

Tradition of *Caci Manggarai*: The Spirit of Politics of Customary Inheritance Law for Democratic and Gender Equitable Law

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Abstract— The *caci* tradition is a typical tradition of Manggarai, West Flores. Some previous research findings reveal that the *caci* tradition is a type of regional dance. *Caci* as one of the icons of the Manggarai culture. Because the unique tradition of *caci* can be used as an ambassador for the promotion of tourism and culture of the Manggarai area. Manggarai BPPDK (Manggarai 2000) (Nggoro 2006); (Maure and Ningsi 2018). Maribeth Erb in the Southeast Asia international seminar offered the idea of conceptualizing the culture of playing *Caci* as promotion in tourism in Manggarai (Erb 2001); (Cole 2005); (Cushman and Tourism 1999); (Mangkudilaga and change. 1996); (Paradise 2005). But these studies do not bring up the meaning of the role of women in the *caci* tradition. The perception that arises about the cast of cursing is male. Therefore, this study the author examines the tradition of mockery from the perspective of customary law that is democratic and fair. The question is, why and how is the universal interpretation of the *caci* tradition related to the issue of legal pluralism that is "law of globalization" and "law of glocalization" (law of *glocalization*) as a legacy of democratic and fair cultural values? Through qualitative research methods with a paradigm of constructivism (inductive) with phenomenological approaches, symbolic interactionism, Hegelian dialectics: thesis, antithesis, and synthesis with anthropological mashap for the study of human behavior and human expression of Manggarai against symbols so that they can find legal meaning in a just manner, *Ius constitutum* and *Ius constituendum*. The research findings reveal that the *Caci* tradition is an entity and identity of the Manggarai cultural heritage in the realm of the local political scene which is democratic and gender-equitable. The democratic value expressed by the *Caci* tradition is the existence of a joint discussion between the two camps. Criteria of *caci* through mutual agreement. Chivalry norms must be obeyed. Problems that arise in the race match are resolved by mutual consultation (*lonto leok / bantama cama reje lele*) by prioritizing peace. The fairness value of the *caci* tradition is that in the *caci* dance it is not one's domination in the role of *caci*. No matter how great a person is in the *caci* tradition, what is highlighted is the value of justice, namely the number of whips between the whip and the deterrent must be the same. The gender justice value of the *Caci* tradition is that there is a division of roles between men and women. Without the involvement of women's roles in the *caci* tradition, men as *caci* players cannot and do not deserve to express themselves on the field (*natas*) sparring, because they do not perfectly play the facilities of the *caci* tradition.

Keywords— *Caci Tradition, Democracy, Gender Equality*

I. INTRODUCTION

The issue of inheritance customary law pluralism is currently accustomed to the entire universe of the civilization of the nation-state both modern and developing countries. The term *berseles* law unmasked the dichotomy of legal dominance. Even in the international law session it was stressed that centripetal and *centripugal* were able to penetrate the global level that the role of women became a reference for international law on gender equality. In Manggarai has a local genius inheritance of the *caci* dance. *Caci* brings out a variety of meanings and custom messages. According to *Caci* is a symbol of a hero, a dance or regional art (Nggoro 2006). Maribeth Erb in a study of Southeast Asian international seminars offered the idea of conceptualizing the culture of playing *Caci* as promotion in tourism in Manggarai (Erb 2001). It was also confirmed by several writers (Cole 2005) that *caci* was included in the International Handbook on

Tourism Education (An International Handbook of Tourism Education); G. Cushman that *caci* as an opportunity in the field of Entrepreneurship and Education in Tourism (Cushman and Tourism 1999); S Mangkudilaga, *Caci* is a tourism and cultural education object at the global level (Tourism and culture global) (Mangkudilaga and change. 1996); F. Culture of Flores culture including *caci* dance is a strategic world of global tourism (Paradise 2005); Manggarai BPPDK, holds that Manggarai has various charms and investment opportunities through the role of culture and tourism. The *Caci* tradition is one of the icons in the promotion of tourism in the Manggarai area which in many studies, this tradition has social, philosophical, and even legal values (Manggarai, 2000; Risdiyanti and Prahmana, 2017; Maure and Ningsi, 2018; Singodimajan, 2009 ; Balamurugan, 2015; Saputra, 2014; Towe, 2018). Abut, in his idea that the *caci* dance is a dance and is also interpreted as a battle of dexterity and beauty of the people of Manggarai. Therefore, *caci* dances need to be continuously preserved and introduced not only in Indonesia

but also throughout the world (Abut and Simanungkalit). The Caci dance is a folk dance that reflects the culture and daily life of Manggarai society (Kantor, 2017). The results of the thesis study in Batu Cermin Village, Kabuapeten Komodo, concluded that caci contains a very high moral value (norm), that is, there is a value of moral values, courage, sportsmanship, self-esteem, beauty, brotherhood, and also religious values (Edi and Grace 2017). R.Beni, W.Anggal In the Asian conference saw the caci as glue and was able to promote the caci as a tourist attraction on an overseas land (overseas).

Previous findings only discuss the traditional caci dance from the side as a regional dance / regional art. Caci dance is a dance performed only by Manggarai men. Researchers have yet to bring up the mock value of the inheritance customary law as the spirit of democratic politics in Manggarai, which is democratic and gender-just. The writers have not seen the scorn as the spirit of the birth of gender equality democracy. Spirit that gives birth to leadership that values plurality. The impact of caci's popularity only tells the greatness of men. But forget that the role of women in the caci dance is a great actor: communicators, supporters and abusive actors. Based on the results of research that there are findings of the other side of the aspects of inheritance law that is democratic and gender justice.

II. STATEMENT OF PROBLEMS

Are there democratic values and fair dances that become the driving spirit of the Manggarai people in the middle of the local political stage?

Why and how is the universal interpretation of the caci tradition related to the issue of legal pluralism that is "law of globalization" and "law of *glocalization*" as a legacy of democratic and fair cultural values?

III. RESEARCH METHOD

This research method is qualitative, with a socio legal approach, and through hermeneutic analysis, symbolic interactionism, dialectics, and phenomenology. School or stream of this research is anthropological stream. In the anthropological school, humans are seen as central to study: individual beings and social beings. Humans as traditional law (tradition) *pemita*. Conduct a study of Manggarai people in their thoughts, words and deeds. Data collection was carried out through observation, interviews and documentation studies in three districts in Manggarai: West Manggarai Regency, Manggarai Regency, and East Manggarai Regency, the focus of research was the problem of the caci tradition phenomenon in Manggarai. The time of research from December 2018 to April 2019.

Data source: Secondary data in the form of documents, books, academic works, journals, and unstructured cultural attractions, researchers' direct experience in the daily life of the Manggarai people (ethnography). Primary data from the interviews of 3 people from Gendang Raendang, Manggarai Regency; 3 informants from Gendang Toka in East Manggarai Regency; 3 informants from Gendang Namo, West

Manggarai Regency for data collection method. Technical analysis of data through several stages: collecting data, reducing data, processing data, concluding data. The data is triangulated.

IV. RESULT AND DISCUSSION

A. CACI TRADITION IN THE CONTEXT OF LOCAL WISDOM VALUES AND GLOBALIZATION

1. Caci Philosophy

Based on the terminology the word caci consists of two words namely from the words *ca* (one) and *ci* (surrender / force / require). If the literal meaning of the word caci is to require one-on-one competition. The philosophical meaning of the word caci is divided into two things, first, the meaning of caci is that the caci player (whip and whip antidote must compete one on one). The number of whips is proportional to the number of antidotes. So there must be a balance of quantity in contests. Whereas the meaning of the two curses is to make a cross between two camps, one camp against one camp. Related to that, in the match mock value that was highlighted was a party of the people crowd (joy). Therefore, the spirit of togetherness, consensus agreement, must take precedence. Each caci has different roles, some beats gung, some dances (*danding*), there are caci players. And the very important role of women is *cepa reis* (offering betel nut) to both sides of the curse in the pre-curse competition in order to greet and familiarize participants. In addition, the role of women as a gung drummer is to complete the attractions of the draw. Without the beat of the gung, the player of the draw is not complete (not) able to draw the draw. Beating the gung is a type of caci activity that is integrated with caciation (Nggoro 2006); Interview on 20/2/2019; Interview 7/01/2019; Interview 10/01/2019; Interview 20/01/2019; Interview 24/01 / 2019).

2. Implementation of Caci

Caci in Manggarai is a tradition that shows the greatness of the caci team from outside (*weki landang / anak wina*) and the caci receiver / organizer team (*weki arrived / weki onemai / hue child*). The curse tradition must be carried out in an atmosphere of joy (thanksgiving). Participants who participated in the derogatory tradition were men and women. Some informants' information revealed that the role of women in the caci match was saving gung (*tebang nggong*, by beating gung, the caci player could compete at Natas (the village yard). Furthermore, it was stressed that women also opened dialogue between the two caci teams through the *cepa reis* event (*cepa reis* welcomed the caci team with betel betel / betel nut betel), through this event the two caci teams were close to each other. Caci is also an icon of tourism promotion and Manggarai culture. In this regard, Caci is an ancestral tradition passed down through generations practiced by the Manggarai generation both men men as the main actors who act chided (whipping and fending off the whip on the battlefield), as well as the participation of women both as a gung drummer and as a supporter.

Usually when a *caci* player fends off a whip, he must express himself artfully, that is, by the term *rait/lomes* (complimenting himself with the feeling of art through facial expressions, songs (*nenggo / dere*). Although he is hit but does not indicate that he is hit or shows a gloomy / angry face. Some of the things stated above show that *caci* is a tradition that displays the greatness of the *caci* team. According to the researchers' observation that the example of a *caci* player's expression after deflecting a whip by a *caci* opponent, the expressions of a whip antidote are as follows, *sena hena eye, salahena berambang, sala hena tuka, sala hena pa'a, sala hena leak* "(how do you think if I get a lash in the eye, maybe a lash in the stomach, maybe a lash in the chest, maybe lash in the stomach, might get a whip on the thigh, maybe a whip on the calf.) The fact is that if a woman gives support antagonist and then release "yes hit" (*eng nara hena*). Antagonistic comments like this certainly influence the motivation, the expression of the *scoff* player. In addition, it was observed that when the *caci* deterrent was expressing his opposition by singing (*nenggo*), then the woman stopped for a while beating the *gung*. Conversely, if a *caci* player needs a drummer (*cutting*), the *caci* player can express the *caci* in the match field (Data source: Interview on 20/2/2019; Interview 7/01/2019; Interview 10/01/2019; Interview 20/01 / 2019; Interview 24/01/2019; Interview 3/04/2019; Interview 7/04/2019; 03/23/2019).

Based on the findings of the research data, the following table of *caci* participants and types of *caci* activities are integrated in the *caci* tradition:

TABLE I PARTICIPANT IN CACI TRADITION

Activities	Participant		
	KM	KMT	KMB
Ba Leso	Men	Men	Men
Tebang Nggong	Women	Women	Women
Danding	Men and Women	Men and Women	Men and Women
Cepa Reis	Women	Women	Women
Paki Reis	Men	Men	Men
Caci	Men	Men	Men
Porong	Men and Women	Men and Women	Men and Women

Acronyms for information: KM = Manggarai Regency; KMT = East Manggarai Regency; KMB = West Manggarai Regency; (b) Definition of the word: Ba lesu = sun bearer (guide); *cutting nggong* = *gung* drummer; *danding* = dance (a type of Manggarai dance); *cepa reis* = greet with *siri pinang* treats; *paki reis* = welcome with a whip by the represented.

Table 1 shows that the single role of women is felling *nggong* and *cepa reis* or reaching 28%. While the sole role of men in the *caci* tradition is *paki reis*, and *ba lesu* or only 48%. While the joint role of men and women is *danding*, pushing the *caci* (supporters) or reaching 28%. From these data it can be concluded that cultural heritage must be preserved and practiced by men and women. Thus the curse tradition cannot be carried out if only done by men.

B. GLOBALIZATION AND GLOCALIZATION: CACI TRADITION FOR DEMOCRACY AND GENDER EQUALITY

1. Globalization & Glocalication

Based on the data sources of this study, it shows that the Manggarai *caci* tradition has the power of imagination and innovates that are democratic and gender equitable. This is a positive impact on the issue of legal globalization (law of globalization) and legal glocalization (law of glocalisation). There are various forms of attributes of pluralism in global law (international law), namely the issue of globalization (think globally act locally), the issue of glocalization: Think locally act globally), the issue of a borderless state (borderless state), through the spread of values and concepts of democracy, human rights , along with their legal instruments, the Borderless Law issue, the Borderless Time Issue (without time limit). Centrifugal and Centripetal issues, namely showing ideas of justice from the perspective of local women became the inspiration for pluralism of inheritance law in Manggarai, including democracy in the *caci* tradition. Democracy, gender justice in the tradition pioneered the promotion of culture and tourism in Manggarai. Manggarai women are seen as the Centrifugal and Centripetal today becoming trumpets of gender equality.

Innovation and *caci* customary law relations in Manggarai can be analogous to the idea of a legal relationship that promotes equality of men and women (no legal dominance); law is born from the diversity of social status and gender (natural rights). Not the dominance of state law (state), but the law was born from the reality of social life (society), religious law (religion) / values / norms (etict, religious, norm), and international law (international law) regarding human rights (human righth), but must respect the law of living in the community (living law), including customary law (Menski 2011); (Griffiths 1986), natural rights include legal substance, legal structure and legal culture (Friedman 2009), which is always dynamic from time to time (Maladi 2010); (Soepomo 1987); (Rahardjo and Ufran 2008); both in relation to Manggarai stakeholders and with young people (Manggarai women. In that connection, Clifford Geertz, groups Indonesian society in horizontal variance, based on primordial attachments (Sukirno 2019).

The diverse phenomenon of inheritance customary law in Manggarai should be supported by Pancasila as the source of all sources of law (Law No.12 of 2011). As Article 1 paragraph (3) of the 1945 Constitution stipulates that Indonesia is a state of law. The role of Pancasila in legal education in Indonesia is Pancasila as the foundation of Indonesian legal theory. Article 18B of the 1945 Constitution as a form of legitimacy of state recognition of customary law. This shows that written and unwritten rules here can be expected that legal pluralism established in Manggarai is not only subject to standard (traditional / conservative) rules originating from Manggarai *adat* holders, but should also recognize laws that develop in realistic, contextual societies. , democratic and fair.

2. Democracy

Listening to the spirit of democracy that is just in the mock tradition in Manggarai, there is a memory of Herodotus, a Greek historian in the 5th century BC as the inventor of the term democracy. The red thread of this thought is the classification of status, on the one hand the philosophers as superior classes while ordinary people are seen as inferior classes. Therefore, Brian C, Smith, has concern and belief in democracy in the regions as a prerequisite for democracy at the national level.

Discusses democracy and gender justice in the Caci tradition because it is encouraged by the Lonto Leok tradition (sitting together). The caci tradition displays the space of cooperation (*bantam cama reje lele*) between adat holders (*ba lesa*), caci players, and women. Caci's tradition is dynamic, containing mutual values, democracy and living law (Soepomo 1987); (Ter Haar 1960). Hegel sees the law as not binding, but must be discussed to find the value of justice. Justice is the goal, and achieving justice must have a dialogue space between the government and the community. conspiracy between injustice and the authorities, peace will be broken (Rahayu 2015); (Prayitno 2011). From the perspective of progressive law, the destruction of final goods is a process that continually seeks and enforces justice (Rahardjo and Ufran 2008); (Atmasasmita 2012); (Sastroatmodjo 2005).

Democracy and justice are under the umbrella of Pancasila democracy (Budiardjo 2008) Regional Autonomy Law No. 22 of 1999 and has been revised with the advent of Law Number 32 of 2004 and Law No. 23 of 2014. Article 25 paragraph (1) point (f) reads that the development of democratic life is based on Pancasila. And Article 31 paragraph (1) and paragraph (2) point (f) emphasize that in the implementation of decentralization, regional restructuring needs to be carried out, namely maintaining the uniqueness of regional customs, traditions and culture.

The philosophy of Manggarai *neka oke kuni agu kalo* (don't forget the spilled land of darh) in the caci tradition is the spirit of Manggarai people who encourages the principle of being a nation state. This regional spirit is similar to the term group of people born, the same place (a group of people born in the same area ") (Ritter 1986). The word 'nationalism' according to Abbe Barruel for the first time was used in Germany in the 15th century, which was intended for students who came from the same region or speak the same language, so that they (on new campuses and new areas) continued to show their love against the nation / tribe of their origin (Ritter 1986); (Adisusilo 2011).

3. Gender Equality

The role of women as gung performers (*tebang nggong*), and *cepa reis* (welcoming with betel nut) in the integrated caci tradition and determining the expression of men on the battlefield (*natas*) is a symbol of women's authority (implementation of gender justice). Various global scientific activities fight for gender justice. The Manggarai slam tradition breaks the notion of male dominance in the practice of law. Gender justice is a global issue. Declaration of the Elimination of all forms of Discrimination against Women. is

a global regulation that positions women equally in relation as an indication of the world's attention to the nature of women (Baldez 2011); The phenomenon of gender concerns at the legislative level (even US senators) is still lacking. Because research on the impact of gender on US senatorial policy is still lacking (Frederick 2011) (Irianto 2011). The integrated and inseparable involvement of women in men's roles in the caci tradition is a formal recognition of the customary law of Manggarai on the natural rights of married and integrated women in the husband's clan through the tradition of wagal eggs (*gerep ruha*). Although it is recognized that the other side of the Manggarai patrilineal cultural effect is that married women live permanently and die in the husband's clan (Sudarmadi 2014).

Gender perspective in the Caci tradition is an implementation of the meaning and purpose of a just philosophy of law. The philosophy of law in Plato's philosophy is a phenomenon of justice both for the state and individuals (Popper 2002); (Friedmann 1993); (Jusuf and IP 2006) (Jusuf and IP 2006). The aim of the state is for the common good or welfare (Schmandt 2002). Justice, an important policy of the state is as important as individual policy; justice is more easily obtained by large groups (the state) than experienced by small groups. Justice is doing one's own work, not being someone who always interferes in other people's business (Nggoro 2017); Fleiner, T. (2005). Everyone can compete with wisdom, balance, courage to find justice. The law must be upheld (Schmandt 2002). (Rahayu 2015) to achieve and maintain peace, so that science and technology can develop for the sake of human liberation, justice must be upheld. Cicero stated that *societas ibi ius* (where there is a community there is a law). Socrates, Plato and Aristotle saw justice as the goal of law (Samekto 2015). In fact, philosophically justice does not have to be discussed, but when dealing with social reality, justice must be discussed (Magnis-Suseno 1987); (Rahayu 2015). In the context of Indonesia's positive law, the concept of justice is imbued with Pancasila especially principle 2, "Just and civilized humanity" is an affirmation of human rights (HAM); that natural justice (fair and civilized business) is manifested in the 5th principle of Pancasila, "Social justice for all Indonesian people". And the precepts of 1 Pancasila, "Godhead of the One" is the primary cause in the precepts 2, precepts, 3, precepts 4, and precepts 5 (Latif 2013); (Kaelan 2002).

The policies of the Indonesian government in this regard are (1) cooperation with South Korean investors to employ full migrant workers in companies in Indonesia; (2) entrepreneurship training and provision of venture capital; (3) persuasive actions; and (4) providing administrative facilities for migrant workers who want to return to work in South Korea. Cooperation with South Korean investors has been held since 2015.

VI. CONCLUSION

The research findings reveal that the Caci tradition is an entity and identity of the Manggarai cultural heritage in the realm of the local political scene which is democratic and gender-equitable. The democratic value expressed by the Caci tradition is the existence of a joint discussion between the two camps. Criteri-kriteria caci through mutual agreement. Chivalry norms must be obeyed. Problems that arise in the race match are resolved by mutual consultation (*lonto leok* /

bantama cama reje lele) by prioritizing peace. The fairness value of the *caci* tradition is that in the *caci* dance it is not one's domination in the role of *caci*. No matter how great a person is in the *caci* tradition, what is highlighted is the value of justice, namely the number of whips between the whip and the deterrent must be the same. The gender justice value of the *Caci* tradition is that there is a division of roles between men and women. Without the involvement of women's roles in the *caci* tradition, men as *caci* players cannot and do not deserve to express themselves on the field (*natas*) sparring, because they do not perfectly play the facilities of the *caci* tradition.

VII. ACKNOWLEDGEMENT

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- [45] Personal Interview on 20 Januari 2019 R.J. di Gendang Namo Kecamatan Lembor , Kabupaten Manggarai Barat .
- [46] Personal Interview on 24/01/2019 Agustunis, Kepala Dinas Kebudayaan dan Pariwisata Kabupaten Manggarai Barat.
- [47] Wawancara 7/4/ 2019,.....Kepala Bidang Kebudayaan Kabuapeten Manggarai Timur
- [48] Personal Interview on 3/04/2019, Ketua seksi caci waktu pesta syukuran Pilkada Butapi terpilih dan Wakil Bupati terpilih Kabupaten Manggarai Timur.
- [49] Personal Interview on 23/03/2019, Ketua Tua Golo Gendang Toka Kabuapeten Manggarai Timur.