



Cultural approaches in state border governance of the Republic of Indonesia–Democratic Republic of Timor Leste in Napan village

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ABSTRACT

Study This focuses on approach cultural in managing the governance of Indonesia's borders with Republic Democratic Timor Leste which focuses on the Napan Village point. Approach study Qualitative with method studies cultural. Dissected research results with human security and is based on several study previous, prove that exists mobilization between society to strengthen House customs and rites existing customs maintained, for the sake of strengthening institutionalization strengthening traditions exists system justice custom through track diplomacy between second public existing customs in existence of different countries. That matter possible Because exists connection the strong and strong kinship and brotherhood status that is framed in connection blood, and rites custom between second split party.

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1. Introduction

Understanding value of the border area strategy above has push government in a number of year final This For in a way more Serious pay attention to the current area This is *forgotten land*. Government take a number step in In managing border areas, the Indonesian government also plays a role active endeavor intertwine Work The same with Timor Leste government in problem security border both countries. One of from diplomacy this border (*Border diplomacy*). is in its shape *Joint Border Committee* (JBC) (Madu 2010). Problem about border crosser both countries (NKRI and RDTL) often happen This caused a number of reasons, including; **First**, reasons culture and structure geographical: In perspective public local, community border in a way genealogical, that the tribes on Timor Island are Still One descendants. According to JB Seran as quoted in Ganewati Wuryandari (Wurandari 2008), say that forerunner will Timorese people come from from 3 (three) grandmothers still ancestors brothers, that is Nekin Mataus (Likusaen), Saku Mataus (Sonbai) and Bara Mataus (Fatuaruin) (Binsasi 2022). Connection brotherhood between second public at the border This bring up perspective public local about border on level certain things are different with perspective politics constructed by the state. Almost perspective The same about RI - RDTL border as conveyed by the Commission Justice

and Peace Diocese Atambua, as quoted in Ganewati Wuryandari (Wurandari 2008), said that change political often No capable remove solidarity social second neighboring communities in the area border. There is a relationship blood, relationship marriage Because custom almost custom same and relationship familial, often impact on the problem tradition as well as custom obligatory customs resolved together so in the end give great opportunity for people with brave become illegal border crosser Because think that There is family who can give place stay only for a number of day. Another reason is the regions of Indonesia and Timor Leste previously is One unity, this makes it easier inhabitant for go out enter with free Because structure geographical between both countries already known with Good. As for characteristics the borders in NTT are different, for example with Kalimantan which borders it with East Malaysia. The boundary area between NTT and RDTL is in Belu Regency, for example only bordered by rivers, however No like generally rivers in the Kalimantan region, rivers in NTT tend to be dry moment season drought so that easy penetrated by the residents cross country without inspection immigration, customs excise or quarantine. Even dry river the can passed with use motorbike or car. As a result in 2015 there were many Timor Leste citizens who were deported by the party Immigration Atambua (Heribertus Binsasi, Remigius Seran, Handrianus Nino 2023). In 2015, from January to December there were 77 East Timorese people who were deported Because they enter past road mouse (Wurandari 2008). **Second**, reasons security and convenience: Apart from that, it is weak complicated safeguards and regulations make public tend do road shortcut. Independent Timor Leste not long after separated from Indonesia still Not yet so Good stability its security as well as guarding it while in Indonesia it is weak supervision as well as easy ignore tasks performed by officers security and officers immigration make it easier for people go out enter between both countries. The most vulnerable obstacle is lack of guarding security in every track border. As a result Still Lots citizens of Timor Leste and NTT who cross national borders without via immigration post. Apart from that there are lots of ' lines rats found around the border of the two countries. Problem security in border areas There is very loose territory between NTT and Timor Leste open wide, which is possible Who just Can crossed. This matter No Because No guarded by officers but because limited source Power human (HR) and facilities infrastructure is also available there are obstacles," said the Head of the Immigration Office Atambua, Anggiat Napitupulu moment review borders in the region Turiskain, Atambua, NTT (Seran 2018). Illegal border crossers This Can enter through area border, okay That door immigration or access official and so - called as "going for a walk mice" which is not controlled, that's it Lots there is along the Indonesian border line with Timor Leste From TNI intelligence data, route data total mice reached 42 in each track border and along 148.7 Km (Seran 2018). Besides that understanding public about required documents owned For crossed in a way traditional Not yet completely is known (Seran 2018). There are nine point inspection according to the memorandum of understanding between Indonesia and Timor Leste which was created 2003. From 6 posts that have been operate only 2 posts have been use crossing international or use passport. The rest use crossing traditional or as replacement passport use a Cross Border Pass (PLB) only can used by residents country borders. Six points inspection That is Place Inspection Immigration (TPI) Mota'ain, TPI Metamauk, and Post Turiskain (Heribertus Binsasi, Yosef Serano Korbafo 2021). All three is in the Belu district area, where 2 points Already is an international post, while the Turiskain Post Still traditional postal status. Temporary three The points in North Central Timor Regency are TPI Napan, Wini post, Haumeni Ana post. Out of a total of six point examination, TPI Motaain is the busiest and the best as well as Turiskain 's (Elpius Kalembang, Yosef Serano Korbafo 2022) worst post. Third, reasons economy and education as well as development; factor economics and education that have not fully adequate often create opportunity for happen various violation. Crisis economy, decline level security in many countries and increasing number poverty as well as influence current globalization and access information makes it easier ongoing cases illegal border crosser. Approach *integrated* as characteristic *border governance* at least in line with construction built thinking by (Jailly 2007) those who prioritize or put culture public as part important in governance border. Details That covers multi- dimensional including aspects social, economic, religious, linguistic, entities and culture adhered to by society local. Share (Jailly 2007),

governance border must integrate four dimensions that is; 1) Market forces and flows trade (*market forces and trade flows*). Aspect this is very important for governance border. 2) Policies of bordering countries directly (*policy activities of multiple levels of government on adjacent borders*). This matter related horizontal relationship (between institution equal government) and vertical (inter Lembava government with hierarchy different authorities Good center until area). 3) Influence factor political communities in border areas (*the particular political clout of borderland communities*). This regime covers to what extent the actors local give its influence in determining governance border between both countries. On context local this, governance border must notice voice public local and also various organization social public. 4) Culture typical in society borders (*the specific cultures of borderland communities*) (Jailly 2007). This matter related with context local, where a border line usually cut in a way random group linguistics, customs, background behind social economics, identity culture, and setting behind the same history. This theory if used for examine problems occurring on the Indonesia-Timor Leste border so dynamics cultural become an important base for noticed. Aspect culture become attention special Because made foundation and philosophy life public customary nature *borderless*. One of study important related issue This performed by (Luerdi, Amri Hakim 2020), where He discuss about case Kurdish ethnicity / tribe as a entity political and socio-cultural. The analysis about design necessary institutional and *set-* up developed by the nation state concerned for manage implementation authority the autonomy that the Kurdish community has in its region. More special Again autonomy for do connection abroad as response to demands for Kurdish recognition as a nation state and land *and people*. Besides that (Khrisna 1999) try study Tamil realities in India and Sri Lanka with analyze about discrepancy between draft modern nation and endeavor the construction with diversity ethnicity in society the nation concerned, esp case incongruence between constructed nation with formation social based preeminent entity formerly There is. Therefore that's the solution best is use approach only those who can accommodate interest all party in Spirit *governance*. Other authors viz (Smith 2001) who sees identity national as *a collective cultural phenomenon* that contains various element like exists peculiarity language, sentiments, and symbolism that glue it together A inhabiting community something territorial certain. Territorial boundaries from the nation state show that similarity ideals, which is not seldom nature cross ethnicity more surfaced as base from existence a nation state. Temporary (Jailly 2007) try build construction think about method analyze problem border with use a number of variety approach (*integrated approach*), where aspect cultural communities in border areas get attention important. Jailly give direction think about How solution problem border with use diverse approach (*interated approach*), and p This appropriate and consistent with governance concept border (*border governance*). Writer other that is (Barry Buzan, O. Weaver, Jaap de Wilde 1998) try see problem border from Another perspective, namely security economy, security social, security environment, and security health. One of issue important related security social meaning as sustainability from patterns culture, religion, custom customs, as well as identity national something public within national borders. This study at least give room for involvement actor local in management management border. Local actor here hinted exists role figure local like figure customs, religious figures, figures people who understand about dynamics and characteristics local especially aspect social culture like custom established customs as guidelines life public local. Ways local (*local wisdom*) or Another term "*indogenous knowledge system*" is peculiarity from ways culturally possible used For finish a number problems that occur in border areas without must wait state intervention. Other works viz (Rasyid 2008) try see area border from perspective society and government local, more special Again How involvement community social nature of society traditional capable involved in a way active in activity development border especially involvement leader or village informal figures Because it's them figure mover public in the empowerment process for realization quality development in border areas. Other authors viz (Parsiakan 2007) try see interaction people in the area border on the basis of kinship, esp public Sungai Busang village, Indonesia and Long Jawe village in Sarawak as a lump sum capital factor decider progress development of border areas. With exists cohesiveness social, then conflict in border areas can reduced. That is, the interactions that occur No can seen from perspective threat just.

Relationship patterns public between both countries have Lots similarity can made as social capital in interact so that create and secure interest together for realization well-being together. Temporary (Siburian 2012) say similarity ethnicity with inhabitant Sebatik also comes from from South Sulawesi to become internal capital build network trade between they Because besides use Language Malay or Indonesian, the perpetrators business This can use Bugis language as tool communication for transaction. Similarity ethnic groups in Tawau and Sebatik remove worries for do trading cross country. Besides that (Kurniadi 2009) say aspect important thing to pay attention to in development of border areas Entikong is border area conditions are possible happen market distortion and the phenomenon of deep osmosis Genre economy. Entikong own opportunity in border area development land between countries. Border area development strategy Entikong related with effort in spur growth economy. Other (Rani 2012) authors say inequality social economy that occurs in Indonesia's border regions can cause appearance various problem to a certain extent can result disturbance stability of the Unitary State Republic of Indonesia. Responding various problems in border areas, must a border region development model can be formulated change various effect negative become effect positive for areas located in border areas in Indonesia. In concept economics, known draft *spread effects*, ie utilization source border area power No only grow centers growth new for neighboring countries, but also creates activity economy and development real areas in the Indonesian border region. Besides that (Leao 2013) say border area management *República Democrática de Timor-Leste* with the Unitary State Republic of Indonesia during This more prioritize aspects well-being living community in the region border. Border line management between neither country has yet agreed Still Keep going pursued by the Government *República Democrática de Timor-Leste* and the Unitary State Republic of Indonesia with a number of factor social culture. Temporary (Sanak 2013) try discuss How method government realize ambition politics in the Indonesia-Timor Leste border region through importance priority *human security* as achievement objective the. Offer *human security* as approach alternative to use guard balance *hard-soft border regime* (balanced border area management). The steps that should be taken by the central government regarding border management should be based on customary agreements that occurred in the pre-colonial period where the division of territories followed natural designs, boundaries on rivers and also the Miomaffo hill.

Problems that often arise at borders, especially Indonesia and Timor Leste in the West East, are generally related to different borders. The determination of state boundaries was based on the Portuguese and Dutch treaties during the colonial period, ignoring the agreements that had been made pre-colonial, where the determination of pre-colonial boundaries was based on natural boundaries, namely rivers and mountains. Another problem that is the main topic in this research is the communities around the border who have the same cultural and ancestral background but different constitutions resulting in mobilization which requires each community to take care of passwords and visas if there are traditional celebration activities whether related to weddings or mourning.

Based on the reason mentioned above target main study This is for know integration approach culture used in the governance of Indonesia's border areas with Republic Democratic Timor Leste in Napan Village Subdistrict North Bikomi, North Central Timor Regency, Due to cultural approaches such as the annual celebration of the atoin meto tribe which is celebrated every year in a certain month depending on the clan and cultural background of the community, and also death ceremonies which are usually carried out between the two communities, such as atoin amaf mpanat lasi, and tutu kubi.

2. Method

This research was conducted using a qualitative descriptive research method (Creswell 2014), namely research on cultural approaches in managing the borders of the Republic of Indonesia and the Democratic Republic of Timor Leste located in Napan Village, North Central Timor Regency, East Nusa Tenggara Province. The informant collection technique used in this

research is the snowball sampling technique, namely the technique of taking initial data sources which are small in number, then expand because the scope of existing data sources is not felt to be able to answer all the topics the researcher wants, so the researcher adds other informants. to strengthen previously existing data. The informants selected included traditional leaders, community leaders, several traditional institutions including tribal leaders and amaf, as well as the Napan Village government, along with a number of officials, as well as border security officers on duty in Napan Village. This research data is then processed through several stages, namely data reduction by classifying the data obtained, processing it comprehensively to obtain meaningful information, then displaying the data by arranging the data systematically so that it is easy to understand, then verifying the data and finally drawing conclusions.

3. Analysis and Results

Governance borders dominated by countries, with approach security proven rejected by the community local in matter This ethnic Atoin Meto because ignore existence they. This matter No means that approach security rejected completely. That in matter certain aspect security required in frame guard existence State territory, however Don't until happen ignoring domination dimensions cultural public (Sudiar 2019). Therefore, governance border should accommodate existence community local with use approach cultural as part important in governance integrated border with approach other. Existence Ethnic Atoin Meto along border North Central Timor Regency, South Central Timor Regency and Regency Kupang (Indonesia) and District Oecussie (Timor Leste) is something reality unique Because Still own Lots similarity Good history, ancestry, as well values culture and customs customs adopted by the people in the two regions of the country (Kolne 2015). In the context of governance borders (*border governance*), diversity potency owned culture Ethnic Atoin Meto at least capable optimized become something solutions and alternatives existing policy This dominated by a state approach (*state centric*). A global way of thinking that relies on regime international (realism), presumably Can synergize with method think local / *local wisdom* in context constructivism as strength alternative To use solution a number problem border in level local (Kolne 2015). Approach cultural can contribute for strengthening governance border (*border governance*) that lasts This Not yet optimized For solution diverse problems that occur at the level local. Diversity *public properties* owned by ethnic groups Atoin Meto can used as possible *social capital* used in complete or strengthen state policy. See reality field related condition cultural Atoin Meto, that is in context strengthening governance borders (*border governance*) are necessary done a number of matter as following:

3.1 Strengthening the Role of Traditional Houses and Rites custom as a Communication Arena Ethnic

At home customs, citizens public Atoin Meto does not just gather For carry out rite, or various obligation regarding with the Sublime and the Holy, but also with them all gather for hear advice head ethnic group regarding with obligations and rights they in life together (*collective interest*). The words and advice of the chiefs tribe is highly valued because always contain various input meaning for life they every day must be arranged like that appearance so that become more appropriate and worthy. Custom home become unifying all inhabitant tribe, and all member ethnic group always attend all meeting at home custom the. Custom home is everything so that everything that happens around him must be obeyed with sincere by all inhabitant ethnic group. On each House custom No just gather all inhabitant tribe, but also the ancestors were also present with the Divine. Ethnic beliefs Atoin Meto will close alliance between *macrocosmos* and *microcosmos* when happen implementation of traditional rituals and traditions in the surrounding area House custom. In terms of the 'spiritual capital' of the house custom become place fellowship between heaven and earth in connection with harmonization between those above and those below, and even all inhabitant man from all over eye Wind: north, south, east and west together. In context handling problems in border areas, role House custom is very effective discuss and resolve a number problems experienced by others public Atoin Meto. Even should, if House custom This can role effective, then government can use role

This for support diverse policy government including policy development and social society other for acceleration development in border areas. Even in a way socio-anthropological, home custom always seen as location special Where customs and traditions role as a means of unification all warring citizens. More special Again how role House custom as an embracing place all party, place unifying all citizens, including those who are conflict. There is trust among people ethnic Atoin Meto that every conflict will with itself can resolved, if all inhabitant Already gather at home custom. In the House custom, chief ethnic group or elders custom will use his brilliant abilities For gathering return harmonization damaged by the atmosphere the conflict that occurred. Rite customs are carried out in a way together at cultural events annual for example tradition *Fuah Pah*, *Hamis Batar*, *Hatama Maus*, and rites custom other is a sacred moment in a way cultural, however in a way political can used as momentum for interact, communicate through atmosphere full dialogue with a sense of solidarity between fellow ethnic. Rite custom the is social capital and an opportunity interaction as well as communication, which if done can do it regularly guard cohesion social and constructive complete understanding about the future fellow ethnic Atoin Meto. Meaning must arrested from that moment is ; (a) Strengthen friendship social between fellow the “ one” ethnicity two-nation nation ”; (b) Building effective communication between the characters existing traditions in that moment so that strengthen harmony social between they ; (c) Means of discussion various problem so that capable look for solution effective For solution their internal problems ; (d) Opportunity exchange ideas and information to use build understanding related various supportive things development of border areas. (e) Even in context politics, traditional momentum the can made room for build diplomacy cultural between two countries without must intervened by a formal government approach. Function House customs and rites as means communication between ethnicity Atoin Meto living in both countries must supported by policy *free movement* cross borders. In glasses security and law international, traffic of people and goods in a way free with Minimum requirements (no document cross -border) can cross national borders categorized as deed oppose law. However in context culture, policy This Can just taken remember that public ethnic own Lots background behind the same social Good custom customs, language, religion, and dimensions cultural other. In practice during here, troops Safety Borders (Pamtas) have enforce condition This while happen activity ceremony customs, death, party weddings and some activity religious always given freedom However permanent and mandatory show card red or so -called Cross Border Pass card. In principle while No give rise to impact law, then condition This can tolerated. In condition this, if happen violations committed by society with take advantage of the momentum of the activity above, then public agreed for give penalty firm for those who violate it. This means, *free movement laws* can addressed with wise by the officers However for those who violate policy special the Ready get strict sanctions in accordance regulation current regulation. *Free Movement Laws* here understood as freedom crosses state lines however still show proof of Cross Border Pass which is not use document crossing official as passports and visas for public general other.

3.2 Strengthening the Role of Traditional Institutions and other Local Institutions

Traditional institutions that last This founded by ethnic Atoin Meto has properties natural there are also those that are in nature political rather than interest existence cultural nor economy. Which is natural the scope is very small Because only consists from a number of tribes whose closeness (Lake, Kolo, etc.) is temporary institution official accommodating Timorese interests included inside it ethnic Atoin Meto for example Concern for the Timorese (POT), Communication Forum Attention Atoin Meto (FK-PAM). These forums established for interest political approaching event Election Regional Head and Legislative Elections. Temporary for interest positive other for example How fight for Interest ethnic Atoin Meto in diverse problems (poverty, underdevelopment) yet appear carried out by the forum. Due to interest political so cohesion The Atoin Meto community is divided even No seldom precisely give rise to internal conflict among public Atoin Meto. However , if listen in a way medalarn related diverse problems faced oleh public Atoin Meto, it should be role institution custom the capable overcome problem multidimensionality experienced by society Atoin Meto, for example How

solution national boundary disputes (using approach customs); How create opportunity economy with fellow ethnicities across, how ? facilitate communication cultural in solution diverse problem around ethnic, how? fight for interest ethnic Atoin Meto to get out from underdevelopment and poverty and diversity role other. In condition so, society as if No Once feel exists role institution custom in advocate interest they. As a result, cohesion social between fellow ethnic Atoin Meto is very weak and not have a bargaining position with government. Condition This aggravated with weak cohesion social characters incidental custom weakened by state policy. This state policy is wrong for example, the state (Government) appoints somebody as figure customs that don't based on grove legitimate descendants (formation government yourself) so happen blurriness in family tree custom consequence that country's policy. Regeneration process leadership custom No Again done through mechanism custom, however formally directly determined by the Government. Procedures election old customary should be done in a way custom it turns out ignored by the Government with do appointment directly triggering it reaction public custom. Countries are considered destroy values long-standing culture This respected by society ethnic Atoin Meto. Therefore that, it should be studied and researched return footsteps legitimate descendants (figure custom) for given proper authority so that performance institution custom the can accepted and earned strong legitimacy in the middle public custom Atoin Meto. Strengthening institutional custom is the most superior ways and strategies for create harmonization in the region boundary. Despite the community members different umbrella law statehood, however heart and mind they still bound by similarities ethnic Atoin Meto. Because of that they need mediated with strengthening institutional custom formally at the location of each country. As for the goals and objectives from strengthening institution custom This just for maintain the 'aura of harmonization' to remain constant maintained or not corrupted by interests and passions political a moment. Even precisely kinship ethnic Atoin Meto on the side certain can "strengthen" relationships between countries, at least between citizens of different countries in the region boundary because they compatriots in a way natural. Related problem border, no seldom party church protest the attitude of the TNI/POLRI sometimes precisely create misery / suffering for public. Regarding extortion, the sale of fuel (black market) is opposed in a way harsh by the parties church. Even Bishop Atambua, Dominikus Saku, Pr provide a statement directly firm with say that: *"Party church in a way firm oppose manipulation social politics at play by the elite For break split ethnic Atoin Meto Indonesia and ethnicity Atoin Meto Timor Leste . The hope of the church is for the government create sincere harmonization and togetherness for embodiment dignity humans in the border region"*. Statement on born consequence concern see reality empirical Where government in a way firm apply principle law international in limit room motion ethnic Atoin Meto in the border area. At the same time, space motion church the more limited in serve people who are not bad are also citizen. In perfect condition It's hard, people more choose church as means effective communication rather than the government treats it its citizens in a way hard and firm. Frequent church sounds defend interest people who are also citizens, sometimes face to face with attitude allergic state arrogance with criticism church. as a result is happen conflict between party church and country. Standout case ever happen is the case of the beating of Father Beatus Ninu, Pr or known with Father Bento (famous Father humanist and communicative) by 3 members Battalion 742nd/SWY Infantry ie Private Zainal, Private Daud and Private Abel Soni against September 27, 2010 has been become news warm in East Nusa Tenggara, especially in the border areas Oepoli-Oecusie. The community demands that Danrem 161/Wira Sakti Kupang carry out legal proceedings in a way firm against 3 perpetrators the. This case started from TNI's offense towards Father Bento's sermon highlighted attitude Always TNI troops drunk drink loud (alcohol), behavior a number of impregnated TNI member several girls in the village. Related news sermon the spark anger TNI members up to happen beating to Father Bento.

3.3 Maintain System Customary Court

Following writer describe How mechanism solution problem local can resolved through mechanism Justice custom. See channel solution above, then from the process side can done in a way fast, and, trouble Can handled in a way finished. Temporary If done through law positive; so the mechanism used Enough complicated a long and involved process State institutions (courts) even sometimes through track diplomacy both countries (range control will the more long). Approach cultural open room for finish problems border with use policy local through system Justice custom. Cases involved conflict inhabitant to two countries in the past and in the future can resolved with mechanism local based on traditions and provisions culture ethnic group Atoin Meto. Combination approach law positive and legal custom possible solution comprehensive to violation right human rights in the past. Positive law give penalty imprisonment for those who break the law custom restore wound emerging collective consequence violations in the past and also in the future. With use approach the country's cultural divide responsibility create peace and stability social at the border with authority public local. Effect from approach This is formation foundation peace and order more social strong and lasting on the border. Temporary from aspect law international , recognition to existence public custom with all the potential it has has recognized by society international and national through a number of product regulations among others: (1) By *de jure*, existence something public custom / tribe recognized by the ILO, a UN agency with emit Convention No. 107 of 1957 and recommendation No. 104 concerning " Protection and Integration of Indigenous Populations and Tribal Communities", and in 1989 , the Convention the updated by the ILO with Convention No.169 and popularization with term ; " *indigenous peoples* "; (2) Article 18 B paragraph (2) of the 1945 Constitution states that "the State recognizes and respects unity public law custom along with rights its traditional throughout Still lively and appropriate with development society and the principle of the Unitary State Republic of Indonesia". This article provides position constitutional to public custom in relationship with the country, as well become base constitutional for state administrators, how? should community treated. With thereby chapter the is One declaration about; (a) obligations state constitutional for acknowledge and respect public custom," and (b) rights constitutional public custom for obtain recognition and respect to rights its traditional. What is included in Article 18B paragraph (2), at once is mandate the constitution must obeyed by state administrators, for arrange recognition and respect on existence society custom in something form Constitution. Other related articles with public custom, is article 281 paragraph (3) which states "Identity culture and rights public traditional respected aligned with development of time and civilization ". (3) Law no. 39 of 1999 concerning Human Rights as operationalization from TAP MPR XVII/1998 which confirms that rights public law custom as part from Human Rights Man. Article 6 of Law No.39/1999, states: (1) In order enforcement right basic people, differences and needs in public law custom must considered and protected by law, society and government. (2) Identity culture public law custom, incl right on land customary law protected, harmonious with development era. Explanation article 6 paragraph (1) of this Law state that "rights custom" which is real Still valid and upheld high inside environment public law custom must respected and protected in frame protection and enforcement of Human Rights Man in the community concerned with notice law and legislation. Whereas explanation paragraph (2) is stated that in frame enforcement right basic human, identity culture national public law customs, rights customs that still exist in a way real held steadfast by society law custom local still respected and protected throughout No contradictory with principles core state law justice and prosperity fearful. More far, article 6 of the Human Rights Law actually also emphasizes the necessity for law, society and government for value pluralism identity and values culture that applies to the community custom local. Denial to pluralism that, for example do uniformity (*uniformity*) of values to they is something human rights violations, moreover If denial the accompanied actions harassment, violence or coercion. Already Of course action thereby Can categorized as crime serious and heavy, so possible for settled in a human rights court. Against 3 (three) things First above, that is Strengthening the Role of Traditional Institutions and Local Institutions others, Maintain

System Customary Courts, as well Strengthening the Role of Traditional Houses and Rites custom as a Communication Arena Ethnicity, writer proposed that third matter is administered in a way firm in regulations national (Laws and Regulations Government followed in a way hierarchy with Regional Regulations for strengthen implementation). With Thus, the State recognizes it existence culture in each border region in order to strengthen role public. Already Of course, legitimacy is granted its nature measurable without must annex internal state authority context protect the country's territory. As example, Reinforcement role institution custom can done through the " Cross-Country Atoin Meto Indigenous Communication Forum ". With receptacle this, them discuss various matter related issues and interests they. The result can discussed with Government so that synergy and collaboration policy can materialized in Spirit *governance*.

3.4 Diplomacy Cultural in Ethnic Containers

Award together to values cultural above (rites and ceremonies custom) in a manner No direct strengthen public both countries in matter build diplomacy border. Diplomacy is tool from political abroad a country within manage connection between countries. along with development of the democratization process, then role as well as non-state actors such as citizens and parties private become important for maintenance diplomacy. Therefore, (Dean Minix, Sandra M. Bewley 1998) state that diplomacy related tightly with management connection between state and non-state actors. Currently, growing a number of terminology about diverse diplomacy for example diplomacy borders, diplomacy cultural, and so on. Although definition the Still limited, however a number of observer problem border for example try give definition related diplomacy border. Iva Rachmawati for example see that diplomacy border is efforts made an inner country manage border through three supporter main that is law, development economic and social aspects of border areas as well as development institution manager border (Sanak 2013).

Although *people to people diplomacy* or diplomacy between inhabitant the more surfaced, however role government as actor main Still Enough dominate. This matter because in a way normative, everything related decisions cooperation international must carried out by the state as one actor in law international. Rule This has agreed in Convention Vienna 1968 where mentioned that only the state owns it authority For tie yourself at something agreement international or agreement between countries. Though so, no means that role non-state actors are excluded. Reality empirical prove that *government to government diplomacy* too stiff and sometimes ignore reality at the level local. That There is another room that could elaborated become something strength diplomacy beside state intervention viz diplomacy involving culture public both countries. One of strengthening issue lately This is Diplomacy cultural. A Thinker Doplomacy famous Indian (Panikkar 2015) state that diplomacy cultural is business a country for fight for interest national through dimensions culture, fine in a way micro like education, science science, sports, and arts, or in a way macro in accordance with characteristic typical of the main ones, for example propaganda and others, which are deep understanding conventional can considered as No political economics, or military.

Milton C. Cummings in (Panikkar 2015) state that diplomacy culture is a exchange of ideas, information, values, systems, traditions, beliefs, and aspects culture other with Spirit understanding together and with each other value between fellow. Diplomacy culture classified in discussion *soft power* as something strength politics influenced by culture. There is three criteria Why diplomacy culture become mark important in theory connection international. First, for reduce intensity strength military post war cold, culture seen as A form strength new in connection international. Second, every nation state must also build network base and boundaries non-securities in matter maintain identity nation. Comprising culture from various aspect become identity a country in the eyes international. Third, diplomacy culture can too become reason strong in matter form an international system new, fine form regional and global organizations. In concept diplomacy known exists term *first track diplomacy*, *second track*

diplomacy, third track diplomacy, and multi-track diplomacy. In terms of This is diplomacy culture including in *multi-track diplomacy*. Draft regarding multi-track diplomacy is an expansion from paradigm *track one (government)* and *track two (government)* which have form study field This in a number of decade final. Any Country at any time This competing for operate *multi-track diplomacy* or the usual one called total diplomacy. This matter seen with the existence of a diplomatic division public almost all over Department of State in the world as well the more stands out role public in diplomacy. Diplomacy culture can carried out by the government or non- governmental: individuals, or collective. So that pattern diplomacy culture between nation Can happen between Who just as actor or the culprit, because target diplomacy culture This all over public a country, no only his government just. The main purpose from diplomacy culture is For influence opinion general public an inner country effort support something wisdom political certain foreign countries, for reach interest national. The usual general pattern happen in connection diplomacy culture is between public a particular country with people of other countries. However So, opinion general in question in matter This is for influence political government from public concerned. Target main from diplomacy culture is opinion general Good at the national level nor international. Apart from perspective westphalian (Walter Carlsnaes, Thomas Risse, Beth A. Simmons 2015), one of alternative in looking at the nation state is Weberian perspective. In perspective this, the state (*state*) and society (*society*) are not as a unified collectivity in a territorial area However are two mutually exclusive components separated One each other. The idea of the deep state matter This almost perceived simply as a institution politics (*political institutions*) and almost identified as government center (*central government*). In short for needs something analysis politics, the state is conceived in a way more wide including concerning characteristics internal relationship between territory society and government. With conceptualization This then the state does not as well as immediately nature autonomous, but rather Can in a way critical questioned to what extent as something institution political have different values from something that society wants. Congruence between values to two components the will determine how far the country gets legitimacy from inhabitant his country. By Empirical, problem precisely always appear in the internal scope of the nation state. With notes principal that qualification primordial loyalty in fact develop more strong compared to the " feelings " or sentiments of the country's formal community. As example, when speak about nationalism No just We speak about consisting ideology from coherent doctrine, but also of aspect his religiosity. There is view that formation a country because encouragement of familiar motifs where structure kinship, and the resulting nationalism like This called as *ethno-nationalism*. Nationalism the in narrow sense Where formation community *nations* rests on a primordial bond that is genealogy narrow as well as rigid like similarity race, language, religion, or other primordial characteristics. In Friedrich Meineke's terminology, nationalism is based narrow often connoted as *cultural-nation*. Draft *cultural-nation* is characteristic definition *sterile*, because of its nationalistic basis similar ties promodial or something already there is (*given*) (Walter Carlsnaes, Thomas Risse, Beth A. Simmons 2015). Center of attention must placed in a constructive balance between interest general (*nation-state*) with fundamental thing in that country Alone ie interest inhabitant community in the area boundary. Precisely what is called as inhabitant public that's what it is *das Sein* and *das Sollen* from existence a State and a nation (Walter Carlsnaes, Thomas Risse, Beth A. Simmons 2015). As for opportunities success from implementation diplomacy cultural between Ethnic Atoin Meto Indonesia and Timor Leste based a number of reasons , namely : (1) The people of both countries, both Indonesia and Timor Leste (Oecussie) adheres to principles and values the same culture ; (2) Second public own background behind history and origin the same proposal ; (3) During This life side by side in a way peace ; (4) Believe values culture and customs the same customs ; (5) By geographical each other nearby (resident in One *landscape* the same territory namely Timor Island); (6) You're welcome in level the (Seran 2018) same economy.

4. Conclusion

Based on what has been outlined in outline, several possible conclusions raised in this research are that border area governance is not accepted by the local community on the grounds that it is based on existing customary agreements that have been established by the community since ancient times. Therefore, the role of local actors such as indigenous communities must be institutionalized in a community of institutions under the name of atoin meto, and coordinated based on the regulations that apply in these customary institutions and not conflict with Government policy, so that integration in cross-border customary approaches connects local communities. two countries, namely Indonesia and Timor Leste, become strong and harmonious, so that traditional rites become a bond of kinship between each other.

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