

USIF'S (KING) ROLE AS SOCIAL CONTROL IN BOTIDI'S CUSTOM SOCIAL CULTURE VALUES' DEFEND AT TIMOR ISLAND

Hotlif Arkilaus Nope

Nusa Cendana University

PhD Student in Sociology Department, University of Padjadjaran, Faculty of Social and Political Sciences, Bandung, Indonesia

ABSTRACT: *Globalization effect and technology development, not only implied economically, but also impacts the culture. Globalization effect towards the culture causes two things, they are; cultural reduce or changes, and some cultural still exist. There are so many benefits and conveniences from technology development, meanwhile there is negative impact also such as the lost of local cultural values. Besides, the cultural values contain so many beneficial values for the society, like religious value, moral value, mutual cooperation, tolerances and especially nationality value. Furthermore, local culture represents the identity of a people. Without the identity, collective existence of a territory won't be approved. One of community that aware about the importance of local wisdom existences and still keep on the cultural identity is Boti's society. Even though nowadays, there are so many globalization influences and technology development, Boti's people was not changes. They are still keep it up and maintain the Boti's culture. Based on those urgencies, this research is aim to learns about the role of indigenous leader in maintaining their culture. This research generally, used the qualitative descriptive method, following the aim of the research which has been decided. This research used case study approach, since the object was specifically is about Boti's culture. The information that needed is related to the culture values socialization, ritual practice, institutions' role, and indigenous leader's role. Data collecting techniques that used in this research are; interviewed and observation. Meanwhile, in data analyzing technique uses interactive analysis model, which divided into three parts; data reduction, data display, and conclusion drawing/verification. The result of this analysis, shown that the Boti's people, still keep on their halaika culture value because this culture value functionally benefit to the society, especially about maintained and build social relationship among the society as well as about how to maintained the ecology balances. Usif is another name of indigenous leader in Boti's tribe, usif's role in maintaining the cultural social defends through many ways such as in politics, economy, social culture and law. The society put usif as the represents of uis neno and uis pah, in doing his role, usif have done so many activities to fulfill the society as the indigenous leader that can fulfill the society needed, guide the society and made the infrastructure policy, leads the ritual ceremony also solve the societies problem with humanist approach. Usif controlled his society with cultural approach persuasively and intensively, so it will build the close relation between them, in result the society feels that the cultural values that they belief is the identity that they have to keep and maintain.*

KEYWORDS: USIF, King, Social Control, Botidi, Custom Social Culture, Timor Island

INTRODUCTION

Nowadays the globalization and great technology intensively come into Indonesia, and its impacts the mindset and lifestyle of Indonesian, so it's created the phenomenon civilization

that happens in society. Globalization effect not only implied economically, but also impacts the culture. Cultural contact through mass media gave the information and make the people aware about another existence of cultural value which differs with the cultural which is known and own nowadays, therefore there will be two things happens, the reduction culture or changes and the culture which is still exist until now.

The disappearance of values and custom norms in society causes by modernization process, geographical location, and the high mobility of immigrant (Rohman, 2013). The globalization worried the nation, especially local culture which starts to disappear. There are so many foreign culture comes to Indonesia and its impact the teenagers so much in the name of modernization. So that, to maintain the existences of the local culture, we have to keep our culture.

Local culture was the culture which represents the social situation in that territory and owned by the people in specific territory. The values that contains in local culture have to be maintained well, such as religious value, moral value, and especially national value. In social life, value system has good relation with people attitude and behavior. Value system is an integrated part in moral ethic, which is explained in social norm, law system and custom has a function as code ethic to maintain the society (Koentjaraningrat, 2002:190). This cultural value also a part of life and contains the rules of about behavior that related to good or bad human values in society. In conclusion, cultural values have a function as the guidance in social life.

In this research, the writer focus only on local culture existentialism because, the importance role of figure or indigenous leader. There are so many research or analysis that explained about the role of indigenous leader, such as: Santosa (2003), concludes that the role of indigenous leader in Bali still dominant, since the indigenous leader has a formal legitimates from the country with the regulation which is legitimize the traditional village. Traditional village gets involved in tourism management, so that the role of indigenous leader has an important role in a society. As same as Sentosa, Toha (2011), find that the existence of indigenous leader and customary law in Bali still exist until now causes by the high of community loyalty towards the tradition, this happen because the unity of religions and cultures, for the Balinese people, religion cannot be separated from culture. Balinese people tend afraid of customary law than the state law, that is why culture in Bali still exist until now.

Formulation of The Study

One of the communities, that still maintain their cultural identity is Boti's people. Boti's society with the "*Halaika*" belief had a big influence in the society, values and norms also their social cultural institutions was fill up with local values. Those local values have uniqueness and so useful in the society community even in common society, it can be seen from how the Boti's people treat each other, and how they were treating their nature. For the identity reason, as a terms of meaning and functional for the society, so that the indigenous leader and the Boti's people agreed to maintain their society until now. The problem formulation in this research explained in some related question such as: How the indigenous leader (*usif*) role in community society "*Boti Dalam*" in conducting socio-cultural endurance?

Purposes of The Study

Based on the formulation of the study and the questions, so the purposes of this research is; explained the *usif*'s role in Boti's society in maintaining their socio-cultural.

Method of Research

Based on the formulation of the study, so this research uses case study with qualitative approach. The problem that will be analyzed is about the process, in this case is community custom maintenance which conducted by *usif*. In this qualitative research, this may be conducts from pragmatism perspective, where the writer focus on the problem that has to be solves (Cresswell, 2013: 28).

Analysis unit, in this research is Boti's people "*Boti Dalam*" that still maintain their cultural values. The informant in this research was comes from royal family/ indigenous leader (*usif/king*), customary figures (*meo and amaf-amaf*), local government (headman and the staff) and Boti's people (*toh*). The selections of Boti's royal family and customary figures have been done based on their knowledge and have the information related to the object analysis. Furthermore, in selecting the informant from the society intends to know how the society defenses themselves from the outward influences.

Data collecting technique have been done with interview and observation. Interview in qualitative research divided into based on the planning/designing of researcher about what the question is. The more researcher plans the questioning material, the bigger of his role in determining the direction of interview. For those reasons, there are three kinds of interview, they are; unstructured interview, semi-structural and structural (Boeije, 2010: 62). Refers to the purposes of analysis, so the aspects which is analyzed in this analysis are, first, strategy or efforts made by the indigenous leader (*Usif*) in maintain the cultural values. Second, *Usif* role in society cultural structure in maintaining the culture. The third, values and norms as the guidance which is used in Boti's society structure. The fourth, control mechanism of *Usif* as the social control devices in Boti's people.

In qualitative research, there are several ways in validating data. Based on (Cresswell, 2013: 250-253), there are eight validating strategies which can be uses. From all of those strategies, triangulation strategy was the most used one, with using so many sources, methods, researchers, and different theories to get the strongest evidences.

LITERATURE REVIEW

Following the rules of *Lembaga Adat Besar Republik Indonesia*, No: 1. Tahun 2009. The custom institution has a right in : 1). Represents the society out in terms of affecting custom interests; 2). Manages the custom rights and local wisdom to increases the progress and to make a better of the of people standard living; 3). Solves the civil and criminal matters conflicts in each of institutions organizations level, as long as the completion did not contra with the state's constitution. Discusses various matters concern to customary and religion problem for the indigenous village's benefit. As the law center of customary cases which unsolved in village level, and helps the ceremonies arrangement in sub-district, regency/city in those villages (*Peraturan Lembaga Adat Besar Republik Indonesia Nomor: 1 Tahun 2009*).

In modern era people think that, its important to maintains and keep the values and norms in community institutions system. As the evidence of government paying attention to customary institution, the government legalizes the law No. 6, 2014 about villages, in those laws, chapter XIII article 103-110 is talks about the regulation of the village's authority based on the origin

right owned by the indigenous village. In article 103, adjusts that the village has an authority based on the origin.

Government efforts in maintaining the cultural values of society, is the shape of anticipation from the social changes, politics and economics. Through the national construction concepts, the term of social resilience being expands by an efforts of social capital shared in society, or social trust which encourage collectivity activity to achieve the mutual benefit. However, the problem is who were the people that can fulfill this social capital? In social science debate, this problem related to the discourse, whether social action just subjectivity problem or objective influences from social environment (social structure/society). Seeing the development, social resilience is a part of collectivity activity. Therefore, based on the situation, it can be conclude that social structure more capable in fulfill the social capital, so it can reconstructed the wholeness/ social integrity.

Based on the sociology perspective, leadership is the ability and leader arts in motivating and coordinating a personal/ community in doing their roles and functions, the authority and responsibility to achieve the common goals. In social changes perspective, leadership is potential maximization influence for the better social changes, or maintains the consensus that has been established exist (Abdullah, 1984).

The leadership in indigenous people cannot be separated from the leadership genealogic – hereditically based (heredity) and charismatic. However, from those two leadership typology based, charismatic leadership based is the basic of a traditional leadership in various social entity. This charismatic leadership theory influenced by ideas from social experts such as; Max Weber (Terry, 1990: xiii).

Structural Functionalism theory by Parsons, used to learns about the efforts done by Boti's people who has an important role in maintains their culture. *Halaika's* believe is a shape of Boti's heritage from their ancestor, also its a part of art expression which related to the function of life necessities that have a cultural meanings and values. Boti's people as an actor in maintaining their culture were a part of groups who works together in an orderly according to a set of rules and values adopted by Boti's people.

In this research about *usif* (King) leadership in indigenous people, the researcher used symbolic interaction approaches. In the beginning, symbolic interaction is the idea in sociology science build by Mead, which is in the next time his work became the main focus thought called "*Chicago Schoo*". In his point of view, symbolic interaction as stated by Herbert Blumer (1969) in Fisher, the social process in the life of the group that creates and upholds the rules, not the rules that create and uphold the life of the group (Fisher 1990: 203).

RESULTS AND DISCUSSION

Boti's people, in defending their original culture have a philosophical life as the rationale in interacting with the society and environment. In daily life practice, the Boti's people were guided by *Usif* to be kind each other in their society. The one who acts bad to others and damages the environment will get punishment from *Uis Pah* and *Uis Neno*. However, for those who well behaved will gain rewards from *Uis Pah* and *Uis Neno* in a form of blessing, protection and welfare. Therefore, based on their belief, Boti's people believe that what they have done in the world will influences their afterlife later on. Well behaved and well life in the

world, will give them eternal life in heaven. Hence, Boti's philosophical life is "people will have a welfare life, peace and prosperous, if they were maintains, cares, and preserves the nature/forest and maintain their attitude and behavior". Since, by taking care and preserves the nature/forest, clouds will come, if clouds comes it will be together with rain. When rain is coming, the plants, animals and people will have a long life. The forest, the soil becomes fertile, and the erosion will be overcome. Plants flourish and can produce abundant harvests and live in harmony among people. When people want to work hard, and help each others, surely God will bless.

Related to social relation in Boti's people, the Boti's live with cooperated, help each other in lightening each others burdens; it was embedded in every person. In all terms of customary laws, preserving and caring for the natural environment in which they live, clearing the fields where they are gardening, as well as in establishing family bonds among their citizens. The philosophical through their simple ideas as explained above, it's such as moral values instilled by *usif* for his people, the process of socialization and moral values embedding gets positive response from his people. *Usif* as the highest leader also as the figure of Boti's people has an important role in developing and applying the customary laws based on the tradition from their ancestor. Therefore, the existence of *usif* supported by the society. *Usif* known as the spiritual figure that has vision, the supernatural, and has more power in communicating with *uis pah* (the God). This assumption appeared, because for Boti's people, *usif* is saint, which is means never break the rules. This assumption build the positive believe in society, so the society being obedient with the customary laws under *usif* control. They feel the peace of life when obeying and implementing customary laws that have been passed down from generation to generation.

All elements of culture are important for the human life. However, the most important one in cultural side which is controlled the social interaction is the value system. Value is an abstract conception inside of human that guides the humans about good and bad things. This value system grows as the experience results in social interaction. Good experiences will make the positive value, while bad experiences will make the negative value. Means that, overall the positive value must be followed, and the negative value must be avoided.

The problems that usually found in Boti's people is about conflict or land disputes, because land is the *usif*'s assets that given to the society for their life, so if there is land disputes, the society go to meet *usif* to solve those problem, because *usif* is the one that know about the land distribution. If *usif* solves the problem and one of side cannot accept the solution, and wants to continue the problem to the formal government such as village head or sub-district head, usually *usif* will be the witness. However, so far when the problem handles by the government, they will give it back to *usif* for reconciled. Sometime, there are some people that tried to solve their problems without *usif*, but at last they do not find the solution and come to *usif*. If there are two people in conflict, they will come to *usif* to find the solution and *usif* will pay attention to the process of division at first and straighten the problem through discussion, so the society will not claim each other and can cultivating the land for their family, usually *usif*'s solution will be accepted. *Usif*'s next action is give advicing to his people, so they will make the same mistakes and problem, *usif* does not demanded the one who makes mistake or make his people out from Boti's territorial.

Related to *usif*'s role in Boti's people, will be explained bellow about the result of field research. However, to avoiding the multi interpretation related to the role it self, there will be limitation about the role definition. Role based on Soekanto, (2002: 243) is a dynamic aspect from the status. If someone has done his right and obligation based on his status, means that he

run the roles. So, in conclusion role in this definition is something which is become the environment rely on, to do by a person or group of people, because of this position will influence the environment. The role is the behavior of an individual, who is confronted with the status of the role. The role also a concept from what have been done by someone in society as an organization. So that, in this chapter there will be explanation the role of *usif* based on the status that he has. Based on the research, *usif* role consist of several aspects, they are; in politics *usif* as the ruler of territory (divided garden land, determine the residence, private house or public facilities) also *usif* has a role to determine the directions and construction policies. In economic field, *usif* has a role in arranging the economic level of society. In social culture field, *usif* has a role as ritual leader, giving solution, advices and model and in law field, *usif* has a role in deciding the cases. Before talked about the aspects above, for more comprehensive understanding, so firstly the writer will explain the existence of *usif* in the Timor Island and end with a review of the relation that exists between *usif* with modern governments such as village heads, sub-district and even regents.

Boti's people can survive if there is an intensive control from indigenous leader with instilled the cultural values to the society from the local custom mechanism. Such as *neon tokos* or *perhentian's* day, this is held on 9th day every week. The day is used by the leader to socialization the cultural values which later on became the reference for the society in builds social relation both with each other or with the nature. The higher role of indigenous leader, the higher of society understanding about cultural values that they get, so the lower for the society to break the rule. So that it will imply on culture social defend.

CONCLUSION

Based on the research that has been explained above about the *usif* role as the social controller in maintaining the cultural values Boti's people, so the conclusions are:

1. Boti's people still keep maintaining their *halaiika* cultural values, because that cultural value still has functional value for their life especially related to how maintaining and build social relationship in society or in maintaining ecology balance.
2. Understanding and applying cultural value in daily life, give positive impact for the society that is social and ecology balance, and for the society feel welfare.
3. The society put *usif* as the incarnation of *uis neno* and *uis pah*, in running the activity to fulfill the societies needed as the indigenous leader, can fulfill the societies basic needed, deciding the way and constructions policy, lead the ritual ceremony and can solved the societies problem with humanism approach.
4. *Usif* control the society with cultural approach persuasively and done intensively, so embedded in their conscious mind the community feels that their cultural value is an identity that must be maintained.

SUGGESTIONS

1. Suggestion for the next research

This research is the study about *usif*'s role as the social control in maintaining cultural values Boti's people, with case study approach. For that, hopefully it can evocates other researcher to continue this research more deeply, to added and enrich the social science development generally, and especially sociology science.

2. Suggestion for policy maker

For the policy maker from the central to the regional level and the policy implementers in the field, particularly those relating to indigenous peoples, in designing and implementing indigenous peoples development policies, it should be based on their (indigenous people) views, feelings and needs.

3. Suggestion for Timor Tengah Selatan Regency

Society cultural values still has a big influence as the cultural identity and as the driver in every single society activities, so it should be preserved by making the regulation for strengthen it's existence. This kind of cultural value also can be shape for the tourism object because it's reflected of the original cultural value of Timor's society. Because Boti has a tourism opportunities, so if we want this culture keep exist, so the local government can develops those tradition in modern climates. Therefore, it can help the regional income, because the tourism power is on their originality.

4. Methodology Suggestion

In the next research, to enrich the sociology research methodology in context of indigenous people related to indigenous leader, hopefully the research held on specific location, with different approach or method, and different object to develop the previous research.

Theoretical Implications

1. This research suggests the concepts and the behavior of indigenous leadership, especially in custom institution development. Indigenous leadership was not rejecting the other model of leadership, but in means of completing. This complement consist of two things: first, the leadership paradigm which talk about *halaika*'s cultural values as the references so that can give knowledge and rebuild the ethical values which very functional for the society; second, *usif* leadership behavior prioritizing an open minded, and uses humanism approach so the society can followed the rules without feeling obliged.
2. This research offers the indigenous leadership concept which effectively proves in creating social order. It causes by, this leadership consist of good relation concept of words and the good acts and behavior of the leader. The leader does what he has to do; even his act is based on empathy and can build a big sympathy and loyalty from society.
3. The theories which developing now only focus on social changes, while the reality not all of the society wants the change. There are some things that still have functional terms for them to be maintaining, so that this research can enrich the science field, theoretically and conceptually. Practically, through this research, the sciences/local wisdom can be showed up, so they can get appreciation from the government and other institutions related to indigenous people development.

REFERENCES

- Abdullah, Irwan, 2008. *Konstruksi dan Reproduksi Kebudayaan*, Yogyakarta : Pustaka Pelajar.
- Abdullah, Taufik (ed.), 1984. *Kepemimpinan Tradisional dan Lokal : Kumpulan Penelitian Pelatihan Penelitian Ilmu Sosial*, Jakarta: Yayasan Obor Indonesia.
- Abdurahman & Wentzel, *Konsep Untuk Menyelesaikan Masalah Status Tanah Masyarakat Di Kawasan Hutan Pada Areal HPH dan HPHTI di Propinsi Kalimantan Timur*, GTZ-MoF. SFMP Document No. 11, 1997.
- Afadarma, Romi, 2010. Peranan Ketua Adat Dan Kerapat an Adat Nagari Dalam Penyelesaian Sengketa Harta Pusaka Tinggi Di Nagari Sungai Tarab Kabupaten Tanah Datar Provinsi Sumatera Barat. Thesis; (Unpublished) Program Study Magister Kenotariatan Postgraduated Universitas Diponegoro Semarang.
- Aliminsyah & Pandji, 2004, *Kamus Istilah Manajemen*, Bandung : CV. Yrama Widya
- Anaada, Zenith Timotius Malli, 2013. *Kekuasaan Negara Dalam Struktur Adat Masyarakat Miangas*. Jurnal Politico Vol 1, No 3 (2013)
- Ardianto, Elvinaro at al, 2007. *Komunikasi Massa: Suatu Pengantar*. Bandung: Simbiosis Rekatama Media.
- Asy'arie, Abdul Haris, 2005. *Tinjauan Tentang Hukum Adat (Masyarakat Dayak Benuak Kalimantan Timur)*, Public Relation Kaltim Province
- Atmasasmita, Romli, 1992. *Teori dan Kapita Selekta Kriminologi*. Bandung: PT. Eresco.
- Azra, Azyumardi, 1999. *Renaissans Islam Asia Tenggara : Sejarah dan Kekuasaan*, Bandung: Rosda Karya
- Bagong, Suyanto dan Narwoko Dwi, 2010. *Sosiologi Teks Pengantar Dan Terapan*. Jakarta: Kencana
- Beckmann, 1984. *Keebed Von Benda, The Broken Stairways to Consensus (Village Justice and State Courts in Minangkabau)*, Foris Publications, Holland
- Bellwood, Peter.1985. *Prehistory of the Indo-Malaysian Archipelago*. Sydney: Academic Press.
- Betke, 2002. *Statistik Ketahanan Sosial: Menuju Operasionalisasi Konsep Barudalam Bidang Statistik Sosial* (Makalah diskusi pakar depros).
- Boeije, Hennie, 2010. *Analysis in Qualitative Research*. California: SAGE Publications Inc.
- Creswell, John W. 2013. *Qualitative Inquiry and Research Design, Choosing among Five Approaches.Third Edition*. Los Angeles: Sage Publication, Inc.
- Diansyah, Arma, 2011. *Eksistensi Damang Sebagai Hakim Perdamaian Adat Pada Masyarakat Suku Dayak Di Palangkaraya*. Tesis; (Unpublished) Denpasar: Program Study of Law Postgraduated Universitas Udayana.
- Elfira, Mina, 2013. *Model Kepemimpinan Berbasis Kearifa Lokal di Minangkabau dan Bugis*. Prosiding The 5th International Conference on Indonesian Studies: “ Ethnicity and Globalization. Universitas Indonesia.
- Fisher, B. Aurbey. 1990. *Teori-teori Komunikasi*. Bandung : PT. Remaja Rosdakarya
- Fobia, F.H. , 1984. *Sonba'i dalam Kisah dan Perjuangan*, (Unpublished).
- Fox, James J. 1996. *Panen Lontar Perubahan Ekologi dan Kehidupan Masyarakat Pulau Rote dan Sawu*. Terjemahan Ling Matsay. Jakarta: Pustaka Sinar Harapan.
- Geertz, Clifford, 1999. *After the Fact*, terjemahan, Jakarta: Pustaka Pelajar.
- Gie, The Liang, 1978. *Cara Bekerja Efisien*, Yogyakarta : Karya Kencana
- Kartika, Sandra dan Candra Gautama, 1999, *Menggugat Posisi Masyarakat Adat Terhadap Negara*, Jakarta : LSPP
- Kase, Alfred M., 2004. *Soe Potret Masa Lampau dan Kini*
- Koentjaraningrat, 2002. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.

- Kotler Philips, 2004, *Analisis Perencanaan Implementasi dan Kontrol*, Jakarta : Prenhalindo
- Kuswarno, Engkus. 2009. *Fenomenologi : Konsepsi, Pedoman dan Contoh Penelitian*. Bandung: Widya Padjadjaran.
- Lessa, and Vogt (eds), 1979. *Reader ion Comparative Religion; an Athropological Approach*. New York. Harper and Row Publishers.
- Littlejohn, Stephen W. Karen A. Foss. 2009. *Teori Komunikasi*. Jakarta: Salemba Humanika.
- Mansur, Mustafa dkk, 2013. *Otoritas Dan Legitimasi Studi Tentang Kedudukan Pemimpin Tradisional Di Loloda Maluku-Utara (1808-1958)*. Jurnal Sosiohumaniora, Volume 15, No. 1, Maret 2013 : 59 – 67 Fakultas Sastra dan Budaya Universitas Khairun Ternate.
- Moniaga, Sandra, 1999. Pengantar, *Menggugat Posisi Masyarakat Adat Terhadap Negara, Prosiding Sarasehan Masyarakat Adat Nusantara Jakarta 15-16 Maret 1999*.
- Pasalong, Harbani. 2007. *Teori Administrasi Kesejahteraan*. Alfa Beta. Bandung
- Poerwadarminta, W.J.S. 2005. Kamus Umum Bahasa Indonesia. Jakarta: Balai Pustaka.
- Poloma, Margaret, 1994. *Sosiologi Kontemporer*, Jakarta, PT Raja Grafindo Persada
- Purba, Jonny, dkk. 2002. *Pemberdayaan Masyarakat Adat dalam Pengelolaan Lingkungan*. Prosiding Lokakarya. Jakarta: Aliansi Masyarakat Adat Nusantara.
- Raho, Bernard, 2007. *Teori Sosiologi Modern*, Jakarta, Prestasi Pustaka Publisher
- Ritzer, George. 2003. *Teori Sosial Postmodern*. Yogyakarta: Kreasi Wacana.
- Denzin, Norman K. and Yvonna S. Lincoln, 1994. *The Sage Handbooks of Qualitative Resear*, Sage Publication, Thousand Oaks, London, New Delhi
- Rohman, Agus, 2013. *Pergeseran Peran Tokoh Adat Dalam Sosial Budaya Dan Pembangunan Di Kelurahan Timbangan Kecamatan Indralaya Utara Kabupaten Ogan Ilir*. Skripsi jurusan sosiologi fakultas ilmu sosial dan ilmu politik universitas sriwijaya.
- Ronfeldt, David. 2006, *IN SEARCH OF HOW SOCIETIES WORK: Tribes The First and Forever Form*: RAND Pardee Center.
- Roucek, Joseph S & Warren, Roland L, 1984. *Pengantar Sosiologi*, Bina Aksara, Jakarta.
- Rumung, Wens John. 1998. *Misteri Kehidupan Suku Boti*. Kupang: Karya Guna.
- Samovar dan Porter dalam Mulyana dan Rahmat, Komunikasi Antar Budaya, 1993. Laeyendecker L. 1983. Tata, Perubahan, dan Ketimpangan Suatu Pengantar Sejarah Sosiologi. Jakarta: Gramedia.
- Santi, Kanya Eka, dkk, 2005. *Ketahanan Sosial di Wilayah Perbatasan*, Jakarta, Pusat Pengembangan Ketahanan Sosial Masyarakat, Departemen Sosial RI.
- Sarivaara, Erika Katjaana and Satu Uusiautti, 2013. *Taking Care of the Ancestral Language: The Language Revitalisation of Non-Status Sámi in Finnish Sápmi*. International Journal of Critical Indigenous Studies Volume 6, Number 1.
- Selan, Apriany S, 2013. *Peranan Pemimpin Adat Dalam Proses Pengambilan Keputusan (Studi Kasus Di Desa Boti Kecamatan Ki'e Kabupaten TTS)*. Thesis: (Unpublished) Social science and politics science, universitas nusa cendana, Kupang.
- Senoaji, Gunggung, 2010. *Dinamika Sosial dan Budaya Masyarakat Baduy Dalam Mengelola Hutan Dan Lingkungan*. Jurnal Bumi Lestari, Volume 10 No. 2, August 2010, page. 302-310.
- Simon, Ridwan. 2015. Transformasi Nilai Kebersamaan Dalam Musik Songah, Jurnal Metodik Didaktik Vol. 10, No. 1, Juli 2015
- Soekanto, Soerjono dan Soleman B. *Taneko, 1981. Hukum Adat Indonesia*. Rajawali, Jakarta.
- Suhendi, Ahmad dkk, 2011. *Pengembangan Desa Berketahanan Sosial Melalui Pemberdayaan Pranata Sosial*. P3KS Press, Jakarta.
- Sujarwa, 1998. *Manusia dan Fenomena Budaya Menuju Perspektif Moralitas Agama*. Yogyakarta: Pustaka Pelajar.

- Sulaiman, Aimie, 2014. *Strategi Bertahan (Survival Strategy); Studi Tentang "Agama Adat" Orang Lom Di Desa Pejem, Kecamatan Belinyu, Kabupaten Bangka, Provinsi Kepulauan Bangka Belitung*. Jurnal Society, Volume II, Nomor 1, Juni 2014
- Suparlan, P., 1993. "Kebudayaan Timor" dalam Koentjaraningrat (ed.) *Manusia dan Kebudayaan di Indonesia*. Cetakan ke 14. Jakarta.
- Sutrisno, Mudji dan Hendar Putranto, 2005. *Teori-Teori Kebudayaan*. Kanisius, Yogyakarta.
- Tabuni, Ebara, 2012. *Peranan Pemimpin Informal dan Formal di Desa Bogonuk Distrik Woniki Kabupaten Tolikara*:<http://ejournal.unsrat.ac.id/index.php/holistik/article/view/1271/1037>
- Ter Haar Bzn, Beginselen en Stelsel van het Adatrecht, (K.Ng.Soebakti Poesponoto (penterj.:*Asas-asas dan Susunan Hukum Adat*), Jakarta: Pradya Paramita, cetakan XI, 1994.
- Usat, Martinus, 2013. *Fungsi Kepemimpinan Kepala Adat Dalam Pembangunan Desa Kelubir Kecamatan Tanjung Palas Utara Kabupaten Bulungan*. eJournal Administrasi Negara, 2013, 1 (4): 1232-1244. ejournal.an.fisip-unmul.org
- Vidawati, Tias, 2009. *Peranan kepala adat dalam penyelesaian sengketa Tanah (studi kasus pada suku dayak tobak desa tebang Benua kecamatan tayan hilir kabupaten sanggau Kalimantan barat)*. Tesis, Semarang: Program Studi Magister Kenotariatan Pascasarjana Universitas Diponegoro.
- Wahid, Abdul dan Mohammad Labib, 2005. *Kejahatan Mayantara (Cyber Crime)*. Bandung: Refika Aditama.
- West, Ricard dan Lynn H. Turner. 2008. *Teori Komunikasi: Analisis dan Aplikasi*. Jakarta: Salemba Humanika.
- Wignyosoebroto Soetandyo, 1999. *Masyarakat Adat di Tengah Perubahan dalam Roundtable Discussion Pemulihan Hak-hak Masyarakat Adat*, Jakarta.
- Yusuf, Syamsu & Juntika Nurishan, 2005. *Landasan Bimbingan Konseling*. Bandung: PT. Remaja Rosda Karya.