions for the island's social dynamics, cultural interaction, and demographic shifts. Exploring the causes behind Nyale's voyage and its subsequent impact on the region can provide useful insights into the historical interactions and linkages between communities. This can be done by looking at the impact the journey had on the region after it was completed.

Furthermore, the inclusion of the love triangle centered around Nyale adds an additional layer of personal drama and human passion to the overall narrative of the story. Love triangles are a universal phenomenon that can be observed across various contexts and time periods, often leading to intricate relationships, rivalries, and unexpected outcomes. By delving into the intricacies of this particular love triangle, researchers gained a profound understanding of the social dynamics, cultural norms, and personal experiences of the people living in Sumba during that historical period. This was achieved by closely examining the individuals involved, their motivations, and the consequences stemming from their actions. By focusing on these aspects, researchers uncovered valuable insights into the complex interplay of emotions, societal expectations, and personal choices that shaped the lives of those embroiled in the love triangle, ultimately contributing to a richer understanding of the social fabric of Sumba's past.

The tree holds a strong symbolic significance within the community. People can decipher the hints supplied by nature and make necessary preparations for their day-to-day lives thanks to the Pasola tree, a unique predictor of future occurrences and natural phenomena.

How Nyale, a species of marine worm that may be found in the area, behaves is one illustration of the symbolic importance of the tree. When Nyale bites the hand of the Rato, an esteemed community member, people see this as a sign that they should be cautious. This behavior is interpreted as a warning from Nature that rats will be abundant throughout the forthcoming season, which will result in a diminished crop yield. Local people understand that this bite is a sign that they must take precautions against prospective rat infestations. These

actions could include implementing pest management techniques or protective storage practices for their crops.

In a manner analogous to this, the existence of rotten Nyale is regarded as yet another important hint gleaned from nature. It is believed that an abnormally high amount of precipitation occurred in the area when a substantial number of Nyale were discovered to be in a degraded state. The rice plants are at risk because of the extreme rainfall that has recently occurred, which could result in waterlogging, crop illnesses, or decreased yields. By keeping an eye on the condition of Nyale, the community can foresee the negative impacts that excessive rains will have on their agricultural activities and take the necessary precautions to prepare for them. Adjusting planting schedules, enhancing drainage systems, and adopting crop types more resistant to water-related challenges are some of the measures that could fall under this category.

The inhabitants of Wanukaka are better able to stay connected to their environment and make decisions that are in their best interests due to their capacity to recognize and comprehend the indications they find in Nature. The community will be able to better prepare for the challenges and opportunities that lie ahead if they pay attention to the behaviors and circumstances of the Pasola tree and the related indications. This information is handed down from generation to generation, which helps contribute to a way of life that is resilient and sustainable and in which the community is attuned to its environment's natural rhythms and patterns.

There is a religious and magical value related to the Marapu belief, which is the original belief of the people living in the Sumba island. Pasola is a ritual associated with the belief that Nyale, which appears in March, is a divine messenger and the physical embodiment of a god. As a result, the significance of Nyale is widely revered in Pasola, and their traditions observe the holiday by praying or offering prayers. According to Geertz (1973), culture in the context of religion has always had a magical reputation in anthropological circles. This is because there is a great deal of symbolism and meanings associated with these people's beliefs and spiritual practices.

The Pasola tradition is filled with heroic qualities, demonstrating that the Wanukaka indigenous people have a strong spirit of patriotism and heroes. The participants of Pasola demonstrate their bravery and prowess in combat, demonstrating that they are heroes for their town. By playing this game, they demonstrate respect and appreciation for the ancestral culture of the people of Sumba and a battling spirit meant to inspire the next generation.

It also places a heavy emphasis on the notion of brothers. On the playing field, the participants may compete against one another and even fight, but the event's main purpose is to foster a stronger sense of brotherhood. They are aware that playing this game is an important component of appreciating the ancient cultural history of the people of Sumba as well as respecting the social values that lie under the surface. The inhabitants of Sumba rely heavily on their sense of brotherhood to keep the peace and unity that they have worked so hard to achieve.

According to the custom of Pasola, the players participating in this match are allowed to engage in fierce competition while out on the pitch. They endeavour to prevail in the conflict, demonstrate mastery of controlling horses, and engage in combat with adversaries. Nevertheless, there is a really robust sense of fraternal value that underpins that competitive mentality.

Participants know that winning their victory or accomplishing their personal goals is not the only purpose of this tournament. Their primary objective is to foster a deeper sense of brotherhood among the members of their community. They are aware that playing Pasola is an essential component of the ancestral cultural history of the people of Sumba, and because of this, they continue to uphold and respect the fundamental societal norms by participating in this game.

In fact, they offer one another assistance and collaborated on various tasks throughout the Pasola's planning and execution phases. They participate in joint workouts, facilitate the exchange of information and experiences, and lend one another emotional support. They continue to defend the value of brotherhood even though a furious conflict occurred in the

playing field. After the game is completed, they come back together as a group and celebrated the outcomes that had been obtained.

Within the Sumba community, the concept of brotherhood serves as the primary foundation for preserving togetherness and harmony. Not only does this apply within the framework of the Pasola tradition, but it also encompasses many different facets of day-to-day life. The virtues of brotherhood are imparted through this practice, which helps to establish strong relationships between members of the Sumba community, fosters mutual respect, and encourages cooperation while confronting obstacles and change.

It places a strong emphasis on brotherhood, and the traditional rites that surround this game help to illustrate this value. Before the start of the game, the players go through a series of ceremonies and pray together to seek divine guidance and guardian spirits to watch over them. They get together to honour the customs of their ancestors and establish a profound spiritual connection as a result. Following the game's conclusion, they also hold a closing ceremony in which all the participants take part. The purpose of the celebration is to show appreciation and solidarity.

The inhabitants of Sumba can preserve their unity and harmony because of the Pasola tradition's emphasis on the importance of brotherhood and its associated ideals. They take care to maintain and honour the cultural legacy of their ancestors and work to strengthen the bonds of friendship among community members. Brotherhood serves as the bedrock upon which both the consolidation of social solidarity and the upkeep of a viable communal life is built.

Community Perception of the Conflicts Surrounding the Pasola Tradition

Conflict is one of the fundamental aspects of human life and growth, and it manifests itself in a variety of ways (Coleman, 2003; Fraser, 1978; Galtung, 1969). In human life, there will inevitably be differences of opinions and arguments (Williams, 1997). In addition, according to Kurniati (2016), the terms "conflict" and "dispute" both convey the notion that there are differences in interests between two or more parties, yet, it is possible to differentiate between conflicts and disputes.

The observance of the Pasola tradition can lead to conflicts among the diverse community groups involved in the various traditional activities. These conflicts can sometimes be distressing for external observers. Unfortunately, such incidents have resulted in a range of unfortunate outcomes, including injuries and even tragic deaths. It is important to note that these incidents involved witnesses who were not part of the Wanukaka indigenous people, but were present during these occurrences.

The incidents during the Pasola rite, from the perspective of the existing legal system, are clearly considered actions that may warrant disciplinary measures. However, the Wanukaka indigenous people hold a distinctly different worldview. According to their beliefs, the drops of blood that result from these confrontations are believed to possess the power to bring good fortune to those involved in the conflict. Furthermore, some individuals subscribe to the notion that the more blood is spilled onto the ground, the more fertile their land will become. The Pasola ceremony is accompanied by music and is characterized by the enthusiastic participation and passionate shouting of the participants. Within the framework of this cultural practice, it is believed that individuals who are deemed as victims have been cursed by the gods due to their transgressions or mistakes.

If the approach taken is one that incorporates 'symbolic interaction theory', then the community's concept of conflict will be different. According to Luthfie et. al (2017), the distinguishing characteristic of symbolic interaction, the essence of which is the communication or exchange of symbols that is given meaning, lies in understanding the meaning given to the actions of others through the use of symbols, interpretations, and in the end, each individual will try to understand each other's intentions and actions to reach a mutual agreement. Symbolic interaction is the essence of communicating or exchanging symbols that are given meaning.

Furthermore, according to Mead (1934), symbols or signs given by people in interactions have certain meanings that can lead to communications, and pure communication only occurs when each party not only gives meaning to their behaviour but also understands or

tries to understand the meaning given by the other party. In other words, symbols or signs people give in interactions have certain meanings that can lead to communication with the other.

The primary reason for this is that the Pasola tradition contains a profound symbolism revolving around the presence of blood, which may be interpreted in various ways. One possible interpretation is the expression of thanks towards the Creator, which symbolizes prosperity and overall well-being. In addition, losing blood during Pasola is seen as a spiritual purifying process for Nature and a symbol of bravery and honor. This ceremony takes place every year.

These diverse implications connected with the presence of blood challenge the underlying assumptions of conflict theory, which postulates that conflict is unavoidable in circumstances in which few resources are at stake. Blood symbolizes many things, including the presence of limited resources. According to conflict theory, societal institutions and social inequality substantially impact the dynamics of families, and families can be analyzed based on their access to limited resources and their responses to discrimination and inequality. In addition, it asserts that conflict acts as a catalyst for progress and change and that new values can arise through conflict discussions or established norms can be strengthened.

However, contrary to what one might anticipate based on conflict theory, the Pasola ritual includes the consumption of blood. A struggle over scarce resources or a quest for social equality is not driving these conflicts. Instead, they are deeply ingrained in their time and place's spiritual and cultural significance. The shedding of blood at Pasola does not serve the purpose of gaining resources or opposing the established order of society; rather, it carries a significant symbolic value. It is a treasured custom that rewards valor, conveys gratitude to the Creator, and acts as a spiritual cleansing for the natural world.

The conflicts are not spurred on by a desire for money or a shift in social norms; rather, they are a ritual with substantial cultural import that is deeply embedded in the society's worldview. When we acknowledge the symbolic significance of the shedding of blood in Pasola, we can get a deeper comprehension of the ritual as a whole and the many other associated meanings. The findings of this study call into question the idea that conflict theory can be applied generically to describe all types of human interactions. Instead, they highlight the significance of cultural context in understanding social phenomena.

According to this, the current state of affairs in the Wanukaka community is that there is no competition for the available resources, and the pasola tradition needs to address issues of social inequity. Therefore, the indigenous people do not consider the free war that is part of the pasola tradition to be a potential source of conflict or risk that may occur. On the other hand, disagreements may surface outside of the pasola tradition. The spectators of pasola activities frequently use the event as a location for gambling (betting money), which results in competitiveness, which in turn ends in commotion and conflict.

According to a report that aired on ANTV on February 17, 2012, and was headed "Chaotic Pasola Tradition, Police Stop Activities," the pasola ritual was the site of a disturbing occurrence that led to widespread worry and had a negative impact. Participants in the Pasola game were involved in the event, which entailed throwing stones at each other with unidentified people acting as the perpetrators. A sizeable number of individuals, including athletes and spectators, became victims of this sad occurrence as a direct result of this violent conduct.

The report from ANTV sheds light on the troubling acts of violence during the pasola ceremony on that specific day and illustrates the chaotic nature of the event itself. The report does not include any particular facts concerning the identity of those responsible for initiating the violent conduct. The flinging of stones characterized the event, but the report does not explain who started the fight. It is difficult to tell who was responsible for the disruption because there is a lack of information regarding the perpetrators, which adds to the general confusion surrounding the occurrence.

The violent episode during the pasola ceremony had grave repercussions, with several people being injured or killed as a direct result of the violence during the ritual. This sad turn of events impacted not only the participants who were actively engaged in the game but also the innocent spectators who had come to see the custom. The study does not include exact figures or specifics regarding the nature of the injuries experienced by the victims. Still, it does

emphasize that many individuals were impacted by the violence that erupted due to what took place.

Everyone who participated in or watched the pasola ritual and those who observed it were profoundly affected negatively by the incident during the ceremony. It contributed to an environment marked by terror and anarchy and sparked worries about the health and safety of the individuals who participated in the ritual. The violence that has taken place within the Pasola community, as well as the subsequent victimization of its members, is deeply troubling and highlights the critical necessity of taking steps to prevent similar tragedies in the future.

A thorough investigation should be undertaken to identify and hold accountable the individuals responsible for perpetrating acts of violence during the pasola ritual. This investigation is crucial in order to comprehend the motives and objectives of the perpetrators, which will enable addressing the root causes of such acts and implementing preventive measures.

Furthermore, it is of utmost importance to establish effective security protocols and ensure the presence of law enforcement professionals throughout the ceremony. This measure aims to minimize the potential for violence and ensure the safety of both participants and observers attending the event. By maintaining a visible security presence, the risk of violence can be reduced, providing a secure environment for everyone involved in the pasola ritual.

The report by ANTV draws attention to the urgent need for stronger security measures and stricter enforcement of restrictions during pasola ceremonies to reduce the likelihood that occurrences of a similar nature will occur. It is imperative that the health and safety of all those who are a part of this cultural heritage be given the utmost importance, and actions must be taken to create an atmosphere that is calm and risk-free for everyone engaged.

In a situation like this, it is crucial to anticipate and prevent similar occurrences in the future to dissociate the Pasola tradition from disturbances or conflicts that arise outside its primary activities. It is unfortunate that an event meant to embody family history and carry significant values is marred by conflicts that take place away from its focal point, thus tarnishing its essence. Taking proactive measures to address these issues will help preserve the integrity and sanctity of the Pasola tradition, ensuring that it can be celebrated without being overshadowed by external conflicts.

Potentials for the Resolution of Conflicts

According to the findings of an in-depth investigation, there are a few significant actions that may be taken to reduce the likelihood of occurrences of future unrest and conflicts. These strategies put an emphasis on expanding one's knowledge, putting in place measures to ensure public safety, constructing mechanisms for the resolution of disputes, and actively involve younger generations in educational and public awareness initiatives. If we place an emphasis on the findings of this research, we can develop strategies that are effective for conflict resolution and produce a culture that is more peaceful and accepting of diversity.

Increasing people's general knowledge about the value of cultural traditions, such as the pasola tradition, and the ideals beneath them is one of the most critical aspects highlighted by the research. Research findings demonstrate that providing the right education and conducting awareness campaigns can contribute to a profound grasp of the cultural and historical significance of these practices. When youngsters are instructed about these customs, they develop a deeper appreciation and respect for them, ultimately fostering a more responsible level of engagement.

In addition, research highlights how essential it is to establish severe safety precautions during cultural events such as pasola. The police and event organizers must work together to guarantee the participant's and spectators' safety. To prevent acts of violence, limit access to event sites, closely monitor disruptive groups, and address other disruptive behaviors. These rules are unambiguous and stringent and need to be put in place. The risk of conflicts developing into anarchy can be mitigated by preserving order and reducing the amount of disorder that exists.

The findings of this research highlight how important it is to implement preventative measures and build effective procedures for mediating and resolving conflicts in order to achieve long-term resolution. This can be done to achieve the goal of having the conflicts resolved. In the case that disagreements arise between participants or viewers, it is essential to establish a structure that has been clearly defined and is open and transparent so that talks may take place and mediation can take place. It is possible to resolve conflicts amicably while simultaneously developing mutual understanding and harmony if the parties engaged in the conflict are brought together in meetings and fruitful communication is facilitated between them. This strategy places a strong emphasis on the importance of proactive conflict management as well as the cultivation of an environment that is conducive to constructive interaction.

The research findings highlight the importance of involving younger individuals in educational and awareness initiatives. To cultivate core values like cooperation, tolerance, and respect for cultural diversity among the next generation, it is crucial to integrate extracurricular activities and lessons into school curricula. These methods effectively impart these essential principles and have a lasting impact on students. By actively engaging young people, they can become catalysts for positive change within their communities. Their full understanding and internalization of these fundamental ideas empower them to contribute constructively to society. Additionally, community-based learning and awareness programs that involve individuals can have a significant and enduring influence. Recognizing the influential role of individuals in shaping the future underscores the importance of such initiatives.

Research recommends various strategies that can be implemented within the school system to develop the ideals of collaboration, tolerance, and respect. These tenets are adaptable enough to be woven into various curricula, including but not limited to civics education, religious studies, and cultural studies. It is also useful in helping pupils grasp and internalize these values to have them work together on group projects that encourage cooperation, communication, and respect for differences in others.

In addition, extracurricular activities provide additional chances for young people to develop civic duty and an understanding of the value of cultural variety. Debate clubs, volunteer groups, and arts and culture activities involving people from various backgrounds create an environment that is more welcoming to people from all walks of life and increases awareness of the importance of valuing differences across cultures. Young people are allowed to recognize diversity, develop cooperation, and find creative solutions to problems due to the positive relationships and mutual understanding within these contexts.

In addition, research highlights the significance of ensuring that education and community awareness initiatives for young people tackle essential social and environmental issues. Society can evolve in a way that is both just and sustainable if topics such as human rights, gender equality, and sustainability are taken into consideration. It is possible to empower young people to become positive change agents who can contribute to the growth of an inclusive, harmonious, and sustainable society by providing them with the knowledge necessary to understand these important concerns.

Strategies to Balance the Pasola Ritual, Conflict, Law Enforcement, and Cultural Preservation

Conflict is an inevitable part of life everywhere globally, even within the smallest social units, such as families and friendships (Christie, 2020). Conflicts occur within social systems such as nations, organisations, and enterprises (Coleman et al., 2014). There have been conflicts in the past, there are conflicts occurring right now, and there will surely be conflicts in the future (Renner, 2000). Conflicts happen as a consequence of friction or sparks within a society that deviates from the religious and cultural norms (Okeke et al., 2017), such as in the Pasola, in Indonesia. Conflicts also arise as a result of a need for more human resources to comprehend the significance of cultural values or to make attempts to protect traditions, which ultimately result in conflicts within the communities.

Pasola is an ancient practice steeped in symbolism, has profound philosophical underpinnings, and instils a strong sense of morality. It is claimed that dissatisfaction among the spectators of the event led to the violence that took place during the Pasola in 2012, and there were concerns about its potential influence on the future spectators owing to the trauma produced by the conflicts that took place during the Pasola in 2012. This conflict manifests itself as a socio-cultural conflict within the Pasola culture. It has been caused by the inability to fulfil a value or achieve a level of satisfaction, which in turn had caused disputes within the community.

On the other hand, if the Pasola tradition is not carried out correctly, it can give rise to hatred among the members of the indigenous community. This is because the ancestral spirits can become enraged at the Pasola participants for not fully adhering to the traditions and because the blood that should have been spilt on the ground to symbolise fertility does not get spilt. This leaves the Pasola participants with an unfulfilled expectation. Pasola is an ancestral cultural heritage, and it is believed that if, during the Pasola cultural procession, no blood is spilt due to the spears that are used, it may lead to future crop failures. Pasola is an ancestral cultural heritage.

The discontinuation of Pasola activities as a result of disagreements is not a desirable outcome because it has the potential to impede the growth of the culture as well as its preservation. Therefore, a timely response from the stakeholders, such as the government, the community, and the traditional leaders (Rato), is essential in resolving the problems to prevent future disappointments for the spectators. In the event that these conflicts become embedded within the culture of the Pasola and continue to deepen, the government will suffer losses in terms of the impact on tourism, and devotees of the Marupa religious beliefs would also be affected (crop failure).

The local government, law enforcement agencies, indigenous organizations, and traditional leaders (Rato) ought to collaborate to arrive at a unified understanding of the significance of Pasola and how it should be implemented as a tactic for resolving conflicts. Efforts must be made to arbitrate disputes so that the parties involved can learn the importance of sticking to the ritual components of Pasola and cultivating a passion for culture. This would be beneficial to preserving the culture by the norms that are intrinsic to it.

Conflicts within a community can be avoided and resolved in large part because of the contributions of its traditional leaders. It is vital that the leaders of the Rato acknowledge the significant role that they have played, and law enforcement agencies should provide numerous opportunities for indigenous communities to address the problems that they face. Using law enforcement as a means of resolving disputes and being considered the final and best choice should only be considered as a last resort when there are no other options left.

The government also plays an important part in mediating and resolving conflicts in the community. Considering the Local Government's interests in cultural preservation and boosting regional revenue through tourism, notably through Pasola traditions, it is imperative that they take the initiative to resolve any conflicts that arise in the community.

Resolving conflicts in today's society does not fall primarily on the shoulders of the government or law enforcement agencies. The inability of the government to resolve conflicts that arise within the society is not just attributable to the acts that the government takes but also to the manner in which the government approaches these issues. The rise of civil society movements offers a solution to the problem of inefficient Governance, particularly when resolving conflicts. According to Wibawa and Putrijanti (2020), the primary goal of this movement is to give communities the authority and resources necessary to independently satisfy their requirements and pursue their goals.

When it comes to managing indigenous communities, community leaders, the government, and law enforcement all must work together to create a sense of synergy. This is an example of good Governance in the resolution of conflicts. Resolving is then accomplished by involving the stakeholders in the activities carried out by Pasola. The idea of Governance encompasses not only the government and the state but also a wide range of actors, including native communities, community leaders, and the enforcement of laws (Sedarmayanti, 2003;

Wibawa, 2019). Their combined efforts, as well as their active engagement in managing conflicts, could help efficient Governance and the settlement of issues.

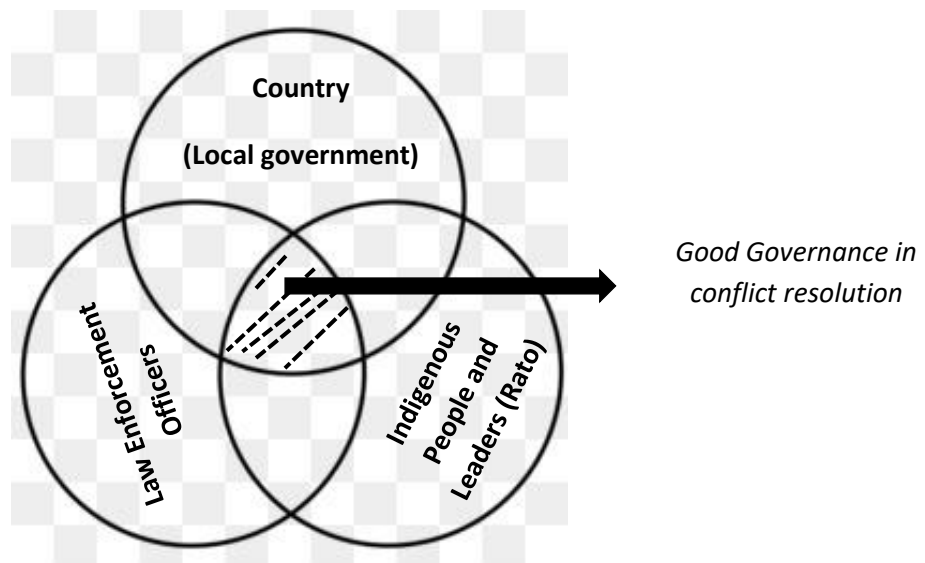


Fig. 2: A Model of Good Governance in Conflict Resolution
Source: Author

According to Agere (2000), the Council of Europe (2017), and Lockwood (2010), good governance incorporates several different values, including professionalism, democracy, transparency, efficiency, accountability, effectiveness, and outstanding service. It seeks to execute these principles efficiently and effectively. This idea is significant in the process of resolving conflicts because it ensures a procedure that is both visible and responsible.

To begin with, maintaining an open and honest process while resolving issues is one of the most important aspects of transparency. This is accomplished by giving all of the parties involved equal access to the information that is relevant to the conflict as well as the techniques for resolving it.

Second, accountability is a principle that enables responsible and accountable conflict resolution because it holds people responsible for their actions. While resolving the conflict, it holds all parties involved in the disagreement accountable for their actions and decisions.

Thirdly, participation is a principle utilized in resolving conflicts to make it possible for all parties involved to take part in finding a solution to the problem. This is accomplished by ensuring that all stakeholders have equal access to information, giving a forum for all parties to speak their opinions and provide feedback, and utilizing a dispute resolution mechanism.

In order to ensure that the process of conflict resolution is conducted professionally and objectively, another essential factor that may be applied is professionalism. This is accomplished by ensuring that every person involved in the dispute resolution process possesses the necessary qualifications and skills and that they are not affected by their interests or any groups they belong to.

In addition, the principle of effectiveness is something that can be applied to the process of conflict resolution in order to make it more successful and efficient. This is accomplished by ensuring that the conflict resolution process is carried out appropriately and efficiently, ultimately resulting in satisfying solutions for all parties concerned.

Resolving conflicts that may arise during the Pasola rite can be guided by the principles of Good Governance, ensuring that the procedure is just, open, and accountable. The application of these principles in conflict resolution may be ensured by collaborative efforts between law enforcement agencies, the community, traditional leaders, and the government.

In order to promote fairness and transparency in the resolution of conflicts, law enforcement agencies can work in collaboration with community leaders and traditional authorities. In order to accomplish this, it is necessary to provide all parties involved with equal access to information as well as the process of dispute resolution, as well as the opportunity to voice their thoughts and make contributions.

Similarly, the government can work in conjunction with members of the community and traditional authority to facilitate accountability and improve the efficiency of the conflict resolution process. Establishing a sense of ownership and accountability in a situation is facilitated by maintaining transparency throughout the process, making all parties accountable for their actions and decisions, and including both the community and the traditional authorities.

One strategy for accomplishing this objective is to form a mediation committee that includes government representatives, influential community members, and other interested parties. This committee can oversee the dispute settlement process, ensuring that it is fair and transparent and facilitating talks and negotiations between the parties concerned to reach mutually acceptable agreements.

In addition to this, it is essential to provide community leaders and traditional elders with training and capacity-building programs that teach them skills in conflict resolution and mediation. This provides them with the tools necessary to address issues within their communities effectively and guarantees that the conflict resolution process will be polite and peaceful.

In addition, the government is in a position to lend support to developing community-based structures to resolve local issues. Forming community-based dispute resolution committees or traditional councils responsible for handling concerns on a grassroots level is one possible step in this direction. It encourages self-governance, strengthens social cohesion, and allows members of the community to assume ownership of the conflict resolution process.

Conclusions

In conclusion, this study highlights the importance of brotherhood and ancient ceremonies within the Pasola tradition, emphasizing their role in fostering unity and peace among the people of Sumba. The Pasola rites and prayers, conducted before and after the game, contribute to developing a deep spiritual connection, instilling a sense of gratitude and unity among the participants. These findings challenge the assumptions put forth by conflict theory, as conflicts in Pasola do not stem from competition over scarce resources or social inequality. Instead, they originate from the ritual's profound cultural and spiritual significance. Within Pasola, the shedding of blood is not viewed as a means to acquire resources or challenge the established social order; rather, it is seen as a symbol of courage, honor, and the purification of one's soul on a spiritual level.

A few guidelines are considered to lower the risk of disagreements and acts of violence occurring during the Pasola custom. To begin, there is an urgent requirement to broaden people's cultural and historical understanding and raise awareness of the value of the Pasola heritage. This can be achieved through educational campaigns and the inclusion of Pasola-related content in the curriculum to foster a greater appreciation and respect for the custom. Additionally, ensuring the safety of event participants and spectators can be achieved by implementing more stringent safety procedures and fostering collaboration between event organizers and law enforcement. To maintain order and prevent anarchy, it is necessary to establish specific laws and regulations addressing disruptive behaviors and acts of violence. Furthermore, establishing efficient conflict resolution mechanisms and mediation between the parties involved can contribute to achieving peaceful resolutions and mutual understanding.

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