



## Traditional Government System in Tanimbar

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<http://dx.doi.org/10.18415/ijmmu.v9i11.4335>

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### **Abstract**

Tanimbar, in this paper, is a group of islands located in the southeastern part of the Maluku archipelago. Historically, the Tanimbar Islands were originally uninhabited. Therefore, the mention of the name Tanimbar was based on considerations relating to the origins of the people who inhabited these islands. According to Marc Blotches, the study uses research steps in the historical method. The collection of research data using document studies, namely, studying archives, books, and research results and publications related to the problem under study. The data analysis technique applies the third research step: grouping data by (a) generalizing or (b) categorizing facts according to the problem under study. Results show that the implementation of the traditional government system in Tanimbar during the New Order era always referred to the values of Tanimbar-style democratic life, namely *duan* and *flies*. However, these democratic values remained in the corridors of governance during the New Order era. One of the factors that caused the traditional government system to survive in the Tanimbar Islands during the New Order era was that the Tanimbar people were indigenous people who always adhered to traditional values and traditions of society based on *adat duan* and *lolat*. The impact of community service by using the traditional government system in Tanimbar runs according to the provisions of government in Indonesia in general. However, it was acknowledged that there were certain matters the traditional government system in Tanimbar could not accommodate because they had become customary provisions.

**Keywords:** *Tanimbar; Government System; Duan-Lolat*

### **Introduction**

In the tradition of Indonesian people's lives, it is known that there are community groups called "*kaum*." Each region in Indonesia has certain terms which are roughly identical to that person, such as "*anang*" for the Bugis, *marga* for the Batak people, which indicate the existence of groups of people who are bound to each other by kinship ties strong. The people of that group individually are independent and are obliged to respect and protect the independence of their fellow citizens. Every member of a group is seen as equal from the aspect of personal rights. The heads of the clans do not have excess rights over the citizens they lead because they are bound to a brotherhood which is the core of that alliance.

A social structure assembled in such units cannot show the true character of every citizen in one unit because each part shows the same things as other parts in a system. A tendency of homogeneity that

guides the behavior of every citizen. Thus, whoever approaches the ideal form of the description of the best citizen in the ideal pattern of fellowship is the most devoted citizen. It describes the spirit of independence and the importance of personal attitude, which is recognized as a general characteristic of Indonesian society.

The description above shows a democratic life developed in Indonesia at that time. Conceptually democracy is a comprehensive complex consisting of political concepts, rules, and actions. Politics are the rules and actions related to the efforts of several people, which concern the interests of the public, from a certain environment to legitimately occupying certain positions in a certain political system. According to place and time, these political rules can vary and change. However, the political process, which involves various political activities of its actors and supporters, shows a similar pattern.

These activities constitute a process of competition to occupy positions and control resources and maintain positions that have been occupied. All of these activities, whether we like it or not, must be carried out according to the rules of the game that have been accepted and mutually agreed upon by a certain political environment. Thus, all political activities carried out by actors and their supporters are considered legitimate according to the prevailing political system. This paper attempts to describe and analyze democracy in the traditional Tanimbar society. The term traditional is deliberately used to limit the scope of this paper, which will discuss political matters following the concepts that existed in the culture of the Tanimbar people during the New Order era.

Tanimbar, in this paper, is a group of islands located in the southeastern part of the Maluku archipelago. Historically, the Tanimbar Islands were originally uninhabited. Therefore the mention of the name Tanimbar was based on considerations relating to the origins of the people who inhabited these islands. The word Tanimbar comes from the words *Tanempar* (Nisthimur language), *Tanebar* (Weslyeta language), and *Tnebar* (Fordata language). Of these three terms, the word *Tanempar* means "stranded," which is used to see the origins of the Tanimbar people today. It is this word "stranded" is used to refer to people who come from various regions in Indonesia, especially the eastern part of Indonesia, such as those who come from Halmahera, Ambon, Seram, Banda, Kei, Aru, Sulawesi (Buton, Bugis, and Makassar), and even some came from the island of Timor. On this basis, the original ethnicity of the Tanimbar people is not known with certainty. So the word Tanimbar can be used to refer to people (Tanimbar people) and can also be used to refer to areas (Tanimbar islands).

Tanimbar is an archipelago consisting of 66 islands between  $6^{\circ} 30' - 8^{\circ} 2'$  south latitude and  $130^{\circ} 4' - 132^{\circ} 4'$  east longitude. It has an area of  $5005 \text{ km}^2$  (according to the area table of the East Indies, Batavia 1895). However, according to Riedel, the area of the Tanimbar archipelago is about  $8250 \text{ km}^2$ . Of the 66 islands, there are main islands such as Yamdena Island and Selaru Island, which both form the northeast, Larat Island, Fordata Island, Molo Island, Maro Island, and Seira Island. These islands form the Tanimbar archipelago, bordered by the Aru Islands in the north, the Babar and Timor islands in the south, the Banda Sea in the west, and the calm sea in the east.

The entire group of islands in Tanimbar appears to be low-lying, reef-shaped islands entirely similar to the Kei Kecil archipelago. However, the Fordata, Molo, and Selu islands and the southeastern part of Jamdena island were slightly uplifted, not more than 800 feet. Also, the island of Labor, with its peak forming a series of volcanoes estimated to reach 1500 feet high so that the island is still visible from a distance. Meanwhile, there are no rivers at all. Only on the island of Jamdena, several small streams dry up during the dry season. Therefore, digging wells is an alternative to meet the local community's clean water needs.

In addition, in several places, such as on the Fordata, Larat, Seira, Selaru, and Jamdena islands, it is usually necessary to carefully calculate the seasons before visiting these places. The dominant monsoons cause this. If the monsoons are east and southeast, the people on these islands feel protected because the strait between Larat and Jamdena islands is getting narrower, causing stronger onshore winds.

So, no large boats can cross the area when the sea water recedes. Likewise, in the Northwest monsoons, people feel safe.

In Baron van Hoevell's travels, it was stated that on Larat Island, there were only six villages, namely Ritabel, Ridol on the West coast, Watidal, Keliobar, and Kelaan on the North coast, and Lemdesar on the southeast. The villages are located on a small island called "*Lutur*," overgrown with mangrove trees through a seawater pool separated from Jamdena island's mainland. Fordata Island, located in the north-northeast, includes villages such as Adodo, Sofyane, and Awear, as well as Rumean and Ewenoer in the southernmost part. These countries consist of three to four villages with unique names. Meanwhile, this entire island group's northern island is Molo's island, with the countries on the west coast extending from north to south, namely Adodo and Kilmasa.

Meanwhile, on the east coast, there are Wadankou and Wunla countries. On the south coast, there are the states of Abat, Wersoat, Iwaar, and Watuwahan. Foreigners, "Galeare mostly inhabit these two countries."

There are several countries on the island of *Serading Weratan*, Temin, Welutu, Rumasalut, and Kamatubun. The entire country is located on the north coast of Sera Island. On Selaru Island, there are ten countries, including three on the west coast of Selaru Island, namely Namtabung, Werain, and Ilyasa. To the south are Rusuntubun, and Bulat, and to the east, from north to south, are Fursui, Lingat, Weslyeta, and Kandar. While on the north coast, there is a small island called Adaut. Other main islands, such as Jamdena, are three states in the western part: Maktian, Wermatang, and Otemer. On the south coast, there is only one country, namely Lermatang. Most of the lands on the island of Jamdena are located on the east coast. From south to the north lie the lands of Olilit, Sifnana, Lauran, Kabyarat, Iingei, Wowonda, Tumbur, Omtufu, Atubul, Sangliat, Arui, Lorwembun, Alusi, Krawain, Mejano, Kilmasa, Tutukembung, Manglusi, and Sarmudi.

The Unitary State of the Republic of Indonesia, as a unitary state, adheres to the principle of decentralization in administering government by providing opportunity and flexibility to the regions to carry out regional autonomy. Regional autonomy can be seen in the process of political reform and change of government that occurred in 1998. Through regional autonomy, each region must regulate its respective regions. Because of this, Article 18 of the 1945 Constitution states, among other things, that the division of Indonesia's regions into large and small regions with the form and structure of their government is determined by law.

Regional autonomy is a reflection of Pancasila democracy throughout the territory of the Republic of Indonesia. The aspirations to provide wider autonomy to regions capable of carrying it out have been thought of and realized since the formation of this country. There is a shift in authority and interests from the central government to the local governments under it, which will bring about changes. The authority and determination of policies in each region must still go through regional regulations because these are the basic policies for carrying out activities and running a stable wheel of government. However, the New Order government, based on Law number 5 of 1979, centralized the bureaucracy and uniformed the government without paying attention to the diversity of indigenous peoples and native government.

Geopolitically, the Tanimbar Islands are located in the southeastern part of Maluku province. At the same time, iteratively, as an autonomous government, the Tanimbar Islands are included in the administration of the West Southeast Maluku (MTB) district. With the ongoing autonomy and government reforms. It also happened in the Tanimbar Islands. However, the government reform that took place in 1998 could not eliminate the traditional system that had existed for a long time and was embraced by the people of the Tanimbar Islands.

## Research Methods

This study uses research steps in the historical method, according to Marc Blotches. According to Marc Bloch (1988) stages of the historical method in historical research, there are 4 (four), namely:

1. *Formulation of research problems and historical observation is done by* studying archives or oral testimony (interviews). It step is carried out based on the research problem formulated in the study. It used archives, books, and relevant research results.
2. *Criticism or data testing* is made by comparing the information obtained from data sources (archives, contents books, and results from research read by researchers). In studying this data source about upheaval area, particularly the proclaimed case of RMS Dr. Soumokil in the Moluccas (Ambon).
3. *Researchers conduct historical analysis* by grouping the data collected by: (a) *generalization* or (b) *categorization*. Cha ra is used by researchers based on the concepts that become "building materials" of the theory that has been determined as base explanation facts.
4. *Explanation*, this stage is carried out by the researcher by looking for the causes and effects of the problem under study, namely the cause Dr. Soumokil proclaimed the founding of the RMS as well action the Indonesian government completed case. Because That is, the approach used is structural in the study history from Christopher Lloyd (1993:13-14; RZ Leirissa, 1999).

The collection of research data using document studies, namely, studying archives, books, and research results and publications related to the problem under study. The data analysis technique applies the third research step: grouping data by (a) generalizing or (b) categorizing facts according to the problem under study.

## Result and Discussion

### Geography

Tanimbar is an archipelago consisting of 66 islands between  $6^{\circ} 30'$  –  $8^{\circ} 2'$  south latitude and  $130^{\circ} 4'$  –  $132^{\circ} 4'$  east longitude. It has an area of  $5005 \text{ km}^2$  (according to the area table of the East Indies, Batavia 1895). However, according to Riedel, the area of the Tanimbar archipelago is about  $8250 \text{ km}^2$ . Of the 66 islands, there are main islands such as Yamdena Island and Selaru Island, which both form the northeast, as Larat Island, Fordata Island, Molo Island, Maro Island, and Seira Island. These islands form the Tanimbar archipelago, the Aru Islands borders in the north, the Babar and Timor islands in the south, the Banda Sea in the west, and the calm sea in the east. The entire group of islands in Tanimbar appears as a low-lying, reef-shaped island that is entirely similar to the Kei Kecil archipelago. However, Fordata, Molo, and Selu islands and the southeastern part of Jamdena island were slightly uplifted, not more than 800 feet. Also, the island of Labobar, with its peak, forms a series of volcanoes estimated to reach 1500 feet high so that the island is still visible from a distance. Meanwhile, there are no rivers at all. Only on the island of Jamdena are there several small streams that dry up during the dry season. Therefore, digging wells is an alternative measure to meet the need for clean water for the local community (Winoto, 2020).

In addition, in several places, such as on the Fordata, Larat, Seira, Selaru, and Jamdena islands, it is usually necessary to carefully calculate the seasons before visiting these places. The dominant monsoons cause this. If the monsoons are east and southeast, the people on these islands feel protected because the strait between Larat and Jamdena islands is getting narrower, causing stronger onshore winds. So at low tide, no large boats can cross the area. Likewise, in the Northwest monsoons, people feel safe. In Baron van Hoevell's travels, it was stated that on Larat Island, there were only six villages, namely Ritabel, Ridol on the West coast, Watidal, Keliobar, and Kelaan on the North coast, and Lemdesar on the southeast. The villages are located on a small island called "Lutur," overgrown with mangrove trees

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## Population

The population of Maluku is generally a mixture of several ethnic groups who have migrated or immigrated from their place of origin. They are the *Negrito* and *Widda* people, who are considered the oldest inhabitants to inhabit the interior areas. Then entered the Porto-Malays and the Mongoloid peoples. As explained in the introductory chapter, the people who now inhabit the Tanimbar Islands come from various regions in Indonesia, especially from Eastern Indonesia. For example, some came from East Nusa Tenggara (NTT), the island of Timor, the Babar archipelago, Central Maluku (Seram, Gorong, and Banda), North Maluku (the Galelare people from Halmahera), the islands of Kei, Aru, Makassar, Buton, Bali. However, when and how the migration pattern to Tanimbar is uncertain.

Specifically, for migrants from Banda, it is estimated that they entered Tanimbar in the early 17th century. The reason was that when the Dutch colonial government carried out acts of violence that almost annihilated the entire population of Banda in 1602, the survivors chose to flee to other areas around the Banda Sea, one of their destinations being the Tanimbar Islands. Before the 19th century, most of the islands in Tanimbar were inhabited, but their numbers were very small. The number is estimated to be around 9095 people. The number is spread across the main islands, such as Larat, Fordata, Sera, Selaru, and Jamdena.

Subsequent developments, until the early nineteenth century, the population of the Tanimbar Islands increased to 24,000 people. Meanwhile, according to the Population Census (SP) in the 1970s, the total population in Tanimbar was 48,220 people. Meanwhile, the population in the capital of Afdeeling Tanimbar and the Babar islands, namely Saumlaki, until the early 19th century totaled 10,855 people with the following details: 10,800 inhabitants of "natives," 15 souls of Europeans and 40 souls of Eastern foreigners (traders Chinese and Arabic). It can be said that in the 19th century, there was almost no population growth, both in the Maluku Islands in general and in Tanimbar in particular. It is due to the very high death rate due to poor public health conditions, which can hamper population growth, for example, during the *influenza epidemic* in 1918, resulting in the death rate increasing to 90%. Only in the mid-19th century did the population increase slightly, but not too much. It grew due to government intervention by conducting community visits from one village to another.

## Tanimbar Community Interaction Patterns

As described in the background section, the Tanimbar Islands are located in the southeastern part of the Maluku Islands. It was originally one of the sub-districts of the Southeast Maluku district, Maluku province. Still, during the reform period, based on Law no. 46 of 1999, this area was split from Southeast Maluku district into a new district called West Southeast Maluku district (MTB), with Saumlaki as the capital located on Jamdena island.

Historically, these islands were originally uninhabited, so the indigenous Tanimbar were absent. According to stories from residents, the people who now live on these islands come from various tribes in Indonesia, especially Eastern Indonesia, except Papua, such as from Halmahera, Saparua, Kei, Aru, and even from the island of Timor. However, when this migration process takes place is not known for certain. The reason for this separation is not only because they are looking for a new area to continue their life but also because the situation in their area of origin is less secure due to frequent wars. They searched for a way to avoid these conditions and finally entered the Tanimbar Islands. They are then called "stranded people." It was on this basis that Stibbé (1919) argued that the culture of the people in the Tanimbar Islands was unknown because they looked wild, and there was often hostility between them. The hostility occurred due to the origin of those who came from differences in ethnicity, language, customs, and traditions. In addition, they often struggle for power over the *petuanan area* (land boundaries) between them. It situation lasted until the 19th century and even into the mid-20th century.

Subsequent developments, the people of the Tanimbar Islands who live in these groups each have certain economic activities in an area known as *Pune*. To regulate the community in every village in Tanimbar, there is a traditional government institution as an advisory body headed by a person appointed as "Bapak Kaya" or village head, along with several assistants as his staff to control and be responsible for various aspects of the lives of the villagers. Furthermore, among the areas in Tanimbar, it turns out that harmonious social and kinship relations are not solely due to genealogical relationships but more than the existence of community relations based on peace agreements and agreements made after conflicts between villages. Such an association in the language of the people living on the island of Selaru in Tanimbar is called an *aktaway*. Then in the friendship institution, there are customary rules accompanied by sanctions that need to be maintained by both parties.

This kind of relationship is not limited to social relations. However, it can also be increased to trade relations which are carried out to maintain and develop their economic life. To increase the economic life and creativity of the community, community groups in Tanimbar try to create handicrafts by weaving typical Tanimbar sarongs with certain motifs and making jewelry from beads to be traded. From a social perspective, the Tanimbar people also recognize caste. There are groups of people categorized into three classes: the upper class (nobility), the middle class, and the regular class. The classification of the Tanimbar community as above is an incoming influence from the caste distribution system in the Kei community, where the highest social class is usually called *Mel-Mel*, the middle social class is called *Ren-Ren*, and the lowest social class is called the term *envy*.

Such a classification of the Tanimbar people is thought to have originated from Hinduism, which entered the Kei Islands, then developed to enter Tanimbar with migrants from Bali. The general condition of the community is found in living units in villages with strong genealogical links. It causes people to live peacefully in a territorial bond strengthened by the same socio-economic interests. Sometimes, politically this situation changes with the emergence of conflicts between communities due to things that conflict with the interests of the alliance, for example, violations of customary rules or the territory of a village, then there will be disputes that lead to wars between villages. However, what is interesting about this is that when the conflict ends, the relationship between political units (village) can be re-established even more broadly than the boundaries of genealogical and territorial ties.

## The Growth of the Tanimbar Community

The growth of the Tanimbar people today can be traced back to the 16th - 17th centuries because this period provided an initial description of the formation of the mindset and mentality of the Tanimbar people. In this regard, two possibilities can be stated here: first, the old customs and order of the Tanimbar society that existed at that time were destroyed by the Dutch colonial government. However, there were various reactions against these actions, but they still cannot get over it. *Second*, migrants found in various areas around the Tanimbar Islands can develop their culture well so that the mindset and mentality of the Tanimbar people can be changed according to these new developments.

Based on the two possibilities above, the second possibility can be accepted because the growth and development in the Tanimbar Islands were new things brought by these migrants. It means that immigrants or rulers from various places to Tanimbar could develop a new social and cultural order as applied in their area of origin. For example, those who are called "rich people" or "fathers of riches" in the Tanimbar Islands come from the island of Banda, who literally "rich people or rich dads" are local rulers of a wider range of rulers called "*Rat* or King." This influence was not passed down directly from Banda Island to Tanimbar but through a fairly long process. It is said to be so because, first of all, the influence entered the Kei Kecil islands brought by Banda refugees due to JP Coen's violent actions. In the islands, the refugees are known as the "Banda Eli" or "Banda Elat," which is the term "rich people" in Banda. From here, it was continued by migrants from the Kei Kecil Islands and some migrants from Banda Island to the Tanimbar Islands.

Subsequent developments and socio-cultural changes can also be seen in the institutions formed in Tanimbar society, such as government, religious, language, and economic institutions. Such changes indirectly foster the growth and development of society through these institutions, such as churches and congregations, mosques and langgars and their congregations, places where people carry out recitations, Sunday schools, and public schools. At the end of the XVIII century into the XIX century, the influence and consequences of the changes that the Tanimbar community had experienced continued to grow, where social patterns that developed as a result of contact with the outside world were developed and adapted to the new functions required by the government. Dutch colonial rule during that period. Therefore, cultural elements, especially Western culture, have a primary place in society, both those living in cities and indigenous peoples living in rural areas in Tanimbar. Thus it can be said that this is not only experienced by the Tanimbar people but also experienced by Indonesian society. Even so, the old customs of the Tanimbar people are still maintained today.

## Administration of the New Order Government

The Indonesian nation in the modern era has started a period of very rapid development since the birth of the New Order government. The most important factor behind this development is the implementation of the planned development in the form of stages known as the Five Year Development Plan (REPELITA), which is carried out five times. With such a model of implementing national development, it has succeeded in elevating the Indonesian nation to progress in various sectors of people's lives.

In comparison, these advances occurred in various places in the world. Western countries, which have built their societies based on their advances in education, science, and technology, have succeeded in increasing the standard of living of their people through industrialization and democratization. Third-world countries also followed this step since the 1950s but only a few countries, such as; Japan, South Korea, Hong Kong, Taiwan, and Singapore. Among these countries, some are successful in industrialization and democratization, such as Japan, and some are successful in the field of industrialization, such as South Korea, which is not successful in the field of democratization.

On this basis, Indonesia's national development during the New Order era laid a strong foundation in educational institutions. Educational development has produced some graduates with technological skills that still need improvement in quality and quantity. Meanwhile, economic development laid the foundation for industrialization, while political development expanded for national continuity during the New Order era. The success of this development causes social changes both in structure and in terms of cultural values. Structurally, there has been an increase in cultural values, and there has also been an increase in the number of Indonesian citizens leading companies, both university graduates and not. They are educated, skilled, young, and have the right ambition to progress. The strengthening of the Indonesian middle class is also an important requirement for the progress of the Indonesian nation. As a result of the success of development, the Indonesian people during the New Order period also witnessed an increasing number of citizens who were still literate. Consequently, print and electronic mass media are needed to bridge information. Because openness to the media has a very large impact on citizens, who are categorized as literate, where information obtained through the mass media will open and broaden people's knowledge.

The development of education and the mass media will increase public awareness of their rights and obligations as citizens. Because of education and mass media, people are increasingly aware of violations of their rights. In addition, they are also increasingly sensitive to actions taken by other parties against security forces. It will result in more and more demands submitted by the people to the government. Community demands are usually in the form of better conditions, greater freedom of speech, and concrete protection against arbitrary actions. Thus the community tends to be more vocal in conveying their demands.

Suppose there are people characterized as described above. In that case, they will be confronted with arrogant government officials who want to win alone because what happens is conflict. One of the recent developments shows that modern society has a fairly strong position in dealing with the government, so public protests are increasingly not being ignored by government officials. The best way to resolve the conflict is to accommodate the people's aspirations. Therefore, the only way to overcome the political impact of the progress of the Indonesian nation during the New Order era was "democratization," Government officials were required to apply democratic principles in every political activity to form a political life characterized by democracy.

Democracy needs to be developed by society and the government. Critical people need to understand the rules for voicing and conveying their aspirations. One of the most important rules of democracy is using persuasive methods to fight for these aspirations. Moreover, if what is used is violence, it will undermine the ongoing democratization process. The reason is that the security apparatus will increasingly act tough in dealing with political activities carried out by the community. The second principle Indonesians need to pay attention to is not to mention personal matters. Community criticism should be government policy and not the person of a government official. Criticism of a government official's personality will easily lead to a strong reaction from that official, which strong actions by the security forces against the community members can also follow. If this happens, then the process of democratization will be hampered because of growing suspicion toward citizens who fight for their aspirations.

To the government, democratization demands a great sense of *permissions (permits)*. The government allows citizens to submit their aspirations through the mass media or by conveying them directly. It is an effective way because decision-makers can accept people's aspirations directly. Apart from that, the visit was also able to attract the attention of the mass media so that the media coverage would inform the public's demands to audiences of media users throughout Indonesia.

*Permissions* also require a reduction in the government's sense of suspicion about the people's good intentions in political activities. Suspicion tends to lead to preventive actions that can limit the



political space of the people. Reducing the tendency of people to use violent means in fighting for their aspirations. Another attitude that needs to be developed by the government so that democratization can be successful is "openness".." however, the meaning of openness is sometimes unclear, resulting in different interpretations of this meaning. Therefore, what is meant by openness for demands for democratization here refers to the attitude of the government that is willing to listen to the aspirations and demands of the people and then make decisions that meet these demands and aspirations. The limitations above show that there are two stages in an attitude of openness that needs to be built by the government in power, namely (1) hearing demands from the public; (2) meeting the demands of society. It is not new because openness to knowledge is at the core of democracy.

### **Democratic Life in Tanimbar**

As mentioned in the introductory chapter, in the Tanimbar society, there are three groups (castes): the people who occupy the top positions (nobility), the middle class, and the ordinary people. This community classification influences the caste distribution system in the Kei Islands, where the highest caste is called *Mel-Mel*, the middle caste is called *Ren-Re,n*, and the lowest caste (ordinary people) is called *Iri-Iri*. Such a classification of the Tanimbar people is thought to have originated from Hinduism, which entered the Kei Islands, then developed to enter Tanimbar along with migrants from Bali. Its social situation is generally found in living units in countries or villages with strong genealogical ties. It causes a society that can live in a peaceful atmosphere in a territorial bond and is also strengthened by the same socio-economic interests.

Sometimes, politically this situation changes with the emergence of conflicts between communities due to things that are contrary to the interests of the alliance, for example, violations of customary rules or the territory of a village (*petuanan*), then there will be disputes that lead to war between villages. However, what is interesting about this is that when the conflict ends, the relationship between political units (village) can be re-established even more broadly than the boundaries of genealogical and territorial ties. These newly re-established relations can increase broader trade relations, even in seizing trade and shipping hegemony can continue healthily, both trade in the form of exchanging goods for the necessities of daily life, as well as trade on a large scale (trade capitalist)

The XIX century was dark for all Indonesian people, including the Tanimbar people, because capitalism and modern imperialism emerged at this time. The colonial government, with economic incentives, controlled the centers of production in Indonesia. According to Muhammad Ali (1963), since then, especially in 1870, it seemed as if it had succeeded in determining the course of Indonesian history. Specifically, the economy of the Tanimbar community can be seen in the economic practices carried out by the Dutch, who often put pressure on the community. The community does not feel free in economic endeavours, so it impacts people's lives which are very down, and it is even worse with the application of taxpayers and injustice in society.

It remains to be acknowledged that the Tanimbar Islands do not economically provide enough export commodities. However, it is still sufficient to meet daily needs because several types of commodities, such as sea cucumbers, shellfish, locally woven sarongs, yellow wood types for dyes which at that time were in great demand by foreign traders, especially Bugis Makassar, and Chinese traders, could be processed. Moreover, sold for the needs of the community. However, the colonial government's economic practices were so harsh. They gave the impression of a monopoly, so the people continued to experience economic difficulties. Moreover, those controlling the market have placed foreign (Chinese) traders as accumulators and cut Tanimbar ties with Bugis, Makassar, Kisar, Tapa, Kei, and Aru traders.

Another factor hampering the economy in Tanimbar is the lack of capital and the lack of fulfilment of community interests. The local authorities (Tanimbar) do not have a suitable organization, nor is there a lack of interest from entrepreneurs from elsewhere to open their businesses in Tanimbar. In

addition, the knowledge of governmental matters and the Malay language of the local rulers were not good, making them in a condition that was very difficult to understand. Another factor that is no less important in hampering economic growth in Tanimbar is the location of the Tanimbar Islands, which are 'less strategic' because they are far apart from large trading ports such as Makassar, Banda, and Ambon. Thus it can be said that the economic life of the Tanimbar people throughout the nineteenth century was underdeveloped because, during the Dutch colonial administration, it was true that economic facilities and infrastructure, such as ports and roads that connected various areas in the Tanimbar archipelago had been built, but all for the benefit of the colonial government. Dutch

## **Conclusion**

Based on the description of the fundamental research, it can be concluded that:

1. The implementation of the traditional government system in Tanimbar during the New Order era always referred to the values of Tanimbar-style democratic life, namely *duan* and *lolat*. However, these democratic values remained in the corridors of governance during the New Order era, namely the New Order leadership, which emerged to replace a period in which power was distributed among three main forces: the President, the Indonesian Communist Party (PKI), and the Army. It period later became known as Guided Democracy. When the New Order emerged, the distribution of power underwent major changes. The Army and military, in general, emerged as major political forces.
2. One of the factors causing the traditional government system to survive in the Tanimbar Islands during the New Order era was that the Tanimbar community was an indigenous people who always adhered to traditional values and traditions of society based on adat *duan* and *lolat*, which were flexible so that even though there was a system of government that modern, but the traditional system survives and lives during the Tanimbar community until now.
3. The impact of community service by using the traditional government system in Tanimbar runs according to the provisions of government in Indonesia in general. However, it was acknowledged that there were certain things the traditional government system in Tanimbar could not accommodate because they had become customary provisions. For example, marriage matters are always preceded by customary provisions. Then the problem of processing natural resources (SDA) has been regulated according to custom so that for people who violate these rules, the sanctions are customary and not punished with positive law in force in Indonesia. Thus the administration of government in Tanimbar is not affected by the amount of state power. Traditionally, the administration of government in Tanimbar continues under rules based on "customary" provisions adhered to by the Tanimbar people. However, on the other hand, as part of Indonesian society in general, the Tanimbar people continue to administer government formally and recognize Pancasila and the 1945 Constitution (UUD) as the basis of the state and constitutional basis in Tanimbar.

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