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RESEARCH ARTICLE

PANDE MOLAS KOLE POCO, A CONSERVATION CONCEPT ON LOCAL WISDOM BASED RESEARCH IN *BEO-GOLO* COLOL-MANGGARAI- FLORES, EAST NUSA TENGGARA INDONESIA.

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Abstract

The pluralistic principle of the Indonesia had been in existed before the state was founded. Pluralism is full of values that founded and not created. The value was founded in Indonesia. The value was raised into the framework of Indonesian state philosophy called Pancasila as the moral foundation, unity, harmony, tolerance for living peacefully. From the standpoint of legal politics, it was assembled as a national identity within the womb of the indigenous peoples added with their local wisdom wealth. Several decades ago, the local wisdom was eliminated from the politics of national law, on the other hand knowledge of indigenous interpreted as power (Michel Foucault), functioned as social control. The power was unwritten, but full of justice and truth, but was reverse with certainty orientation from the womb of positivism. The certainty orientation dominated the policies that was collided with the values and rules of indigenous peoples. The indigenous peoples of Colol, for example, they have ability to preserve and protect the forest, crystallized in the concept, pande molas kole poco, which is derived from *barong wae, tombo nunduk, roko molas poco, neka poka puar rantang mamur nawa*. The concept was arranged in "*gendang one, lingkron the pea'ang*" which exist in the sacred space. The ground norm recognized the existence of indigenous peoples, but was not coherent in their practical level, raised vertical conflicts, and being the gab rules. The author exanimated the norms and applied the socio-legal approach, with a pre-constructivism paradigm to find the imperfect answer. After explored the norms of indigenous peoples, proved that the state law had separated peoples with their natural environment. Though the universe was interpreted as a cosmos in the collective mind of indigenous peoples which is valuable and sacred. Therefore, it could not be touched by anyone, included by state law which the substance had not accommodated the local value namely forest conservation as the chain of life between generations.

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Introduction:-

The indigenous peoples were a social reality. Difficult to deny its existence because the community was the real part of Indonesian society. The United Nations recognized its existence and fundamental rights. Constitutionally,

Indonesia recognized the existence of indigenous peoples with their traditional rights. Although the government recognized their existence, the government did not implement it clearly in legislation. It could be seen from the law contents which contained the provisions on indigenous peoples and that provisions contained only the recognition of indigenous peoples, their rights and legal standing as citizens have equality before the law is not set clearly and firmly. The risk, indigenous peoples access in the management of natural resources was increasingly complicated. Justice was real from the results of natural resource management namely further away from the community life. Government licensing of corporations to manage natural resources was easier, while indigenous communities excluded from their participation to manage and enjoyed the results.

The government only refers to the positive law to exercise its authority. The government accept the concept of legal centralism so that the government monitors the interpretation (single interpretation) of positive law. While customary law communities only recognize and understand customary law as a regulator or control of social order (social control).

There are several issues that need to be answered in this article: (1) How is the position of Colol-Manggarai local wisdom in the forest conservation management? (2) How does the politics of national law regulate the existence of indigenous peoples? How will the legal building in the future that want to be realized?

Conservation¹ is a movement in environment field that purposed to create a sustainable living environment as we called "chains of life"². The conservation consist of several types of soil conservation, water, forest and art. This paper focused about forest conservation issue and the other conservation types are only supporting materials.

The conservation in historical development - initiated by King of Ashoka (274-232 sm) in India³. Through a sustainable forests, other elements were related to the forest conservation such as soil, water and various biological species are being sustainably in one frame system and mutually beneficial (symbiotic). The land where the forest grow become more fertile and safe place for the habitat of several species. The presence of dense forests supplied water which needed for needs of human life. Dense and sustainable forests provided a safe habitat for various species of living creatures and the safe place ecosystem processes.

In other terms, the conservation gave a great benefit for surrounding community life and the indigenous peoples around the area conservation. They interpreted forest area not only as a physical reality outside in a relation between subject and object, but also a source and place of intrinsic⁴ value which then founded for object of law study. In spiritual context, forest became a media of inner relation building between peoples and the Creator (transcendental power). Indigenous peoples believed that behind the physical reality of the forest there are supernatural forces affecting human life. Peoples had to build a harmonious relationship with that magical power. Economically, forests became peoples economic around the forest area. Their needs depended on forests such as sweet potatoes, vegetables, side dishes, firewood and wood for building house. Culturally, the forest awoke high-value, valuable spiritual creations such as painting, sculpture and rites. Philosophically, forest was supporter of life. Human life depended on the forest both spiritual and physical needs. The others addition, forests absolved people from disasters such as flood, landslide, drought and oxygen. Therefore, conservation became wise mechanism for protection process and biotic and abiotic environment preservation.

As a pro-life movement, where the conservation oriented to the protection and forests preservation of life buffer, the conservation should be managed in principle with humanitarian principles and full of wisdom in the ecosystem's life orientation. The wise principle required participative and effective approach for its management and considered social justice for its output. The approach had been planned by environmental experts over two decades was the local wisdom-based approach. The approach reflected identity of cultured nation. Local cultures such as customary law, religion, values, norms, ethics, morals, rites, skills, customary institutions and experiences of indigenous peoples were enabling as social capital to manage more adaptive, participative and equitable. In output side, the conservation was expected to provide fair value whether state / government, surrounding communities and indigenous peoples around the forest area.

The implementation of local wisdom approach did not mean removing the state role from the regulator's point of view, on the other side, the values of customs law was inseparable from the legal provisions relating to natural resources. However, the expected law was a law that recognize customary law as one of the legal systems within the national legal system. State recognition of customary law at least provided clear restrictions on state forests and customary forests, ulayat rights and local wisdom. The clarity of legal substance compared the way for indigenous peoples to access natural resource management such as forests, mines, *Ulayat* lands and other natural resources. Currently the recognition of the existence of legal communities in legislation is only contained in sectorial laws. The substance of the law did not regulate customary law, customary rights, customary forests and local wisdom.

For that reason the concept of legal pluralism should be the primary point of political considerations of national law. It was based on the fact that legal pluralism not an abstract-theoretical concept but a real reality in the life of Indonesian society. Every day, all Indonesian citizens are confronted with various rules of law that live in society such as state law, international law, religious law, customary law and customs in the life of the community. The concept of legal pluralism is based on the fact of Indonesian social life. The enactment of positive law as the sole legal source in regulating the life of Indonesian society is contrary to the actual social reality. The triangular concept of legal pluralism of Werner Menski⁵ used by the author can lead us into an understanding of legal pluralism in the consideration of the politics of national law. According to Menski legal pluralism is formed by three elements of natural law (ethics, morals, religion, values), state law and social norms (community habits). All three elements are mixed with each other in the same social space and affect each other.⁶

The author chose *Beo / Golo*⁷ Colol, East Manggarai, NTT as a research site because around *Beo/Golo* there was a conservation forest that managed by Ruteng Nature Park.⁸ In addition around of *Beo* Colol there was a dispute area between the indigenous communities of Colol and the Government of Manggarai Regency which then last managed to be authority of TWA Ruteng. Disputes that had been running for decades end with deadly conflict in 2004. Both sides claimed to have management rights to the region for their own interests.

Beo / Golo Colol had a lot of local wisdom for forest conservation. One of the concepts that had been passed from generation to generation was *The Pande Molas Kole Poco*. The concept was the expression of the local community and implemented in the real activities. Some customary habits were done as the implementation expression *Pande Molas Kole Poco*, namely: *ritus barong wae*, *rook ata molas*, *nunduk-nunduk* and *ban neka poka puar rantang lus tana*.

The Pande Molas Kole Poco Concept centered just on *gendang one lingkon pe'ang*. The concept was the ground norms for *The Beo/Golo* and it's territory. The territory areas consisted of *Tana Lingko* or *Lingko Duat* (communal land) and *Tana Puar* (*Lingko* Forest / forest area). The existence of *Beo Gendang* (Kampung Gendang) and *Lingko* was based on the concept of *gendang one lingkon pe'ang*. Both of *Beo Gendang* and *Tana Lingko* were the sources of living values. These values are implemented to be customary law and the wisdom local of communities. Customary law and local wisdom became the foundation in regulating the social orders.

The approach used socio-legal research namely a research method that used a critical normative approach and the qualitative⁹ research tradition that departing from the study of law factually¹⁰ (empiric). As a nondoctrinal study is specific of legal thinking. The critical normative approach through textual research on the legal norms was applicable in Indonesia.¹¹ The norms of positive law examined are environmental laws, Agrarian law, Forestry Law, Conservation Law, Spatial Law and other normative regulations applicable in Indonesia territory. The law was examined, analyzed and rationally criticized.

Qualitative empiric approach through field research. Research was done systematically, planned and programmed. After the location and subject of the study were determined, the researcher joined to the community to ask their opinion and how their interpretation of customary law, local wisdom and positive law.

In the relation, the researcher observed the pattern of daily life of customary law community Colol, Manggarai. Researcher wanted to examine and analyze the implementation of customary law and local wisdom in their daily life. At the same time, the researcher asked their opinions and interpretations about the concept of *one pe'ang* and *pande molas kole poco*. In this case, the respondents (the leader of indigenous peoples) were the study subject and they participated to find the answers to their problems that became the research material.

Method:-

Secondary Data

Secondary data was gained through document studies and legislation related to indigenous peoples by researcher related with indigenous peoples, environment, spatial, agrarian and forestry. Beside that, researcher conducted interviews with informants who had extensive knowledge about the conservation of natural forests in Colol, East Nusa Tenggara, Forest Conservation Service Officers and Officials of the Ministry of Forestry and Environment, especially officials in charge of natural conservation forests and tourism forests. Document study purposed to inventory the rules that related to research objects, examined the regulation hierarchy that applicable in Indonesia and the philosophical excavation that a source of regulations.

Primary Data

Considering these following points: research sites, limited time, number of respondents were scattered and researchers were only one, so we collected data in the field, researcher used the direct method. Direct way researcher were did by visiting the resource information in their homes and in the local custom house. In those places, researcher did the process of taking data and discussing with the informants to clarify and affirmed or clarify to conduct indepth interviews (indepth interview) on some problems that researchers need to dig deeper.

In-depth interviews by the record on a ribbon tape using a tape recorder and an electronic record. During the process the researcher made the necessary notes to clarify the research direction or explore deeper to obtain the expected data. This direct data retrieval process is also carried out with field observations in whole Colol forest areas and forests claimed as conservation-state forests. To obtain the primary data from the observation, the researcher uses the technique expressed by Parsudi Suparlan, that the researcher must be involved in observing¹² the object and indepth interview¹³. In this research, the researcher used observation that involved passively in their activity in the field. The researcher was not active in the activities observation and the research activity.

The primary data in this study was sourced from main informants. The other sides, other informants obtained by snowballing, where the informant was believed having extensive knowledge about the capture of indigenous peoples Colol in the relation with universe (forest) namely "*one pe'ang gendang*". The other informants were not only confined to Colol peoples who living in the territories of indigenous peoples, but also informants who lived outside the customary territory of Colol.

The concept of "*gendang one lingkon pe'ang*", had the elements of "*tua teno*"¹⁴ and "*tua golo*"¹⁵ as a power symbol of the indigenous peoples alliance. Further techniques for determining and selecting the most important and reliable informant, the researcher referred to the selection technique revealed by Spradley.¹⁶ According to Spradley, the informants selection was determined by the researcher as a key of interaction and the informant really knew the data was required by researcher as primary data sources. Key an informants in this study were Indigenous Peoples of Colol, *Tua Teno*, *Tua Golo* and Village Head of Uluwae Colol.

The researcher also selected other informants as a complementary primary data of religious leaders (Catholics, Moslems, Protestants), community leaders, academics and institution of communities directly involved in conflict advocacy activities between Manggarai Regency Government and Indigenous Peoples of Colol 2004 .

Discussion:-

The Local Wisdom of Nusantara culture variant local wisdom is a familiar term for Indonesian society both in academic *lengkos* and practitioners in the field of environment, law and society. Etymologically, local wisdom consists of two words: wise and local. Local wisdom literally means local wisdom¹⁷. Referring to this understanding, it can be argued that local wisdom is the life moral of the local community and then used as a comprehensive guide and covers the whole ideas, knowledge, value system, norms, ethics, skills of local people as guidance and life guide.

Sonny Kerat¹⁸ explained that local wisdom is all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community. Jim Ife (Community Development: The Alternative of Community Development in Globalization Era 2002), stated that local wisdom is the values created, developed and maintained in the local community and because of its ability to survive and serve as a guide for the life of its people. ¹⁹Article 1 number 30 of Environment Law, mention local wisdom is the noble values prevailing in the order of life of the community to among others protect and manage the environment in a sustainable manner.²⁰

From the above understanding, it can be explained that the whole ability of the local community either in the form of knowledge, habits, skills, values, norms, ethics, ritual or belief/religion which guides community life viewed as local wisdom. The wisdom is implemented in social interaction, relationships with nature, relationships with transcendental forces (rulers of the universe) and natural resource management mechanisms.

The local wisdom lived in the cultural diversity of Nusantara that stretching from Sabang to Merauke. Therefore, the local wisdom is a cultural manifestation. As a culture, local wisdom is the work of reason manifested in ideas, works of art and skills, beliefs and lifestyles that contain values that support life.

As a cultural manifestation, both customary law and local wisdom can not be separated.²¹ The substance, structure and institution of customary law are part of local wisdom. Parts of the practice of local wisdom in social life became the customary law substance. Therefore, customary law, customary law communities and local wisdom do not separate each other from one another. The customary law community is the subject of customary law and local wisdom. Customary law and local wisdom are the basic principles that serve as a common guideline in social relations, the relationship of indigenous communities with the Creator and the ecological nature as the form which makes nature itself.²² The indigenous peoples ability to maintain their survival is determined by a common consciousness to practice customary law and local wisdom in daily life. In contrary, customary law and local wisdom did not gain meaning from themselves, but depend on the meaning given by indigenous peoples.

Local wisdom as the embodiment of culture had developed, following the development of culture. When culture incarnated in the form namely action, then developed into the idea, then happened development that was inherent with indigenous people life. The culture had developed local wisdom with human development.²³

Because of the local wisdom was inherent indigenous peoples life as cultural manifestations, so indigenous peoples had a rational base for participating in conservation and natural protection activities and natural resource management. They also had ideas or ideas, knowledge, experience, value systems, norms, ethics and religiosity as their basic capital to participate in the management of natural resources and conservation. In the development concept, indigenous peoples were included their local wisdom as social capital. All elements of local wisdom substance (namely values, knowledge, skills, legal norms, religiosity) could be empowered to be resources

that have value for the natural resources management and forest conservation. The values became the breath of all customary rules, codes of conduct and various forms of relationships with others and the natural environment. The norms formed as adat rules that govern the behavior and social order of indigenous communities and ecological environment. Knowledge and skills become the basic capital in maintaining and protecting forests, water and soil (conservation) so that it can be use effectively accordance with the society desired goals . Religiosity was manifested through the execution as a form of respect to the Creator and also shown through good and right attitude and behavior that reflects the will of the Creator.²⁴

The cultural plurality of Nusantara shown the plurality and the treasures of local wisdom in building conservation of Indonesia because of the values, customs, ethics, religions, knowledge and skills of local wisdom and owned by all indigenous communities overall. It was also recognized by I Nyoman Nurjaya that said:

“masyarakat asli (indigenous people) memiliki kapasitas budaya, sistem pengetahuan dan teknologi, religi, serta modal sosial seperti etika serta kearifan lingkungan ...untuk mengelola sumber daya alam secara bijaksana dan berkelanjutan. Kapasitas budaya seperti dikemukakan di atas... merupakan kekayaan budaya yang harus diperhitungkan, didayagunakan dan diakomodasi dalam pembuatan kebijakan dan pembentukan hukum negara (state law) mengenai pengelolaan sumber daya alam.”²⁵

The capacity of indigenous peoples to participate in the forest conservation management process can not be doubted because over the centuries they had manage the quality and quantity of Indonesia's forests as the third largest tropical forest after Brazil and Kenya. The pluralistic local culture showed the local wisdom existence full of knowledge, skills and values that support the participation of indigenous peoples in forest conservation. Local wisdom was a priceless heritage that ensures their steps to participate in conservation management and maintains the meaning and value systems.

Indonesia had to empower indigenous peoples in the conservation management process the Indonesia tropical forests. Customary law and local wisdom are national assets that can be empowered to achieve sustainable forests and sustainable national development.

Therefore, Ade Saptomo emphasized the revitalization of the customary law. The revitalization namely:

“upaya-upaya sistematis dari terutama, penekun hukum dan politik untuk mengerti, memahami dan menghayati kembali nilai-nilai yang terkandung dalam hukum adat nusantara sebagai pedoman bertindak masyarakat Indonesia bidang sosial, budaya, politik dan hukum. Dalam ranah perguruan tinggi,mengembangkan ilmu hukum yang bersumber dari kajian-kajian hukum adat nusantara. Dalam konteks politik, misalnya pemilihan pemimpin, adakah nilai budaya dalam hukum adat nusantara yang menjadi dasar bertindak untuk melahirkan pemimpin bangsa?”²⁶

The context of forest conservation and recovery, revitalization of customary law means that the values contained in customary law and local wisdom can be applied in the management of forest conservation so that conservation is no longer only based on centralized state law but also customary law and wisdom local community. Thus, local wisdom becomes the software that governs the process of forest conservation management including the process of organizing the lives of local communities. The revitalization of local wisdom in the context of forest conservation management reflects our awareness to manage natural resources based on values, norms and ethics that live in our own culture. I Nyoman Nurjaya reminded that the government has the political will to replace the state-based natural resource management paradigm with the community-based resource management.²⁷

The political will of the government to accommodate local wisdom in the process of conservation reflects the realization that the Indonesian nation is a nation of character and possessing identity as a cultured nation.

The local wisdom showed the legal pluralism.

Legal pluralism had become the subject study of lawyers and the sociology of law. Some thinkers such as Werner Menski, Griffith, Chiba, Allot, Ehrlich Philippe Nonet and Philip Selznick and Satjipto Rahardjo made legal pluralism a part of legal study material. Although they had different emphases in legal studies, they agree the same point of view that legal pluralism is a necessity in the national legal system and legal centralism as the basic concept of positive law enactment only wishes to maintain the authoritarian stance of the ruler because of the existence of legal centralism contrary to the existing social reality that diverse laws of life co-exist with each other and thrive in society.

Legal pluralism was not a new concept in the study of law and the sociology of law. Jean Bodin, a French thinker (1576) had initiated the concept of legal pluralism through his study of the law cultural aspects.²⁸ Montesquieu (1689-1755) as recognized by Rouland also recognized the existence of legal pluralism. He stated that the laws made by the state should be equal with the actual conditions of the intended persons and the law was essentially a changing form, varying according to the social environment, time and place.²⁹ Austrian legal expert Eugen Ehrlich through his legal theory known as living law affirmed that the center of legal development in present and other times. Ehrlich gave restrictions on living law:

The living law is the law which dominates life itself even though it has not been posited in legal propositions. The source of our knowledge of this law is, first, the modern legal document; secondly, direct observation of life, of commerce, of customs and usages and of all associations, not only those that the law has recognized but also of those that it has overlooked and passed by, indeed even of those that it has disapproved.³⁰

Ehrlich recognized the law existence that live outside the state law that acted as a social controller. The living law included customary law, commercial law, religious law and living habits in society. The rules governing social dynamics and social interaction are the source of the law, so the positive law is not the only legal source. The explanation reminded us that the study of legal pluralism was not only done by contemporary scientists but had been subject studies of law sociologists several centuries ago.

The study of legal pluralism was important because legal centralism reinforces the existence of positive law but powerless because of complexities of social problems that demand unfair social justice. The complexity of social issues is complex in globalization era which implied the increasing complexity of legal issues faced by various legal institutions around the world. The globalization process as a social phenomena influenced in various aspects of human life, at least the general impact is the formation of a social condition in the form of borderless state and borderless law.

Morrison emphasized that globalization consisted of a number of processes in products, people, companies, money and information could be moved freely and rapidly around the world without being impeded by state boundaries or other territorial boundaries³¹. Globalization as part of the social revolution influenced by scientific and technological progress has succeeded in opening the barriers or boundaries of the rule of law of the countries of the world. The laws of various countries in the world met each other both through individuals and through trade, cultural exchange and communication media. When an individual traveled from one country to another, he or she will be exposed to foreign law, both the law of the other individual and the law of the country of destination. This phenomenon showed that an individual not only a local society member but also a country citizen and an international citizen. When peoples interacted with peoples from other countries they were not only subject to the provisions of his local law but also the provisions of state law and international law. Its local laws blended with the pluralism of global law. The same phenomenon also occurred in the commerce world. Every business transaction, the businessperson was a subject of international law principles, the laws of the destination country and his country law. Through the paradigm of legal pluralism, the function of law in the realm of globalization was transformed into a moving law.³² Law moved with social development. The law made by the state must answer the demands of justice in a social space that undergoes certain social developments. Globalization became a complex social phenomenon because through globalization there was the values spread, concepts and laws from different parts of the world

accompanied by a process of globalization, where local values are brought from one place to another and blend with culture, the value system, laws and ethics of other countries.

Werner Menski that the end point of globalization is the infinite phenomenon of diversity that is a plurality of social realities in which the rule of law of a state loses its power to defend its territorial boundaries.³³ The legal power of a country is incapable of stemming the laws of the market economy derived from various countries amid state conditions dependent on imports and market mechanisms to carry out its development.

From Menski's view above explained to all stakeholders in government that legal pluralism was a reality. The national legal context, pluralism paradigms of law became a window where the customary law could be integrated with national law system. Menski's opinion was agreeable that law pluralism was not the kind of legal diversity but the kind of legal sources.³⁴

The variety of legal sources, whether derived from process of globalization (social development) or derived from customary law was the substance of legal pluralism. The entry of customary law system and legal system were born from the globalization process into the national legal system that reflected the state attitude that had a responsive legal system for social development. According to Philippe Nonet and Philip Selznik, there were three types of laws namely: repressive law, autonomous law and responsive law. Responsive law is an ideal type of law that is goal-oriented law, multiply the source of law and increase public participation in the law-making process.³⁵ Nonet and Selznik saw the legal pluralism as the substance of the responsive law concept. The legal sources such as customary law integration and local wisdom as well as religious law and various values and ethics into the national legal system adopted by a state was an appropriate option toward the responsive law implementation.

In contrast with Nonet and Selznik, Satjipto Rahardjo developed his ideal legal concept with the term progressive law.³⁶ Progressive law was a law based on culture, pro-people, pro-justice and pro-welfare, pro-poverty. On that basis progressive law rejected views which see the theories and legal institutions as the absolute source and final because of the law purposed to human happiness needs. Satjipto Rahardjo's view saw the culture as a legal and law-oriented foundation of the social law foundations, so the progressive law concept reinforced the view of legal pluralism. The progressive law was adaptive to social goals or human needs. When the globalization phenomenon permeated modern social life and brought the effects of complex legal issues, progressive law offered a legal concept that compatible with the human needs of the law rooted in the culture of the local community. It was the orientation of legal pluralism view, because legal pluralism values respected the entity of culture diversity as the basic element of law.

According to Menski there were three (3) main elements that built the legal pluralism namely state law, society and natural law (culture, ethics, religion, morality). This theory was known as the triangular concept of legal pluralism.³⁷ Each element had an internal legal pluralism (intrinsic pluralism) because each element was influenced by the values and norms of the other two elements in a process of assimilation in social space.

According to above explanation, it could be observed that customary law and local wisdom were cultural distinctiveness in the law implementation in Indonesia. Local wisdom was an inseparable part of customary law of Nusantara that had contributed to set social order and social control in Nusantara. Local wisdom had been instrumental in forest conservation. Knowledge, skills, ethics, values and norms were the real ability of indigenous and peoples to conserve so that they had a morally accountable capacity to participate in conservation management. It could be proved by the quality and quantity of Indonesia's tropical forests in the past three decades, which then puts Indonesia's tropical forests as the third largest forest in the world after Brazil and Kenya.

The legal pluralism concept became an ideal concept to build a national legal system in Indonesia in accordance with the character of Indonesia as a pluralist nation. Through the legal pluralism concept, local wisdom could be empowered to build a sustainable environment and sustainable development.

The author conducted research in the village of Colol, East Manggarai, NTT, to examine the role of local wisdom in *golo / beo colol* in managing conservation. The author wanted to know the local participation in the conservation management based on local wisdom. The authors' findings to be important input to support the legal pluralism concept as an ideal concept for establishing the Indonesia legal system. The customary law could be integrated as part of the national legal system.

The Local Wisdom as Ground Norm and Instrument of Indonesia

Customary law and ulayat rights were the part of local wisdom. If we talk about values, norms, rituals we are talking about local wisdom as well. Local wisdom contains a broader meaning of customary law and ulayat rights. Therefore, local wisdom is different from customary law and customary rights. Customary law contained the habits of traditional society that are passed down from generation to generation and sanctioned. The ulayat right contained rules regarding the legal relationship between indigenous and customary law communities.

Therefore, in the next discussion, the author will explain customary law, customary rights and local wisdom in turn, the author will explain about the local wisdom. Therefore, the authors will explain customary law, local wisdom and ulayat rights in basic norms and Indonesia legislation.

The Local Wisdom in Ground Norms

In the 1945 Constitution, pre-Amendment

In original version of the 1945 Constitution, the state's recognition of customary law is still unclear so that result multiple interpretations from legal experts. The Constitution did not mention clearly and firmly customary law as part of the national legal system. In Article 18 of the 1945 Constitution stated:

"pembagian daerah Indonesia atas daerah besar dan kecil dengan bentuk susunan pemerintahannya ditetapkan dengan undang-undang, dengan memandang dan mengingat dasar permusyawaratan dalam sistem pemerintahan negara dan hak asal usul dalam daerah-daerah yang bersifat istimewa."

The article explained that the state respect the regions that have natural authenticity as a special area. The state respected the standing of special areas and all state regulations also account the origin right of these areas. The special areas that have origin right are regions that have indigenous peoples. Indigenous peoples were not explicitly mentioned in the article but explicitly regulated in terms of special areas that have origin rights.

The explanation of the general section of the 1945 Constitution, it only mentioned 'unwritten basic law' beside the written constitution. The 'unwritten basic law' was defined by experts as the basic rules that raised and preserved in the practice of state administration, although not in writing. Many experts believed that the unwritten basic law was the customary law because it was not written. The above formulation contained a broad meaning and uncertain, causing multiple interpretations. Are the usual habits of society such as commercial practices, a scope of the unwritten basic law definition intended? The multi-interpretations of the basic law concept located as unwritten regulation in the 1945 Constitution before the amendment. The constitution wanted to deny the role of adat law as the norm governing behavior and order of public life and as part of the national legal system.

Post-Amendment

Post-amendment, the 1945 Constitution of the Republic of Indonesia (NRI 1945) added the new provisions in article 1 on the form and sovereignty of the state, paragraph (3) namely: "Indonesia is a state of law." This point was the result of the third amendment. The sound of the verse was adopted from the idea contained in the explanation of the 1945 Constitution (original) on the Indonesian State Government System. The verse emphasized that the Indonesian Government system is law based. The notion of 'unwritten basic law' in general explanations increasingly was defined the customary law according to provisions of Article 18B paragraph (2) :

"Negara mengakui dan menghormati kesatuan-kesatuan masyarakat hukum adat serta hak-hak tradisionalnya sepanjang masih hidup dan sesuai dengan perkembangan masyarakat dan prinsip Negara Kesatuan Republik Indonesia, yang diatur dalam undang-undang."

The provisions of article 18 B paragraph (2) was the constitutional foundations for the recognition of indigenous people's existence. The state declaratively recognized and respected the existence and indigenous people's rights.

However, the recognition was accompanied by the limitations or requirements so the community could be recognized as a customary law community. If we review the content provisions of paragraph (2), there were four (4) requirements for recognizing indigenous peoples' existence, namely: (a) as long as they are alive; (b) in accordance with the society development; (c) in accordance with the principle of the Unitary State of the Republic of Indonesia; and (d) governed by law. One of these constitutional requirements mandated that state recognition and respect for indigenous peoples was "governed by law." The phrase "governed in law" implied that state recognition of society should not be regulated by special laws but may be regulated in some specific laws relating to indigenous peoples. If the phrase reads "regulated by law" then the meaning is explicit: the State is required to regulate the existence and rights of indigenous peoples through special laws. The existence of such conditional recognition showed the indifference of the government towards the existence and rights of indigenous peoples.

The article 18B paragraph (2), state recognition of indigenous peoples was also regulated in article 28I paragraph (3). Article 28I Paragraph (3) included: "The cultural identity and the rights of traditional communities are respected in harmony with the development of the times and civilizations." The content material of Article 28I Paragraph (3) is similar to Article 6 paragraph (3). "The cultural identity of *indigenous and tribal peoples*, including the right to ulayat lands is protected, in harmony with the times." The formulation of Article 28I Paragraph (3) of the 1945 Constitution of the Republic of Indonesia was abstracted by calling 'traditional rights' and the formulation of Article 6 of Law Number 39 of 1999 on Human Rights was made firmly and concreted mentioned as 'Ulayat Land Rights'. The provisions of article 28I paragraph (3) are not spared from the requirements. The cultural identity and traditional rights of indigenous peoples are recognized as far as the times are concerned.

State recognition of customary law in post-amendment constitutional politics showed that the state recognizes and protected the existence of indigenous peoples and their ulayat rights and local wisdom. The state recognition was seen as an advancement of the political process of post-amendment Indonesian law rather than the politics of the previous constitutional law. The rights of indigenous peoples are guaranteed to be protected by the inclusion of articles relating to the protection of human rights in the constitution.

The Indigenous People in Norm Instrument

As explained above, the recognition of the existence of indigenous peoples through the politics of constitutional law was not accompanied by policies and instrumental legal politics. Provisions of indigenous peoples in Law number. 5 of 1960 about "Basic Regulations of Agrarian" showed the state dualism against customary law community and ulayat rights. On the other side, the state recognized the indigenous people's existence, customary law and customary rights as part of the national entity so that it is incorporated into the draft of Law number. 5 of 1960. On the one, the state restricted through legal requirements for indigenous peoples to apply their customary rights and laws in their daily life. In Article 2 paragraph (4) of the law, the state granted the right to control over natural resources to indigenous peoples, but with juridical conditions as long as the use of that right by not contrary to the national interest. Article 3, the state recognized customary rights, but with juridical conditions: as long as the adat law community still exists. Then article 5, the state recognized the customary law underlying the arrangement of land, sea and air, but with juridical conditions: as long as the implementation of the law is not contrary to the national interest..

Conditions given by the state regarding the imposition of customary law, Satjipto Rahardjo³⁸ illustrated it: insert goats (customary law) into tiger cage (state law). It described the state law formulation was too normative, without considering the anthropological and sociological background of society. On an anthropological perspective the laws prevailing in society are manifested in the form of state law, religion law, customary law and various forms of regulatory mechanisms in society. From a sociological perspective, the law is always adapted to the development of society and the law is part of the mechanism for social control. Therefore, the attitude of government dualism really did not reflect the real condition of society, where legal pluralism is the hallmark of our nation.

The government dualism was visible in the legal politics of the reform era. Although the 1945 Constitution of the Republic of Indonesia (post-amendment) clearly recognized the existence of indigenous peoples with their traditional rights, but in the legal politics of their instrumental norms, indigenous peoples are only conceptualized in the context of sectoral sector issuance such as Law number. 41 Tahun 1999 on Forestry, the Law Environment Law, the Human Rights Law and the Conservation Law. It showed the government's reluctance to recognize customary

law communities and their traditional rights de jure through special laws so that the legal standing of indigenous peoples has legal certainty. Whereas the customary law community wanted the state to guarantee their existence, customary law, rights and their local wisdom through special law. They wanted their rights was recognized constitutionally and normatively so that customary law regulating their rights and traditional wisdom is recognized by the state so that spiritual-oriented values, justice, prosperity and social harmonization can be realized. Conditions like that, John Rawls ³⁹ called it a social ideal, based on two things: first, everyone has equal rights over basic freedoms. Secondly, social and economic disparities must be regulated in such a way as to provide for the benefit of all.⁴⁰ The existence of special law of indigenous peoples was expected that indigenous peoples have the same fundamental freedoms and rights in natural resource management.

According to the author, the state / government's reluctance was caused by the euphoria toward the danger of ethnic, religious, racial and interreligious (SARA) conflicts among indigenous people that can lead to the disintegration of the nation if customary law has unconditional legal certainty as part of the national legal system. Although the government and Parliament knew that customary law was born from the womb of the nation.

Histogry of *Beo* (Traditional Village) Colol- Manggarai

The Manggarai history was difficult to trace by researcher who wanted to know the full histography of Manggarai. It was recognized by Dami N. Toda in his book entitled: "Manggarai Seeking Enlightenment Histography" (1999). According Toda, there were several reasons that made it difficult for a researcher to write Manggarai histography completely.⁴¹ First, there was no original written reference about Manggarai and still in the Netherlands and written in Dutch by the Dutch who had stopped briefly in Manggarai. Secondly, the author who had written Manggarai histography used a Dutch-speaking reference, which if the Dutch language understanding was lacking, of course, they did not pay close attention to the content of the books they used for reference.

According to Toda there were two periods of writing histography of Manggarai namely period before 1900 and period after 1900. Period before 1900, the writers who wrote the history of Manggarai are Zollinger 1850, Veth 1855, Freijss 1860, Colfs 1888, Morris 1891, Wichmann 1891, Meerburg 1891, 1893, Hoedt 1893. Then post-1900 some writers who wrote about Manggarai among others: Coolhaas, Mennes, Wilhelmus Van Bekkum, Burger, Verheijen, Lawang, Jobse, Dietrich (Lih. Dami N. Toda, *ibid.* hal. 29-31 dan Doroteus Hemo.⁴²

There were some of books that wrote by Manggarai peoples on 2000 namely: Budaya Manggarai Selayang Pandang (Adi M. Nggoro, 2006), Budaya Daerah Dalam Konteks Komunikasi (Anton Bagul Dagur, 2008), Tradisi Lisan Orang Manggarai: Membidik Persaudaraan Dalam Bingkai Sejarah (Kanisius Teobaldus Deki, 2011), Cerita Rakyat Daerah Manggarai (Doroteus Hemo).

There is no special book on Colol until now. However Colol is part of Manggarai and as a whole of culture and part of the district of East Manggarai in government administration. When the authors who wrote the history about Manggarai discuss about Manggarai, the object of the study discussed by the authors included Colol.

Originally the village of Colol was named Ulu Wae, a village (*beo / golo* in the local language) without having a hierarchical relationship with other indigenous villages within the Manggarai region. The village (*beo / golo*) is an autonomous indigenous community. *Tua Golo*, *Tuo Gendang*, *Tua Teno*, *Tua Panga* and *Tua Kilos* are structural customary positions in a kampung (*beo / golo*). The *Tua Golo* is the highest customary position and the *Tuo Kilo* is the lowest customary office.

Manggarai was classified into 13 kegalun . Kedaluan was classified into gelarang area. When Manggarai became of part Goa-Bima King, Ulu Wae Village and recognized as gelarang on Kedaluan Lamba Leda, and well known as Gelarang Ulu Wae.

When the power of Goa-Bima King ended, Ulu Wae status also ended as an offense and the name Ulu Wae replaced by the name Colol. The replacement of Ulu Wae's name to Colol was done by King Manggarai period

1935-1955 ie King Baroek.⁴³ When the central government uniforms all the names of the administrative regions of government and its management system throughout Indonesia, all former regions of gelarang become villages. Since Colol region also belongs to former territory of gelarang, Colol is changed into a village by taking the name of Ulu Wae⁴⁴ gelarang so that the name of his village becomes Ulu Wae Village.

Beo Colol was originally the only one that was a colol community association. However, due to the development of the number of peoples, *Beo* Colol is divided into three *beo* namely Colol, Biting, Tangkul and Welu. *Beo* Colol remains the parent, so the other three *beo* remain tied to the customary power of Colol primarily in relation to the division of the land of the *lengko* through the concept of one-loop *gendang*. The adat power had an impact on traditional office in three parcels of division. In the three parent divisions, the old position of *golo* should be held by the original Colol people, while other positions may be held by persons who are not genuine Colol. This relates to two groups of citizens based on their origin in a kampong that is *ici tana or ata ngana tana* (original person) and *ata long or ata pe'ang mai* (immigrants / people from outside).

In the history of the Colol indigenous peoples, the original Colol people were people of Mumbung Mlebe descent. Mumbung Mlebe is the son of Rangka Rok. According to the history of the local indigenous people, the customary territory of Colol is part of the customary territory of *Beo / Golo* Gendang Racang located south of Colol. In the Colol area there lived a man named Rangka Rok. He lives alone, his body long-haired and unknown to the citizens, since when he was in his place. He opened the garden in Colol. One day Rangka Rok meets the daughter of Tua Adat Racang. The two meetings resulted in a relationship of love that led to marriage. From marriage they produce a child named Mumbung Mlebe. Mumbung Mlebe grew bigger and he was known as a boy of the knight in the village. When there was a war between Manggarai against Bima and Manggarai against Bajawa, Mumbung Mlebe was sent to represent Gelarang Racang. In the battle of both places Mumbung Mlebe won. When Mumbung Mlebe fights Bajawa (now Ngada District), he manages to kidnap and bring home a young man from Bajawa named Nggako. Then Mubung Mlebe married a girl from Tua Adat Racang named Baju. Mumbung Mlebe's Wedding with Clothes Cultivate On the victory in both wars and the marriage relationship of mawin, Gelarang Racang customizes (colon) custom territory of Colol to Rangka Rok descendants. In Progression, the descendant of Mumbung Mlebe is known as *telu likang* (three stoves).

When the *Beo / Golo* Colol bloomed and produced *Beo* Biting, Welu and Tangkul then the person who is entitled to take old *golo* in the three new *beo / golo* are the ones who come from the descendants of *telu likang*. While *ata long* or *ata pe'ang mai* (immigrants) like Nggako descend from Bajawa and other outsiders only served as old *gendangs* and *tua teno*.

In the next development, the four villages were integrated into three villages namely Colol Village, Ulu Wae and Rendena. Colol village includes *Beo* Colol, Ulu Wae Village covering *Beo* Biting, Village of Rendena covering *Beo* Welu and Tangkul. Previously the four *beo / golo* are just under one village of Ulu Wae Village. Now the four villages are located in East Manggarai Regency. This regency is a new regency resulting from pemekaran from Manggarai. Therefore Manggarai territory consists of three districts namely Manggarai, East Manggarai and West Manggarai. Colol village is in the legal area of East Manggarai Regency, East Nusa Tenggara Province.

The Gendang One *Lingkon* Pe'ang Concept

The concept "*gendang one lingkon pe'ang*" was the life philosophy of Manggarai people (middle manggarai, part western manggarai, and part of East manggarai) in a *beo / golo* which implied *gendang one lingkon pe'anga* unity between an indigenous community with *beo* and communal. Literally, the concept of *gendang inside, lingko outside*. *Gendang* is a typical musical instrument at Manggarai which is sounded only at certain moments. The storage is in a traditional house called *mbaru gendang*. *Lingko* is a communal land to be cultivated as agricultural land and plantation.

The existence of indigenous peoples, *beo/golo* could not be separated one another and related to each other. The indigenous peoples grouped in Manggarai, whether a group consisting of one tribe or several tribes depends on the existence of *beo* and *lingko*. *Beo* and *lingko* are meaningful for indigenous people. *Beo* and *lingko* get that meaning from the existence of indigenous peoples.

In *gendang one lingkon pe'ang* concept, human existence and *beo* symbolized with *gendangs* because *gendangs* are only stored in custom homes of one *beo / golo* called *Mbaru gendang*. *Gendang* is a representation of *beo/ golo*. *Mbaru gendang* there mean s *beo / golo* there. *Beo / golo* that had a *gendang* there means *beo* there. *Beo/golo* that had a *gendang* implied that the existence of a people group in *beo* and *lingko* and legally valid by *beo /golo* and around them. The customary elders of *beo* were the witnesses of a hereditary life about the new generation of *beo / golo*. Prime *beo* was the *gendang* giver and the *lingko* to the new *beo*. *Lingko* is a symbol of a region controlled by a *beo / golo*.

The meaning between *beo* and *golo* could not be separated. Both of them hold each other or presuppose. The existence of a *Lingko* presupposed the existence of a *beo/ golo gendang* and the presence of a *beo / golo gendang* presupposed a *Lingko*. In other words, the *beo / golo gendang* did not exist if the *Lingko* did not exist and vice versa. Both had a unity of lawful meanings, like two sides of the same coin.

The Manggarai peoples life was based on the philosophy *gendang one lingkon pe'ang*. *Beo / golo* was not just a physical manifestation of a house collection from group of people but collection of cultural symbols that meaningful and valueable. At the same time the *beo* became a social space for expressing values and interacting to develop themselves. *Lingko* is also not just a symbol of the territory that is mastered to realize the welfare of life but also a place to express cultural values. *Beo / golo* and *lingko* is not just a physical space to meet physical needs through a social interaction but also a social space to express the values and meanings for the fulfillment of spiritual needs. Rites and loyalty to execute customary prohibitions and orders is a manifestation of an intimate relationship between man and the Creator behind the symbols and objects that the elders.

Beo / Golo Gendang Colol is part of the *beo /golo* in Manggarai which is inseparable from the *gendang* of one *lengkogendang* philosophy. The same philosophy became the basis of Colol indigenous peoples life. The system of values, ethics and norms embodied in the life practice of Colol peoples based on the philosophical *gendang* of one *lengko pe'ang* became the common breath to build a civilized life order. *Beo / golo* for the people of Colol and Manggarai in general is not just a gathering place for a group of people to interact with each other, but a place to explore and express the values through interaction with others, harmonious relations with the ecological and ritual as a medium of communication between humans with the Creator of the universe.

The five Pillars of Beo (Village)

Generally, *Beo / golo* for Colol and Manggarai people were not just built or based love and independence for citizens who wanted to be separated from the *Gendang Induk*. At least the birth of a new *beo / golo* had to follow the customary procedures passed down from generation to generation. The procedure was the part of local wisdom that meaningful. The wisdom aimed to provide a decent living for citizens in the new *beo*.

These requirements included: first, the new villagers might have blood relation with the people in the village of origin / parent or otherwise between the villagers in the new village and the old villagers have a customary agreement that should not be denied by both parties. For example, every new house construction (*mbaru*) new *gendang* in *beo* so that the buffalo was granted by a new *gendang beo* to formalized it. Second, the separation must get approval from the old customs of both *tua golo*, *tua gendang* and *tua teno*. For example, the old custom agreed because the people in the village too much so that there is no place to build a new house. Third, meet the decent standard of civilized life or at least the basic rights to live from citizens who inhabit the new parish (village) is fulfilled.

These customary procedures must be obeyed by both parties because these conditions bring legal consequences, namely the right existence and obligation that must be fulfilled by both parties. The author did not write all the obligations and rights in detail from both sides, but the author needed to explain that one of the obligations of the *beo gendang baru* and special territory. The new territory area was protected as common area such forest area (*puar*) as a public space or an eco-land source and an area specific to agricultural land called *lingko duat* atau *lingko jari*

Beo / golo Gendang Colol was divided into four *Beo* namely *Beo Gendang Colol* (parent), *Beo Gendang Welu*, *Beo Gendang Tangkul* and *Beo Gendang Biting* are obliged to give all *lingko* to three *beo gendang baru*. From that gift, *Welu Gendang* got six (6) *lingko*, *Gendang Tangkul* got six (6) *lingko* and *Gendang Biting* got eight (8) *lingko*.

From that *lingko* there were *puar* (forest) that must be protected because it became a water source for several springs around the *beo* such as *puar rana Poja*.

Beside *lingko*, special land for settlements or *beo* provided by *beo gendang* appropriate with the places. Both in Colol and *beo* in Manggarai generally, a *beo* must be habitable and have five (5) main pillars.

First, *mbaru gendang* (rumah gendang). The *gendang* house is the kitchen that determines the breath of life of a citizen in a village. In traditional houses, the deliberations, agreements and decisions of adat are implemented. For the citizens of Colol, *mbaru / gendang* house has its own magical power that determines the direction of life of a *beo / kampung*. Therefore, the process of building *mbaru / rumah gendang* always through certain custom rites. Its rites are a special rite for seeking special woods in the forest to be a hunchback series (middle pole), where the wood is fed as a beautiful girl (ata molass); planting ritus siri-siri mendi *gendang* (*gendang* house poles); ritus we, e *mbaru gendang* (inauguration ceremony of *gendang* house). Because all processes of implementation or embodiment of values, ethics, morals and norms are processed and decided in the new */ gendang* house. On that basis, an old *gendang* must be a wise, charismatic and authoritative person. For that an old custom applies the following adagium: old hitu pereng ngance kukut taungs wuwung data ca *beo*, pereng ngance anggom hae wau, pereng ngance pongo sangget taungs tombo, rokots tombo one nai ngalis agu tuka ngengga, ludju mu'u times ga agu gold entry.⁴⁵ This means that an elder adat should be able to provide life force for the citizens of one parrule / village, unite all citizens, accommodate all opinions of citizens with patience and tranquility, the result should be the policy that everyone accepted.

Second, *compang*. *Compang* is an altar, a place for all citizens to give their dedication to the Creator through the souls who have died. All the *wau* (tribes) in one *beo* gave food to the departed souls so that they have the power to help died peoples and at the same time building familiarity with the alive family so that once in a year they are invited to be with them who are still alive praying to Allah Almighty.

Third, *natas* (general yard). *Natas* is a shared yard for a *beo*. *Natas* is used for cultural and sporting performances. Some art performances are often performed, among others, *caci* dance, dance *ndundu ndake*, *sanda* dance. Sports are often competed include volley ball, *takraw* and some children's games. *Natas* is also used to perform custom and religious rites. Custom and religious rituals performed at the *natas* are a mass of thanksgiving, a joint rosary and ceremonial *curu* for *gerep ruha*. Various values are realized in the *natas* through various forms and types of activities with the citizens of *beo*.

Fourth, *wae tek* (water source). Water is a basic human need. Therefore a settlement deserves to be a *gendang beo* if the *beo* has five main pillars including *wae tek*. *Wae tek* set as general drinking water in one *beo / golo* not water times, not well water, nor water PAM but water from fixed spring. Efforts to maintain these springs are through forest conservation efforts. Therefore eco-land area is a special area where people can maintain forests as a buffer for life. Just because of the forest then the source of the spring will still drain the water. Because for Colol people, *beo* are breeders of the seeds of the value of life and the inhabitants are the sower, nurse and protector of those living values in order to be sustainable and form a harmonious civilization of life. Harmonious with fellow, eco land environment and transcendental strength. Efforts to maintain the springs are part of the real-life realization of value through the care and protection of forests or also called conservation.

Fifth, *lengko*. The area were controlled by a *beo* consist of a cultivated area and a sustainable forest area called the eco land area. The eco land area will be discussed in the next material presentation. While in this section the author only discussed the *lengko* as one of the pillars of a *beo*. Although eco land is an essential element in people's life, but in reality, not all *beo* have forest areas that guarantee their livelihoods especially in water springs. Therefore the eco land area is not an absolute element to form a *beo*. *Lingko* is a communal land used as agricultural land. Therefore, the *lengko* became the main source of economic life of the villagers. The interesting thing related to the *lengko* is that the *lengko* is not only a physical appearance in the form of agricultural land, but also in it there are many custom symbols that hold many meanings and values of people's life. The people of Manggarai generally and Colol in particular believed that economic life through the management of the *lengko* is inseparable from other values, especially the values associated with the Creator. The symbols of tradition created in the management of the *lengko* are part of the process of extracting value that connects humans with the Creator. Since the Creator was omnipotent

and human life depend on it, especially sustenance from the result of the management of the *lengko*, man must respect it through rites and should not name his name directly, but through custom symbols. Conscious of the meaning of spiritual relationships, the economic development of indigenous peoples Colol is inseparable from the values that are abstract, ethical and moral. Because the *lengko* became the main economic source of the *beo*, in the formation of *beo*, *lengkos* and *gendangs* as symbols of *beo* have a unity of meaning in the development of customary law of Manggarai through the concept of "*gendang one lingkon pe'ang*." This means that *gendang* and *lengkos* can not be interpreted separately. *Lingko* does not mean there is no *gendang*, so *gendang* did not exist then the *lengko* also did not exist. Therefore, the original *beo* or *gendang* that gives *gendang* to the weru *beo* (new villages) always give it in unity of the five pillars. About the *lengko* will be discussed further in the next material.

Sixth, *boa* (cemetery). Death is a certainty. Therefore *boa* (cemetery) is absolute in every *beo*. The reason *boa* became one of the pillars of the establishment of *beo*. *Boa* for Colol and Manggarai generally contain spiritual values. *Boa* is seen as a hometown for souls who have died. Establishing intimate relationships with them brings blessings to those who are still alive. The souls of the deceased can become the mediator of the human relationship with the Creator. But they can also do evil to those who are still alive if there is a relationship with them and asked by certain people such as shamans. To avoid such things they must be fed by their surviving families through the pent ritus, teing hang kolang, wuat wai and other traditional ceremonies. Therefore *boa* indicates the attachment of spiritual connection between the dead and the living. For that there is absolute *boa* in every *beo* and become the pillar of the formation of weru *beo* (new village).

Lingko was centered to Lodok

The existence of indigenous peoples in Colol and Manggarai is commonly expressed in the philosophy of "*gendang one lingkon pe'ang*". The phrase has a unity of meaning as the philosophy of existence of indigenous peoples in a *beo*. The phrase implies that a *beo* exists meaning a *lengko* exists, a *lengko* exists meaning a *beo* exists. *Beogendang* and *lengko* always exist in one inseparable unity. Therefore, the concept of one peon *gendangming gendang* becomes the basic concept of Manggarai custom law including Colol in the possession of a *lengko* by a *beo* / *golo*.

Lingko (communal land of a *beo* / *golo*) centered on *lodok*. *Lodok* is a *haju teno* (wood teno)⁴⁶ planted in the center of a *lingko* surrounded by a small *lingko*. *Haju teno* was chosen as *haju lodok* because of *ceki*⁴⁷. There are several reasons for establishing *haju teno* as a check: first, *haju teno* is trusted by the local community as a wood capable of casting out demons and having *kasiat* heal wounds on the umbilical cord.⁴⁸ Secondly, *haju teno* has been hereditary male symbol when the division of *lingko* done by *tua teno*.⁴⁹

Haju teno was planted at the *lodok* center and planted upside down. The top of the shoot is planted to the ground and the grove up (toward the sky). *Haju teno* which is planted upside down in *lodok* and field (boundary between villages of citizens) indicates the existence of intercourse between the ruler of the sky who likened to male with the ruler of the earth / earth which is likened to female. The land is seen by local indigenous peoples as women and *haju teno* as the male sex symbol of the sky ruler. Local people believe, the planting of *haju teno* in *lodok* so the ground will give fertility to the plants and provide abundant crops. Just as the mother's womb releases a healthy baby that is happy for the family, so too does the soil provide fertility and health to the seeds of the crops planted by the peasants that end up making the farmers prosperous.

The small *lengko* that surrounded *haju teno* is planted with small wood that is also planted upside down. Each gap between small trees in the *lengko* becomes wide in the *lodok* section of any land owned by the peoples. The boundary line between people called fields (boundary lines) is pulled obliquely from the small wood in the *lodoklengko*, so that the out-of-bounds (field) is pulled from the *lodok*, the width of the land is widened. Therefore, the shape of the soil will be shaped like a spider's web. Such a form is a distinctive form of Manggarai people who differ from communal land forms from other regions of Indonesia.

The shape of a *lengko* like a spider's web contains the meaning of justice.⁵⁰ Justice is related to rights and obligations. Through such a *lengko*, it is possible for all land owners to have equal rights and responsibilities. For example, all citizens get the limit of *cicing* (the outer boundary of the land adjacent to the forest or other people's *lingko*) are the same then all peoples have the same burden of obligation to make a safety fence so that plants are free from disturbance of wild animals. In addition, since the *lodok* as the center of the commencement of the land-sharing process, all customary rites that aim to build harmonization with the Creator, both the rite of thanksgiving and the ritual of evictions of pests and disasters always begin in *lodok* which enables all citizens to participate in the rites.

Lingko is a economic source. *Lingko* divided as fair as fair. Decisions on who is entitled to receive the land and the area of each panga land is decided in a consensus *beo* at the *gendanggendang* (*mbaru gendang*) led by the *tua teno*. *Lingko* is usually divided based on the number of pangas (tribes) in a *beo*. From the pangas, the land was distributed again to kilos (families). Panga that has more kilo more than other panga then the area of land obtained every kilo smaller, and vice versa.

Rites such as the *pake ela* (kill the pig) are special rites performed before harvest and after harvest. The rite of *paki ela* before harvest or after planting aims to invoke the blessing of the Creator in order to provide fertility, abundant crops and be kept away from pests and plant diseases. The rite of *pakiela* after harvest aims to give thanks to the Creator for the harvest received by the farmers in a year. The pagan rite is always done at the lodge. In the old lodge *teno* said a customary prayer called *tudak* and gave offerings to the ruler of the *lengko* both the ruler of the heavens and the ruler of the earth. In the *tudak* (traditional prayer) the *tua teno* pronounces the ruler of the land / earth as *ine ho wa* (the mother below) and *ame ho eta* (the father above) who refers to the ruler of the heavens. That means the ruler of the sky is likened to the father and the lord of the earth / earth is likened to the mother. In the awareness of the indigenous peoples of Colol and Manggarai in general, the earth is likened to the mother because of various kinds of plants and other plants out of the earth's womb. Earth that gives the plants nutrients so that plants can grow fertile and healthy. The earth seems to have a role of childbirth and care that is identical to the role of a mother as a human being.

From the above explanation, it could be seen that the *lingko* is not just a physical land to build the family economy but also the social space of the store of life values. Through *lengko*-sharing activities and the execution of *tua teno*-led rites, the citizens of *beo* are trying to extract the values that bring people to a civilized life. Building economy through the cultivation of cultivated land is accompanied also by efforts to build a harmonious relationship with the Creator through custom symbols and rites.

The Pande Molas Kole Poco Concept Eco land Space

Indigenous peoples of Colol divided the customary territory to be the two parts namely governance and territory.⁵¹ The domicile area is a common area of a *beo* outside the *lingko*. The area is wide and has natural boundaries such as rivers, mountains, boulders and valleys. While the management area is the area used as farmers' land for agriculture and plantations and settlements. The cultivated area for fields and plantations is called *lingko*. Often also referred to as a *lingko* or customary land for farmers' work. *Lingko* as the physical ground and storage space of values has been described earlier by the author. Here the author only explains the area of control as an eco land land.

The area of control is free for agriculture and plantations. Inside the area there are *puar* (forest), *puar rinting*, *pong cengit* (dense forest), *mata wae* (springs), *ngalor* (river), *rana* (lake), *satar*, *temek* (swamps) ⁵²and several other landscapes.

The experts mentioned it as an eco land or ecological area. The natural environment has vital functions and benefits in human life. Human life depends on the benefits and functions of the land. The process maker of *gendangbeo* is closely related to the existence of the eco land area. Therefore the pillars required inmaking of *beo gendang weru* (new *gendang* village) are inseparable from the functions and benefits of the eco land environment.

First, the *gendang* house. To establish *asiri bongkok* (main pole) in *gendang*house, the people must find the best wood in the forest. To get the best wood, the peoples make a special rite of *roko ata molas* (taking a beautiful girl). Likewise the other poles in the *gendang* house required good wood in the forest.

Second, wae tek (drinking water). The new *gendangbeo / golo* should have a constant source of water for drinking. Water is one of the vital elements in human life. To obtain a fixed water source for *beo*, *puar* (forest) needs to be conserved.

Third, the *lengko* (communal land). The fertile and good *lengko* because the position near to the forest. Cold temperatures from the forest can help the quality of plant life. In addition, the *lengko* that has been formed into the area of rice fields would require irrigation water coming from the forest for processing. Such a source of water can be obtained if the quality and quantity of the forest is still preserved.

Fourth, *boa* (cemetery). The road to the *boa* must pass through small times that have a steady source of water. When a person dies, there is a special rite called *cor wae* (pour water) that requires water from a fixed water source. For that the forests should be treated and protected so that water sources for the needs of the peoples of *beo* remain assured availability. Fifth, daily needs of the citizens of *beo*. Construction of houses, animal feed sources, free space for wild animals to run their lives and sources of firewood for the people can only be obtained from the eco land area. The eco-land area is a landscape within a customary area that does not function as a farm.

The territory of domination is the customary territory in which the citizens of *beo* depend on the existence of the territory. Local wisdom owned by local people needs to be implemented in a real action worth the benefit of forest sustainability. Because their lives depend on the existence of the territory mastery.

Pande molas kole poco

The phrase *pande molas kole poco* literally mean "the effort to beautify the mountain." But the contextual meaning according to the theme of conservation is reforesting the mountain or conservation or preserving the forest. The expression is nuanced feminine or feminine because in the cosmological view of the Manggarai people, the land or the earth is female and the sky is male (father). In the traditional beliefs of Manggarai people who are conditioned with animist ideology, the earth and the sky have supernatural powers that are terrible. Therefore human life must depend on it. The two powers are mentioned by a unique name, *ine* (mother) to earth and *ame* (father) to the heavens. In *tudak* (customary prayer) Manggarai is mentioned: "*denge le hau ame ho eta, agu hau ine ho wa ...*" (listen to the above father and mother below ...). The two powers are also believed to be human protectors, so in the *tudak* it is said: "*denge le hau ine ata rinding wie, agu hau ame or rinding mane ...*" (listen to the mother as a protector at night and patron in the afternoon / afternoon). The power is often also called *mori* or god. The landowner is called *morin tana*. The owner of the sky is called *morin awang*.

The belief of supernatural existence powers behind the physical sky and earth (*ame agu ine*) resulted in the existence of human dependence. Dependence mainly related to the fulfillment of human needs in the midst of human limitations to get it. The need to have good health, get abundant crops, free from disasters, plants free from pests and diseases, and other human needs.

The concept of *pande molas kole poco* is the local wisdom to preserve the forest. *Poco* which means the mountain is a place of forest. Characteristic of *poco* in Manggarai always forested. Forests in *poco* (mountain) are always allowed to be sustainable because the water flowing into the lowlands is mostly sourced from *poco*. Even if there is a spring located at the foot of the mountain (*wa wa'in poco*). *Poco* also served to catch the clouds so that the rain always begins in *poco*. But it happened if *poco* has forest. Cold temperatures in *poco* make clouds caught on top of a mountain become dewy when reacting with heat.

The meaning of the *pande molas kole poco* concept of the *poco kole* is making *poco* to be a natural function as described above. The local wisdom formed meaning, values, rites and morals needs to be realized concretely in the form of adat rules and productive and constructive actions.

Therefore there were several concepts of local wisdom of indigenous peoples Colol and Manggarai in general as an action that aims to realize the concept of *pande molas kole poco*, namely: *ritus barong wae*, *nunduk-nunduk* (tales meaningful a ban), *roko ata molas*, *neka poka puar rantang mamur nawa*.

Ritus Barong Wae

Barong wae rite purposed to ask the spirits to keep the springs so that the water still flows in considerable amounts. This rite is performed during the ritus *penti* (annual gratitude) is performed. *Barong wae* rite is part of the ritus *penti*. It was done by the old custom after all *panga* (tribe) serve a gift to the souls of the deceased done in *compang* (altar together for one village).⁵³

After the ceremony *takung hang empo* (feed the spirit of the ancestors), peoples who led the old custom (*tua gendang*) to the springs around the *beo* to perform *barong wae* ceremony. People prepared special offerings and place them in the spring.

The basic of that ceremony is a belief that every spring has a spirit that able to protect the spring. The spirit will keep the spring so the water keeps flowing. Even people believed that springs can bring rain that soaked the water so that the water in the spring will flow more or the volume of water is greater. It can be seen from the habit of citizens who bring chickens to the spring to ask for rain (*tegi usang*). *Tegi usang* rituals (asking for rain) are usually done when there is a prolonged dry season.

The purpose of *barong wae* rite is to create the condition of *beo* that are abundant in water. *Barong wae* purposed to realize the condition of *mboas wae woang wae teku* (availability of abundant water). Literally *mboas wae woang* means water coming out of many springs. *Kembus wae teku* meant water in the pool is plenty. Contextually *mboas wae woang kembus wae teku* means the adequacy of water availability in the village for daily needs.

The local wisdoms, where citizens believed that the availability of adequate water or reduced volume of water can not be separated from the role of spirits in the spring. Spirits are capable of bringing rain and watering the *puar puar*, then *puar puar* absorbed water into the soil.

Nunduk-nunduk

Rana Poja Keeper (Lake Poja, rana: lake)

Colol believed that Rana Poja has a guard spirit or guard and that spirit is the spirit of their ancestors. The spirits are keepers of the Colol *beo*. According to the old custom of Colol⁵⁴, if people come for the first time to Colol through Rana Poja, then people ask about Rana Poja it will suddenly appear the sound of animals from the forest like the sound of horses even appear suddenly also large *boar* from the jungle. The spirit will not attack those who come for the first time. If people come for a second time or more and still ask Rana Poja then those people will lose track of returning to their homes, or if they bring a vehicle like a car and a motorcycle then the engines of that vehicle will be destroyed for no reason rational. Even the author had felt when stopped at Rana Poja. When approaching Rana Poja, the author asked to the research team: 'where is Rana Poja'. From the lake suddenly a horse sounds quite loud, but the horse is not there. Indigenous elders say the Colol peoples have no horses, even if there are horses, it is impossible to carry or tie in the forest. Colol's old custom said that if any outsiders wanted to attack Colol peoples there would be large pigs and if they were shot with firearms their skin would not be pierced by bullets. Moreover, spears and machetes will not be able to penetrate their skin.

The story implied that the place has a mystical power-magical, also an eco land area. Frightening story is meant that people should not cut wood around Rana Poja because if the trees around it cut off then the lake will dry up and consequently the springs in the surrounding villages will experience drought.

Poco Kuwus Legend dan Watu Umpu⁵⁵

Poco Kuwus is one of inactive volcano in the West Manggarai region. This mountain is covered by dense forest. From this mountain appeared several springs for several times and drinking water from hundreds of villages in his feet. This mountain is located in District Kuwus. The name of the district is taken from its name. While *Watu Umpu* is two large and tall rocks in a valley in Welak District. Because of its height, its shape resembles a hill. Both stones stood upright, the other one tall, large, the other a little tall. People considered both of the rocks as married couple (*wina rona*). In the gap between the two stones are tall trees. Around the rocks there is a dense forest area. Some

springs appear at the foot of the two stones. According to local legend, *Poco Kuwus* and *Watu Umpu* are two brothers living together in *Poco Kuwus*. At first they lived in harmony. But one day their wives fought for taking the mortar. The wife of a sister who wants to use the first dimension arrives at the place where the mortar is placed. Then the brother also wanted to use the same dimple, but arrived later in the location of the dimples are. In accordance with local custom, older siblings of his age should be respected, so in the context of the use of dimples, older siblings should take precedence. The younger brother disagrees as he first arrives at the mortar place. Both of women quarreled. To solve the problem then the younger brother was expelled from *Poco Kuwus*. His sister and his wife had to live in a valley where their heads could not be seen from *Poco Kuwus*. On the way to find a new residence, the sister still communicated with her sister about a new place, does the sister agree or not, so she said to her sister: *ndo wan kae ko?* (is the location here sister?) The older brother replied: *toe, lau lau koe, lau lau ce koen* (no, go there again, a little more there). When they arrived at a valley where their heads were not seen again by *Poco Kuwus* they stopped there. So they lived in a valley in *Welak* (now *Welak District*). So stood the two big rocks in the valley and the people named them *Watu Umpu*.

According to peoples there, if any man cut wood in *Poco Kuwus* without permission to the spirits there , that person will be sick and died or lost track to go home. Similarly in *Watu Umpu*, if there people outside of *Watu Umpu* Village cutting trees in *Watu Umpu* forest then that person will lose track to go home.⁵⁶The man will walk around *Watu Umpu* without being seen by the peoples. Until now none of the other villagers who dared to cut trees in the forest.

The meaning of this story is that forests in both areas have a vital role for the life of the people in two districts of *Kuwus* and *Welak* subdistricts. If the trees in both forest areas are cut off then the springs in both areas will experience drought. This is the wisdom of the local people to secure the forest so that the forest remains sustainable and springs do not experience drought.

Empo Rua Myth and Kakartana⁵⁷

Empo rua is a spirit or frightened big demon. It inhabited on large trees in the *puar cengit* (dense forest). It ate the children as her delicacies. If the children are looking for firewood in a frenzy, the children will be lost in the forest or sick that will lead to death because their soul has been captured or preyed by *empo rua*. While *kakartana* is the spirit or devil that inhabit the spring. This spirit appears as a beautiful girl, white skin and water-haired. Even peoples believed that the rainbow is the clothes of *kakartana* . This demons often hide adults or small children. He is often seen by citizens on Friday, at 12:00 noon or sometimes at 5:00 pm. This kind of demon is cunning. He shows himself to man as a beautiful girl, but he is evil because it often hides people until man can not go home anymore.

This story contains a message that children are hereditary fear of cutting trees around the springs and curiosity. Because both places contain the values of life. *Puar cengit* is an eco land area that is the source of some of the surrounding water springs.

Roko molas poco (Asking for beautiful girl)

This phrase is often pronounced when people search wood in the forest for *siri bongkok* (main pole) and other poles of the *mbarugendang* (*gendang* house). To obtain the best timber (*ata molas*) for *siri bongkok* and free from the danger or accident when cutting it, so the peoples must make a special ceremony in the form of slaughtering a chicken or giving a chicken egg fresh chicken. If the people want to cut the big trees in the forest must be preceded by the ceremony *roko molas poco*. Local indigenous people believe that there is a spirit that inhabit every tree. If people do not ask for permission first on the spirit it will happen something that harms the human like an accident, the wood is broken or difficult to find a good wood.

The ceremony meant so that people did not cut trees indiscriminately in the forest, other than because each tree had a mystical element-the magic, as well as to cut the tree regularly so as not to cause damage to other timber trees. The mystical-magical element allows people to feel reluctant and afraid to cut trees. Cutting wood in the forest is only done as needed. In this way the forest remains sustainable.

All citizens are subservient and faithful to the customary provisions because since in childhood they are implanted with an information that disturb inner peace. Psychologically, everyone is afraid death, sickness and disaster. Therefore, when there is information about an action that will result in death, illness or natural disaster then by itself people feel afraid. Such patterns are preserved for generations so that the quantity and quality of the forest remain secure from time to time.

Neka poka puar rantang Mamur Nawa

The phrase is a prohibition that conveyed by the elders (traditional figures) to the people so that the forest could not be cleared in large scale because it can lead to landslide disaster that could result in the loss of human life and property. It was a customary warning and education as a heritage from generation to generation. Indigenous peoples had learned from experience for centuries that when forests are cleared. The threat of landslide disaster is difficult to avoid. For example, when the villagers of Gapong, in Cibai sub-district, Manggarai regency opened new gardens on the slopes and the land near the peak, there was a natural disaster of gapong landslide in 2006. The villagers were buried in the ground, only a few adults and school children who survived because they were outside the village. The surviving children, while they were living together with a family of elementary school teachers in the school compound.⁵⁸

A prohibition arised through a process from experience as a reference. Supposed the Gapong peoples did not penetrate the forest on the slopes and opened the new gardens, the landslide disaster did not occur. The incident showed that customary law as part of local wisdom rooted in past experience that occur continuously. The prohibition "*neka poka puar rantang mamur nawa*" purposed the past experience unrepeatable in the future. The ban is a barrier between past natural disaster experiences and the expected future time free of landslides.

Gapong landslides and other mudslides in Manggarai, including floods, are a justification for the prohibition of "*neka poka puar rantang mamur nawa*" that violation of the ban brings catastrophe to the community. The same thing happened in Jakarta, the State Capital of Indonesia. The overwhelming flood that hit Jakarta for more than three decades occurred due to the change of top management from the pervasive forest area into a tourist area filled with villa and hotel buildings. Therefore the customary prohibition of not reaching forests in mountain areas comes from centuries of experience and is the key word to save people from landslides and floods.

Kudut Nuk Mose Ngge Olon Agu Jari Tai

The phrase kudut "*nuk mose ngge olon agu jari tai*" is the output or result of concept "*pande molas kole poco*". The concrete actions of expressions such as *barong wae ritual*, *nunduk*, *roko molas poco* and *neka poka puar rantang lus tana* resulted a prosperous future life.

The welfare will emerge in availability of basic life necessities of the citizens such as food, water, forests and irrigated rice fields. The situation is expressed in the local language with the phrase *kaeus wae teku mboas wae woang*, *temek wa mbau eta*. When these basic needs fulfilled, people considered their life to be prosperous. Therefore the concept of *pande molas kole poco* is a vital element in improving the welfare of society. Implementation of the concept is considered successful if the forest remains thick, the source of water has an increased volume of water, rice fields are fed with enough water and the needs of the *board* (house) is guaranteed.

Kembus Wae Teku Mboas Wae Woang

The "*wae teku mboas wae woang*" literally meant water in a pool that is used for drinking water in a state of full, the water flowing from the springs of large volumes. Contextually the phrase implies the availability of abundant water for the needs of daily living.

The availability of water was related to the others fulfillment such as water for irrigation, drinking water, water for livestock maintenance, water for watering plants and water needs associated with death rites. The need for water as a vital element in life can be fulfilled through the implementation of the concept of *pande molasses kole poco*. Water conditions meant the eco-land area is wide and well maintained. The eco-land area that is sustainably becomes the vein that determines the welfare of a *beo / golo*.

In Colol, the eco-land area is narrower because of several reasons: (1) The loyalty of the people to customary law and local wisdom is increasingly tenuous. (2) The value of shifting wood benefits. The value of wood that was previously only as a building material and firewood turned into wood that has commercial value that brings high profit. It encourages them to penetrate the forest in the eco land area. (3) People's obsession with improving economic prosperity through cultivation of commodity crops such as coffee, cloves, fanili and chocolate encourages them to expand their land by annexing the eco land area. This has triggered a horizontal conflict between the Colol peoples and the Manggarai Local Government which claimed four lives.

The sustainability of the forest (*pande molas kole poco*) in Colol will depend on their awareness of the importance of the eco land area as a buffer for life. Such awareness must also be accompanied by a change of mindset (mindset). The most important thing is the awareness to return to local wisdom in forest conservation efforts (*pande molas kole poco*).

Temek wa mbau eta

The “*temek wa mbau eta*” literally means swamp above the shade. In local wisdom and forest conservation context, the phrase implied that a village must have irrigated rice fields and in the vicinity of dense forest. The phrase *temek wa* is a symbol of irrigated rice fields and *mbau eta* as a symbol of the surrounding forest

Temek wa and *mbau eta* have a close relationship. Fields “*temek*” rice flow the water along the year. Fields “*temek*” was assumed a fixed water source. The source of water was obtained from the environment that has a dense forest. A dense forest could be obtained from a holistic forest treatment and protection process called forest conservation based on a holistic approach. Forest conservation based on a holistic approach is an integral process of forest management from the closely related elements of one and the other.

Therefore the concept of “*pande molas kole poco*” is a local wisdom in effort to realize the rice fields in a village in Manggarai including the village of Colol. Owning “*temek*” fields showed the adequacy of food supplies in a *beo*. For that local community through the approach of local wisdom always maintain the preservation of ecological areas as supporting the harmonious survival. The availability of “*temek*” depended on the condition of the surrounding eco-land area as supporting the provision of fixed water channels. Good forest quality will ensure an abundant supply of water.

Temek wa mbau eta is an abstract expression, but it was meaningfully related to the process of realizing a prosperous life. Implementation of the concept of *pande molasses kole poco* as an entrance to realize the meaning *temek wa mbau eta* into life conditions of a prosperous family.

Conclusion:-

Local wisdom includes customary rules, traditional rights, rites, traditional living practices, literature, customary institutions and values that govern the social life of *indigenous peoples*. Local wisdom blends in people's lives. Social order is the common goal of a community that is governed by rules or norms and values systems that live in society. In other words, the wisdom of the local community acts as a guide and regulator of the living order together towards a life that is religious, moral, ethical and prosperous.

The *indigenous peoples* life was imbued with values living in their own customs, customs, rituals and ethics in centuries. Those values became the basic for managing their lives in various aspects of life. Their harmonious relationships one each other and the natural environment are inseparable from the function of those values.

The Colol indigenous peoples, like other customary law communities throughout Indonesia, are guided by their own local wisdom. Their rights, duties, relationships with nature and neighbor are governed by customs and rules and values that live in their community.

The building life efforts in *beo / golo*, they lived based on *gendang one lingkon* peang concepts. The concept became the basic law of *weru gendangs* (new *gendang* village). The development pillars of *gendang beo* (*gendang* village) - *mbaru gendang*, *compang*, *natas*, *boa*, *wae tek*, *puar*, got the customs from the concept of *gendang one lingkon pe'ang*. The concept became the basic norm of relationship between human and *beo gendang* and landscape (communal land in a village). The concept could not be separated and meant *gendang beo* and *tana lingk* do not exist.

The connection with forest conservation, the concept related to *pande molas kole poco concept* (reforesting mountains or treating and protecting forests). At the implementation level, the concept can only be implemented within the legal adat tenure area based on *gendang* concepts.

The concept of *pande molas kole poco* was manifested through the *barong wae ceremony* and its concordance, *nunduk nunduk* (meaningful tales of prohibition), *roko ata molas* and *neka poka puarjaga lus tana*. Conservation processes traditionally fromed the efforts to reforest the mountain and protect the forests . For the customary law community of Colol, the business runs for centuries. The output of forest quantity and quality in the colol dominance area as a dense natural forest has been successfully maintained.

The effort showed the wisdom of customary law community Colol has the value of functions and benefits to ensure the sustainability of the forest. Therefore the first problem formulated the author successfully answered.

The existence of the value of the functions and benefits of local wisdom, then the state or government must have the political will to empower and revitalize the values of local wisdom. The process of empowerment and revitalization is done through policies and regulations that allow the existence of *indigenous peoples* to be legally recognized, so that they are legally entitled to equal rights and access to natural resource management and forest conservation. Without a juridical recognition of their existence, their rights as citizens for justice in the management of natural resources increasingly marginalized by a positive legal system based on a single interpretation of the state / government.

In the 1945 Constitution of the Republic of Indonesia post-amendment, the existence of *indigenous peoples*, their ulayat rights and local wisdom are recognized as part of the national entity. However, at the implementation level, provisions on legal society only appear in the Law of specific areas such as the Environmental Law, Forestry Law and Conservation Law. Whereas the special law on *indigenous peoples*, customary law, customary rights and local wisdom has not been published by the government. The Government is experiencing excessive euphoria against the possibility of a nation disintegration effort if the existence of *indigenous peoples* rights and their local wisdom.

To that end, the government must have the political will to form a special law regulating the customary law community including customary law, customary rights and local wisdom. Because after all, the existence of the community has been acknowledged constitutionally as part of the components of Indonesian society.

The most important thing of the substance of the special law is the recognition of customary law as part of the national legal system. Because customary law is a law of the people as a manifestation of Indonesian culture and has proven its effectiveness in setting up a more civilized social order for centuries. The existence of the recognition of customary law, the rights and local wisdom of *indigenous peoples* have juridical protection. The entry of customary law as part of the national legal system opened the door for *indigenous peoples* to have the same legal standing with other citizens within the framework of the Unitary State of the Republic of Indonesia (NKRI). In addition, *indigenous peoples* also have access to manage and enjoy their own natural resources.

For that reason, the reconstruction of national law politics is significant and urgent. The acceptance of the concept of legal pluralism as the basis for the drafting of the national legal system does not mean recognizing and accepting various types of positive law but acknowledging and accepting the diversity of legal resources in the national legal system. The policy of legal reconstruction of national law based on the paradigm of legal pluralism means accepting the diversity of legal sources within the national legal system. Therefore, the national legal system consists not only of different types of positive law but consists of various types of legal sources.

Implementation of the view is needed to establish a special law on *indigenous peoples* in unity with customary law, traditional rights and local wisdom. Through the law, there is a clear boundary between the rights of the State and the traditional rights of *indigenous peoples* in the control and utilization of natural resources. This is also in accordance with the decision of the Constitutional Court of the Republic of Indonesia Number 35 / PUU-X / 2012 which ordered to make a special law on customary law community. Thus the principle of justice distributed by the State to *indigenous peoples* is manifested clearly and clearly through the policy of issuing regulation and enforcement of the regulation in real action with dignity.

Recommendation:-

The parliament should legalize and recognize the political laws of indigenous peoples so that the Local Regulation Rules related to the functions and authority of customary law community and regulated by the regional regulation referring to the legal politics of the customary law community. The legal certainty will impact on the protection of local wisdom of the customary law community.

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1. Pandji Yudistira, (2014), *The Pioneer, Role of Dr.S.H. Kooders on History of Nature Protection in Indonesia*, Directorate of Conservation and Protection Protected Areas. Directorate General of Forest Protection and Nature Conservation Ministry of Environment and Forestry. Jakarta, p.57. It was explained that preservation is done to save the remaining natural forests due to Roman colonization greed over natural forests; This idea continue to develop and become a policy in the Roman Conquest State. In the development of emergence of environmental rescue activities widely previously preservation activities (preservation) of all creatures that are in the natural forest, its nature is limited and not thinking about the factors other supporting factors to be terbtas. Because so in pekembangannya new thinking about that is that a plant or creature dependent on other life and mutual mengahungkan (symbiosis) then comes the term preservation with a macrosional understanding namely conservation.
2. Theme of Earth Day 2017, "choosing environment and climate". This background theme will change the current environment that happens in all places, not felt 50-100 years into the future. This theme is inspired by Michela Pacifici's findings, et.al. The Nature of Species Affects Their Response to Current Climate Change, in Journal, Natural Climate Change, 2017. Download from www.nature.com. May 10, 2017. They found there were 410 mammal species or 47% (percent) of 873 species) and 300 species of birds (24.3 percent of 1,272 species) threatened with extinction whose findings are published in the journal Nature Climate Change dated 13 February 2017). That is, IUCN's International Union for Conservation of Nature (IUCN), the criticism is on the IUCN red list. Furthermore, James Watson, director of the Science and Initiative for the Wildlife Conservation Society's Initiative (peer research) said that so far no climate-related research has been able to open facts about its effects on sepecies. This study provides a signal, on the life of all living things on earth and all that. Principles in cosmos or nature are interconnectedness and interdependence (see Kompas, April 26, 2017, p.14). Biodiversity guards such as bats, bee, elephants, pollinating agents and seed dispersal are place and tested. Tropical forest identity one of which is the Elephant, of course the extinction of elephants, will change the face of tropical forests. The destruction of limestone mountains, (karst) affects the disappearance of other lives. Healthy ecosystems, diverse plants and living creatures function to clear the air, absorb carbon gas and create a healthy environment for living things including humans (isworo, Ibid compass), read also prof.Dr.Haryadi, interview March 12, 2017, Bogor, IPB) .
3. Pandji Yudistira, Op.Cit p.15. He described King Ashoka, a descendant of the Indian Maurya Dynasty. Firmly announces the protection of Animals. Fish, and Forest, whose spirit reached the archipelago at the time of Sriwijaya Kingdom in 684.SM, who wanted a protected reserve area in Sumatra. Wiratno in his book Reflecting on the Cracked Mirror, found the social evidence that is a.l: inscription Malang 1395, local wisdom from the archipelago a.l. Wewengkon desa (Javanese), Kepong Damar Society of Krui West Lampung, Talang Mamak Forest in Riau, Benuaq Benuaq Power Forest in East Kalimantan, Forest Protection and Community Water Source Mandailing Natal, Kab.Mandailing. etc. See also, Much Taufik Tri Hermawan et al (2014), Conservation Area Management, Gadjah Mada University Press, Yogyakarta, p.2. Conservation Area for the existence of species as evidenced by the colonial conservation area. Netherlands Indies set wildlife reserve and nature monument. A total of 41 areas. Then with the support of FAO, Indonesia in 1980 established the National Conservation Plan program 1982. (Hermawan, Ibid., Pp. 21-22).

4. Intrinsic value means the value contained in an unexplored reality through research, which in its philosophy, the metayuridic value (Hans Kelsen's name) is found in the society's order. To find that metayuridical value it is necessary to research the later norms that it finds to be the collective guides of life in a particular community relation (Adji Samekto, *Shifting Law Thought From the Greek Era of the Postmodernism*, Constitution Press (CONPRES), Jakarta, 2015, pp. 1-2 A certain value is manifested in the form of law to realize the idea of justice as a concrete form in the sense of beneficial to the relationship between man and also for other creatures With the value in the form of law can be used to stabilize the association of life, realize order and peace and realize justice (see also Roberto M.Unger, *Critical Law Theory, Legal Position in Modern Societies*, (2012: Nusa Media Cet.VI, Bandung, pp. 106-107). concocted justice, Siombo asserted: bhwa difficult law operationalized only on the concept of abstract concept, because it is legal as the arrangement contains a portrait of social relations of society. Therefore Roescoe Pound, say justice is conceptualized as a result of concrete results that can be given to society (source: Marhaeni Ria Siombo, (2015), *Basic law of Environment and local wisdom of society*, Unika Atmanjaya, Jakarta, pp. 9-11.
5. Werner Menski, (2014) *Comparative Law in the Context of Global, European, Asian and African Systems*, Translated by M. Khozim, Publishers Nusa Indah, Bandung, p. 246; Solomon, further explains that legal pluralism in Indonesia, is packaged in a discourse of pluralistic pluralistic thinking that is positioned as forgotten. (see: Sulayman, *Pluralistic Spiritual Thought, ontology commemorating 40 Years of Service at Diponegoro University and 65 Years of Susa a Prof.Dr. Esmi Warassih Pujirahayu*, Thafa Media, Yogyakarta, pp. 7). The birth of pluralistic thought is legally an out-of-criticism of the old positivistic thought to be the cornerstone of doctrinal law as a modern legal product based on the paradigm of Cartesian and Newtonian paradigms, which focuses on textual law, resulting in the erosion of the plurality of legal reality, therefore positivism is merely mechanistic deterministic, so the law of poverty in the ever-dynamic development. (see Anton F.Susanto, 2010, *Non-Systematic Law, Foundation of Indonesian Law Science Development Philosophy*, Genta Publishing, Yogyakarta, p.177.
6. *Ibid.*, p. 247
7. The meaning is according to the custom of some areas in Manggarai, that *Beo / Golo* is closely related to the phrase One Ginggang *Lingkong* Pe'ang. This phrase shows the relationship between circle) garden of middle manggarai in the form of cobwebs) represented by circle and *golo* represented by Gendang. In various places the circle relationship with the drum is interpreted as a marital relationship in anthropomorphic form. Gendang is the husband, the circle is the wife. The drums blend with Mbaru (rmah drum). If this analogy is applied then the husband in this case is Mbaru Gendang entirely. The seeds (corn, rice sela, mesak, and the type of plant seeds lannya stored in Mbaru Gendang (a kind of sperm that will be planted in *Lingko* land that is ready to receive the seeds to be grown, raised) which then harvested by lodok *lingko* ceremony and when it is (see Robert MZLawang, *Land Conflict and Manggarai*, West Flores, University of Indonesia (UI-Pres), 1999, pp. 50-51 See also Adi Nggoro, *Culture of Manggarai Selayang View* (2016), Nusa Indah, Ende, 2006, p.26..
8. This can be seen in the Decree of the Minister of Forestry No: 423 / Kpts-II / 1999 dated May 14, 1999 concerning the Appointment of Kawasan Hutan Daerah Region I of East Nusa Tenggara: 809,990 hectares. This decree has been amended by Decree of the Minister of Forestry Number. SK-3911 / MENHUT-VII / KUH / 2014, dated May 14, 2014, on the Forest and Conservation Area of the Waters of East Nusa Tenggara Province. Further information, that the Natural Resources Conservation Center of Ruteng covers the region II, namely Manggarai and East Manggarai Regency, included in one title namely KSDA II-Ruteng area. 32,245.60 ha. And geo graphic location colol-manggarai (forest conservation area dispute) approximately: 8.000 Ha. The estimate is because it has not been mapped in its entirety. (Source: Halu Oleo, Ka.Sub.Dit.KSDA, Region II Ruteng, Interview, November 2016. At KSDA Office Region II -Ruteng.
9. Agus Salim, (2006), *Theory & Paradigm of Social Research, The Source of Qualitative Research*, Second Edition, Yogyakarta, Tiara wacana, p. 3-5, Norman K. Denzin & Yvonna S.Lincon, *Hanbooks of qualitative Research*, (London,1994) p.2.
10. Basically Soetandyo Wignjosoebroto, mention there are two aspects of legal research that is normative and factual. Soetandyo Wignjosoebroto, (2013), *Law, Concepts and Methods*, Equivalent Press p. 18-19. This term itself is used differently Adji Samekto equates the factual term in Soetandyo terms with the term reality - to distinguish from the study of normative law. F.X. Adji Samekto, (2012), *Law Science In Developments Towards Post-Modernism*, Indep Publishing, Lampung. Pp. 97-98.
11. Satjipto Rahardjo, (2010), *Law Science in the middle of Change Flow*, Surya Pena Gemilang, Malang, pp.19-20.
12. According to Parsudi Suparlan, that if a researcher uses observational methods then the researcher should consider eight things: space, place, actors, objects or tools, time, events, goals, and feelings. Furthermore, he said, regarding the observation, the involvement of the researcher includes: passive, half-involvement, active

- involvement and full and complete involvement (See Persudi Suparlan, (1997) *Qualitative research methodology*, US Study Program, Postgraduate Program UI, Jakarta.
13. In-depth interviews, a way of collecting data in a direct way face to face with informants with the intention of getting a complete picture of the topic studied, conducted intensively and repeatedly. See Heru Irianto and Burhan Bungin, Edit (2001) *Highlights of Interviews, Qualitative Research Methodologies, Meteorological Actualization to the Diversity of Contemporary Variants*, PT, Radja Graphindo Persada, Jakarta, p.110.
 14. Tua Teno is, a person from wau (suku) indigenous peoples alliance, assigned to determine and divide the indigenous land of circle. The indigenous land of this circle is not autonomous but always related to the one-piece. So there is one expression of one-ring peon. Distribution of the land is associated with the authority of his old teno. He who determines how many members of wau (tribe) who may get divided into the sphere of spider webs and where the wau who have not got it. See Robert Lawang, (1999) *Land Conflict in Manggarai*, West Flores, UI Press, p.33-37
 15. The Tua *golo* is someone who is appointed through customary deliberations to become a leader in one *golo* or parrots. He has the authority or authority to represent the indigenous peoples Colol acts out and inward when there is internal conflict between wau-wau in one *golo*. The ancient origins of the *golo* are not always the same as the Tana / tuan tana (native) but also the long-lived immigrants in the parrots, depending on the results of the customary deliberations. (Lawang, Ibid.) Unlike *Golo Beo* Colol, it has absolute authority for its customary territory. Old *golo* sederjat with King king colol. The expansion of *beo* colol into *Beo Golo* Biting, Welu, Tangkul, must be ici tana to be his *Golo* Tua. As for the drum affairs, the division of land, and other affairs are delegated to other wau-wau that is not the land of colo-manggarai. (John: 76 Years, interview October 27, Ruteng, 2017).
 16. According to Sapradly there are five minimum requirements for selecting the best informant ie (1) full inculturation (2) direct involvement, (3) unfamiliar cultural atmosphere, (4) sufficient time (5) non analytical, See James P.Spradly, *The Ethnographic Method*, the translation of Misbah Zulfa Elisabeth, p. 96.
 17. Ministry of National Education, (994) *Indonesian Dictionary*, Gramedia, Jakarta, p.482.
 18. Sonny Keraf, *Environmental Ethics*, Kompas, Jakarta, 2010, p. 369. Bdk. Achmad Nasir Biasane, *Construction of Local Wisdom in Sustainable Fisheries Management*, Papers, Bogor, Postgraduate IPB, 2006.
 19. *Hotibin, at a Glance Local Community Wisdom*, in <http://kangebink.blogspot.co.id/2013/10/sekilas-abek-karifan-lokal.html>, downloaded on April 5, 2017
 20. Article 1 number 30, UU No.32 tahun 2009 , the Protection and Management of the Living Environment.
 21. It can be explained here that customary law is born from the habit of daily life of society, which is done continuously, then imitated the next generation which then held as life guidance in social interaction and interaction between them. The habit gradually becomes the guide of living together and begins to live orderly in a simple form. In other words a life from the family, then in society and the State in a modern form. (See, H. Hilman Hadikusuma, (2014) *Introduction to Indonesian Traditional Law*, Mandar Maju, Bandung p.1). See more deeply, Djmanat Samosir, (2013), *Indonesian Traditional Law Existence in dynamics Legal development in Indonesia*, Nuance Aulia. Cet.I.Jakarta, p.69, see also Soetandyo Wignjosoebroto (2014), from Colonial Law to National Law, HuMA Revised Edition, Jakarta, 101.
 22. Muhamad Alfian, M.Ag, (2013), *Introduction to Value Philosophy*, Loyal Pustaka Bandung, Bandung pp. 21-2-2. Alfian explained human relations with the creator, and nature, is inseparable from the stage of human thought that is the first stage 4, cosmoentris (centering nature as the center of thought (ancient), second, theocentric, where the center of human thought is God and as a source of discussion is in nature, the three anthropocentric stages, placing humans as the emerging object of philosophy and of modern times. Fourth, logocentris, puts the human and linguistic ratios at the center of the philosophical thought and grew to this day.
 23. Marhaeni Ria Siombo, (2015) *Basics of Environmental Law and Local Wisdom Society*, Atma Jaya Catholic University of Indonesia, Jakarta, p.79. See also Francis Wahono et al (editor), (2001) *Food, Local Wisdom & Biodiversity*. Yogyakarta, p.21. The development will be formed in the autonomy of its Local Wisdom-based community, with the development of modifications to add useful values (economic, ecological, social and so on.). Related to it borrow the word J.H. Boeke on a modern level calls it "Village reconstruction". We know Boeke is an initiator strongly opposed to the penetration of the capitalistic economy into the village and then construct it back into the village management and social institutions model. Or in the context of the tribe manggarai, *Beo / Golo*. The Dutch enter the territory of Indonesia as well as the capitalists membonsai local wisdom indigenous people who view it without value (nirvalue) Thus the development of the village is within the framework of social, cultural, economic development centered on the human centered on the type of cosmos relationship with his (vertical type) with his fellow humans (horizontal type). Wahono. Op.Cit. pp. 195). bdk.

- Radhar Panca Dahana, (2015) *Culture and Politics Criticism on Democracy*, PT.Bentang Pusaka, Yogyakarta, p. 39.
24. Francis Wahono et al (editor), Op.Cit. p. Musyar Muhamad, (1981) *Principles of Adat Law* (an introduction), Pradnya Paramita, Jakarta, p.38 ; Bdk. Noah Aris Marfai, (2012) *Introduction to Environmental Ethics & Local Wisdom*, Gajahmada University Press, Cet.First, Yogyakarta, p.26 & p. 43.
 25. I Nyoman Nurjaya, "*Towards the Recognition of Local Wisdom in Natural Resource Management: A Legal Anthropology Perspective*," in Rachmat Safa'at, et al: (2011), *Maintaining Local Wisdom. Adat Community Struggle in Natural Resource Management Amidst Authoritarian And Centralized Regimes* , (2010), Yogyakarta, p. 2. See also, Bambang Eko Supriyadi, (2013), *Agrarian Law of Forestry, Legal Aspects of Land and State Forest Management*, PT.RajaGrafindo Persada, Jakarta, p.52; Budiriyanto, (2004) *Arrangement of Adat Law in Indonesia*, a Legal Review of UU No.41 tahun 1999 on Forestry, Institute for Forest and Environmental Law Review, p. 18-19 ; Bdk. Gusti Z Anshari Dkk (2005), *Traditional Rules: The Management Base of Danau Sentarum National Park*, Borneo Conservation Foundation (YKB) works together with Wana Aksara, Banten, pp. 25-27. Read also. Penawan D.Negara, *Mengagas Reconstruction of Indonesian Law Based on Local Wisdom: a View Parse Thought Prof.Dr. Esmi Warassih on Development of Local Wisdom-Based Law*: (Editor): Spirtualistic Law Thought, Anthology Celebrates 40 Years of Service at Diponegoro University and 65 Years of Age Prof.Dr. Esmi Warassih Pujirahayu, SH.M.S. Thafa Media, (Special Edition), Yogyakarta, pp. 176-177 ; Abdon Nababan: *Strengthening the Position and Role of Indigenous Peoples in the Management of Natural Resources and the Environment in Indonesia*. In Ismatul Hakim & Lukas R.Wibowo (2014), *Forests for the People on the Road to the End of Agrarian Reform in the Forestry Sector*, LKiS, Yogyakarta, p.147.
 26. Ade Saptomo, *Law & Local Wisdom*, Grasindo, Jakarta, 2010, p. 45. Radhar Panca Dahana, (2015) *Culture and Politics Criticism on Democracy*, PT.Bentang Pusaka, Yogyakarta, p. 39. Sony Keraf Op.Cit. hlm.134, calling it local wisdom commensurate with traditional wisdom, which in the expression as all forms of understanding beliefs or insights and customs or ethics that guide human behavior in the life of the ecological community. Bdk. Sunaryo & Laxman. Explain local wisdom local knowledge that has been so unified system of beliefs, norms and cultures expressed from within the tradition seklaigus as a myth that in the long term dianutnya I use more traditional wisdom in agreement with sonny keraf, because in tradition contains all the teachings of life, life, where it is done as a continuation of the teachings of its ancestors, and then becomes the norm of the adat juridical; Regarding this H.Moh.Koesnoe, argued that the customary law as a veined law, rooted in the cultural value of the nation's clumps which throughout history has always been adapted as embraced in the adage, the custom filled the Institute poured (customs filled with new things required). (see Mohammed Koesnoe (1997) *Customary Law A Model of Law*, Section I (Historical), CV.Mandar Maju, Cet.First, Jakarta, pp.4-5 Von Savigny, argues, all cultures, everything rational maupu , irrational (ideals and philosophy of life of the nation) then the law of a nation can obtain the basis of its justification in the mind of the nation (Vernunft der Volker): (source: Mohamad Koesnoe (1995 Ibid.
 27. I Nyoman Nurjaya, *Op.cit.*, p. 7.
 28. Werner Menski, *Op.cit.*, p. 114. In this regard legal pluralism should be brought as a source of values for the construction of laws for citizens to be happy. Because through the law it is all order, the order is maximally running as it should, but the reality is not the case. See Prof.Dr.Esmi Warassih Pujirahayu, in Sulaiman, (editor), (2016), *Pluralistic Spiritual Thoughts, another forgotten Law*, Thafa Media, Yogyakarta, p.iii. Related to the law for human welfare, Prof.Satjipto Rahardjo, emphasized that the methodology needs a holistic approach to the law, because it finds the overall value to place the law as the binding and guiding human being for the realization of the welfare that the law desires. This is as a critique of positivism-Legism of law which is law-based in the text only, outside the text of law there is no law. (Sadjipto Rahardjo, (2006) *Law In Jagat Order, Student Reading Doctoral Program of Law Science Diponegoro University*, Universitas Kristen Indonesia (UKI) Press, Jakarta, pp. 25-26.
 29. *Ibid.*, p. 118
 30. David Nelken, Eugen Ehrlich, *Living Law, and Plural Legalities*, Journal, 2008, Vol.9, p. 4.
 31. Sulistyowati Irianto (Editor), 2009 *Legal Pluralism In A Global Perspective, in Moving Law, An Overview of Legal Anthropology*, Yayasan Obor Indonesia, Jakarta, p. 29.
 32. *Ibid.*
 33. Werner Menski, *Op.cit.*, p 33
 34. *Ibid* p. 243. See, Achmad Ali, *Legal Theory and Court Theory*, Kencana Prenada Media Group, Jakarta, 2009, p. 185.
 35. Philippe Nonet dan Philip Selznick, *Responsive Law*, Nusa Media, Bandung, 2013, p. 89-125
 36. Satjipto Rahardjo, *Progresive Law*, Genta Publishing, Yogyakarta, 2009, p.2

37. Werner Menski, *Op.cit.*, p. 242-247.
38. Satjipto Rahardjo, *Op.Cit.* p.27
39. John Rawls, (2006) *A Theory of Justice*, Basic Pilosophy to create the social welfare, Translated by Uzair Fauzan dan Heru Prasetyo, Pustaka Utama, Yogyakarta, 2006, p. 11
40. *Ibid.*, p 72
41. Dami N. Toda, Manggarai: *Seeking Hystography Direction*, Ende, Nusa Indah Ende, 1999, p. 33
42. *Ibid.*, hal. 36-37
43. Baroek was the second king after Song, Manggarai at the time. King Baroek died and was replaced by King Ngambut as well as the last king in Manggarai along with the new government system that wants the oligarchic government system removed and replaced with a new government system under the auspices of the Republic of Indonesia in the form of republic. The king's position in Manggarai is different from that of the king in Java and other regions. The king in Manggarai was the king of several agreements dalu at the urging of the Dutch. The king of Manggarai is king without any government administration territory called the kingdom. The king of Manggarai leads the people who are in the area of the administration of the divisions. And his position was obtained from the agreement of several dalu. While the king in Java and other areas have a royal administrative region that is historical.
44. Yos Danur, Colol Customary Figures, Interview, Biting, Colol, July 14, 2016. According to Yos Danur, the use of Ulu Wae as the name of the village only to remember that the old Colol when still called Ulu Wae was once a member in the structure of the Lamba Leda called Gelarang Ulu Wae.
45. Maksimus Dadut, The leader of *Golo Ndari*, Welak district, interview by phone at 27 April 2017.
46. Haju teno is a typical Manggarai wood that has the characteristics of: growing on fertile soil, its skin can be easily separated from the wooden layer, the wooden layer is soft and has roots that do not propagate too deeply into the soil.
47. ¹ Ceci is a custom that has become a customary rule that establishes things (inanimate objects, living things, time) as part of customary rituals that are adhered to by local people (interview, Nopong, 2016, Manggarai lolang).
48. Maksimus Dadut, interview, *Op.cit.*
49. Anton Bagul Dagur, interview by phone 21 March 2017
50. Petrus Sambut, *Wawancara*, Interview, May 26, 2017. The shape of a spider-like spider-centered cavern and ending in the cicing implies justice. Justice for all people who get a land area. This means that everyone who gets allotment from the division of the land of the net gets the same rights and obligations.
51. Petrus Usman (78 year old) and Antonius Hardi Jehan (45 year old), Interview on 3 November 2016, at Beamuring, Lambaleda.
52. Stensilan II: *The Indegenous of Colol: Gugur Berkalang Tanah, Cacat Sumur Hidup Demi Tanah Warisan Leluhur (yearless)*.
53. Maksimus Dadut, Interview by Phone *Op.cit.*
54. Veronika, Interview, 27 March 2017 at Colol
55. Folklore of West Manggarai, especially people living in Kuwus and Welak Subdistricts. This legend aims to give the fear to the people so that they do not cut down the forest in both locations.
56. Adrianus Cembes, Welak public figure in *Golo Ndari* Village, West Manggarai, interview by phone on May 7, 2017.
57. The story of empo rua and kakartana is folklore from generation to generation throughout Manggarai region. The story was told from generation to generation fear of cutting trees around the springs and curiosity. Puar cengit is protected because it determines the existence of some springs that become the needs of the community
58. Gabriel (70 Years), a survivor of Gapong landslide disaster, July 2007. The disaster site was visited by the President of the Republic of Indonesia, Susilo Bambang Yudhoyono, in 2006. Interview, Gapong, October 21, 2016, Ruteng Manggarai.