



Lonto Leok Collaboration Across Differences, Consequences, and Democracy of Manggarai Communities

Mariana A. Noya Letuna; Yermia Djefri Manafe

Nusa Cendana University, Indonesia

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Abstract

The Manggarai community is known as a society that prioritizes freedom. All decisions concerning the livelihood of many people are always taken through deliberations for consensus which is known as culture *lonto leok*. Application *lonto leok* made according to the context and purpose where *lonto leok* is a communication tool for certain policies and decisions relating to the social, political, educational, economic, religious, agricultural, birth, death and customs fields. This study aims to explain *lonto leok* as cross-difference collaboration, describe *lonto leok* as cooperation with consequences, and describe *lonto leok* in the democratic life of the Manggarai people. The method used is a case study design. As data collectors, researchers are key instruments and know the state of the field to obtain complete and comprehensive information using interview, observation and documentation techniques. Data analysis used in this research is data reduction, data presentation, and conclusion. The research results that were successfully constructed were *lonto leok* as a cross-difference collaboration that was born from a compromise between the tribes that have inhabited Manggarai land since centuries ago; *lonto leok* as a form of cooperation with consequences, it is the result of a consensus that is expected to be implemented, but for those who don't care, the sanctions are in the form of social sanctions in the form of exclusion from social interaction; and *lonto leok* in the life of Manggarai democracy promises hope for political freedom, equality and brotherhood with bonds of solidarity full of empathy for the suffering of citizens as a means of democracy that has power and is translated into political power.

Keywords: *Lonto Leok; Collaboration; Consequences; Democracy*

Introduction

Manggarai Regency is a regency on Flores Island in East Nusa Tenggara Province with the capital city of Ruteng. Manggarai Regency covers an area of 7,136 km² and has a population of 382.22. Manggarai Regency is one of the administrative areas of East Nusa Tenggara Province which is located in the western part of Flores Island. Astronomically, Manggarai Regency is located between 08°1'27.32" - 08°5'57.17" South Latitude and 120°13'1.3 - 120°32'7.22" East Longitude.

The origins of the name Mangarai are many in terms of history. Attempts were made to study the etiology and historical tracing of place names based on events that occurred at that time. There are three figures who try to trace the name Manggarai in modern history.

The first attempt was made by Van Bekkum, quoted by Jilis Verheijen (Verheijen, 1991), a missionary and cultural expert who extensively researched Manggarai and its culture, especially the nature, language, flora and fauna of the most important Manggarai. According to Van Bekkum, citing the words of the Bima people, "Manggarai" is a combination of words *please*, which means anchor, and *rai*, meaning run, refers to an event that preceded it. Additionally, Verheijen refers to Van Bekkum adopting Cibal's oral history from the story of a named character *Mangga-Macicing*. It is said that Bima sent Nunisa's eldest son to conquer Manggarai with his three brothers named Nanga-Lere, Tulus-Kuru and Jena-ili-Woha. They call it Manggarai Nuca Lale (Toda, 1999).

Another person who has attempted to research the same subject is Doroteus Hemo (Toda, 1999). According to Hemo, it is said that when the boat *Please be careful* When the brothers were about to dock and land, Cibal's soldiers suddenly attacked, breaking the anchors and sweeping the boats away. The Bimapun troops were shocked and shouted: *Please* (anchor run). From that incident, Manggarai got the name Manggarai until now (Verheijen, 1990).

The same study was conducted by a third party, Dami N. Toda (Toda, 1999). According to Toda, the origin of the name Manggarai by Freijss and the story of Wilhelmus van Bekkum, which was later followed by Verheijen and Hemo, still contains stories about mistakes with political meaning when combined with semiotic expressions *the king*. Sovereignty of King Bima over Manggarai and recognized by the Dutch colonial government. According to Toda, the word Manggarai actually comes from the name *Manga* and *Raja*. Manggarai said *Manga* means "is", but the word "*raja*" not at all synonymous with "*raja*" in Malay and Indonesian. In the Manggarai language, *sayraja* means: cause, problem, ordinary, human, real (as opposed to foreign).

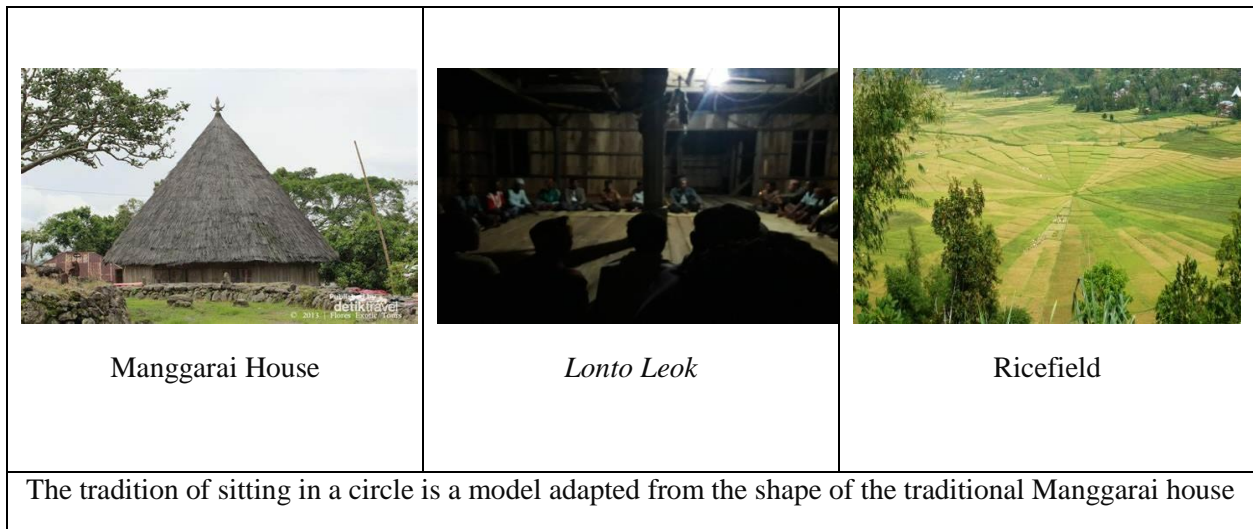
From the history of the name Manggarai, it is clear that the Mangarai people come from different tribes and ancestors. Dami N. Toda stated in his research findings that the descendants of the Manggarai people came from Sumba, Mondosawu, Pong Welak, South Sulawesi and Bima, Malay-Malacca, Malay-Minangkabau and Tanah Dena (Toda, 1999). From the description of looking at these origins, it can be concluded that the Manggarai people do not come from just one descendant. They come from Sumba, Malay-Malacca, Malay-Minangkabau, South Sulawesi, Bima and even Turkey with different settlements and main distribution. Currently, these tribes of different origins are starting to mingle to form a new identity that is more of a social mobility and Manggarai assimilation through marriage.

The Manggarai community is known as a society that prioritizes freedom. All decisions concerning the livelihood of the people are always taken through deliberations to reach a consensus. Negotiations are the core of the Manggarai community unit to reach unanimous decisions that must be taken and become the commitment of each negotiating party. There are many parties to a negotiation who can have an opinion on the issue under discussion, which is unselfish and respectful of the other party in the negotiation.

The context of conversation in Manggarai society is known as culture *lonto leok*. Decision made at the time *lonto leok* based on consensus rather than individual or group agreement. Combining different opinions on an issue by testing them against different opinions to get the right and best opinion. Culture *lonto leok* is a symbol of unity, brotherhood and kinship in solving social and cultural problems. Habits passed down from one generation to the next in Manggarai life are *lonto leok* as a culture that cannot be separated from the social interactions of the Manggarai people. In social interactions, *lonto leok* usually used according to the context and purpose, such as for the preparation of traditional ceremonies/rituals and as a medium for social conversation based on the knowledge, thoughts and

experiences of the Manggarai people. Conceptualization of the Manggarai community about *lonto leok* as a customary law tool that is sociologically responsive in resolving land conflicts and maintaining social harmony (Mahur, 2019).

Saylonto leok came from *so* that it means sit and *leok* it means round. *Lonto leok* literally means sitting in a circle. This tradition of sitting in a circle is a model adapted from the shape of a traditional house (*mbaru drum*) the Manggarai community which is also proportional to the location of agricultural land in the system *lodok*. Farm system *lodok* it's in the shape of a spider web (*circle*). The middle part becomes the zero point of the customary land which is divided up. The pattern is to draw a long line from the center (*lodok*) to the outer field (*live*) to form a spider web. So the small part is in the middle (*lodok*) and the further out, the wider.



For the Manggarai people, cohesiveness and unity are the most important moral values in social life. Therefore, it is important to practice culture *lonto-leok* so that the younger generation develops interpersonal intelligence in social life inherited from their ancestors (Bosco, 2016).

Lonto leok is an inseparable part of the life of the Manggarai people in their lives and lives. Application *lonto leok* made according to the context and purpose where *lonto leok* is a communication tool for certain policies and decisions relating to the social, political, educational, economic, religious, agricultural, birth, death and customs fields.

In its development, culture *lonto leok* used as a tool by the political elite to carry out socio-cultural transactions with political actors during the campaign period. This new phenomenon emerged when Indonesian democracy decided that regional heads were elected based on the majority of votes. To get the voice of the people who live in the area of traditional houses (*mbaru drum*), political actors such as candidates for regents, legislative candidates and village head candidates use culture *lonto leok* to get the most votes (Van Pranata and Nami, 2020).

Lonto Leok used not only to link data to solve social problems, but also as a political consolidation tool in the modern democratic era. *Lonto leok* as local wisdom is a new phenomenon in this context, which is used to gain votes for political actors in regional general elections.

Opinion leaders such as tribal leaders (*your throat*), ruler of customary land (*yours*), traditional housekeeper (*old drum*), family group leader (*puzzle*), and the head of the family (*your kilo*), was very influential in gathering votes for political actors. Opinion leaders have a strong influence in community

groups because they are respected (people who are trusted) as holders of values and norms in the social interactions of the Manggarai community.

Against this background, the first part of this article explains *lonto leok* as cross-difference collaboration, this section discusses the background of tradition *lonto leok*. The second part describes *lonto leok* as cooperation with consequences, this section discusses *lonto leok* as a tool of general law and its consequences. The third part describes *lonto leok* in the democratic life of the Manggarai people, this section will discuss the principles of democracy *lonto leok*.

Research Methods

This research method is qualitative in nature, the purpose of which is to discover the phenomena experienced by the subject (Moleong, 2007). This study uses a case study design. As data collectors, researchers are key instruments and know the state of the field to obtain complete and comprehensive information. The research location was carried out in Wae Ri'i District, Manggarai Regency during the Simultaneous Village Head Election (Pilkades) of Manggarai Regency from 2021 to 2027.

The information collected in this study concerns the people who take part in village general elections using culture *lonto leok*. Interviews, observation and documentation are used as data collection techniques. The data analysis used in this study is the Miles and Huberman model. In this model, Miles and Huberman divide the data analysis process into three parts, namely data reduction, data presentation, and drawing conclusions (Yusuf, 2017).

This research was conducted to obtain information from people who are involved in culture *lonto leok* in the implementation of simultaneous village head elections in Wae Ri'i District, Manggarai Regency. Data collected by conducting interviews, observation, and documentation techniques. Data were analyzed using Miles and Heberman's patron, namely data shrinking, data presentation, and drawing conclusions.

Results and Discussion

Lonto Leok As Cross-Difference Collaboration

The Manggarai oral tradition states that on their way to find a fertile place, certain tribes met other tribes, causing conflicts that led to wars. The model and location of the Manggarai settlement can tell the story of inter-tribal warfare. The Manggarai settlement is located on a hill that is difficult for the enemy to access (Embu and Minsel, 2004). This condition makes them aware of the importance of tribal unity and unity in saving and maintaining life. This sense of togetherness is then standardized in tradition *lonto leok*. As time goes by the tribes are no longer at war, tradition *lonto leok* experiencing a change in meaning, namely not uniting to fight, but uniting as one family.

The history of the social life of the Manggarai people, geographical location and typography forces the Manggarai people to live together. Therefore, it is not surprising that there is a lot of wisdom and moral excellence in Manggarai culture which shows how important the spirit of unity and brotherhood is. This can be seen in the form of a circular Manggarai cultural arrangement such as the Manggarai traditional house which is round, form *cream* (traditional house yard), traditional garden in the form of a giant spider web and *lonto leok* which means sitting in a circle. All these symbols show that for the Manggarai people, cohesion and unity are the most important moral virtues in social life (Bosco, 2016).

The freedom of the Manggarai people is reflected in the tradition of living together known as *culturelonto-leok* which exemplifies the mindset of the Manggarai people. Negotiation is the essence of unanimous decisions and high commitment. If you want to do something that requires the participation of many people, then the first thing to do is *lonto leok*. *Lonto leok* is a place to vent all desires and complaints related to living together, or a means of social discussion based on the knowledge, thoughts and experiences of the Manggarai people based on brotherhood and kinship values.

Lonto leok provides an overview of the history of the Manggarai community which was built from various tribes that were initially conflicting with each other. *Lonto leok* in this case describes society as antagonistic cooperation. This explains that the Manggarai community is a developing society where they can coordinate and reconcile egoism and partly socially so that self-interest and common interests are clearly visible (Adon, 2021).

As happened in tradition *lonto leok* in Manggarai culture is the most profitable way to build cooperation for the greater good. Because *lonto leok* born from the compromise of the tribes who inhabited the land of Manggarai since centuries ago. *Lonto leok* saves philosophical wealth in the form of wisdom about the harmonious way of life of the Manggarai people.

Lonto Leok As Collaboration With Consequences

Arguing to reach consensus is a common tradition in every society and every culture. Currently, tradition *lonto-leok* influence the perception of the Manggarai people about life. By fulfilling this tradition, people begin to understand the value of brotherhood and unity in society. *Lonto leok* is a cultural heritage where community leaders gather and build communication and interaction to discuss the ideals and values of life. *Lonto leok* is a medium for exchanging ideas, telling stories, joking, exchanging experiences and knowledge about the phenomena of life. *Lonto leok* emphasizing the value of togetherness and the importance of face-to-face meetings as a means of solidarity in life.

The venue *lonto leok ismbaru drum* (custom home). *New drum* is a traditional house or the main building of a village house. The existence of the *gendang* house is not because of its size, but because of its function as a place for traditional leaders to live and a place for traditional activities of the people who live together in the village. *New drum* is *placeneki weki ranga manga kudut bantang pa olo ngaung musi* (a meeting place agreed upon by all villagers).

Every community has the duty and obligation to participate in all community affairs. The values emphasized in tradition *lonto leok* is unity and oneness. Everyone in society is a free individual and at the same time has an obligation to protect and respect the independence of citizens in this case contribution *so that leokis* one word one opinion in wrapping up the steps of the movement to live together with the Manggarai people.

as forums, *lonto leok* is an opportunity to discuss something together. *Lonto leok* The ideal is said to be successful if it is able to smooth perception and unite the wishes of various participants. All participants *lonto leok* expected to have the ability *nai ca account* (one heart and soul) and avoid bad abilities *woleng* (different opinion). Thus, the vision of group togetherness, such as *asmuku ca pu'u* (a family of bananas), guaranteed or fulfilled. As a strategic platform, *lonto leok* becomes an area that connects steps and rhythmic marches or movements that blend together. At this level, all participants *lonto leok* expected to *fire* (not different directions) and the expected target is to avoid the possibility *your creator* (leave or stay away from the forum).

Lonto leok as a commitment to cooperation with consequences can be understood through expressions that have their own form and meaning, the contents of which are embedded in the awareness of maintaining the social harmony of the Manggarai people. Every *lonto leok* should start by paying respect

to the traditional spirits in the form of Manggarai proverbs. The following is explained *lonto leok* as a form of cooperation and its consequences in the form of proverbs:

Muku ca pu'u neka woleng curup (bananas in the same family, don't speak different languages)

Let's talk about your creation (one clump of sugarcane, don't take different paths)

Judging from the choice of words used as references, the verbal expression above is a plant metaphor which is characterized by the use of plant names as indirect comparisons. The name of the plant used is *you* (banana) compared to *not* (sugar cane) because of the similarity in quality and behavior with humans as social beings who always live side by side with other humans and form a coexisting unit (society).

As a metaphorical figure of speech, in this case plant metaphors, verbal expressions experience expansion or stretching of meaning from denotative meaning in accordance with the lexical meaning carried by these words to connotative meaning according to the conceptual form printed in the knowledge of the Manggarai people in relation to the underlying context. its use.

According to the lexical meaning that the words carry, denotatively, verbal expressions *Muku ca pu'u neka woleng curup, teu ca ambo neka woleng lakome* means "Bananas from one clump, don't speak differently, sugar cane from one clump, don't take different paths". In relation to the context of the situation and the socio-cultural context of the Manggarai people as the wordless environment that underlies its use, connotatively, these verbal expressions imply the meaning that, as brothers and sisters who are included in the same family group (*muku ca pu'u*), they are advised not to use different words (*let's look at it*) and do not act differently (*let's create your own*) as a further elaboration of the words spoken. In relation to the context of the situation and the socio-cultural context of the Manggarai people, the nonverbal environment that lies behind their use, these verbal expressions connotatively imply the meaning that as siblings in one family group (*muku ca pu'u*), they are encouraged not to differ in words (*let's look at it*) and do not behave differently (*let's create your own*).

This proverb is closely related to the knowledge of the Manggarai people. That the meaning of words or words is measured empirically through actions or deeds, in other words like family members, they must always be the same in words and always the same in deeds. The main reason is the social collective of the same family group, which is metaphorically called *muku ca pu'u* "a bunch of bananas" and *I don't care* "one grove of sugarcane". Collective interests must be above individual interests, because the individual has a purpose in life if he and his other siblings always live together in one unit as a family.

Significantly, this advice is one of the ancestral cultural norms of the Manggarai people which has legal value because it contains prohibitions. The legal value expressed by this advice is indicated by the use of the word *let* "No". *Let* "no" is shared before the verb phrase *woleng curup* "different talk". Prohibition serves as a control mechanism to regulate the behavior patterns of the Manggarai people to maintain social harmony, especially in their lives as members of the same family group.

The next proverbs are proverbs that use animal metaphors, such as the following expressions:

I'm sorry if you don't see it (if the fish is in school, don't act differently)

It's okay to see it (meat of one river, don't speak differently)

Proverbs, *I'm sorry, I'm sorry, I'm sorry, I'm sorry* "I pun one kolam don't act differently, the meat of one river don't speak differently", is a sentence in the form of a compound sentence equivalent to two independent clauses as subordinate elements. Both independent clauses as subordinate elements *I'm sorry if you don't see it* "I pun one kolam do not act differently" and *It's okay to see it* "Meat of the same river,

don't speak differently." This verbal expression is an animal metaphor which is characterized by the use of animal names as indirect comparisons. This type of animal is considered as an example because it is to a certain extent similar to humans and has the same characteristics and behavior as social beings who always live side by side with other humans and form a unit (society) who live together. As a metaphorical figure of speech, in this case as an animal figure of speech, verbal expressions experience an expansion of meaning from denotative meaning in accordance with the lexical meaning carried by these words to connotative meaning according to the knowledge of the Manggarai people in the context of their use.

The lexical meaning attached to the word, to show the word *Ipung ca tiwu Neka woleng wintuk, nakedng ca wae Neka woleng tae* means "Even though they are in the same pool, don't act differently, meat from the same river doesn't speak differently." In relation to the context of the non-verbal environment and the socio-cultural context of the Manggarai community as the basis for its use and meaning, these verbal expressions connotatively refer to the meaning of being brothers and sisters belonging to the same family group (*cane cane*), so that they do not behave differently (*let's take a look*) and not different (*let's go*), which becomes the verbal background of the action taken. The advice contained in this expression is in accordance with the cognitive of the Manggarai community, where action is an empirical measure of words, namely as family members must always be the same in actions and words as part of a kinship network.

According to the concept of the Manggarai community, *lonto leok* is one of the local wisdoms inherited from the ancestors of the Manggarai people, which functions as a tool of customary law. This conceptualization is integrated and manifested in several verbal expressions of the Manggarai language which have formal characteristics and distinctive meanings in accordance with the cultural characteristics of the Manggarai as a symbol of the identity of the Manggarai people.

Cultural consequences *lonto leok* for the Manggarai people in the form of hope that it will be implemented, but for those who don't care the sanctions are in the form of social sanctions in the form of exclusion from social interaction (Adon, 2021). This behavior then becomes a moral standard that binds the conscience and then becomes a binding law. Violations will be prosecuted. The same thing also happens in the process *lonto leok*, it requires the participation of every citizen in culture *lonto leok* (Pandor, 2015).

This is related to the status of the Manggarai community. If someone is not involved in activities related to society, that person is ostracized. Relevant participation is not only about ideas or ideas in *lonto leok*, but also about participation in its implementation. This involvement can be seen in many ways, especially in social issues. At the joint event, each citizen has their own roles and responsibilities to participate in all matters agreed upon.

Lonto leok In the Democratic Life of the Manggarai Society

A well-known adage in academia says that times change, and so do people. Heraclitus also said the same thing that nothing is static in this world, everything flows like water. Over time, tradition *lonto leok* not only used as conventional consolidation in solving social problems, but also as a means of political consolidation in the modern democratic era. Expression *latin: how much he glorified the human nature of the state in truth*, actually politics is the glorification of humanity, very appropriate. It is also true that politics is a means to build the civilization of a nation to become more civilized.

The practice of oligarchic politics in the process of Indonesia's democratic journey is an acute disease that is difficult to cure in a short time. After the reform, political recruitment was dominated by capital owners. Capital owners can determine who is in which position. Likewise in determining executive and legislative candidates, even village head candidates. As a direct result of oligarchic politics is the widespread practice of corruption, collusion and nepotism by the Indonesian political elite.

Oligarchy politics does not only occur at the national level, but also spreads to the regions, making it difficult to achieve people's welfare.

Political recruitment based on financial capital and kinship ignores potential people who have the qualifications and integrity that are competent to implement true democracy. Hence, *policylonto leok* with the motto stand as high, sit as low (*hese cama langkas, lonto cama radak*) is both a response and an alternative to the complexities of Indonesia's oligarchic politics. Political *lonto leok* is part of people's political participation, which leads to the implementation of democracy through the recruitment of leaders at various levels, which arises from the motivation and initiative of citizens to change radically from oligarchic practices to a dominant democratic order.

Democracy *lonto leok* built jointly and responsibly by community members, initiating and encouraging the "emergence" of new leaders who have the vision, expertise and integrity as well as personal morality to improve Indonesia's political and democratic order, especially Manggarai. Political *lonto leok* as the right way to stifle oligarchic practices. *Policylonto leok* reduce political costs and prevent the entry of oligarchs. Because those who control all these political movements are the citizens themselves. Society controls the flow of political dynamics from the village to the district level.

Democracy *lonto leok* promises hope for political freedom, equality and brotherhood with bonds of solidarity full of empathy for the suffering of citizens as a means of democracy that has power and is translated into political power. The grip of the political oligarchy is indeed a cause for concern, but various forces of resistance in civil society still give hope, for democracy *lonto leok* with the spirit of kinship and togetherness is not easily hijacked and controlled by the oligarchs. Democracy *lonto leok*, democracy that replaces or rather destroys traditional democracy such as electoral democracy or oligarchic democracy. Local democracy *lonto leok* has several characteristics, such as:

First, emphasizes the importance of communication procedures to achieve legal legitimacy in a dynamic process of exchange between the political system and culturally mobilized public spaces, to reach an agreement or understanding. The consensus is to consider potential candidates of good trees to produce good fruit as a natural law of democracy *lonto leok*. Democracy *lonto leok* that determines the parameters of the candidate is the community.

Second, combines the function of law as a means of social integration with sociological theory that produces communicative action, or what is called *living environment* (life world) and practical discourse. Discourse is a form of reflective communication that deals with a particular problem. Thus there are two forms of communication, namely everyday communication and discourse. Broadly speaking, there are different discourses, namely theoretical discourse, practical discourse and critical discourse. Theoretical discourse is an argumentative discussion of a substantive problem. In practical discussions, what matters is standards. There is no need to strive for consensus in critical discussions.

Third, there can be a process of reflection (deliberation) that can work in the context of democracy *lonto leok* does not focus on creating a specific list of rules that indicate what citizens should do, but on the procedures for making those rules. So in a democracy *lonto leok* more focused on the validity of collective decisions. Democratic control through public opinion that has a logical and consistent form that is generally accepted as legitimate and reasonable. Thus, it can be said that democracy *lonto leok* related to procedures for forming democratic opinions and aspirations as citizens *orase kae* in the context of Manggarai (Hardiman, 2009).

In democracy *lonto leok*, the source of legitimacy is not the sum of individual will or general will, but the source of legitimacy is the process of formation *lonto leok*, an argumentative-discursive political decision that is considered and always temporary and open to revision. Democratic principle *lonto leok* reflected in building communication competence. Some things that can be done is to let them value their opinion. Disagreement is a matter of fairness and there should be room for it. With different opinions,

opening up many points of view from different points of view. One thing that must be stressed is that under the rule of law, democracy *lonto leok* very counter-revolutionary because it is associated with violence. Democracy *lonto leok* only recognize reforms that can create diverse participation from all citizens.

The knot

Lonto leok as a contradictory collaboration provides insight into the history of the Manggarai community which was built by various tribes that initially conflicted with each other then formed a social contract to form the Manggarai community. In this case, *lonto leok* depicts society as antagonistic cooperation. This explains why the Manggarai community is a prosperous society where they can coordinate and reconcile partial egoism and sociability so that personal interests and the common good are clearly visible.

As a form of cooperation produced, *lonto leok* emphasizing the values of association and unity. Cultural implications *lonto leok* for the Manggarai people in the form of hopes to be realized, but for those who do not care, the sanctions are social sanctions in the form of exclusion from social interaction. This behavior then becomes a moral standard that binds the conscience and then becomes a binding law. Violation will be prosecuted, same thing happens in process *leok leok* It requires the participation of all members of society.

Democracy *lonto leok* built together and the community is responsible for it. Initiate and encourage the "emergence" of new leaders who have vision, competence and integrity as well as personal morality to improve Indonesia's political and democratic order, especially Manggarai. Political *lonto leok* is the right way to paralyze oligarchic practices.

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