

Indigenous Institution and Local Community (Study of 'Tau Appa' in the Maiwa Sub-District)

¹Syamsul Bahri, ¹Rasyidah Zainuddin and ²Harifuddin Halim

¹Universitas Bosowa Makassar, Makassar, Indonesia

²UPRI Makassar, Makassar, Indonesia

Abstract The existence of an indigenous institution always associated with local people entities, generally, located in rural areas or inland. The traditional people are a term that is attached to inland because almost all of their daily life using local resources and its simple nature. Its people's livelihood is still much dependent on agricultural land, plantations and forest products. In this context, indigenous institutions are present as an institution that guarantees all kinds of good relations between them, between them and the environment and between them and God to keep it running in harmony. This study intends to describe the existence of the indigenous institution as a special community in the inland areas as 'Tau Appa' in District Maiwa. To achieve this, this exploratory research conducted by interview and documentation study. Interviews conducted with local community leaders and local people. Based on an analysis of the data, the research results are: indigenous institutions "Tau Appa" is a local manifestation of the trust of 'To Manurung' or God. Indigenous institution "Tau Appa" is present to maintain the harmonization of local community life. Based on the research results, it can be concluded the following: first; indigenous institution is essential to people's life or the existence of local communities, second because of the indigenous institutions serve as a catalyst harmony between man and the environment and creator or God.

Key words: Local community, indigenous institutions, harmonius, 'Tau Appa', 'To Manurung', harmony

INTRODUCTION

The Maiwa ethnic was an ethnic that lives in the Sub-District Maiwa and Sub-District Bungin District at Enrekang District and Sidrap District South Sulawesi province. Maiwa population estimated at 320,000 people. The ethnic is one of the sub-Bugis ethnic. They have sense high social, this indicated in the lifestyle of mutual cooperate in all activities and everyday life performance rate (Anonim, 2015).

Majority, they are Muslims but Islam that has assimilation with local beliefs. Islamic life is very strong in their everyday life of. It seen in some their traditions, customs and culture contain many Islamic elements. Islam entered into their public life, it's been since the 17th century. Although, they had converted to Islam, some animistic traditions still practiced by some people of Maiwa, some shamanic practices still run by the community and to believe in sacred places that considered provide catastrophic effects for those who do not respect him (IM, 1995).

In their daily lives, they survive as farmers. They planted some crops such as coconut, coffee and cloves

are the source of their livelihood. Some people others chose the profession as a trader and other professions.

In undergoing the daily life, the Maiwa people are very thick with their indigenous leaders. One of the Maiwa Sub-Tribe called Matajang communities have indigenous leaders called 'Tau Appa'. The indigenous leaders are formed in a customary institution that has lasted for generations. The customary institutions are also believed to be a manifestation vice Gods descended to earth to help people realize their lives in accordance with nature and God. This situation is also in accordance with the main characteristics of society in the perspective of berger (Riyanto, 2009) is their tendency to create a harmonious life and harmony. All human actions in everyday life devoted to creating interrelatedness-understanding for the sake of peace together. Gradually, actions communities feel there is comfort in it will experience repetition and patterns to become a habit. To secure it, people then received the habit of the 'good' such as a custom reinforced by their 'Indigenous institutions'.

In the regulation of Indigenous Institution of the Republic of Indonesia Number 1 Year 2009, Indigenous

Institution is a community organization either deliberately formed or could reasonably have grown and evolved in the history of the community or in society certain customary law with jurisdiction and rights on properties in regions of customary law are entitled and authorized to regulate, manage and resolve various problems of life in terms of customs and local customary laws within the territory of the unitary state of Indonesia Republik.

Definition of indigenous institutions by the Directorate of Government Rural Affairs DG (1995) is an institution that contains the values, ideology, ideals, knowledge, beliefs and norms that are related to each other. Its function as a guide for the community until supreme act and behave.

Based on the above, it becomes important for researchers to disclose the existence of Indigenous institutions of 'Tau Appa' that exists only at Maiwa sub-ethnic in Enrekang District.

MATERIALS AND METHODS

Research type: This type of research is qualitative using a case study approach to the existence of indigenous institutions of 'Tau Appa' in Matajang community Enrekang District.

Research focus: The focus of this research are: the history of traditional institutions of 'Tau Appa', the role of traditional institutions 'Tau Appa'.

Data source: The data source of this research are members of traditional institutions of 'Tau Appa' namely 4 people as research subjects.

Data collection technique: Data were collected using in-depth interview about: the history of traditional institutions of 'Tau Appa', the role of traditional institutions of 'Tau Appa'.

Data analysis technique: Data were obtained through in-depth interviews are analyzed using 3 flows: data reduction, categorization data and verification (Miles and Michael, 1992).

RESULTS AND DISCUSSION

The history of indigenous institution 'Tau Appa': The term 'Tau Appa' only known in the Maiwa community, especially in Matajang which is a manifestation of the growing of local beliefs 'Tomanurung' hereditary. 'Tomanurung' defined as anyone who appears, somewhere, in the region of Matajang as a messenger of God to create the security of human life so that it can fulfill the task of devotion to God.

Based on the belief of Matajang people, God created the universe and its contents including humans came from four elements (earth, fire, water, wind). Hence, the concept of 'Tomanurung' must have concrete outward manifestations in the local language known as "Mallahereng". For that, comes the representation 'Tomanurung' who then called 'Tau Appa' four poles. It said 'Mallahereng' is realizing 'Tau Appa' into the world of human government for restoring what was in itself in the form of the four elements. In addition, in principle why humans led by a man in everyday life to be perfect, so it is manifested four elements in a human being by example as follows: the element of fire in the 'Tau Appa' is represented as an expert in custom. The element of water in 'Tau Appa' is represented as an expert in sharia in the sense that the person appointed has the ability to distinguish between good and bad. Earth Element in 'Tau Appa' is represented as a responsible livelihood with his ability in knowing about subsistence. The wind element in the concept of 'Tau Appa' which is represented as a responsible health protection are required to have knowledge about health in a broad namely physical health in the modern world as well as diseases that can disrupt people's lives in the region. He also knows what happens in the supernatural area that something is coming.

The urgency of indigenous institution existence

Occuring 'Custom' as people guidance: In this study, what was said by the supreme leader should be implemented and is said as custom for the place out the information about the customs of their example should not go straight home when finished. Friday prayers as usual there is important information that will be delivered, because the four elements of this meeting and talk about the after life at the time prior to Friday and at the time of Friday prayers finished them back in the meeting to talk about mundane problems.

The one leader also provides clues to the three other leaders and constantly reminded each other in a variety of things including his worldly duties.

Another task is to lead the meeting when the Friday after prayers because the time each of 'Tau Appa' this turns talking to convey information to the public, including always lead and organize and divide tasks to other leaders for example giving direction to the clerk of livelihood to always do the job.

The most important task is giving approve in advance what implemented in the community. It means before held an event both public events and traditional events to be informed and give consent because the smooth celebration in a village all liability for customs, any celebration in society to be held in Rambu Solo and Rambu Tuka who organize and understand it.

Sharia responsible person: Responsible Shari'a tasked to discuss the afterlife in front of people, at a time before Friday, including the people should not go to an event when there are no people who came to call him. When there are people who die, customs expert do not go there when nobody came and, vice versa. When there people who carry out other events because it is like by himself, lest no impact on the village and why leaders do not immediately set off when there is an event or something because a leader must be calm in taking decisions or policies. Example (in 'Tau Appa' government should not change their clothes with new clothes when there is a call to the house of the dead, because there is a special meaning for the leader, so that afflicts people at that time did not increase again and pretty up here. To call a government leaders Tau Appa or one of them is certain customary to bring 'Otah' or 'Betel' when the event is related to happiness examples (marriage) and life but when the event of death of society simply tell the leaders of the sample (we provide information for the families who died).

All issues related to the hereafter it is the duty of the 'Imang'/sara to distinguish between what is good and bad which needs to be done, so that, we have no sin so great our lives in the hereafter it is the task of the Shari'a. Distinguishing signs reading at the time 'Rambu Solo' with Rambu tuka, depending mean to him when the event of death with bridal event for Rambu Tuka' talking about the safety of the world, different from the Rambu Solo.

Agricultural responsible person: This study has the task more because it is directly related to people's livelihood. One of its tasks is to provide information to the public about the plant when on Friday, after prayers. Besides, he also identifies the time at the start of re-planting farmers, both in the fields and in the field.

In doing so, these responsible must request permission from the power when the work was about to begin because, essentially, all the places occupied by the creation of God then, we have to ask permission to him, either in the form of divine creation supernatural beings. In fact, before opening the land, the activities must be preceded by a ritual 'Maccera Tanah', so that the land occupied plant could generate a lot of plants, blessings and pests away from plants well pests society boar, 'walang' rice pest, etc. In the case of planting of crops to be grown, to see by this officer when before planting because he knows what will happen with the seedlings.

Similarly, at the time of maintenance when there are pests that infect plants citizen then the officer livelihood responsible, for example (rice field is attacked by pests

'walang sangit' then the officer will review the location of the plant someone after Friday prayers to repel these pests by surrounding rice paddies as much as 3 times and not using any chemical pesticides). When rice or corn planted begin to bear fruit so residents must notify the clerk of livelihood in order to come to perform the ritual Mappallise' means that what has grown in line with expectations contain farmers. Until the last event at the post-harvest and there is usually performed ritual 'Mappadendang' as a sign of gratitude citizens.

Health care responsible person: This person is known as a patron of the village. He is responsible for the safety of humans. Health protection officer is also a very important role to protect the public because he was able to recognize the supernatural when there are things that will be entered in a village.

The uniqueness of this person is when he will feel no abnormalities that would happen then he promptly inform the public that there is a disaster that will go in the village. Therefore, to protect the village, he instructed the people to jointly perform the ritual 'Mattula Bala' during Friday night. At the time of the event 'Mattolak Bala' in the mosque on Friday night he could detect the village atmosphere by burning a lamp made of walnut when the flame of the lamp remains bright so with the permission of God Almighty village in a state fine. But, when there are signs of danger would come, he was immediately inform the public that in the period of one day and one night, let the chickens they wanted to die or let die just do not die cut. Likewise with the other farm animals and it was with a garden/farm are not allowed to pluck out any piece of anything that is in the garden because there is the impending disaster. That he says so because he knows more about things that will happen and the meaning tersiarat of command he mentioned that within 24 h of the creatures of god can be quiet and when there is such a prohibition means that at that time people make a fence and not to fence was leaked because a disaster can enter.

The existence of indigenous institutions in Maiwa extremely vital in the life of the community together. He was much influenced by the homogeneity of society to their beliefs about the indigenous institutions. As a community that many rely on a persona, relying charismatic, relying descent, villagers 'Labuku' high reliance on Indigenous Institution 'Tau Appa'. Aspect is then reinforced by the presence of excess owned and shown by figures such as 'Tau Appa' confirmed that one of the advantages of a leader is to have the excess shown on the ability of its people (Iberamsyah, 1988).

Daily life in Maiwa, the indigenous institutions of the characters together act as a representation of their socio-cultural norms. Various actions are categorized as indigenous embodiment more visible on the ritual aspect, as noted above. Some other actions seen in agricultural activities that are not base on modern technology but still dominated by local knowledge.

Based on the description above, it can be said that the existence of indigenous institutions indirectly into a container control social and cultural life of local communities through various rituals and other values that have united in themselves.

CONCLUSION

Based on the description of data and the above discussion, it is in this section conclusions that can draw are as follows: traditional institutions in Maiwa believed to be a representation of 'To Manurung' which is a local belief and a source of supreme norm for the people that

guide their daily lives. The presence of these indigenous institutions that are born generations is also the local cultural identity with which they entrust their lives forever.

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