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Scrutinizing The Local Culture Of *Tada Hera* Customary Fine In Solving Problems To Avoid Social Disparity In Sikka Regency

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Abstract: This research analyzed *Tada Hera*'s customary fines for offenders who cause damage. Each type of offense had its customary fine. This research took place in Sikka Regency. This research aimed to scrutinize the meaning of *Tada Hera* customary fines to avoid social disparities that occur in the community and to maintain the cultural identity and customary values of the community inherited by the ancestors. The sources of information for this research were regional leaders, customary elders, and community leaders who resided in the Sikka Regency. Data collection techniques were observation and interview. The research data collected was analyzed descriptively using qualitative data analysis techniques. The appropriate method in qualitative research was the ethnographic method. The sanctions given to the perpetrators were advice and also customary fines. *Tada Hera* customary fines included horse, pig, gold, money, rice, sarong, clothes, and local alcoholic drink. The items were given to the aggrieved person and some were cooked to be eaten at the *Tada Hera* venue. This research provided deep insight into the dynamics of dispute resolution for the development of policies that were more inclusive and in favor of the community. Thus, the gap that occurred between the victims, perpetrators, and the community.

Keyword: Meaning, Culture, Fine, Custom, Disparity

INTRODUCTION

Culture is associated with the continuous internalization of values from each generation in a social community. Culture is dynamic, meaning that culture undergoes changes and adjustments from time to time and adapts to the surrounding conditions (Eni, 2023). The culture of each region in Indonesia is different. This difference provides its color. In carrying out interactions, of course, it cannot be separated from customary rules, local culture, and procedures for implementing customs that have been mutually agreed upon. Sinha (2021) stated that culture consists of three valid perspectives, namely ways of doing things (practices); ways of thinking and feeling; and ways of speaking. These perspectives have been influential in the history of thinking about language and culture in various disciplines. Alshenqeeti (2020) emphasized that in particular, a person's cultural and educational background determines aspects such as attention, categorization, causal attribution, and inference of individual

attitudes. Kamariah and Saputra (2020) explained that culture is a system of values, symbols, and life behaviors. Meanwhile, Holmes and Wilson (2022) said that language is a social communication tool. Thus, language is also considered a cultural artifact. Language is considered a part of culture and a tool. Khusniyah and Indah (2020) stated that language has two important functions, namely interactional and transactional functions. Interactional function means how to practice language to interact, socially and emotionally.

Socially, humans are the best and noblest creatures of God. With their intellect and conscience, humans can distinguish between good and bad. Humans are also creatures that have human rights, namely the right to obtain freedom, receive protection, and security. With these human rights, humans can avoid all forms of violence. Violence is an attitude that cannot be tolerated and is considered inappropriate because it can harm an individual or group physically, psychologically, and financially. The people of Sikka Regency have a custom of peace in which there are anti-violence values to minimize the occurrence of violence.

Sikka Regency, one of the regencies in East Nusa Tenggara Province is located on Flores Island. Sikka Regency consists of 18 islands with 9 islands that are uninhabited and 9 inhabited islands. It has 21 sub-districts, 147 villages, and 13 urban villages. Sikka Regency has a unique culture and customs. The capital of Sikka Regency is Maumere. According to Mandalangi, a cultural expert, there are six indigenous ethnicities in Sikka Regency with different dialects, namely '*Ata Sikka Krowe*, '*Ata Sikka Muhan*/*Sikka Krowe Muhan*, '*Ata Muhan*, '*Ata Lu'a Kapa Raja*/'*Ata Plu'e*/'*Ata Palu'e*, '*Ata Lio Krowe*, and '*Ata Tidung Bajo*. The people of Sikka Regency practice a customary fine called *Tada Hera* as an ancestral heritage. *Tada Hera* is a customary fine for perpetrators who make damage to something/thing or perpetrators who steal/take other people's goods without permission. *Tada Hera* is also a form of punishment and prohibition not to take/damage other people's property and not to intentionally injure others. On this occasion, the guilty person is asked to bring some belongings as a customary fine following the type of offense committed.

The types of damage of *Tada Hera* customary fine include damaging other people's goods where the damaged goods are goods used to meet the needs of life, for example damaging the ladder on a palm tree ('*rani*) made of whole bamboo ('*aur*) which functions as a support tool for local palm tree (tuak) climbers to collect sap water or in the local language called '*iris tuak'*. This type of destruction is called *Tabi Ta'in Boro Bo'ir* (Hitting the Stomach, Cutting the Neck). Another type of vandalism is *Die 'Uhe Hading Dan* (Opening and Dismantling the Door), which means breaking someone else's door without permission. Furthermore, the act of fighting in the local language is called *Tapar Lahin Ge'ut Bowo* (Bandage the Wound and Massage the Swelling). If a fight occurs and causes injury, the guilty party must pay a customary fine. There are also customary fines for people who commit theft and people who deliberately allow their livestock to enter other people's farms/fields/rice fields so the livestock eat/destroy crops used to meet the needs of life/food. *Tada Hera* customary fines include horses (jarang), pigs (wawi), gold (bahar), money (rigi), rice (pare), sarong (utan lipa), clothes (labu), and local alcoholic drink (moke/tua). These items will be given to the aggrieved person and some will be cooked and eaten at the *Tada Hera* venue. The food must be eaten up by the people who come to witness the activity and not taken home so as not to bring plagues to those who have eaten it. On the other hand, as a consequence of these actions, the guilty person will receive a customary fine in the form of advice or guidance from local leaders, customary elders ('ata du'a mo'an), and community leaders. Following the advice, the guilty person is obliged to pay all customary fines so there is a deterrent effect and the other communities do not make the same mistake. Each type of offense has a different customary fine as a form of recognition of the wrong that has been done (haput wae meang).

The formulation of the research problems such as what is the meaning of *Tada Hera* customary fine to avoid social disparities that occur in the community of Sikka Regency? and

why is it necessary to impose customary fines? This research aimed to scrutinize the meaning of *Tada Hera* customary fines to avoid social disparities that occurred in the community and to maintain the cultural identity and customary values of the community inherited by the ancestors. Customary fines were intended to have a deterrent effect on the perpetrators and the wider community so they do not commit similar acts that harm other people or nature.

There has been a lot of research focused on customary laws in Indonesia. The first research was from Jeddawi and Rahman (2020) who researched on the Identification of Customary Laws that Still Apply in Resolving Social Issues in Kawo Village, Central Lombok Regency. Four types of sanctions applied, namely apologizing, disappearing, fines, and nurturing. The guilty community was given a fine. The level of the fine was multiplied by 5 times the original amount of the fine for offenders from within the village and multiplied by 10 times for offenders from outside the village. *Sangkep* or sanctioning ceremony was held at the residence of the head of hamlet (pengamong adat) attended by the perpetrator, traditional leaders, religious leaders, community leaders, and the entire indigenous community. The second related previous research was from Zuliani (2020) entitled The Implementation of Customary Fines against Zina Perpetrators in Ganting Damai Village, Salo Sub-district in the Perspective of *Fiqih Siyasah*. She said that the determination of customary fines was given through a customary hearing. The customary fine was in the form of a halal animal to be slaughtered and then eaten together. In terms of legal objectives, this customary fine had similarities with Islamic law which aimed to provide a deterrent effect to the perpetrator.

The next related research was from Darman (2021) titled Application and Sanctions of Customary Law in Katingan Regency. His research aimed to find out the existence of conflicts related to customary violations committed by the community which were resolved by the authorities (prajuru) by imposing customary sanctions. Meanwhile, the last research was from Melania (2021) who tried to analyze a research titled Ritus *Lodo Hu'er* in the Perspective of Customary Law. This research aimed to find out the meaning and value contained in this rite. The results of the research stated that this rite was a moment that expressed human religiosity as an effort to free the spirit (nitu) from its mistakes to get eternal salvation and had a positive influence on the person who organizes this ritual.

Previous studies only focused on customary laws, fines, and rites to provide a deterrent effect to perpetrators and to provide for customary needs. Meanwhile, this research emphasized the meaning of the local culture of customary fines to solve problems and the mechanisms of customary law that become obstacles. This research had many perspectives as part of the novelty, diverse types of customary law, and meaning of local culture in Sikka Regency.

METHOD

This research took place in several areas in Sikka Regency on June 08-September 20, 2024. Informants who have provided data totaled 40 people. Informants in this research were regional leaders, village apparatus, customary elders ('ata du'a mo'an), and community leaders who lived in Sikka Regency. The informants in this research met several criteria such as not having mental disorders or being physically and mentally healthy, knowing and understanding the *Tada Hera* customary fine, having direct experience of the *Tada Hera* customary fine, willing and able to participate in the research. The informants were natives of Liakutu Village in Mego Sub-district, Talibura Sub-district (Lewomada, Henga, and Wailamung Villages), Kangae Sub-district (Habi, Langir, and Watuliwung Villages), Waigete Sub-district (Nangatobong and Hoder Villages), Tebuk Village in Nita Sub-district, Waioti Urban Village in East Alok Sub-district, and other villages in Sikka Regency. Some informants were customary elders ('ata du'a mo'an) who were members of a group of village customary institutions ('ata du'a mo'an watu pitu) but there were also some informants who were not members of customary institutions. All informants were very familiar with the local culture of

the *Tada Hera* customary fine. These informants have in-depth knowledge of this culture, language, and customary speech of the local area. In the data collection process, part of this process followed the plan where researchers went directly or collected the data in in those places.

The data analysis technique was qualitative descriptive to describe the real conditions or phenomena in the community. Qualitative research is a particular tradition in social science that fundamentally relies on observing humans in their areas and dealing with these people in their language and terminology. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words and observable behavior; the approach is directed at holistic settings and individuals. Qualitative research describes the 'meaning of data' or phenomena by showing evidence. The interpretation of the phenomenon, much depends on the ability and sharpness of the researcher to analyze it (Eni, 2023). Qualitative research includes the use and collection of a wide variety of empirical materials-case studies, personal experiences, introspection, life stories, interviews, artifacts, cultural texts and productions, observational, historical, interactional, and visual texts that describe routine and problematic aspects of individual lives (Johnson, et al, 2020). Therefore, it can be concluded that qualitative design implies descriptive analysis (Sugiyono, 2020).

The method in qualitative research that suits this research is the ethnographic method which allows researchers to understand meaning in-depth by involving researchers directly in the community. Ethnography also allows researchers to see the world from the subjective perspective of the individuals involved in the research and avoid judgments that come from outside sources. Ethnographic methods are very relevant and useful for understanding human culture and society in depth (Iskandar and Irawati, 2023). The steps in the ethnographic method are conducting observations and unstructured general interviews, determining the location, and informants or research subjects (informants in research become the main thing in collecting data) (Alzivar, 2020). Based on the explanation above, the researcher selected informants based on their perceived familiarity and expertise with this customary law, observing participation, and interviewing the subjects. In the interview, the researcher explained the purpose of the interview, took notes of the interview, wrote the answers in the interview notes, did ethnographic writing and historical conditions, asked detailed descriptive questions, analyzed and described the interview results, did a domain analysis (the researcher asked questions about the forms of community participation in cultural preservation), asked structured questions as a complement (structured questions such as are there stakeholders who play a role in cultural preservation?). Some experts said that the researcher has to analyze taxonomy to find themes, analyze relationships between themes and found propositions, discuss new propositions with existing theories, write an ethnographic research report, analyze taxonomy to find themes, analyze relationships between themes and finding propositions, discuss new propositions with existing theories, and write ethnographic research reports (Rezhi, et al, 2023).

Ethnographic research involves an attempt to learn in-depth about a society. This is in line with the main purpose of ethnographic research, which is to describe and build the social and cultural structure of society. Unlike natural phenomena, culture consists of ideas, thoughts, emotions, and behaviors, as well as various results of community activities or human works (Nur, et al, 2016). The data collection techniques used in this research were observation and interview. Observation is one of the most important data collection techniques in ethnographic research as qualitative research. In general, the virtue of observation as a data collection technique is its ability to provide a direct description of the conditions in the field. Ethnographic research is conducted based on the reality in society and this certainly requires techniques that can describe the social reality in real terms. Observation also allows researchers to appreciate the reality and complex cases that exist because researchers are directly in the community and interact with them (Manan and Abdul, 2021). Meanwhile, interviews are a technique that is

also often used in ethnographic research. Interviews are used to obtain more in-depth information from research informants. Interviews are conversations between researchers and informants that aim to obtain certain information. Broadly speaking, interviews can be divided into structured interviews and unstructured interviews (Fauzy, 2022).

In qualitative research, there are two important things, namely primary and secondary data. Primary data is data directly obtained by researchers, for example, the results of researcher interviews with informants. Meanwhile, secondary data is data that is already available which is usually a record or documentation in the form of attendance, salaries, reports, data obtained from magazines, and so on (Chandra, 2021). The ethnographic method is unique because it integrates as a whole, provides in-depth descriptions, and conducts qualitative analysis to get the perspective of the local community. In ethnographic research, researchers not only study the community but also learn from the community, pay attention to the actions, habits, goods, or emotions that exist in the community, what people make/talk about, what traditional equipment/artifacts are used (Wahyuni, et al, 2023).

In this research, the researcher positioned himself as a total researcher (complete observer). In carrying out the interview technique, the researcher used two types of techniques, namely basic and advanced techniques. Basic techniques consist of fishing techniques. Meanwhile, advanced techniques include open chats and recording. The research instruments used were the researcher himself or human instrument, interview format in the form of a list of questions, observation sheet, and recording device (Pribady, 2019). To analyze the data, researchers used qualitative analysis techniques proposed by Cresswell in Wahyu (2020) which consisted of editing, translating, analyzing data, and drawing conclusions. The first stage is editing. In this process, the research converted raw data from oral to written form because there was a lot of oral data obtained during interviews that must be recorded first to avoid losing important information provided by informants. The next process was the translation process. Researchers translated the data obtained from the source language into the target language (Rini, 2023). Team members were also responsible for each stage of the research and prepare things that support the research. A challenge that the researcher found was how to find the right translation according to the real meaning to avoid losing the value of the utterance conveyed (Ola, 2023). For this reason, the researcher used the Sikka Language Dictionary as one of the accurate sources in the translation. After the language transferred, stage was completed, the researcher proceeded to the data analysis process. The last stage was the drawing conclusion stage, based on the results of the analysis and the findings previously stated in the research problem.

RESULTS AND DISCUSSION

In social life, it is always desirable to have a state of peace, order, and tranquility. However, it cannot be denied that life with the community also sometimes raises conflict. To resolve the conflict, a legal regulation is needed that is expected to maintain security, order, and peace in the community. The legal regulation in question is the provision of customary sanctions which are generally traditional, meaning that they are hereditary from the time of the ancestors and are still valid and maintained by the indigenous people concerned (Surmanan in Aprilianti and Kasmawati, 2022). Law and community life are closely related; law plays a major role in realizing order in community life proposed by Yulia (2016). There is also customary law in which there are customary sanctions that aim to suppress or punish people who violate it so there is a deterrent effect. This is the first time that the law has been applied in the form of customary fines as part of customary law violations, which are rules of customary law that regulate events or wrongdoings that result in disruption of the balance of society so they need to be resolved (sanctioned) as order, security, a sense of justice, and legal awareness of the community are maintained.

In the event of a violation, the head of the region, assisted by village apparatus, community leaders, and customary elders (‘ata du’a mo’an), took concrete action to restore the disturbed balance. The presence of customary elders in the customary institution (‘ata du’a mo’an watu pitu) was to resolve various kinds of problems that arise in the community based on agreed provisions. Customary rules were unwritten in the guidelines. The process of resolving a case was also usually attended by several parties, namely customary elders, community leaders, local government (village head, hamlet head, head of the community association, head of the neighborhood association), the perpetrator’s family, and the victim’s family.

Customary Court Settlement Mechanism

Customary dispute resolution also has a mechanism that is seen as customary procedural law. There were stages in the customary dispute resolution mechanism, starting with the report/complaint of the parties or being caught, either by members of the community or other authorities, until the implementation of the decision. At the time of the incident, local leaders usually take immediate security measures through detention in the form of protection for both parties, by protecting the perpetrator somewhere. If the dispute is minor, such as a quarrel or other minor dispute, then internment at home is sufficient. The following stages in customary dispute resolution were:

1. Complaints/reporting, where the complaint was received by the leader (head of the neighborhood association or head of the hamlet) where the incident occurred. The complaint was processed immediately. The aggrieved party may file a lawsuit. If the report has been received, the leader then explores the issue with the disputing party.
2. Summoning both parties to be questioned about the dispute as a form of interrogation. The summoning of both parties was carried out separately unless developments have made it possible to present both parties together. If the interrogation and efforts to calm the atmosphere have been successful and the evidentiary data were complete, then the parties and witnesses were brought to the deliberation session. The deliberation hearing process was carried out by formally listening to the defense of each party.
3. Holding a customary session/deliberation (kula babong). Kula babong from the perspective of customary elders (‘ata du’a mo’an). In Sikka Language, *kula* means opinion and *babong* means talking together. So *kula babong* is a forum where all communities are involved or take part to have an opinion and provide ideas together based on what is felt, heard, and seen. The specialty of *kula babong* lies in the awareness of the community which makes it a universal force in solving problems, especially binding the spirit of brotherhood in fighting social inequality that occurs. *Kula babong* tended to promote good relations between residents, building a self-reliant community with a social spirit. When the issue of exploring/seeking information was clear with all the evidence, the leader held a meeting with the village head, community leaders, and customary elders. At that point, the parties and witnesses were summoned and brought to a customary hearing/deliberation to conduct the examination process.
4. Conducting a hearing or investigation of the parties (naruk pla plina). All parties were required to attend this process to hear testimony to find out the real subject matter. If the results of the investigation were deemed sufficient, an initial decision-making session was held.
5. Made a decision based on the results of deliberations agreed by all parties.
6. Execute the decision that has been agreed upon. If the decision was not accepted, it could be forwarded by the person concerned to the village head as the leader and person in charge of the trial, assisted by the hamlet head, to find/examine the main issues and at the same time provide direction/instructions so they could accept evidence of the truth in any

examination of the dispute by adhering/promoting peaceful principles for the sake of harmony and peace for both parties.
7. The verdict of the trial was announced through a traditional ceremony in public.
8. A communal meal ceremony (pati wawi perang pare) was held as the final part of all stages. At the problem-solving stage, after the verdict of the trial was announced, the final activity was to eat together or provide food and drink for the community (‘ata riwun) who were present to witness the resolution of the dispute.

Decision Implementation

The way of solving the problem is not to find who is right and who is wrong but try to realize peace between the two parties and restore the disturbed balance. The implementation of the decision is carried out through the following stages:
1. Opening of the meeting in the form of an explanation of the case and the customary resolution stage by the leader and customary elders.
2. The signing of the amicable agreement by the parties and witnesses which will be handed over to the parties.
3. Peaceful handshake event.
4. Submission of customary fines/compensation as a sanction.
5. Customary elders give advice that is deemed appropriate.

Based on the results of this research, *Tada Hera* was carried out to provide customary fines to perpetrators who damage objects, theft, and fight. *Tada Hera* was a customary fine that can provide a deterrent effect and also a customary law that controls and blocks all actions that violate the provisions in the community. So customary fines arise and grow in the community and are obeyed as customary law to regulate and maintain community order. Thus, the meaning behind the local culture of *Tada Hera* customary fines was to reveal how the people of Sikka Regency view an action through the use of speech and the existence of binding sanctions as part of law enforcement to minimize violations, create balance in society, preserve culture, and as an educational medium because people can learn through fines/sanctions imposed on violators.

As a consequence of such actions, the guilty person will receive customary fines in the form of advice or guidance from local leaders, customary elders (‘ata du’a mo’an), and community leaders. Following the advice, the guilty person is obliged to pay all customary fines in kind to have a deterrent effect and to prevent the other communities from making the same mistake. Each type of offense has a different customary fine as a form of recognition of the wrong that has been done (haput wae meang).

The specific explanation of the *Tada Hera* customary fines is

Table 1. Customary fine which should be fulfilled

Customary Fine	Lexical Meaning
Hoang	*Hoang*: money
Pare	*Pare*: rice
Moke/Tua	*Moke/Tua*: traditional alcoholic drink
Wawi	*Wawi*: pig
Jarang	*Jarang*: horse
Bahar	*Bahar*: gold
Rigi	*Rigi*: coin
Lipa	*Lipa*: sarong for man
Utan	*Utan*: sarong for woman
Labu	*Labu*: clothes

Source: Research data

These items will be given to the aggrieved person and some will be cooked and eaten at the *Tada Hera* venue. The food must be eaten up by people who come to witness the activity and not taken home so as not to bring plagues to those who have eaten it.
In addition to the customary fines, there is also some advice when the *Tada Hera* ceremony is held. Representatives of the customary elders, village head, and community leaders will give wise advice/sage advice to the perpetrators and victims as follows.

Table 2. Sage advice to the perpetrator

Form	Lexical Meaning	Sentence Meaning
Luat rema rua, ko wa'i molet, lopa gu'a dena ganu ian sai. Ha ia naruk ele epan. Lopa gu'a dena naruk hemu.	*Luat*: tomorrow *rema rua*: the day after tomorrow *ko*: or *wa'i molet*: next time *lopa*: do not *gu'a dena*: make *ganu*: as *ian*: that *sai*: again *Ha ia*: that thing *naruk*: thing *ele*: no *epan*: good *Lopa*: do not *Gu'a dena*: make *naruk*: thing *hemu*: bad/negative	In the future, don't do that. That kind of thing is not good. Do not do unkind things to others.
Tabi Ta'in Boro Bo'ir ko Die 'Uhe Hading Dan ko Tapar Lahin Ge'ut Bowo ia naruk hemu mole 'ele epan. Moret e dunia, ita naha megu mo'ong wi'it	*Tabi*: hit *Ta'in*: stomach *Boro*: cut *Bo'ir*: neck *ko*: or *Die*: open *'Uhe*: door *Hading*: dismantling *Dan*: ladder *ko*: or *Tapar*: hurt *Lahin*: wound Ge'ut: rubbing Bowo: swollen ia: that naruk: thing hemu: bad/negative *mole*: and *'ele*: no *epan:* good *Moret*: life *e*: in *Dunia*: world *ita*: we *naha*: must *megu*: love *mo'ong*: care	Stealing or taking other people's property, damaging other people's belongings, hitting, slapping, or hurting others are all things that are not commendable and should not be done, let alone emulate. As humans who live side by side with others, we need to consider the good and the bad and must respect, care, and love each other.

	wi'it: each other

Source: Research data

Table 3. Sage advice to the victim

Form	Lexical Meaning	Sentence Meaning
Naruk hemu ali abo papa kewe le ba'a	*Naruk*: thing *hemu*: bad/negative *ali*: dig *abo*: thrown *papa*: close *kewe*: put down *le ba'a*: already	All the bad things we've thrown away
Lu'at rema rua li'ar wi'im ganu biasa. Lopa moro moing suding bluit. Naha beli ampon.	*Lu'at*: tomorrow *rema rua*: the day after tomorrow *li'ar*: speak *wi'im*: each other *ganu*: as *biasa*: usual *Lopa*: do not *moro moing*: angry *suding bluit*: spiteful *Naha*: must *beli*: give *ampon*: apologize	Hopefully, in the future, you can greet each other and talk to each other as usual. Don't get angry and don't hold grudges each other. We must forgive each other.

Source: Research data

Table 4. Sage advice to perpetrators, victims, and the general public

Form	Lexical Meaning	Sentence Meaning
Mata ngasun tena ita, tilu riwun tena rena. Naruk gete ita tena kesik, naruk kesik ita tena potat.	*Mata*: eyes *ngasung*: many *tena*: to *ita*: see *tilu*: ear *riwung*: many *tena*: to *rena*: listen *Naruk*: thing *gete*: big *ita*: we *tena*: make *kesik*: small *naruk*: thing *kesik*: small *ita*: we *tena*: make *potat*: disappear	Big problems we minimize; small problems we eliminate. (We minimize big difficulties and remove little ones).

Source: Research data

Based on the explanation above, the researchers found that the meaning of the *Tada Hera* customary fine was to maintain the cultural identity and customary values of the community inherited by the ancestors in the Sikka Regency. Indigenous people also tended to choose customary fines in problem-solving because they could resolve disputes fairly, provide a deterrent effect to the perpetrator, and provide advice so it was not imitated by other communities, the rules in the form of customary fines were obeyed by the community. The

implementation of customary sanctions against violations was very effective in the community because it affected the perpetrators no longer make the same mistakes, the implementation of customary sanctions was very effective in preventing problems that arise in the community so it always creates a sense of peace. However, the fines mentioned above were not intended to burden the problematic parties, but only as a form of learning so they did not repeat it.

CONCLUSION

This research provides deeper insight into the dynamics of dispute resolution in the context of indigenous peoples and can be the basis for developing policies that are more inclusive and in favor of indigenous peoples. Thus, the gap between victims, perpetrators, and the community is harmonized. The researcher has analyzed the purpose and meaning behind the unusual diction based on the research findings and solutions to the research problem. This will be very helpful in uncovering the uniqueness and perspective of the community in thinking, saying, and acting especially the meaning of the language used in the *Tada Hera* customary fines ceremony. Therefore, according to the researchers, the findings provide strong support that language culture, and rules are important components of human civilization. In this case, language is a tool to create a world in which language reflects culture and is influenced by the community in which it is used. Therefore, the assertion that a community's language defines its existence is a reasonable one. So this research can scrutinize the meaning of *Tada Hera* customary fines to avoid social disparities that occur in the community and maintain the cultural identity and customary values of the community inherited by the ancestors.

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