



Traditional Border Crossing Agreement in the Settlement of the Noelbesi-Citrana Boundary Dispute

Handrianus Nino¹, Remigius Seran²

^{1,2}Faculty of Social and Political Sciences, Timor University, Kefamenanu, Indonesia

Abstract: The Noelbesi-Citrana boundary dispute between Indonesia and Timor-Leste is one of the biggest challenges in bilateral relations between the two countries. Differences in interpretation of historical documents, such as the 1904 Dutch-Portuguese Agreement, have created uncertainty regarding the boundary. In efforts to resolve this dispute, traditional mechanisms such as the Traditional Border Crossing Agreement (TBCA) have become a promising alternative. This article examines the role of this traditional approach in facilitating cross-border relations, reducing tensions between communities, and supporting formal diplomatic efforts. By highlighting the practices, benefits, and challenges of implementing traditional border crossing agreements (through *tok tabua*, *mapua mamat*, *natoni*, and *tiun menu*), this article emphasizes the importance of collaboration between local communities and the government in finding peaceful and sustainable solutions. These findings are expected to provide new insights for resolving boundary disputes in other regions. In this study, the researchers collected data through a survey using questionnaires and interviews. The survey results will be followed by a Forum Group Discussion (FGD) to further examine the desired objectives. Data analysis was conducted using the Craswell method, which essentially includes data preparation, tabulation, general sense, synthesis, and interpretation.

Keywords: Border dispute; Noelbesi-Citrana; Traditional Border Crossing Agreement.

1. Introduction

Discussions regarding the border between Indonesia and the Democratic Republic of Timor-Leste often focus on territorial border conflicts. For example, research conducted by (Kalembang & Korbafo, 2022) focused on the role of non-state actors in resolving the border dispute between Indonesia and the Democratic Republic of Timor-Leste. This contributed to the notion that the contested land dispute is imbued with local wisdom because the division of territory emphasizes customary agreements in the border region. Another study reviewed by (Korbafo et al., 2024) concluded that the social conflict occurring in the border region between Indonesia and the Democratic Republic of Timor-Leste does not follow customary agreements but is based on a treaty signed by the Portuguese and Dutch colonialists in 1904, known as the Parafrici Treaty.

The Noelbesi-Citrana region is one of the border segments disputed between Indonesia and Timor-Leste. This dispute stems from differing interpretations of historical documents, such as the 1904 Dutch-Portuguese Agreement, which does not provide clarity regarding the actual boundaries. Furthermore, the 1914 Permanent Court of Arbitration decision created further complexities, leading to tensions on both sides (Amtiran et al., 2022).

Indigenous communities in border areas play a key role in maintaining cross-border relations through traditional mechanisms (Nino et al., 2025). One approach used is the Traditional Border Crossing Agreement, which allows for continued social and economic interaction even though national borders have not yet been fully agreed upon. Under this approach, communities from both countries can still communicate and cooperate based on local customary values. Cultural studies is the formation of discourse, a cluster of ideas, images, and practices that provide ways to discuss specific topics, social activities, or institutional arenas within a society. These methods can take the form of related knowledge and actions (Nino et al., 2025).

Meanwhile, the governments of Indonesia and Timor-Leste continue to strive to

Correspondence:

Name: Handrianus Nino

Email: handrianusnino@unimor.ac.id

Received: Dec 10, 2025;

Revised: Dec 12, 2025;

Accepted: Jan 02, 2026;

Published : Feb 28, 2026;



Copyright: © 2026 by the authors.

Submitted for possible open access

publication under the terms and

conditions of the Creative Commons

Attribution-NonCommercial 4.0

International License (CC BY-NC 4.0)

license (

<https://creativecommons.org/licenses/by-nc/4.0/>).

resolve this dispute through bilateral diplomacy. A joint committee was established to review the territorial boundaries and seek a peaceful, just, and legal solution. This approach is expected to provide legal clarity for both countries and strengthen inter-community relations in the Noelbesi-Citrana region.

The Noelbesi-Citrana dispute demonstrates the tension between formal international law and the social practices of border communities. Formal international legal mechanisms operate at the state level. Meanwhile, the Noelbesi-Citrana conflict is rooted in the daily practices of cross-border indigenous communities (customary land, settlements). The TBCA serves as a concrete example of how informal-semi-formal law can bridge the gap between international norms and local social realities. The Noelbesi-Citrana dispute is not merely a border conflict, but also a conflict over access to customary land, cross-border kinship mobility, and pre-state historical claims. Formal mechanisms such as international arbitration and technocratic diplomatic negotiations tend to simplify the conflict into a cartographic issue, ignoring the dimensions of identity, custom, and genealogical relations. Academically, the TBCA is relevant because it accommodates a plural legal order (state law + customary law). In short, the academic urgency of TBCA compared to formal international law lies in the fact that TBCA is more responsive to the socio-customary realities of the border, because it accommodates legal pluralism, is more effective in preventing daily conflicts, has strong social legitimacy and offers a contextual non-state dispute resolution model.

Borders are complex spaces where social, economic, and cultural interactions occur between communities living along them from different countries. Therefore, border management should be integrated, taking into account aspects beyond security. An integrated approach, as characteristic of border governance, aligns with Jailly's conceptual framework, which prioritizes and places community culture as a crucial component of border governance. This detail encompasses multiple dimensions, including social, economic, religious, linguistic, and cultural aspects embraced by local communities.

The theoretical implications of various interpretations of the 1904 Dutch-Portuguese Treaty on the formation of the modern Indonesia-Timor-Leste border conflict can be explained through several major theoretical frameworks in border studies, international relations, and international law. Academically, the differences in interpretation of this colonial treaty are not only historical, but shape the structure of contemporary conflict to this day, such as borders as historical and political constructions revealing the limitations of postcolonial international law that emphasizes the continuation of colonial legacies in modern conflicts, thus placing ambiguity as a latent source, and opening up legitimacy space for local and non-formal approaches.

The approaches and solutions offered include: (a) Identifying the Root Causes of the Noelbesi-Citrana Dispute: Outlining the main causes of the Noelbesi-Citrana boundary dispute, including differences in interpretation of historical documents and their impact on local communities and bilateral relations between Indonesia and Timor-Leste. (b) Analyzing the Role of Traditional Border Crossing Agreements: Examining how these traditional border crossing mechanisms are implemented and their contribution to easing tensions, maintaining cross-border interactions, and building harmonious socio-economic relations between communities in both countries. (c) Evaluating Bilateral Diplomatic Efforts: Examining the diplomatic steps taken by the governments of Indonesia and Timor-Leste to resolve this dispute, including the role of the joint committee and the principles of international law used. (d) Providing Recommendations for Sustainable Solutions: Proposing an approach that involves synergy between traditional mechanisms, indigenous communities, and formal diplomacy to resolve the Noelbesi-Citrana dispute peacefully and sustainably.

2. Materials and Methods

This research was conducted in Kupang Regency, which is geographically located in the border area between the Republic of Indonesia and the Republic of Timor-Leste. This instrument was used to collect data and information through verbal interactions between

researchers and respondents. The main target of the observation in this study was how to see the role of local wisdom that became a local-level agreement that occurred between the two community groups, namely the border community in the Noelbesi-Citrana conflict area. The research design used by the author is descriptive qualitative. This study will involve community leaders and traditional elders from large tribes in the Noelbesi-Citrana conflict area, namely; the Oenames Tribe, the Kaesmetan Tribe, the Timaubas Tribe, and tribes spread across the research location as primary informants. Meanwhile, additional informants include local cultural experts and academics to obtain an objective picture of the socio-cultural life of the local community. Data collection was carried out in three ways: 1) conducting in-depth interviews with informants, 2) FGDs with community members and traditional elders in the four research locations, and 3) observation. Methodologically, descriptive qualitative design allows for contributions in the form of empirical mapping of TBCA practices as governance in practice, enriching community-based conflict resolution theory, and critiquing the legal-formal approach in border studies. However, its contributions are contextual and theoretical, not universally normative-prescriptive. The main methodological implications of descriptive qualitative design in TBCA effectiveness studies are that effectiveness is understood as a social meaning, not a numerical measure; data is narrative, contextual, and emic; validity rests on triangulation and depth of description; causal inference is limited and reflective; and scientific contributions take the form of analytical generalizations, not statistical ones. Data analysis used a triangulation approach through the stages of data reduction, drawing conclusions and verification.

3. Results and Discussion

3.1. *Historical Roots and Dynamics of the Noelbesi–Citrana Dispute*

The border, originally an administrative boundary between the provinces of East Nusa Tenggara and East Timor, was subsequently transformed into a national boundary after the referendum (Likadja, 2020). The border issue, often raised by most people in the bordering region between Indonesia and Timor Leste, concerns the traditional (customary) boundaries crossed by a national boundary line originally drawn from the Dutch-Portuguese agreement (Patiung & Taus, 2022).

The boundary dispute between Noelbesi (Indonesia) and Citrana (Timor Leste) is a legacy of colonial history that has not been fully resolved. The 1904 Dutch–Portuguese Agreement and the 1914 Permanent Court of Arbitration decision provide an ambiguous legal basis for the boundary (Mangku, 2021). Different interpretations of the document have caused tension and legal uncertainty, particularly for local communities dependent on the area for social and economic activities (Adiwisuda, 2025). The lack of definitive boundary delimitation has resulted in land ownership conflicts, identity tensions, and limited access to cross-border public services.

Furthermore, issues arising on the border between Indonesia and Timor-Leste stem from pre-existing economic (trade) relations (Pala & Zamili, 2023). Not only does the Oecusse enclave rely on cross-border trade for basic necessities, but it also impacts geo-territorial changes that have disrupted the cultural, kinship, and family ties deeply held by the Atoin Meto ethnic group in western Timor (Binsasi, 2022). Consequently, positive law governing the border defines cross-border activities of people and goods as legal and illegal. Border crossers cross national borders for various purposes (Maing, 2021). Starting from family matters, such as birth, death, traditional rituals, education, health, trade and so on.

3.2. *Practices and Functions of the Traditional Border Crossing Agreement (TBCA)*

The territorial boundaries between Indonesia and Timor-Leste exist and separate the Atoin Meto ethnic group territorially and politically (Binsasi et al., 2024). Although the boundaries of state sovereignty give rise to their own dynamic issues, cultural activities such as traditional ceremonies, kinship ties, economic ties, customary law practices, and other cultural activities remain a binding ethnic identity for the Atoin Meto amidst the

dominance of the modern state. This close ethnic bond is reflected in the use of the word "Dawan" by the Atoin Meto people in South Belu (TTU), referring to their neighbors living to the west. Meanwhile, the Atoni Meto refer to their brethren living to the east (Oecussie) as "belu," meaning friend or companion (Binsasi et al., 2024). The similarities in traditions, customs, history, and beliefs of the Atoin Meto people demonstrate that the presence of national borders does not separate them from each other in carrying out social activities. Furthermore, their relationship is also influenced by intermarriage among Atoin Meto members. Ethnic relations between the two countries following the separation of East Timor from the Republic of Indonesia are reproduced through cross-border activities carried out by individuals from the Atoin Meto community. This assertion was conveyed by a resident of North Netemnanu Village, who said:

"Our principle is that the state is still the state, but it should not interfere with our blood ties. Customary matters know no boundaries. If things get complicated, we use backdoors/illegal backdoors. And if we use backdoors, don't question it, because the state should ask why there are backdoors. Manage us well, because we have long been accustomed to our ways. Unless the backdoors are used to commit crimes. We are prepared to be punished if we are guilty, but who will sanction the authorities who commit violations?"

Amidst this administrative and diplomatic uncertainty (Mas'adi, 2025), indigenous communities on both sides of the border initiated a traditional mechanism called the Traditional Border Crossing Agreement. This mechanism encompasses rituals and customary agreements such as tok tabua (exchange of peace symbols), mapua mamat (inter-tribal peace negotiations), natoni (traditional expressions used to welcome guests), and tiun menu (border-crossing rituals).

The relationship between the Atoin Meto ethnic groups in both countries is likened to the term *aok bian*, meaning "different body parts but one body." The custom of serving each other through the Mapua mamat tradition, or the offering of betel nut, palm wine, and tobacco, demonstrates a sense of familiarity with each other, regardless of differences in citizenship. In traditional gatherings, betel nut serves as a means of initiating communication or interaction, as well as introducing and strengthening ethnic ties. The Mapua tradition demonstrates social cohesion that transcends national boundaries (Binsasi, 2022).

The Traditional Border Crossing Agreement has served as a social and economic bridge, enabling citizens of both countries to continue interacting, trading, marrying across borders, and performing shared traditional rituals. These practices reflect a recognition of cross-border social histories and cultural identities and demonstrate the community's local capacity to manage conflict independently and sustainably.

The relationship between the concept of cultural sovereignty and the practice of Traditional Border Crossing Agreement (TBCA) in the context of contemporary international relations can be understood as a shift in the paradigm of sovereignty from exclusive state sovereignty to layered and contextual sovereignty, especially in border areas such as Maintaining identity, customs, languages, and cross-territorial social practices regulates socio-cultural life based on customary norms that existed before the formation of a modern state and claims historical legitimacy over socio-cultural spaces fragmented by state borders, in order to emphasize that the state is not the only legitimate authority holder but rather local wisdom that grows and develops in the midst of communities that exist on the border. The state only carries out border control but is not enforced absolutely, or in other words, cultural sovereignty is operated in reality rather than merely recognized as a symbol. Literally, customary border crossing practices are older than the 1904 colonial border, so that TBCA becomes a more socially acceptable conflict stability mechanism than pure legal delegitimization.

3.3. Interaction between Traditional Mechanisms and Formal Structures

In an institutional context, the interaction between the Traditional Border Crossing Agreement and formal government structures still faces challenges. State-dominated border governance, with a security approach, has been proven to be rejected by local communities, in this case the Atoin Meto ethnic group, because it ignores their existence (Perbawani, 2025). Most government policies are centralized and often fail to take into account local dynamics. Although there have been attempts to establish a Joint Border Committee, this approach prioritizes international law and state interests, thus underrepresenting the realities of life in border communities (Nino et al., 2025). This does not mean that the security approach is completely rejected. While in certain cases, security aspects are necessary to maintain the territorial existence of the state, domination must not occur that ignores the cultural dimensions of the community. Therefore, border governance should accommodate the existence of local communities by using a cultural approach as a key component of border governance, integrated with other approaches.

The existence of the Atoin Meto ethnic group along the borders of North Central Timor Regency, South Central Timor Regency, and Kupang Regency (Indonesia) and Oecussie District (Timor Leste) is a unique reality, as they share many commonalities in history, ancestry, and cultural values and customs held by the communities of both countries (Binsasi et al., 2023). In the context of border governance, the diverse cultural potential of the Atoin Meto ethnic group can at least be optimized into solutions and policy alternatives, which have so far been dominated by a state-centric approach. A global mindset that relies on international regimes (realism) could synergize with local wisdom within the context of constructivism as an alternative force for resolving a number of border issues at the local level (Ratnaduhita et al., 2025).

However, there are initiatives from local officials, such as village governments and community leaders, to bridge communication between customary mechanisms and formal diplomacy. Unfortunately, there is no explicit legal framework that accommodates Traditional Border Crossing Agreements as part of the official conflict resolution process.

3.4. The Effectiveness of the Traditional Border Crossing Agreement in Preventing Conflict Escalation

The Atoin Meto ethnic community possesses a set of local wisdom embedded in their social and cultural systems, which are then manifested in religious beliefs and emotional bonds, reflecting their transcendental relationship with supernatural powers, conceptions and expressions of life and the essence of life, goals, orientations, knowledge, and interpretive frameworks for the world (Kalembang & Korbafo, 2022). In principle, local wisdom plays a highly strategic role in building a society's civilization.

Traditional rituals performed collectively at annual cultural events, such as the Fuah Pah, Hamis Batar, Hatama Maus, and other traditional rites, are culturally sacred moments, but politically, they can be used as momentum for interaction and communication through a dialogical atmosphere filled with solidarity among ethnic groups (Tahu & Magalhaes, 2020). This traditional ritual serves as a social capital and a platform for interaction and communication. If performed regularly, it can maintain social cohesion and build a comprehensive understanding of the future of the Atoin Meto ethnic group (Gonzaga Afeanpah et al., 2024). The key takeaways from this moment are (Binsasi et al., 2024): (a) Strengthening social ties between ethnic groups within the "one nation, two countries" framework; (b) Building effective communication between the traditional leaders present at the event, thereby strengthening social harmony among them; (c) Providing a platform for discussing various issues and finding effective solutions to resolve their internal problems; (d) Providing an opportunity to exchange ideas and information to build understanding on various matters that support the development of the border region. (e) Even in a political context, this traditional moment can be used as a

space to build cultural diplomacy between the two countries without formal government intervention.

By strengthening social ties among the Atoin Meto ethnic group, positive impacts will be created, including: guaranteed border security because both communities will agree to maintain and safeguard security, a constant concern for the state. Harmonious cooperation can be established, particularly in sectoral issues related to education, health, and the economy (traditional markets, local export opportunities), which can be mobilized and created by the communities themselves according to their respective needs, based on the principle of "mutual benefit." This cultural momentum will also ensure the preservation and promotion of the community's socio-cultural values (Neonbeni et al., 2023).

One concrete illustration of the effectiveness of the Traditional Border Crossing Agreement can be seen in the Belis (wedding dowry exchange) ritual between the Citrana (Timor Leste) and Oepoli (Indonesia) communities in 2022. Although formal border crossing requires permission from immigration authorities, the communities were still able to safely carry out traditional ceremonies through informal, traditionally agreed-upon channels. Tribal chiefs from both sides facilitated the process by maintaining customary protocols, ensuring that there were no provocations or boundary violations that could cause tension.

In an interview with a traditional leader from the Oenames Tribe, he stated: "We never felt that the national border separated us as one family. We always performed ceremonies like belis or tola bot as usual. The government cannot prohibit us if we still adhere to our customs."

From the perspective of international security and law, the free movement of people and goods across national borders with minimal requirements (without cross-border documentation) can be categorized as an unlawful act (Adiwisuda, 2025). However, in a cultural context, this policy is feasible, given that ethnic communities share many common social backgrounds, including customs, language, religion, and other cultural dimensions (Ruwiyanto et al., 2025). In practice, Border Security Forces (Pamtas) have enforced this condition during traditional ceremonies, funerals, weddings, and certain religious activities. Passengers are always given freedom, but are still required to show a red card, also known as a Border Crossing Pass (Soares, 2024). In principle, as long as it does not result in legal consequences, this condition can be tolerated (Julqurniati & Susanty, 2019).

Under these circumstances, if violations are committed by the public exploiting the momentum of the aforementioned activities, the community agrees to impose strict sanctions on violators. This means that free movement laws can be handled wisely by officers, but those who violate these specific policies are prepared to face strict sanctions in accordance with applicable laws and regulations. Free movement laws here are understood as the freedom to cross national borders while still presenting proof of a Border Crossing Pass, which does not require official crossing documents such as passports and visas for other members of the public (Wiliani & Yuspin, 2023).

This demonstrates how Traditional Border Crossing Agreement is able to maintain a shared social space recognized by cross-border communities and mitigate potential friction that could arise if a purely formal and legalistic approach were taken.

3.5. Challenges and Limitations of the Traditional Border Crossing Agreement

Although Traditional Border Crossing Agreements show potential as peacemaking instruments, several challenges still limit their effectiveness. First, the lack of formal recognition from the state limits legal legitimacy. Second, the regeneration of customary values is declining as the younger generation begins to move away from traditional practices. Third, in some cases, Traditional Border Crossing Agreements can be manipulated by local elites for specific political or economic interests.

Another limitation is the lack of synchronization between customary territories and state administrative boundaries (Jover et al., 2019). This can create confusion in law enforcement and resource management, particularly when there are dual claims to territories or customary rights.

3.6. Integrating the Traditional Border Crossing Agreement with Bilateral Diplomacy: Toward a Hybrid Model

Given the success of the Traditional Border Crossing Agreement in building cross-border bridges, it is crucial to consider a hybrid approach to resolving the Noelbesi–Citrana dispute. Formal diplomacy conducted by Indonesia and Timor-Leste can gain stronger social legitimacy if it integrates the principles of the Traditional Border Crossing Agreement into the negotiation process.

Recognizing local mechanisms not only demonstrates the inclusiveness of foreign policy but also strengthens the sustainability of conflict resolution (Priesdiantoro et al., 2024). This model can serve as an example for similar dispute resolution in other regions with strong customary social structures.

3.7. Theoretical and Practical Implications

Theoretically, this research contributes to the development of a local knowledge-based peacebuilding framework. The Traditional Border Crossing Agreement demonstrates that communities have their own capacity to create peaceful spaces amidst state constraints.

Methodologically, descriptive qualitative design allows for contributions in the form of empirical mapping of TBCA practices as governance in practice, enriching community-based conflict resolution theory, and critiquing the legal-formal approach in border studies. However, its contributions are contextual and theoretical, not universally normative-prescriptive. The main methodological implications of descriptive qualitative design in TBCA effectiveness studies are that effectiveness is understood as a social meaning, not a numerical measure; data is narrative, contextual, and emic; validity rests on triangulation and depth of description; causal inference is limited and reflective; and scientific contributions take the form of analytical generalizations, not statistical ones.

Practically, the findings of this research encourage policymakers to recognize and integrate traditional mechanisms as part of their border diplomacy and security strategies. Strengthening the Traditional Border Crossing Agreement is also part of the strategy for preserving culture and recognizing the rights of indigenous peoples in the national and international political order.

4. Conclusions

This research demonstrates that the Traditional Border Crossing Agreement is a socio-cultural instrument that plays a significant role in maintaining peace and harmony in the Noelbesi–Citrana disputed area. Amidst uncertainty surrounding administrative boundaries and the slow pace of formal diplomatic processes, local communities actively maintain channels of communication and cooperation through customary mechanisms such as *tok tabua*, *mapua mamat*, *natoni*, and *tiun menu*.

These practices not only maintain social stability but also serve as a tangible manifestation of cultural sovereignty that transcends national borders. The Traditional Border Crossing Agreement has proven effective in reducing tensions, facilitating cross-border interactions, and building community solidarity. However, this success still faces challenges in the form of a lack of formal legal recognition, the threat of erosion of customary values, and the potential for local political manipulation.

To test the potential replication of the Traditional Border Crossing Agreement (TBCA) in border disputes in other regions, the most relevant research direction currently is comparative-explanatory research that combines critical border studies, inter-

national law, and local governance. The goal is not simply to determine whether the TBCA can be replicated, but also to determine under what conditions, with what prerequisites, and with what impact.

This research provides an understanding that conflict resolution does not always have to be top-down and based on international law, but can instead grow from the bottom up by strengthening social systems that have proven to be adaptive and inclusive.

Furthermore, the researcher hopes that the government will formulate policies related to the Traditional Border Crossing Agreement, considering the following points as policy recommendations: (a) Formal Recognition of the Traditional Border Crossing Agreement as a Socio-Diplomatic Approach: The governments of Indonesia and Timor-Leste need to provide legal recognition of the existence and function of the Traditional Border Crossing Agreement, including in the form of Joint Regulations or a cross-border Memorandum of Understanding that incorporates the principle of respect for customary values. (b) Integration of Indigenous Communities in the Regional Boundary Committee: The establishment of the Joint Regional Boundary Committee should involve representatives of indigenous communities as active actors, not merely informants or adjuncts. This ensures that the negotiation process reflects the interests of local residents. (c) Socio-Cultural Border Mapping: Regional mapping based on socio-cultural aspects, not just political geography, is necessary to fully understand the dynamics of relations between cross-border communities and adapt policies to the local context. (d) Customary Revitalization and Cultural Education Program: Local education policies that incorporate the preservation of customs, including local conflict resolution mechanisms, are needed to ensure the sustainability of the Traditional Border Crossing Agreement values among the younger generation. (e) Hybrid Diplomacy Pilot Project; Governments and international agencies (e.g., IOM, UNDP) can support the trial of a hybrid diplomacy approach—which combines state diplomacy and grassroots diplomacy—as a model for inclusive and sustainable border conflict resolution.

The governments of both countries need to recognize traditional cross-border practices as part of a hybrid (formal-informal) legal regime. This requires policy adjustments so that TBCA is not treated merely as an “administrative exception” but as a locally based governance instrument, shifting the paradigm of border diplomacy from a legalistic, state-centric approach to a socio-cultural and people-centered approach. Overall, the most important policy implication of TBCA integration is the transformation of border diplomacy from a state-centric and legal-formal model to a hybrid model that combines state law, customary law, and community diplomacy. In the context of the Indonesia-Timor-Leste border (especially NTT-Oecusse), TBCA is not merely a technical instrument, but a local peace architecture that functions to maintain stability, legitimacy, and social cohesion across borders.

Funding: This research was funded by the Institute for Research and Community Service, University of Timor for the 2025 Budget Year, Number 134/UN60.6/PP/2025.

Acknowledgments: The author would like to thank the University of Timor through the Institute for Research and Community Service for allowing the author to conduct research; To the Head of North Netemnanu Village together with community leaders and traditional leaders as well as border security officers (TNI and POLRI), who have accepted, permitted and provided information related to this research; To all fellow lecturers in the Government Science Study Program, Faculty of Social and Political Sciences, Timor University who always support the author in conducting research; as well as various parties who have helped and supported the author so that he can conduct this research.

References

- Adiwisuda, B. (2025). TNI Dan Penanganan Kejahatan Transnasional : Studi Kasus Di Perbatasan Indonesia-Timor Leste. *Diplomacy And Global Security Journal*, 2(2), 1047–1064. <https://doi.org/10.36859/dgsj.v2i2.4578>
- Amtiran, P. Y., Anabuni, A. U. T., & Neno, M. S. (2022). Cross Border Trade : Strategy and Policy (Evidence from Cross- Border Trade in the Republic of Indonesia and the Republic Democratic of Timor Leste). *GATR Journal of Business and Economics*

- Review*, 7(3), 169–177. http://gatrenterprise.com/GATRJournals/JBER/vol7_2022_issue3.html
- Binsasi, H. (2022). Budaya Atoni Pah Meto dalam Resolusi Konflik Masyarakat Perbatasan Indonesia dan Timor Leste. *Mandar: Social Science Journal*, 1, 1–11. https://d1wqtxts1xzle7.cloudfront.net/108083891/1673-Article_Text-7315-1-10-20220626-libre.pdf
- Binsasi, H., Seran, R., & Nino, H. (2023). Nasionalisme Masyarakat Perbatasan Darat ; Suatu Studi Terhadap Masyarakat di Kabupaten Timor Tengah Utara. *Jurnal Poros Politik*, 3, 32–37. <https://doi.org/https://doi.org/10.32938/jpp.v5i3.5979>
- Binsasi, H., Seran, R., & Nino, H. (2024). Social Interaction Between The Communities Of The Ex-East Timor And Local Communities In The Border Areas Of Indonesia And The Democratic Republic Of Timor Leste In The District Of North Central Timor. *TheSunan Ampel International Conference OfPolitical and Social Sciences(SAICoPSS)*, 2, 84–91. <https://doi.org/https://doi.org/10.15642/saicopss.2024.2.1.84-91>
- Gonzaga Afeanpah, M., Tan, P., & Naif, D. (2024). Memaknai Eksistensi Atoni Meto dalam Merenovasi Atap Rumah Adat dengan Spirit ‘Nekaf Mese Ansaof Mese.’ *Jurnal Pengabdian Kepada Masyarakat Nusantara*, 5(2), 1545–1553. <https://doi.org/10.55338/jpkmn.v5i2.3000>
- Jover, J., Kalalo, J., & Irwansyah, I. (2019). Dikotomi Politik Hukum Nasional dengan Politik Hukum Adat di Daerah Perbatasan. *AMSIR Law Journal*, 1(1), 22–35. <https://doi.org/https://doi.org/10.36746/alj.v1i1.19>
- Julqurniati, N., & Susanty, D. I. (2019). Potensi Konflik Di Wilayah Perbatasan Darat Republik Indonesia-Republik Demokratik Timor Leste (Studi Kasus Di Kabupaten Timor Tengah Utara Provinsi Nusa Tenggara Timur). *Jurnal Analisa Sosiologi*, 8(April), 58–78. <https://jurnal.uns.ac.id/jas/article/view/27090>
- Kalembang, E., & Korbaffo, Y. S. (2022). Non-State Actors’ Efforts to Resolve Indonesia-Timor Leste Border Disputes at the Un-Surveyed Segment Point: A Constructivism Perspective. *Jurnal Global & Strategis*, 16(1), 51–74. <https://doi.org/10.20473/jgs.16.1.2022.51-74>
- Korbaffo, Y. S., Kalembang, E., & Nurak, R. (2024). Indonesian-Timor Leste Western Demarcation Line Dispute Settlement on Unresolved Segment of Neoliberalism Perspective: Endeavors and Challenges. *Jurnal Global & Strategis*, 18(1), 183–202. <https://doi.org/10.20473/jgs.18.1.2024.183-202>
- Likadja, A. J. C. (2020). Legitimasi Juridis Effective Occupation Dalam Hukum Internasional. *Jurnal Proyuris*, 2(2), 192–202. <https://ejournal.undana.ac.id/index.php/JP/article/view/3525/2334>
- Maing, S. G. (2021). Dinamika Integrasi Lokal Warga Eks Timor Timur di Wilayah Pemukiman Pengungsi Kabupaten Kupang Provinsi Nusa Tenggara Timur. *Journal Indonesian Perspective*, 6(1), 38–64. <https://doi.org/https://doi.org/10.14710/ip.v6i1.37512>
- Mangku, D. G. S. (2021). Penyelesaian Sengketa di Segmen Noel Besi – Citrana antara Indoneia dan Timor Leste. *Cakrawala Hukum*, 21(2), 95–110. <https://e-journal.unwiku.ac.id/hukum/index.php/CH/article/view/171>
- Mas’adi, D. R. A. (2025). Eksplorasi Kendala Administrasi Keimigrasian dalam Penerapan Kebijakan Visa dan Izin Tinggal di Indonesia. *Jumma’45: Jurnal Mahasiswa Manajemen Dan Akuntansi*, 4(September). <https://doi.org/https://doi.org/10.30640/jumma45.v4i2.4998>
- Neonbeni, R. V., Apaut, Y. C., & Loin, A. W. (2023). Fenomena Keakerabatan Masyarakat Adat Atoen Meto Pah Timor Kabupaten Timor Tengah Utara dan Masyarakat Adat Enclave Oecusse-RDTL. *Journal of Education Sciences: Fondation & Application (JESFA)*, 2(1), 1–23. <https://jesfa.umbulukumba.ac.id/index.php/jesfa>
- Nino, H., Seran, R., & Binsasi, H. (2025). Social and Economic Mobility in the Indonesia-Timor Leste Border Area (Case Study in Motaain Region Belu Regency). *Legal Brief*, 14(2), 195–204. <https://doi.org/https://doi.org/10.35335/legal.v14i2.1279>
- Pala, A., & Zamili, M. (2023). Illegal trading in the cross-border of Indonesia and Enclave Oecusse, Timor Leste. *Masyarakat, Kebudayaan Dan Politik*, 36(2), 217–229. <https://doi.org/10.20473/mkp.v36i22023.217-229>
- Patiung, M., & Taus, W. (2022). Dampak Perdagangan Lintas-Batas Terhadap Perekonomian Masyarakat Lokal (Penelitian Di Wilayah Perbatasan Ri-Timor Leste Districk Oecussie). *Pendidikan Dan Konseling*, 4, 94–102. <https://media.neliti.com/media/publications/439161-none-36a6b600.pdf>
- Perbawani, F. C. L. (2025). Keamanan Komunitas dan Tata Kelola Perbatasan : Studi Kasus Wilayah Baarle-Nassau dan

- Baarle-Hertog. *Global and Policy: Journal of International Relations*, 13(01), 126–141. <https://doi.org/https://doi.org/10.33005/jgp.v13i01.5281>
- Priesdiantoro, R., Santoso, P., Widodo, P., & Sukendro, A. (2024). Analysis of the Implementation of Government Policy Through the Transcend Strategy of the Indonesian National Army in Efforts to Resolution the Papua Conflict. *SANTHET: (JURNAL SEJARAH, PENDIDIKAN DAN HUMANIORA)*, 8(2), 1780–1793. <https://doi.org/10.36526/js.v3i2.4132>
- Ratnadhita, C., Puryanti, L., Husain, S. B., Budaya, F. I., Airlangga, U., Ratnadhita, C., & Airlangga, U. (2025). Dinamika Permasalahan Masyarakat Perbatasan Indonesia – Timor Leste : Menyikapi Lintas Batas Negara Dynamics of the Problems of the Indonesian-Timor Leste Border Community : Addressing Cross-Border Relations. *Jurnal Ilmu Pemerintahan Suara Khatulistiwa*, X(1), 16–28. <https://doi.org/https://doi.org/10.33701/jipsk.v10i1.5268>
- Ruwiyanto, Yasin, M., & Cikusin, Y. (2025). Kajian Perkembangan Masyarakat Multikultural Dalam Dimensi Horizontal. *Jurnal Pendidikan Dan Teknologi*, 6(2), 105–122. <https://ejournals.com/ojs/index.php/jptp/article/view/1960/2477>
- Soares, D. (2024). Urgensi Perjanjian Perbatasan Laut Antara Indonesia Dan Timor Leste Di Tinjau Dari Hukum Laut Internasional. *Gloria Justitia*, 4,2, 216–229. <https://ejournal.atmajaya.ac.id/index.php/gloriajustitia/article/view/5855/2978>
- Tahu, F., & Magalhaes, A. de J. (2020). Kearifan Lokal Hamis Batar Suku Manehitu Fafiur di Kabupaten Belu NTT. *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial*, 1(1), 18–23. <https://aksiologi.pubmedia.id/index.php/aksiologi/article/view/6/6>
- Wiliani, A., & Yuspin, W. (2023). Analisis Hukum Kebijakan Bebas Visa Kunjungan Di Indonesia Dalam Perspektif Hukum Keimigrasian. *Jurnal Hukum Humaniter Dan HAM*, 5(2), 104–121. <https://doi.org/https://doi.org/10.25105/fr997m89>