



INDIGENOUS SELF-RELIANCE IN THE BOTI PEOPLE'S PERSPECTIVE ON LIFE (STUDY CASE IN BOTI VILLAGE, SOUTH CENTRAL TIMOR REGENCY, EAST NUSA TENGGARA PROVINCE, INDONESIA)

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ABSTRACT

This study aims to describe: How the independence of customary law communities affects the Boti people's outlook on life. This study will examine and describe cases of the Boti people's worldview which has become a value of independence for the traditional law community in Boti. This will be seen as local wisdom of customary law communities that still survives and exists today. This study uses a qualitative approach with a case study type of study. The study location was carried out in Boti Village, which is one of the villages in South Central Timor Regency, East Nusa Tenggara Province, Indonesia. The focus of this study is village independence in the Boti people's view of life. Informants in this study were determined using purposive techniques (using certain considerations). The data sources in this study came from primary and secondary data. Data collection techniques used interview, observation and documentation techniques. Data analysis techniques used qualitative data analysis techniques from Creswell. Results validation techniques the study uses data triangulation and source triangulation techniques.

The results of the study found that the Boti community can be divided into two, namely the Boti Dalam community, which still adheres to the ancestral beliefs of " Halaika " and lives everything based on the guidance of traditional values. Next are the Boti Luar people who have embraced the teachings of beliefs generally recognized by the Indonesian state and the majority are Christians Protestant. However, in some life values that do not directly intersect with their religious worship, the Outer Boti people still adhere to Boti traditional values and carry them out because they live as " Boti People ". Furthermore, the Boti Dalam people's view of life/perception of life includes several aspects including : the Boti Dalam people's view of the nature of life, the Boti Dalam people's view of the nature of work, the Boti Dalam people's view of the nature of time, the Boti Dalam people's view of nature, the nature of relationships. between humans and each other.

Keywords: Independence, Village, Traditional Law Community, Customs

BACKGROUND

Villages and customary law are inseparable parts. Understanding the village cannot be separated from understanding the customary laws that live in village communities and are developed and preserved by village communities as part of village community life. Recognition of villages and customary law is actually reflected in the birth of government regulations regarding villages and then re-regulation by higher regulations, namely statutory regulations (Fatkhul Muin

& Mucharom, 2016) . The existence and vital role of villages in the constitutional life of the Republic of Indonesia has been recognized by the founding fathers when drafting basic laws that respect the position of special regions and all state regulations regarding these regions bearing in mind the rights of origin of these regions. It is implied that the desire to form *a self-governing community* that relies on villages. The implementation of regional autonomy cannot be separated from the implementation of village government, because village government is a subsystem of the government administration system, so that villages have the authority to regulate and manage the interests of their community.

Village Government is essentially an autonomous government with very strong, democratic, real traditions and customs. However, in existing policies, villages are placed only as objects of power. The Regency's limitations in providing public services and development that can reach all villages in its area are due to geographical conditions and so on (Ermaya, 2015) . Law number 6 of 2014 article 1 paragraph 1 states that a village is a village and a traditional village or what is called by another name, hereinafter referred to as a village, is a legal community unit that has territorial boundaries and is authorized to regulate and manage government affairs and community interests. local based on community initiative, origin rights, and/or traditional rights recognized and respected in the government system of the Unitary State of the Republic of Indonesia. In 2013, 72,944 village administrative areas and 8,309 sub-district administrative areas were recorded in data at the Ministry of Home Affairs in the form of a master book of codes and data on government administrative areas per province, district/city and sub-district throughout Indonesia ((Krisnawati et al., 2019).

Boti Village is a former kingdom that was quite large during the kingdom and colonial era in Indonesia. Boti Village is a customary law community unit that has existed for a long time, which has long established its own territory, its own government structure, and the authorities that apply within its territorial area long before the existence of the Indonesian state. The traditional values of Boti, which were built long ago from the time of our ancestors until the time of Indonesian independence, continue to be maintained and implemented. Until now, even though the country has been established as a unitary state with a very bureaucratic government system, in Boti the unity of the customary law community still exists. In fact, this customary law community unit has an informal government (which manages community and customary affairs) which also exists alongside the formal government (government administration). Even though up to now the customary law community unit in Boti has not been accommodated by the state, the customary law community unit in Boti has still been able to maintain its traditional values to this day. In this study, these values will be seen based on the Boti people's view of life.

In their view of life, the Boti people regulate various things, especially that the life of the Boti people is regulated by customs and culture. Until now, these traditional values are still the main benchmark not only for the community in carrying out their lives but also even for the formal government in carrying out all its formal government decisions in the context of government. This study aims to describe: How the independence of customary law communities affects the Boti people's outlook on life. This study will examine and describe cases of the Boti people's worldview

which has become a value of independence for the traditional law community in Boti. This will be seen as local wisdom of customary law communities that still survives and exists today.

LITERATURE REVIEW

Villages and Customary Law Communities

A village is a legal community unit that has the authority to manage its own household based on the rights of origin and customs recognized in the National Government and located in the Regency Area. In order to create an advanced, strong and independent village, a strong commitment is needed by all parties in driving and developing the economy in the village (Nawal & Yunani, 2023). The village is a government unit that is in the smallest organizational structure and directly interacts with the community, based on the principles of deliberation, togetherness and kinship. This principle is stated in Law Number 6 of 2014 concerning Villages, which aims to establish village autonomy as a form of sustainable development. Village development is reflected in the existence of independent villages with a high capacity to develop the potential of their human resources and natural resources. An independent village means that the village can carry out good autonomous governance in infrastructure development, community empowerment, and development of the village economy to improve community welfare.

Ter Haar (1981 in (Matuankotta, 2010)), describes legal associations or simply called customary law communities, namely: "... groups that are organized, permanent with their own power, and have wealth, which is tangible and intangible.. Hazairin (in Soerjono Soekanto, 1981 in (Matuankotta, 2010), states that customary law communities are like villages in Java, clans in Sumatra, South Nagaridi Minangkabau Kuria in Tapanuli, Wanua in South Sulawesi, are community units that have the equipment to be able to stand itself, namely having legal unity, unity of authority and environmental unity based on collective rights to land and water for all its members. The form of family law (patrilineal, matrilineal and bilateral) influences the government system. All members are equal in their rights and obligations.

Customary law communities are often referred to as legal associations (Ter Haar), isolated communities (Koentjaraningrat), remote ethnic groups (Department of Social Affairs), primitive communities, remote tribes, vulnerable population groups (Kusumaatmaja), traditional communities, underdeveloped communities, indigenous people, shifting cultivators, forest encroachers, illegal cultivators, and sometimes as obstacles to development. The definition of society from the presentation above can be interpreted as meaning that society is a unit or group that has relationships and several similarities such as attitudes, traditions, feelings and culture that form an order (Maysuranti & Susilowati, 2018).

It must be realized that the position of the village is very strategic for developing a country. Because, the village is the spearhead of problem identification; community needs at the grassroots level to planning and realization of state goals at the village level (Sidik, 2015). The existence of Customary Law Communities is recognized in Article 18 of the Constitution which states the division of Indonesia into large and small areas, with the form of government structure determined by law, taking into account and remembering the basis of deliberation in the State government

system, and in the rights of origin. proposals in special areas. In the explanation it is stated "In the territory of the State of Indonesia there are approximately 250 *zelfbesturende landchappen* and *volksgetneenschappen*, such as villages in Java and Bali, lands in Minangkabau, hamlets and clans in Palembang and so on. These areas have an original composition, and therefore can be considered as special areas" (Zain & Siddiq, 2015).

Village government in Indonesia is an entity that is closely related to the traditions, culture and customary laws that exist in the local community. Customary law reflects the rules recognized by the community for generations and plays an important role in regulating social, economic and political life at the village level (Rahmasari et al., 2023).

Village Independence

Village independence in the context of regional autonomy and local government (Hermawan, 2020) requires the readiness of the social, political, and economic institutions of the village itself. However autonomy might cause various uncertainties (Sumartono & Hermawan, 2020). And also whether decentralization is good for reducing communal conflict is still debatable (Rusyiana & Sujarwoto, 2017). Though there are many expectations when decentralizing formulated in 1999 in Indonesia (Sujarwoto, 2015). A decentralized system, by reducing centralistic policy and increasing access to better information on local circumstances, helps to make rational and flexible decisions that reflect the real problems and preferences of the population (Abrianty & Sujarwoto, 2017).

Independence in administering government and village development is very important. Village independence means prioritizing village capabilities as the subject of governance and village development. Rajabasa Lama Village as a village is developing towards village independence by developing village potential to improve community welfare and Village Original Income (Khoiriah & Elisdiana, 2022). Village independence is a very central issue in developing a more efficient society. The enactment of Law No. 6 of 2014 concerning villages has provided a breath of fresh air for villages because this policy has meant that villages are no longer looked down upon and have even raised the rights and sovereignty of villages as a whole. Where it can be seen that the Village Law respects village diversity as stated in article 4 regarding the objectives of village regulation (Endah, 2018).

A village is a legal community unit that has authorized territorial boundaries within the government system of the Unitary State of the Republic of Indonesia. On this basis, villages are given the authority to regulate their own areas. The number of villages in Indonesia is quite large, which is accompanied by various complexities, problems and obstacles that exist in them. This condition further adds to the burden on villages which is already so heavy that it tends to be increasingly difficult to be independent (Amalia & Syawie, 2015). An independent village is a village that can meet its own needs without depending on government assistance. Several factors that influence a village towards becoming an independent village are human resource potential,

natural resource potential, buyer potential (market), institutions and local culture (Fatmawati et al., 2020).

Reviewing village independence is closely related to the community's ability as development subjects to participate in developing village potential. Community-based village development leads to community development from social and economic aspects to develop independence and prosperity. Increasing the role of the community is the basis for long-term village independence through knowledge and skills in managing village resources to generate development capital. The role of the community is carried out through its empowerment which leads to the principle of mutual cooperation in the community to develop an independent and prosperous village. Community empowerment efforts are viewed from local strengths which refer to community capacity, starting from the awareness process to form commitment in the community with the support of the village government and community as institutions that drive village development (Dwiyanto & Jemadi, (2013 in (Purwasih & Astuti, 2021)).

Local wisdom

Local wisdom has been widely discussed in the last decade. Discussions about local wisdom are often associated with local communities and with varying meanings. Local wisdom is local (local) ideas that are wise, full of wisdom, good value which are embedded and followed by members of the community (Sartini in Permana et al., 2011 in (Amu et al., 2016)) Local wisdom is often conceptualized as local knowledge (local knowledge), local intelligence (local genius), and local policy (local wisdom), by Republic of Indonesia Law No. 32 of 2009 concerning Environmental Protection and Management are interpreted as noble values that apply in the community's life system which, among other things, are used to protect and managing the environment sustainably (Siswadi et al., 2011) . Local wisdom or Local Wisdom are ideas or values, local or local views that are wise, full of wisdom, good value that are embedded and followed by members of the community. To understand local wisdom in an area, we must be able to understand the good cultural values that exist in that area. These local wisdom values have been taught from generation to generation by parents to their children. Because local wisdom is good values and has been believed in by the community for generations, recognizing the elements of local wisdom in a community is very important in the process of empowerment and development for them (Lalu et al., 2017). Local wisdom is the values or behavior found in local communities to interact with their environment (Lubis et al., 2018).

Local wisdom which has become local culture and is routinely implemented all contains the values of norms, art, mutual cooperation and togetherness of rural communities such as; traditional ceremonies, cultural activities, religious activities, and community social activities. The principles of reconciliation and subsidiarity provide recognition and authority to villages to be empowered and self- reliant. Law Number 6 of 2014 concerning Villages is an affirmative policy so that villages can carry out various forms of development in all (Handayani & Bisri, 2021) . According to Sedyawati (2007 in (Handayani & Bisri, 2021)) suggests that local wisdom should be defined as "wisdom in traditional culture ". Soebadio (Wibowo, 2015 in (Handayani & Bisri, 2021))

provides an understanding of local wisdom as an identity or cultural personality of a nation which causes the nation to be able to absorb and even process culture originating from outside/other nations into its own character and abilities. Suhartini (2009 in (Handayani & Bisri, 2021)) defines local wisdom as a legacy of ancestors related to life values. where life values are not only integrated in the form of religion, but also in culture and customs.

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STUDY METHODOLOGY

This study uses a qualitative approach with a case study type of study. The study location was carried out in Boti Village, which is one of the villages in South Central Timor Regency, East Nusa Tenggara Province, Indonesia, which still has very strong traditional values and even has an informal government in guaranteeing and implementing these customs. The focus of this study is village independence in the Boti people's view of life. The informants in this study were determined using a purposive technique (using certain considerations). The considerations used were people who knew in detail about life in Boti Village and also the values of the Boti people's way of life. Thus, the informants in this study were the King of Boti and his officers, the Head of Boti Village and his officers, and the Amaf (parents of the clan/tribe). The data sources in this study come from primary and secondary data. Data collection techniques use interview, observation and documentation techniques. The data analysis technique uses qualitative data analysis techniques from Creswell (2015). The validation technique for study results uses data triangulation and source triangulation techniques.

STUDY RESULTS AND DISCUSSION

Boti Village

Boti is a village in the interior of the island of Timor, precisely in Ki'E sub-district, South Central Timor district. Boti Village is currently divided into 4 hamlets. One of the hamlets is Hamlet A/ Hamlet Boti. This hamlet is known as Boti Dalam, while the other three hamlets are called Boti Luar. The Boti people themselves are not very happy with the term Boti inner and outer Boti according to the results of the studyer's study because it seems to differentiate the Boti people into inner and outer even though they are one community. However, this nomenclature will be used in this paper to provide a distinguishing picture that is easily accepted by readers in distinguishing exclusive groups Boti who still adhere to the teachings of their ancestral beliefs (Inner Boti) and Boti people who are already religious (Outer Boti).

Hamlet A/ Boti Hamlet is called Boti Dalam because the residents of this hamlet are mostly adherents of the Halaika faith, while the people of Boti Luar are Christians (Protestants and Catholics). As adherents of the Halaika belief system, the lives of the Boti Dalam people are

different from the lives of the Boti Luar people. The Boti people adhere very firmly to the traditions of their ancestors which they consistently practice in their daily lives.

Boti village, adherents of the Halaika faith also come from Nunbena village (Kot'olin subdistrict) with 7 families and Haunobenak village (Kolbano subdistrict) 1 family. As of October 2021, 77 families with 319 family members were registered as adherents of the Halaika faith. The Boti Dalam people are led by a spiritual leader who is usually called usif (king). In RT 1 Oebesa there is the Usif king's palace (sonaf). Since 2005, Boti has been held by Namah Benu, the third son of the previous king of Boti, namely Nune Benu. Sonaf Usif Boti in Oebesa is known as Sonaf Taematani is the center of government, religious and cultural activities of the Boti Dalam people. The name of the king of Boti only consists of two names, namely Nune Benu and Nama Benu. If in the past the king of Boti was named Nune Benu, the current king of Boti is named Nama Benu. After that, if the current king changes again, the next king will be called Nune Benu again and so on.

View of Life/Perception of the Boti People

Boti People's View of the Nature of Life

As has been stated, the Boti Dalam people have their own belief system. Outsiders call this belief system *halaika*¹, because the Boti Dalam people do not adhere to one of the official religions in Indonesia. They believe that human life is controlled by two great powers, namely *Uis Neno* (ruler of the sky) and *Uis Pah* (ruler of the earth). *Uis Neno* and *Uis Pah* are like husband and wife. The husband (*Uis Neno*) gives the seeds of life, the wife receives, harbors and soaks the seeds so that they sprout and develop (*amelak-a'aekat*²). *Uis Neno* is the source and giver of light (*apinat aklahat*), giver of the breath of life (*afe snasa honis*), creator (*apakaet*), and protector (*aneot, ahafo*); while *Uis Pah* is the guardian, nurse, feeder, and maintainer (*amnaifat, afafat, ahaot, afatis*) of all created creatures. Human life and all of creation are regulated by *Uis Neno* and *Uis Pah*, so that humans must live according to the will of *Uis Neno* and *Uis Pah* in order to live happily and prosperously.

Boti Dalam people believe that humans have a soul (*smanaf*³). The body can die and perish but the soul remains alive. Just as *Uis Neno* cannot be seen, neither can the human soul. After the death of the body, the soul will return to its creator. *Uis Pah* or earth is the mother who gives birth, raises, cares for and protects creation. Earth is the place where all creation resides. He is the ruler (*amnaifat*), nurse (*afafat*), sustainer (*afatis*) and feeder (*ahaot*) of all creation.

Apart from believing in the existence of *Uis Neno* and *Uis Pah*, the Boti Dalam people also believe in the role of the spirits (*smanaf*) of ancestors, ancestors and relatives who have died (*Ena, Ama, Be, Nai*). It is believed that the *smanaf* can help mediate between living humans and *Uis Pah*. *Uis Pah* who later became related to *Uis Neno*.

¹ *Halaika* is a term used to refer to the ancestral beliefs of the Boti people and Timorese people in general

² *Amelak-a'aekat* is a term used by boti people to describe worldly life

³ *Smanaf* is the Boti people's term for the souls of the dead

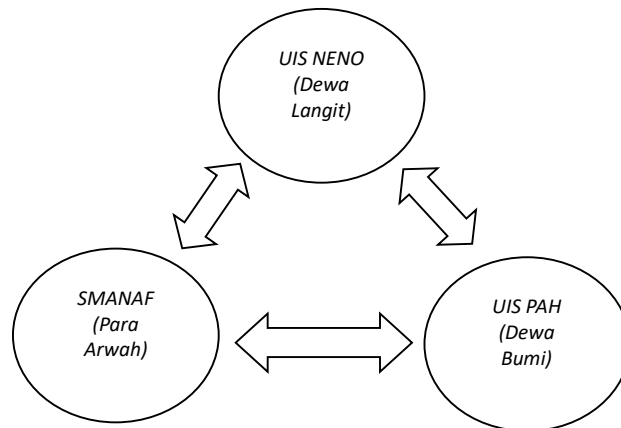


Figure 4.15. Three Believed Great Powers
By the Boti People

Connecting with *smanaf* and *Uis Pah* is done by praying (*onen*). Praying to the spirits (*smanaf*) may be done by *amaf*, *meo* and *to* (people). However, prayers to the spirits only concern illnesses. If a family member is sick, the king can help pray for him. Prayers regarding gardens, animals, village security, public interests can only be done by the king. Only the king prayed to *Uis Pah*. *Uis Pah* then continued the king's prayer to *Uis Neno*. In this way, the king acts as a priest, namely as an intermediary between humans and the divine.

However, this is not as usual in the practice of religious worship where the priest/priest acts as the leader of the ceremony and the ceremony is attended by the congregation/congregation. *Onen* performed by *Usif Boti* was not attended by his people. *Usif* performs the *onen ritual* alone for the benefit of all his people. The place where *Usif* performs *onen* is a small building in the form of a *lopo* located behind the king's *sonaf*. *Lopo usif place Boti* performs the *onen ritual* called *Sonaf Bnao Lopo*⁴.

Boti Dalam people believe in the need to maintain harmonious relationships with *Uis Neno*, *Uis Pah*, and ancestors (*smanaf*). *Uis Neno* is the creator (*apakaet*) and giver of life (*honis*). Therefore, humans are not allowed to destroy creation and destroy life. *Uis Pah* is the guardian (*amnaifat*), nurse (*afafat*), sustainer (*afatis*) and the one who feeds (*ahaot*) all creation. Therefore, the *Boti Dalam* people really respect nature (earth, land) and everything that lives on it. The spirits of the ancestors (*smanaf*) are intermediaries between humans and *Uis Pah*. Therefore, the *Boti Dalam* people really respect the customs taught by their ancestors. Customs for the *Boti Dalam* people are guidelines for life left by their ancestors so they must be practiced in everyday life. Every action of the *Boti Dalam* people that goes against customs is considered a sin (*sanat*), because it damages human relationships with the ancestors, *Uis Pah*, and *Uis Neno*. Sin is the source of various disasters that humans experience during their lives. For this reason, the *onen ritual* is carried out to prevent various disasters caused by sin, restore and maintain harmonious relations between humans and the *smanaf*, *Uis Pah*, and *Uis Neno*.

⁴ *Sonaf Bnao Lopo* is the *lopo* where the king alone prayed to *Uis Neno* and *Uis Pah*



Source: Studyer Documentation

Figure 4.16. Sonaf Bnao Lopo, where King Boti prayed (onen)



Source: Studyer Documentation

Figure 4.17. Sonaf Bnao Lopo, where King Boti prayed (onen)

The Boti Dalam People's Views on the Nature of Work

Boti people place great importance on work, because they believe that by working hard, human life will not be lacking. A common proverb among Timorese people about work is *meup on ate nah on usif* (working like a servant, eating like a king) is really practiced by the Boti Dalam people in their lives every day.

Since childhood, the children of the Boti Dalam people have been taught to work. Children help their parents do whatever their parents tell them to do. They help their parents work in the garden, look after livestock, and do household chores.

The Boti Dalam people always work according to the instructions of their king. Always work in groups, and according to a predetermined work calendar. Every man and woman who wants to get married must meet the specified requirements. For men, they must have their own garden, their

own house and their own livestock. For women, they must be skilled at weaving, have their own weaving, have a garden and livestock.

Every family of the Boti Dalam people has at least two gardens. Apart from corn which is planted in season, all the gardens of the Boti Dalam people are filled with various food plants such as various types of tubers, nuts, coconuts, bananas, sugar cane, pumpkins, and turmeric. The Boti Dalam people have a community garden in Nambaun which is planted with coconuts, areca nut, betel nut, candlenut, mango, jackfruit, palm fruit, gewang, rattan, bananas, tubers and various other plants. Apart from the garden, every Boti Dalam person is obliged to look after livestock such as chickens, pigs, goats and cows. Therefore, the gardens of the Boti Dalam people are always planted with animal feed.

King Boti was a worker king. He has his own garden which he works on himself. He raises large numbers of cattle, pigs, goats and chickens. King Boti ordered *forgiveness fog Mepu*, together with other amafs, always inspects each of his residents' gardens to ensure that the gardens are done well and that all the gardens are filled with various plants that he orders to be planted.

Apart from farming, the Boti Dalam people are also skilled at making various kinds of woven items such as *solat, ekut, nahe, oko sloi, oko mama, sau, tobe, oko taka, ok tuke, tupa, lilit*, and others. They also make their own plates, spoons and mok from coconut shells. They are also skilled at making carvings of various shapes. The women of the Boti Dalam people are experts in weaving. Until now, they still weave using local materials, such as cotton and natural dyes.

By working like this, the Boti Dalam people ensure that they are able to support themselves and their families, and that in terms of income they are never lacking.

Boti People's Perception of Time

Boti Dalam people always remember the history of their lives and regard it as something sacred. That is why when talking about the history of their origins, the Boti Dalam people tend to cover it up. Their determination to maintain the traditions of their ancestors shows how the past is very important for their lives today.

If people all over the world know seven days in a week, then it is different for the Boti Dalam people who have nine days and each day has its own meaning. The names of the days of the Boti Dalam people are as follows:

- *Neon Ai* / fire day (a bright, bright day but you have to be careful)
- *Noen Oe* / water day (days when you have to use water properly)
- *Neon Bese* / iron day (the day when all iron elements are sacred)
- *Neon Uis Pah ma Uis Neno* / day of the ruler of the earth and ruler of the sky (a day where the gods are glorified)
- *Neon Suli* / day of dispute (day on which dispute resolution takes place)
- *Neon Masikat* / scramble day (day for activities)
- *Neno Naek* / big day (day for brotherhood)
- *Neon Liana* / children's day (day for children to play)

- *Neon Tokos* / rest day (a day when the Boti people do not do work and are active and reflect on themselves)

As has been said, the Boti Dalam people live the present and plan their future based on the values of the past. The values of the past are crystallized in the rules of ancestral customs. Their lives today are lived guided by the values of the past (customs). Thus they believe that their future will be guaranteed.

Boti People's View of Nature

Boti Dalam people view nature (the earth) as one of the great rulers and are therefore called *Uis Pah* (Lord of the Earth). *Uis Pah* is likened to the wife of *Uis Neno* (Lord of the Heavens). *Uis Pah* is the mother who gave birth, raised, cared for and protected creation. Earth is the place where all creation resides. He is the ruler (*amnaifat*), nurse (*afafat*), sustainer (*afatis*) and feeder (*ahaot*) of all creation.

Therefore, the Boti Dalam people really respect nature. Respect for nature can be seen from their behavior in treating nature. The Boti Dalam people will not arbitrarily destroy nature. They don't cut down trees carelessly. They cut down a tree for certain reasons which are considered useful for their life. Every tree that is cut must be replaced by planting a new tree. Every year the Boti Dalam people perform three major rituals related to *Uis Pah*, namely *onen he tof lene*⁵, *onen he tsen*⁶, and *onen he tsek*⁷. So great is nature in the eyes of the Boti Dalam people, that only the king can *onen* (pray) to *Uis Pah*, while the people can only pray to *Uis Pah* through the intercession of the ancestors (*smanaf*).

The Nature of Human Relations with Each Other

Boti Dalam people are a community closely tied together by their beliefs in *Uis Neno*, *Uis Pah*, and *Smanaf*. They are united by the same belief in maintaining the traditions of their ancestors and living according to these traditional rules. It is custom that guides their lives and it is custom that judges their behavior in life. That is what differentiates the Boti Dalam people from most other Timorese people.

Boti Dalam people is very dependent on their king. The king is the head of government who rules his people. It is a faith that has the authority to represent its people in connecting with the Divine (*Uis Pah* and *Uis Neno*). He is a judge who judges his people. All events experienced by the people are known to the king and whatever the Boti Dalam people want to do must be known to the king. In short, the king is the center of the life of the Boti Dalam People.

However, the Boti Dalam people also pay great attention to harmonious relationships with others. In terms of work, they always work in groups (*mutual cooperation*). They had a common garden and a common barn. They also look after group animals. In this way, if someone who is holding a celebration dies, they can donate food and animals to the person concerned. When

⁵ *Onen he tof lene* is prayer before do garden

⁶ *Onen he tsen* is a prayer before planting a garden

⁷ *Onen he tsek* is a prayer before harvesting garden produce

holding various rituals, all food and animal needs are available. Thus, all activities of a general nature are never borne by the people as individuals.

King Boti was a strange judge. Every criminal act committed by anyone, including people from outside the Boti Dalam community, is subject to punishment in an unusual way. For example, if a resident steals banana from someone else's garden, then all the Boti Dalam people will make a plot of garden and plant the garden with bananas and give them to the banana thief. If someone steals a pig, the thief will be given several pairs of pigs so that he doesn't have to steal again. If a man impregnates a girl and does not want to marry her, the man is not fined, only when the baby is born is the man's surname given to the child, with the hope that when he grows up the child will find his own father.

Table 4.5 Cultural Value Orientation of the Boti Dalam People

Basic Problems in Life	Cultural Value Orientation
The essence of life	Life is good, but you need to work hard so that life remains good and doesn't change for the worse. Customs are used as a guide to life
The nature of the work	The work aims to provide a living. Therefore, everyone must work diligently. In order for work to produce good results, humans must protect nature, because nature is what provides a living
Perception of time	Boti Dalam people never forget the history of their ancestors, even the history of the past is considered something sacred. The values they adhere to today are based on the values established by their ancestors. The good and bad of their lives today and in the future is largely determined by their obedience in applying past values (customs) in their daily lives.
View of nature	Nature is a great force that really determines human life. Therefore nature is called Uis Pah. Nature is the mother who gives birth, cares for and provides for humans. Therefore, humans must respect nature and live in harmony with nature
The essence of the relationship between humans and each other	The Boti Dalam people are very dependent on their king. Their life orientation is determined by their king. However, the Boti Dalam people really respect each other. In terms of working and facing life, they always work together.

Source: Processed by researcher from study results

CONCLUSION

Based on the results of the study and discussion as described in the previous sub-topic, several conclusions can be drawn.

1. Boti traditional government existed long before Indonesian independence and the customary law community in Boti was formed based on genealogical principles (lineage). In this way, the traditional values depicted through local wisdom relating to the outlook on life of the younger Boti people are accepted, implemented and maintained to this day among the Boti Village community. The Boti people can be divided into two, namely the Boti Dalam people who still adhere to the beliefs of their ancestors " Halaika " and live everything based on the guidance of traditional values. Next are the Boti Luar people who have embraced the teachings of beliefs generally recognized by the Indonesian state and the majority are Christians Protestant. However, in some life values that do not directly intersect with their religious worship, the Outer Boti people still adhere to Boti traditional values and carry them out because they live as " Boti People ". That their lineage as Boti people cannot be lost at any time and the same goes for the ancestral values reflected in the customs that they will continue to hold and carry out. Even though the level of obedience is different, the Boti people have higher and stronger obedience values because they still believe in " Halaika "
2. Boti Dalam people's view of life/perception of life includes several aspects including : The Boti Dalam people's view of the nature of life, the Boti Dalam people's view of the nature of work, the Boti Dalam people's view of the nature of time, the Boti Dalam people's view of nature, the nature of relationships between humans and each other. In the view of life/perception of the Boti Dalam people towards life is based on their belief in the power that controls life which consists of Uis Neno, Uis Pah and Smanaf. It is very important to maintain relationships with these forces and protect the earth/where they live as a form of respect for these three forces. Traditions are also very closely held in their lives because they believe that this life is blessed when they maintain relationships related to their lives. The view of life regarding the nature of work is based on the fact that all Boti people are obliged to work, that by working they can support their lives. This leads the Boti people to become hardworking people. In the Boti Dalam people's perception of time, they have their own time system to organize their daily life activities. This makes today's system also the management of the life activities of the Boti Dalam community. In their view of nature, the Boti people regard the earth as their mother who needs to be looked after so that environmental conservation is highly upheld by the Boti people. In essence, the relationship between humans and each other, the Boti Dalam people really respect fellow humans and their lives are very dependent on the king and their life orientation is determined by the king.

SUGGESTION

Based on the study results, discussion and conclusions as discussed in the previous sub-discussion, the studyer recommends several things:

1. There is a need to provide space for formal recognition to the Boti Dalam customary law community unit so that they have formal legality within the state framework.
2. The values of independence in Boti Village need to be preserved by providing free space for local wisdom which is still valid today and is effectively implemented to ensure the lives of the village community.
3. Formal and informal governments need to find the right model to build a joint government which then embraces both traditional and state governments in order to create a model of government that not only answers the administrative needs of the Boti community but also answers local political demands, in this case the customs in Boti.

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