

# Local Self-Government In The Indigenous Local Structure (Study On The Indigenous Structure Of Boti Local, South Central Timor District, East Nusa Tenggara Province, Indonesia)

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**Citation:** Syukur Muhaymin Adang Djaha (2024), Local Self-Government In The Indigenous Local Structure, Study On The Indigenous Structure Of Boti Local, South Central Timor District, East Nusa Tenggara Province, Indonesia) *Educational Administration: Theory and Practice*, 30(3), 625-635, Doi: 10.53555/kuey.v30i3.1328

## ARTICLE INFO

## ABSTRACT

This study aims to explain and describe local independence in the original structure of Boti Village. This study uses a qualitative approach with an ethnographic type of study. The study location is in Boti Local, which is a local with original values and original culture that is still alive and well in South Central Timor Regency, East Nusa Tenggara Province, Indonesia. The focus of this study is on local independence seen from the original structure of Boti local. The data collection techniques used were in-depth interviews, observation, and documentation. The data analysis technique used is the qualitative data analysis technique. The validation technique for study results uses triangulation techniques (source triangulation and data triangulation). The study results show that amidst the formal government established by the state, Boti Local still has its original local structure which stands as an informal structure in Boti Local which also influences the lives of the Boti people. This structure has been formed from Boti and is still a kingdom to this day. The traditional Boti structure is led by a king called Usif. Usif leadership has been passed down from generation to generation to the sons of the Usif family who still believe in Halaika and are believed to have received "miracles". Usif has the main task of governing, protecting, guiding, and judging his people and representing the people about Uis Neno and Uis Pah. Usif was then assisted in exercising his authority by an Amaf Akabut Mepu who served as Akabut Mepu, Mafefa, and Atones. On his side, the king was accompanied by two commanders consisting of Meo Mone and Meo Feto who were tasked with maintaining security and peace. Furthermore, under the Amaf Akabut Mepu, there are Amaf who are tasked with being the leaders of their clan members. Only then does it come to the lowest structure, that is to people.

**Keywords:** village, self-government, indigenous, local structure.

## BACKGROUND

The village is the lowest government unit below the sub-district. Villages are led by village heads who are directly elected by the village residents. One of the laws that regulates villages is Law Number 6 of 2014 concerning Villages. According to this law, a village, or what is called by other names is a legal community unit that has territorial boundaries that has the authority to regulate and manage government affairs, the interests of local communities based on community initiatives, original rights, and/or traditional rights that are recognized and respected, in the government system of the Unitary State of the Republic of Indonesia.

Village government is the implementation of government affairs and the interests of local communities in the Republic of Indonesia's government system. Village government organizations are regulated clearly in Minister of Home Affairs Regulation Number 84 of 2015 concerning Organizational Structure and Work Procedures of Village Government. Referring to this regulation, the organizational structure of the village government consists of the village head assisted by village officials as elements of village government administration. Village officials are appointed by the village head after consultation with the sub-district head on behalf of the regent/mayor. In carrying out their duties and authority, village officials are responsible to

the village head. As an assistant element to the village head, the village apparatus consists of (1) the village secretariat, (2) regional implementers, and (3) technical implementers.

The village secretariat is led by the village secretary and assisted by secretariat staff. The village secretariat consists of at most three affairs, namely administrative and general affairs, financial affairs, and planning affairs, and at least two affairs, namely general and planning affairs, and financial affairs. Each affair is led by a head of affairs (Kaur). Meanwhile, regional implementation is carried out by the hamlet head. His duties include administering village government, implementing village development, as well as coaching and empowering village communities. The number of hamlet heads is determined proportionally based on the village's financial capacity and taking into account the size of the work area, characteristics, geography, population density, and infrastructure to support tasks. Lastly is the technical executor who is the executor of operational tasks. Technical implementation consists of at most three sections, namely the government section, welfare section, and service section, and at least two sections, namely the government section, and the welfare and service section. Each section is led by a section head.

However, in reality, Boti Village has its independence based on the original rights or original values of Boti Village. This can be seen from the traditional structure of Boti village which has existed since before Indonesia became independent and to this day still exists amidst the Boti village government which is formally recognized by the state. Village independence in the original structure of Boti village should be a strength based on local wisdom which should be given space because this structure was then formed based on the basic needs and original needs of the Boti people, not based on standards made by the government in a top-down manner.

In the life of the Boti community, a person's leadership is still seen from that person's character in the Boti community. What then becomes an obstacle is related to the educational status of community leaders in Boti Village itself. Things like this cannot be a special consideration because the status of Boti Village is still a village and not a traditional village, so the process is the same as in other villages, which means these figures are considered ineligible to occupy the village government structure.

The entire Boti community still knows and understands the traditional structures that exist in the Boti traditional community. Therefore, the entire Boti community still submits and obeys the Boti traditional and cultural values which are depicted through traditional or original Boti structures. Therefore, this study will aim to explain and describe the independence of Boti village from the local village structure which still exists and still functions as an informal structure that also influences the lives of the Boti community.

## LITERATURE REVIEW

### SELF-GOVERNMENT

Self-government is a condition that describes the strong will of the village community to progress, resulting in the village's ability to meet its needs and the village's products or work to be proud of. Village independence can be realized if there is cooperation between the community and the government, by utilizing the potential that exists in the village and empowering the capabilities of existing human resources, therefore having a strong commitment to making changes to the dependence provided by the central government (Nawal & Yunani, 2023). Village independence in the context of regional autonomy and local government (Hermawan, 2020) requires the readiness of the social, political, and economic institutions of the village itself. Therefore, increasing the function and role of village institutions has strategic meaning (Amalia & Syawie, 2015). The term autonomy means freedom or independence (*zelfstandigheid*), but not independence (*onafhankelijkheid*). Limited freedom or independence is a form of providing opportunities that must be accounted for (Ermaya, 2015). However autonomy might cause various uncertainties (Sumartono & Hermawan, 2020). And also whether decentralization is good for reducing communal conflict is still debatable (Rusyiana & Sujarwoto, 2017). Though there are many expectations when decentralizing formulated in 1999 in Indonesia (Sujarwoto, 2015). A decentralized system, by reducing centralistic policy and increasing access to better information on local circumstances, helps to make rational and flexible decisions that reflect the real problems and preferences of the population (Abrianty & Sujarwoto, 2017).

Independence in administering government and village development is very important. Village independence means prioritizing village capabilities as the subject of governance and village development. In terms of strategic policy, village independence is the key to regional independence in the long term. So village independence will gradually erode the nature of village dependence that has existed so far. According to the Directorate General of PMD, Ministry of Home Affairs, village independence, and democratization are tools and road maps for achieving the welfare of village people (Malik et al., 2020). Village autonomy aims to restore the livelihood base of village communities and sociologically aims to strengthen villages as strong and independent community entities. Village independence is also important from a philosophical, historical, and strategic perspective. In a certain definition, a village can be understood as a legal community unit that has territorial boundaries and has the right and authority to regulate and manage its household and the interests of the local community based on their original rights and the principle of decentralization. In the context of legal politics, the word self-governing is also interpreted loosely as "independence" (Khoiriah & Elisdiana, 2022).

The potential that exists in each village should be explored and developed into economic resources. This is not only potential but requires empowerment efforts so that it can provide maximum benefits for the welfare of rural community life (Bintoro et al., 2021). The OVOP (one village one product) concept is a concept or model of village independence. Developing village potential needs to be carried out through innovation based on local wisdom. The potential of resources and their uniqueness is one of the efforts to encourage the local economy towards an independent village. Independent villages are villages that can utilize resources in different ways (Krisnawati et al., 2019).

Reviewing village independence is closely related to the community's ability as development subjects to participate in developing village potential. Community-based village development leads to community development from social and economic aspects to develop independence, prosperity, and accountability (Supandi et al., 2021). Increasing the role of the community is the basis for long-term village independence through knowledge and skills in managing village resources to generate development capital. These community empowerment efforts are viewed from local strengths which refer to community capacity, and community trust (Mindarti et al., 2021) starting from the awareness process to form commitment in the community with the support of the village government and community as institutions that drive village development (Purwasih & Astuti, 2021).

Village independence can be realized if there is cooperation between elements of society and the government with a strong commitment to making changes to the dependency imposed by the central government by empowering the capabilities of existing human resources and exploiting the potential that exists in the village (Endah, 2018). The benefits of an independent village are the development of the village's potential to improve the welfare of the community in its area through job creation, increased economic and cultural business activities based on local wisdom in the village, increased village independence in carrying out development activities, and reduced disparities in regional development between villages and city (Fatmawati et al., 2020). Frequent problems are The lower commitment of the Regional Government (Bustamin et al., 2018). Though the agent of the public policymaker is the government (Nuzuli et al., 2015).

### **ORGANIZATIONAL STRUCTURE**

"An organization is a consciously coordinated social entity, with relatively identifiable boundaries, which works on a relative basis, continuously to achieve a common goal or group of goals" (Robbins, Stephen P., Matthew, in Muljawan, 2019). To achieve this goal, an organizing process is needed, and this process is reflected in the organizational structure (Muljawan, 2019)). Apart from that, the organizational structure must include important aspects, including (1) division of work; (2), departmentalization; (3), formal organizational chart; (4) chain of command and unity of command; (5) levels of management hierarchy; (6) communication channels; (7) use of committees; and (8) the unavoidable range of management and informal groups (Handoko, 1992 in Muljawan, 2019)). Organizational structure is a system of relationships between leadership positions in the organization (Sujono et al., 2023). This is the result of consideration and awareness of the importance of planning in determining the power, responsibility, and specialization of each member of the organization. Therefore, "organizational structure determines how tasks and work are formally divided, grouped, and coordinated". Meanwhile, Stoner (in Muljawan, 2019) said that "organizational structure is an arrangement and relationship between parts, components, and positions in a company".

Preparing an organizational structure is the first step in starting the implementation of organizational activities. In other words, preparing an organizational structure is a planned step in a company to carry out the functions of planning, organizing, directing, and supervising. According to Siswanto (in Hakim et al., 2022), organizational structure specifies the division of labor and shows how various functions or activities are connected to a certain extent, and also shows the level of specialization of work activities an organization is a formal, structured, and coordinated association of a group of people who work together to achieve certain goals. The organizational structure explains how work tasks will be divided, grouped, and formally coordinated. The organizational structure shows the framework and arrangement of the embodiment of fixed patterns of relationships between functions, sections, or positions as well as people who show different tasks, authority, and responsibilities in an organization. This organizational framework is called organizational design while the specific form of organizational framework is called organizational structure (Hakim et al., 2022).

Organizational structure is a structure that shows the type of organization, lines of responsibility, separation of departments, positions, and the leadership system implemented (Indriati, 2021). In general, the organizational structure is an organizational characteristic that includes formalization, integration, and centralization. In this way, the organizational structure describes the type and field of work that will be carried out by employees, so that it is clear and there is no overlap in responsibilities. Good organizational structure conditions can increase work effectiveness because the flow of orders or authority is visible. Good organizational structure conditions can increase work effectiveness because the flow of orders or authority is visible. To transform, one should develop a non-complicated organizational structure (Rozikin et al., 2023). The organizational structure brings the consequences of changing the behavior and value characteristics of the people within the organizational structure. Organizational structure is a behavior controller. Changes to the organizational structure are intended as an effort to change behavior. Certain behaviors will be produced

by the organizational structure, this can be happened to numerous people with different social and economic backgrounds (Suryaningsum, 2014). Organizational structure turns out to be very influential in changing the behavior and characteristic values of organizational members. Organizational structure is a behavior controller. Changes to the organizational structure are intended as an effort to change behavior (Suryaningsum, 2014). It can be concluded that an organization needs an organizational structure that is able to create agility so that it runs effectively and efficiently.

### **BOTI VILLAGE**

Boti is a village in the interior tribes of Timor island, precisely in the Ki'E sub-district, South Central Timor district. This village can be reached in two directions. First, from Niki-Niki (Supul branch) to Tumu - Oenai - KiE - Oinlasi - Nunuh Boko Nekkese village - Boti. through this route, the distance covered is approximately 45 km. Arriving at Oinlasi the road has been paved, then it will still be hardened. Second, from Niki-Niki (Supul branch) to Tumu - Tubmonas - Baki - Naileu - Boti about 18 km. Until Tumu, the road has been paved, then it will still be hardened. Boti Village has the following administrative boundaries: to the north, it is bordered by Oinlasi village, to the south by Babuin village, to the east by Bele village, to the west by Nakfunu village.

According to the 2021 Boti Village Profile book, Boti Village, which has an area of 16,500 ha, is divided into 4 hamlets, 9 RWs, and 19 RTs. The population of this village is 2,199 people, consisting of 1,063 men and 1,136 women grouped into 624 heads of families (KK). Of the total population, 879 people (39.97%) were aged between 0 - 17 years, 981 people (44.61%) were aged between 18 - 56 years, and the remaining 339 people (15.42%) were aged over 56 years. The livelihoods of the residents of Boti village are 807 farmers/breeders, 13 civil servants and 2 retirees. Among the population, the majority of whom are farmers, as many as 135 people have additional professions as craftsmen. Of the 624 families in Boti village, 336 families (53.85%) are categorized as underprivileged families, 265 families (42.47%) as prosperous families 1, and 23 families (3.58%) as prosperous families 2. The state of education in Boti village is as follows: as follows: 175 people (7.96%) have not yet attended school, 669 people (30.42%) are currently attending elementary, middle, and high school; while the population who did not complete elementary school was 162 people (7.37%), completed elementary school 435 people (19.78%), completed junior high school 132 people (6.0%), completed high school 170 people (7.73%), bachelor's degree 37 people (1.68%), and those who did not attend school were 419 people (19.05%).

Since Boti Village is divided into 4 hamlets, one of the hamlets is Hamlet A/ Hamlet Boti. This hamlet is known as Boti Dalam, while the other three hamlets are called Boti Luar. The Boti people themselves are not very happy with the term Boti inner and outer Boti according to the present study results, it is because it seems to differentiate the Boti people into inner and outer even though they are one community. However, this naming will be used in this paper to provide a distinguishing picture that is easily accepted by readers in distinguishing the exclusive Boti group who still adhere to the teachings of their ancestral beliefs (Boti Dalam) and the Boti people who are already religious (Boti Luar).

Hamlet A/ Boti Hamlet is called Boti Dalam because the residents of this hamlet are mostly adherents of the Halaika faith, while the people of Boti Luar are Christians (Protestants and Catholics). As adherents of the Halaika belief system, the lives of the Boti Dalam people are different from the lives of the Boti Luar people. The Boti people adhere very firmly to the traditions of their ancestors which they consistently practice in their daily lives.

Before 1965, the entire Boti community adhered to the Boti or Halaika belief, but after 1965-1966, when there was a cleansing and massacre of people who were considered followers of the Indonesian Communist Party, people who had no religion were considered PKI people so that the community Boti at that time were people who had no religion. forced to change religion. At that time there was a priest named Meltari who used military force (Police and Army) to force the Boti people to change their religion. So, at that time many Boti people were afraid and could not stand being tortured, so they changed religions outside Halaika. Meanwhile, Nune Benu and those closest to him, even though they were tortured in such a way, still did not want to embrace religion and continued to adhere to the Boti or Halaika beliefs. So Nune Benu and his believers who remained loyal to their beliefs are the people whose children and grandchildren still believe in Halaika today.

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

The Taematani sonaf complex is in the form of a circle fenced around the perimeter. When guests enter the gate, the words read: Koenok Tem Ahoit Teu Pah Boti (Please come to the land of Boti = welcome to Boti).

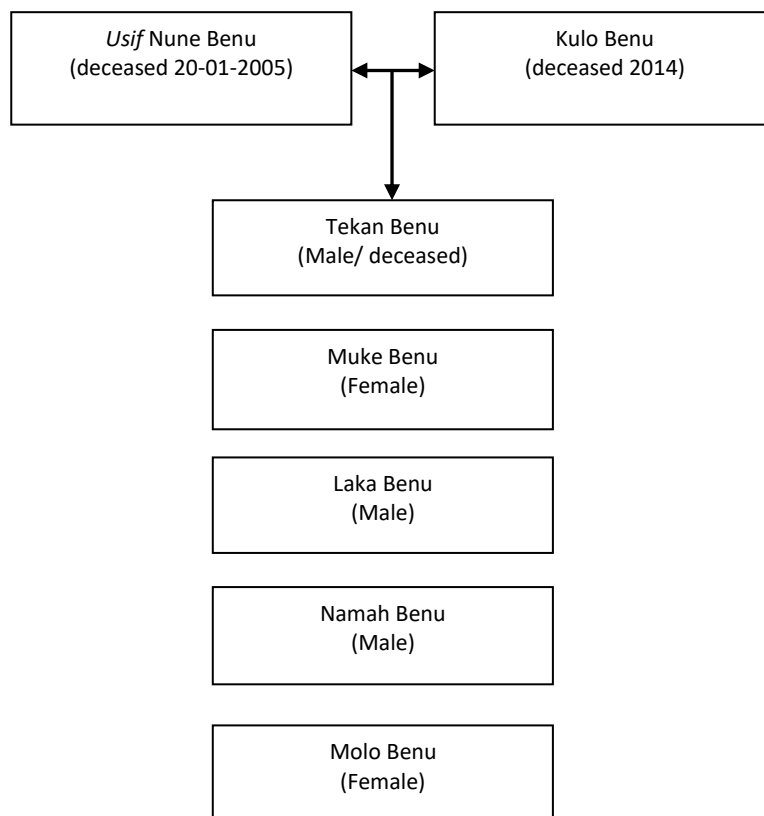


## STUDY METHODOLOGY

This study uses a qualitative approach with an ethnographic type of study. The qualitative study was used since the study wanted to explore in depth the village's independence through the original structure in Boti Village. Furthermore, this type of ethnographic study was used to obtain an in-depth description and original views regarding independence in the original structure of Boti Village. The study location is in Boti Village, which is a village with original values and original culture that is still alive and well in South Central Timor Regency, East Nusa Tenggara Province, Indonesia. The focus of this study is on village independence seen from the original structure of Boti village. The data collection techniques used were in-depth interviews, observation, and documentation. The data analysis technique used is the qualitative data analysis technique presented by Creswell (2015). The validation technique for study results uses triangulation techniques (source triangulation and data triangulation).

## RESULTS AND DISCUSSION

The Boti Dalam area is part of the Boti village and the Boti Dalam people obey the Boti village government, but the Boti Dalam community has its own characteristics. They have a belief system known as Halaika<sup>5</sup>, have a traditional government led by a spiritual figure whom they call Usif<sup>6</sup>, and still adhere to the customs of their ancestors which are practically practiced in their daily lives. Members of the Boti Dalam community are those who adhere to the Halaika belief, who recognize their spiritual leader as their king, and who live according to the customs of their ancestors. This means that those who are members of the Boti Dalam community are only those who adhere to the Halaika belief system. Members of the Boti Dalam community who leave the Halaika belief system and embrace one of the religions are automatically expelled from the community; conversely, a person from outside the Boti community who marries a member of Boti Dalam and is willing to live according to the Halaika people's ways will be accepted as a member of the Boti Dalam community. As has been stated, the Boti Dalam people have a traditional government system that leads and drives the life of the community. The traditional government structure of the Boti Dalam people is quite simple.



Source: Processed by studyers based on study results (2024).

Figure 1. The lineage of the previous King Boti which was continued by his third son.

The Boti Dalam community is led by a spiritual figure known as Usif. Since 2005, Usif Boti has been held by Namah Benu, who succeeded the previous king, namely his own father, Nune Benu, who died on January 20, 2005. Namah Benu is the third son of Usif Nune Benu. Usif Nune Benu, who married Kolo Benu (died in 2014), gave birth to five children, namely Press Benu (male, deceased), Muke Benu (female), Laka Benu (male), Namah Benu (male), and Molo Benu (female). Laka Benu, the second son of King Nune Benu, married and lived in Niki-Niki and converted to the Protestant religion. The following is an old photo of Usif with his queen, who has now been replaced by his son.



Source: Usif Boti doc photo

Figure 2. Usif Nune Benu (deceased) and his consort Kolo Benu (deceased).

Figure 3. Sons and daughters of Usif Nune Benu from left to right: Molo Benu, Namah Benu, Laka Benu, and Muke Benu. Laka Benu is seen hugging his eldest son, Nune Benu.

The king's obligation is to control, protect, guide, and judge his people. One of the most important duties of the king is to represent the people in dealing with the ruler of the sky (Uis Neno) and the ruler of the earth (Uis Pah). The king is the intermediary between humans and the divine. Only the king has the authority to perform the onen ritual (prayer) to Uis Neno (king of the sky) and Uis Pah (king of the earth). When performing the onen ritual for Uis Neno and Uis Pah at ume onen (the house where the king worships), the king was not accompanied by anyone, only by himself. The king is also tasked with maintaining and preserving customs and ensuring that his people practice the customs of their ancestors in their daily lives. Apart from that, it is the king who determines the time for garden work, planting, harvesting, and carrying out various traditional rituals related to agriculture and animal husbandry. It is the king who decides matters and resolves conflicts. Every activity carried out by the people related to birth, marriage, death, agriculture, plantations, animal husbandry, and any rituals must be known to the king. The king is the center of the life of the Boti Dalam people.

To summarize some of Usif's/king's duties, they are described in the following table:

Table 1. Duties/Authorities of Usif/King Boti

No	Duties/Authorities of Usif/King Boti
1	manage, protect, guide and judge his people
2	Represents the people in dealing with the ruler of the sky (Uis Neno) and the ruler of the earth (Uis Pah).
3	As an intermediary between humans and the Divine. As the only person authorized to perform the onen ritual (prayer) to Uis Neno (king of the sky) and Uis Pah (king of the earth).
4	Maintaining and preserving customs and ensuring that the people practice the customs of their ancestors in their daily lives.
5	As a person who determines the time for garden work, planting, harvesting and carrying out various traditional rituals related to agriculture and animal husbandry.
6	As a person who decides cases and resolves conflicts.
7	Every activity carried out by the people related to birth, marriage, death, agriculture, plantations, animal husbandry, any rituals must be known to the king.
8	The king is the center of the life of the Boti Dalam people.

Source: Processed by studyers based on study results (2024)

Fatukanaf or faotkanaf<sup>1</sup> of the Benu clan<sup>2</sup> is Lunu Finit and oekanaf<sup>3</sup> is Fau Oeli' which in traditional speech is called faubam oeli'.



Source: Present Reserch Documentation (2024)

Figure 4. Namah Benu, Usif Boti

Figure 5. Suli Neolaka Amaf Akabut Mepu, Mafefa, Atönes Usif Boti

In carrying out his duties, the king was assisted by an amaf mbi sonaf nanan who acted as akabut mepu<sup>2</sup>, mafefa<sup>3</sup>, and atönes<sup>4</sup>. Furthermore, Amaf Mbi Sonaf Nanan will be referred to as Amaf Akabut Mepu who coordinates the amaf (clan heads) to carry out all the king's orders. With this role, Amaf akabut mepu can be considered the king's representative. He was the intermediary between the king and the amaf (clan heads). Currently, Amaf akabut mepu 'usif Boti' is held by Suli Neolaka.

The amaf (clan heads) are tasked with leading their clan members to carry out all the king's orders. There are at least 22 amaf within the scope of Boti Dalam, six of which are the main clans which in traditional speech are called Tefu-Nabu-Neolaka-Asbila-Hektekan-Tefamnasi<sup>1</sup>, while the other clans have the status of sub-clans. Furthermore, Amaf Benu and Amaf Neolaka are the core usif Benu clans, they act as asukit neu usif<sup>2</sup>, they are amaf-amaf sonaf nanan<sup>3</sup>.

Each clan has its own faotkanaf and oekanaf. Faotkanaf (fatukanaf) literally means name stone, namely the place where the first ancestors of a clan lived. In ancient times, people in small groups lived on top of Rocky Mountains to make it easier for them to defend themselves from enemy attacks. That is why most faotkanaf are rocky hills. Oekanaf (name water) is a spring where the ancestors of a clan usually perform rituals. The following are the names of the Boti Dalam clans along with their respective foakanaf and oekanaf.

Table 2. Clans in Boti Dalam and their respective Faotkanaf and Oekanaf

No	Clan	Name	
		Faotkanaf	Oekanaf
1	Benu*	Lunu Finit	Fau oeli' (faubam oeli')
2	Neolaka*	Putu	Oeyani
3	Nesimnasi*	Lunu Kliko/Lunu Simo	Oenon
4	Tefamnasi*	Usapi fla'	Liunuban
5	Sae (Neonbako/Asbila)*	Fatu Tunium (Tuninum bileon)	Seki
6	Benu Boitekan (Hektekan)*	Lunu Kliko/Lunu Simo	Oenon
7	Nomleni	Fatu Toli	Seki (Oemofa)
8	Neonliu	Fatu Toli	Seki (Oemofa)
9	Sae (Kili)	Fatu Tunium (Tuninum bileon)	Seki (Oemafa)
10	Banoet	Hoeneon	Oejuki
11	Snae	Molo	Molo
12	Misa	Lunu Simo	Taubnam noenon
13	Neonmeta	Lobos Tibaki	Faunaetasi
14	Liunesi	Lunu Simo	Oenia
15	Taneo	Saha	Moen Oe
16	Koebanu	Haumen	Supul
17	Naubnome	Tunbes	Saenam
18	Tenis	Saenam	Oesusu
19	Liukae	Neonfanus	Nianam Oenam
20	Tualaka	Tunbes	
21	Nenotobe	Kunam	Bileon
22	Kause	Kause	Kause

\*The main clans, which in traditional speech are called Tefu-Nabu-Neolaka-Asbila-Hektekan-Tefamnasi. Source: Processed based on study results by studyers (2024)

Each clan has a malak (clan seal) and hetes as a sign of ownership, as shown in the following matrix. Table 3. Malak and Hetes belonging to clans in Boti Dalam

No	Clan	Hetes	Malak
1	Benu (usif, raja)	Het muik no	Mal Benaf
2	Benu (Meo mone)	Het muik no	Mal Benu
3	Neolaka	Ketu' ne'u pepe li	Mal Benu
4	Misa		Mal Maunhae
5	Sae (Kili)	Tuk nua	Mal Kili
6	Koebanu		Mal Nifu
7	Liunesi		Mal Benu
8	Nomleni	Ketu' ne'u pepe li	Malak Knobe
9	Snae		Malak Knobe
10	Banoet	Het koma	Mal Auni
11	Tefamnasi	Keut nua	Mal Benu
12	Taneo	Het muik no	Mal Sahan
13	Nenometa	Keut nua	Mal Kaes
14	Kause		Mal Koko
15	Tenis	Keut nua	
16	Sae (Neonbako)	Keut nua	Mal Kili

Source: Processed by studyers from study results (2024)

Besides that, some traditional functionaries are tasked with maintaining the security of the king, territory, and people who are called meo. As has been stated, there are two types of meo, namely meo mone and meo feto. The first Meo Mone when the Boti people still lived in Lunu was Benu Nesimnasi. At that time, Meo Mone lived in Lunu Kliko or Lunu Simo. That is why Meo Mone's fatukanaf is Lunu Kliko or Lunu Simo and her oekanaf is Noenon which in traditional speech is called taubam noenon baha botnome. Currently, Meo Mone Usif Boti is held by the descendants of Benu Nesimnasi, namely Bota Benu Nesimnasi. The traditional house (uim le'u) of Meo Mone is called Caunai which in traditional speech is called tani nono baha botnome, sua hani baha botnome. "Sua hani baha botnome" is the name of the Meo Mone heirloom rifle which is still stored in the traditional house in Tutu (Tutum nuanan ) in Boti. Apart from rifles, this traditional house also keeps an heirloom kelewang called Suni Tatutun and an heirloom spear called Auni Tmetona.

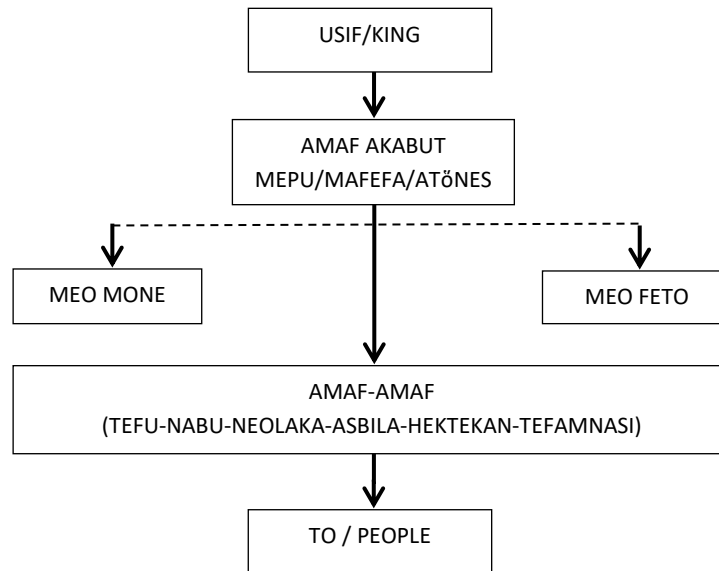


Source: Studyer Documentation (2024)

Figure 6. Bota Benu Nesimnasi, Meo Mone Usif Benu

Meanwhile, the first Meo Feto when the Boti people were still in Lunu was Tef Sain. Meo Feto usif Boti was held by Oni Benu Tefsain, but after Oni Benu Tefsain deceased, the position of meo feto was vacant because his descendants had converted to Protestantism. Therefore, currently the position of meo feto is also held by the person who holds the position of meo mone. Based on the description above, it can be seen that Usif Boti's government structure is very simple, as seen in the following picture.





Source: Processed by studyers from study results (2024)  
Figure 7. Usif Boti Government Structure.

King Boti ruled his subordinates and people through the intermediary of Amaf akabut mepu. Amaf akabut mepu received orders from the king, then conveyed them to the amaf. The amaf then led their clan members to carry out the king's orders. If the king wants to give the order to meo, then the order is conveyed through Amaf akabut mepu. Likewise, if the amaf or meo want to meet with the king about something related to the public interest, they must go through the intermediary of the amaf akabut mepu. However, if people personally want to ask for guidance or assistance from the king, then the person concerned can meet directly with the king.

Based on the description above, to make it easier to understand the structure, authority and function of the traditional Boti structure, it will be depicted in the following table:

Table 4. Positions in the traditional structure of Boti and their authority and functions

Traditional Structural Dlam Department Name	The meaning of the department in the traditional structure	Authority / Function
<i>Usif</i>	King	<p><b>Govern, protect, guide and judge its people</b> Representing the people in relation to the ruler of the heavens (Uis Neno ) and the ruler of the earth (Uis Pah ).</p> <p>As an intermediary between man and the Divine. As the only person authorized to perform onen (prayer) rituals to Uis Neno (king of the sky) and Uis Pah (king of the earth).</p> <p>Maintain and preserve customs and ensure that people practice the customs of their ancestors in their daily lives.</p> <p>As a person who determines the time of working gardens, planting, harvesting produce and performing various traditional rituals related to agriculture and animal husbandry.</p> <p>As a person who decides things and resolves conflicts.</p> <p>Every activity carried out by the people related to birth, marriage, death, agriculture, plantations, animal husbandry, any ritual must be with the knowledge of the king.</p> <p>The king is the center of life of the Boti Dalam people.</p>
<i>Amaf Mbi Sonaf Nanan/ Amaf Akabut Mepu</i>	Vice King / Parents in the Kingdom	<p><b>Akabut Mepu:</b> As a person who takes care of all affairs in the kingdom. He is also the one who takes care of all the needs of the king and also the royal family. In addition, it is also a liaison or intermediary between the king and Amaf as well as with the people, or guests. In charge of coordinating all the king's orders.</p> <p><b>Mafefa:</b> As the king's spokesman. That all the needs that anyone wants to convey to the king must go through him. In addition, every delivery of the king or the king's order that will be conveyed to others is conveyed through Amaf Akabut Mepu.</p> <p><b>atönes:</b> As an indigenous speaker. He is the one in charge of coordinating traditional ceremonies, welcoming guests and other events related to traditional rituals and also related to traditional speech. And can also pray to Smanaf.</p> <p>As an intermediary between the king and the amafs (the heads of the marga).</p>

<i>Meo Mone</i>	Royal commander	Guarding the kingdom's territory from enemy invasions from Amanatun, Mollo, Amfoan, Belu (pao eno Amanatun, eno Mollo, eno Amfoan, eno Belu), maintaining the safety of the king and his family, and receiving and escorting the people and guests who want to meet the king.
<i>Meo Feto</i>	Royal commander	Maintain security in the village and carry out orders given by Meo Mone.
<i>Amaf</i>	elderly	Lead the members of his clan to carry out all the orders of the king.
<i>To</i>	People	Boti village community

Source: Processed by studyers based on study results (2024)

For the position occupied by Suli Neolaka, the successor must be a descendant of Suli Neolaka. The descendant must also be a man who replaces his position. For example, if Suli Neolaka currently doesn't have a son, she can look for a brother or sister who has a son to take her place. Not all sons from the Suli Neolaka lineage can become his successors. Later there will be signs commonly known as miracles by the Boti people in the chosen child. So Suli Neolaka's successor is not seen only based on the eldest son.

The king's successor also means that the king is not necessarily succeeded by his son, it could be the son of his brother or sister, but he is still a descendant of the king. Usually, the king who will later occupy this position has natural signs that can be called a miracle for the Boti people. The descendant of the man who had the miracle would then become king. As of now, the visible signs are the sons of the current king's brother. Even though the brother had converted to religion, his son still believed in Halaika and lived in Boti, especially Sonaf. The child at that time had signs like if he was exposed to water he would get sick, unless it was rain water.

## CONCLUSION

The study results show that amidst the formal government established by the state, Boti Village still has its original village structure which stands as an informal structure in Boti Village which also influences the lives of the Boti people. This structure has been formed from Boti and is still a kingdom to this day. The traditional Boti structure is led by a king called Usif. Usif leadership has been passed down from generation to generation to the sons of the Usif family who still believe in Halaika and are believed to have received "miracles". Usif has the main task of governing, protecting, guiding, and judging his people and representing the people about Uis Neno and Uis Pah. Usif was then assisted in exercising his authority by an Amaf Akabut Mepu who served as Akabut Mepu, Mafefa, and Atones. On his side, the king was accompanied by two commanders consisting of Meo Mone and Meo Feto who were tasked with maintaining security and peace. Furthermore, under the Amaf Akabut Mepu there are Amaf who are tasked with being the leaders of their clan members. Only then does it come to the lowest structure, namely to people.

To this day, the Boti people still believe in the structure and functions of this structure. Especially in the Boti Dalam traditional community who entrust their lives to this traditional structure. This structure then regulates their way of life. The structure led by Usif is also a determining consideration when the formal government in Boti Village wants to make a decision.

## SUGGESTION

Based on the study results, the studyer advises that the traditional structure along with the original functions and values that currently still exist need to be maintained and preserved. There needs to be coordination between the formal government and traditional government in Boti. At a further stage, the state must give recognition to the original structure of this village by designating Boti Village as a traditional village so that the treatment of Boti village is designated as a traditional village to provide legal recognition space for this original structure and provide a wider degree of independence to the village. Boti in particular to implement the original structure in Boti Village.

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