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Custom Institutions as Drivers of Community Participation of Agricultural Society: Perspective of Sociology

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Abstract. The existence of custom institution is associated with traditional community entities that are generally located in inland areas. Traditional society is a term that is attached because almost all the daily activities is simple of many people use local resources and the nature. The livelihoods of people are still dependent on agricultural land, plantations and forest products. In this context, custom institutions exist that ensures all kinds of community relations between them, the environment, and God to keep them in harmony. This paper intends to reveal the existence of custom institutions as a special community that called 'Tau Appa' in Maiwa Subdistrict. So that, explorative research is conducted by interviews and documentation studies. Interviews conducted with local community leaders and community members. The results of the research obtained as follows: (1) custom institution 'Tau Appa' is a manifestation of local trust of to *Manurung*. (2) 'Tau Appa' present to maintain life harmonization of local community. (3) people participation is divided into 2 types, namely custom participation, and development participation. (4) it needs the government support in strengthening the existence of custom institution. Observing that results, it can be concluded the following things: custom institution is the source of custom and social norms for the Matakali people, custom institution as the mobilizer of all people activities, custom institution need to be supported the existence, role and function by government.

Keywords. custom institution, village government, participation, Tau Appa

1. Introduction

In each community, the development of the community is greatly influenced by the involvement of its citizens in the form of participation. The participation is manifested in the form of community participation through social action related to a community program which contains planning, identification, decision making and responsibilities that are consciously chosen to benefit [1]–[4].

The Maiwa ethnic lives in Maiwa sub-district of South Sulawesi. The *Maiwa* population is estimated about 320,000 people. The ethnic is one of the Bugis sub-ethnic. They have a high social sense, this is shown in the pattern of mutual cooperation in every activity and daily life of this Maiwa ethnic [5]. Moreover, they are predominantly followers of Islam but assimilated with local beliefs. Islamic life is very thick in the daily life of the Maiwa people. It can be seen in several traditions and cultures that contain many Islamic elements. Islam entered here since the 17th century. Even though they embraced Islam, some of the animist traditions are still carried out here, some shamanic practices are still carried out as well as trusting sacred places that are considered to be able to have catastrophic effects for those who do not respect it [6].

In their daily lives, this community works as farmers. They planted a number of hard plants such as coconut, coffee and cloves as the source of livelihood for the *Maiwa* people. While some others choose the profession as a trader and other professions. In carrying out these daily lives, the Maiwa society is very thick with traditional leaders. There is a sub-tribe of *Maiwa* called the '*Matajang*' society has a traditional leader called '*Tau Appa*'. The traditional leaders were formed in a traditional institution that has been going on for generations. The traditional institution is also believed to be a manifestation of God's representative who was sent down to earth to help people realize lives that are in harmony with nature and God. This situation is also suitable to main characteristic of community in Berger's perspective [7] that they tend to create a harmony and balancing lives. All human actions in daily life are aimed at creating mutual understanding for the sake of mutual peace. Gradually, the actions that the community feels in them there is peace will experience repetition and patterning until they become a habit. To secure this, the community then accepts the 'good' habit as a custom that is strengthened by 'custom institution'.

In the Custom Institution Ruler of Republik Indonesia Number 1 Year of 2009 (Peraturan Lembaga Adat Besar Republik Indonesia Nomor 1 Tahun 2009), Custom Institution is a social organization that is intentionally formed or that has naturally grown and developed in the history of the community or in certain customary law communities with jurisdiction and rights to assets within the customary law area that has the right and authority to regulate, administer and settle various life issues related to local customs and customary law within the territory of the Republic of Indonesia.

Definition of Custom Institution according to Directorate of Village Government Development of Directorate General of The Ministry of Home Affairs [9] is an institution that contains values, views of life, ideals, knowledge, beliefs and norms that are interrelated with one another. It functions as the highest guideline for people to behave. This means also the local institution maintains harmonization of its people (Bahri et al., 2017; Nurdin, 2013).

Based on the description above, it is important for researchers to reveal the existence of the *Tau Appa* traditional or custom institution in relation to the participation of the community in Maiwa Enrekang Regency.

2. Research Methods

This research descriptives the role of custom institution of '*Tau Appa*' qualitatively [13]–[15]. The roles is about directing and instructing people in involving to all of society's activity. So, this research uses also institutional approach. The '*Tau Appa*' custom institution is located in Mata Kali Village, Maiwa District, Enrekang Regency. Research informants consisted of 4 leaders in '*Tau Appa*' custom institution, 1 village head, 2 community leaders, and 2 local people. Those informants know much about the custom institution's role in driving

people's participation. Data collection used interview techniques, observation, and literature study. Data analysis technique used 'Three-Flow' model namely data reduction, categorization, and conclusions [16]. This model describes the way in data analyzing that in the same time there could be reduction and data categorization together.

3. Result and discussion

3.1. Profile of Custom Institution

In 'Mata Kali' society, the costum institution is called '*Tau Appa*' that means the 'Four Men' of leader. The 'Four Men', are (a) '*Tomatoa*' means the old man. He is the leader of of this costum institution, leads all of rituals in this society, and opens and closes all rituals. (b) '*Imang*' or '*Sarak*' officer. This '*Imang*' ensure the action of society in accordance with local custom especially in ritual ceremony. (c) '*Dulung*' as the responsible person for livelihood in this society. He drives people to work based on local costum not work by modern knowledge. Livelihood relates the local people's job as farmer and gardener. (d) '*Sanro*' or Shaman. This person is in charge of health protection physically. '*Sanro*' protect also local people from demonic interference through his ritual rejecting reinforcements.

3.2. The Urgent of Custom Institution Existence

3.2.1. Organizing Traditional Activities as a Community Guide

In this section, what is said by the top leaders of custom institution must be carried out because there is a place for information about their customs, for examples they may not go home immediately after Friday prayers because there is usually important information to be conveyed, because these four elements of custom institution meeting and talking about the afterlife in the time before friday and at the end of the Friday Prayers they again meeting to talk about worldly problems.

This Custom Leader also gave instructions to the other three custom leaders and always reminded each other in various matters including worldly duties.

Another task is to lead the meeting on Friday after Prayer because at that time each of *Tau Appa* took turns talking to convey information to the community, including always leading and organizing and distributing tasks to other leaders, for example, giving directions to livelihood officials to always do their work.

The other most important task is to give prior approval of what is carried out in the community, that is, before a public and traditional event must be known and give its approval, because the smooth celebration in a village is all customary responsibilities, whatever celebration will be carried out in both the *Rambu Solo*' and the *Rambu Tuka*' regulate and understand this.

3.2.2. The Person in Charge of 'Sarak'

This person responsible for '*Sarak*' or '*Imang*' is tasked with discussing the afterlife in front of the congregation, the time before Friday, which includes not being able to go to an event when no community comes to call him. All that relates to the problem of the afterlife is the duty of the '*Imang*' to distinguish between good and bad, what needs to be done so that we do not sin so that our lives in the good afterlife are '*Sarak*' duties. In essence, *Imang* is in charge and ensures that all community activities are always related to customs and religion.

3.2.3. The Person in Charge of Agriculture 'Dulung'

This person has more work because it is directly related to community livelihoods. One of his tasks is to provide information to the public about plants on Friday, after Friday prayers are finished. In addition, he also determines the time when farmers start planting again,

both in the fields and in the fields. In carrying out activities, the person in charge must ask permission from the Almighty when the work is about to begin because essentially all places are occupied by God's creation, we must ask permission from Him, including God's creations in the form of supernatural beings

3.2.4. The Person in Charge of Health Protection 'Sanro'

This Custom Leader is known as the protector of the village. He is responsible for human safety. The health protection officer also plays a very important role in protecting the community because he can know supernaturally when things are about to enter the village. To protect the village, he instructed the community to jointly perform the "*Mattulak Bala*" reinforcements ritual on Friday nights.

3.3. Participation of Community in Matakali Village

3.3.1. Custom Participation

When there are ritual activities all of *Tau A'pa* must attend, both the *Rambu Solo* and *Rambu Tuka* events. '*Rambu Solo*' related to grief such as death, *Rambu Tuka* is related to joy party, such as: marriage, harvest party, thanksgiving, marriage, and so on.

The task of *Tomatua* is to arrange everything (*Imang, Dulung and Sanro*) will do their job if there is permission and order from *Tomatua*. So, it is a *Tomatua* who knows all of positions of *Sanro, Dulung, and Imang*, including the sitting position during the *Rambu Solo* ritual or the *Rambu Tuka* ritual.

The Tupoksi *Tau A'pa* to *Tau Ega* is to carry out all forms of rituals. The assumption is that there is almost no time for *Tau A'pa* to take care of his own world life because their time is up in the matters of ritual / afterlife.

3.4. Participation of Development

3.4.1. Participation in Mind

Inviting people to get involved in various activities is not difficult. This condition is seen by various community meetings or '*Tudangsipulung*', especially in the lead up to family and community rituals. During the meeting, residents wholeheartedly flocked to follow it only with one delivery through the mosque. In fact, during the meeting they also expressed a lot of their thoughts.

3.4.2. Participation in Labor

In *Matakali* village, the involvement of residents in almost all activities has always been the main thing especially when it comes to traditional activities. All traditional activities such as the *Rambu Solo* ritual, *Rambu Tuka* ritual, *Maccera Manurung* ritual, *Andulang* ritual, and so on are almost certainly able to take place due to community involvement.

The same thing also happened to the construction of facilities and infrastructure, such as road construction, construction of houses of worship, village offices, and schools. Although the work requires professional staff, citizen involvement in some parts of it is still very much needed. For example, when villagers work on village roads, all men are involved in completing them, starting from cleaning the road, leveling, mixing cement mixture, and so on. However, in some parts of the work such as the supply of sand and cement mixing machines, they still use graders.

3.4.3. Participation of Goods and Money

Reality shows that citizens are so eager to donate not only mind and energy but also goods and money. Some people bought cement, some donated sand, some also rented moleng

machines, soil compacting machines, and the rest contributed food. This continued until the street they could pass.

Analyzing community participation in Matakali, it can be said that they have a high level of participation. This is caused by their emotional ties to the traditional leaders of *Tau A'pa* who they believe to be the incarnation of God '*Dewata SeuwwaE*'. That is, their participation is both a belief and a form of obedience to God. Obey to God, then their lives will be harmonious and harmonious.

The existence of traditional institutions in Maiwa is very urgent in the life with the people. It was much influenced by the homogeneity of the community towards their beliefs about the custom institution. As a society that relies heavily on figures, relies on charismatics, relies on offspring, Matakali villagers place high trust in the *Tau Appa* Custom Institution. This aspect is then strengthened by the strengths possessed and demonstrated by the *Tau Appa* figure as it is emphasized that one of the strengths of a leader is to have the strengths displayed above the ability of the community [17], [18].

Considering the socio-cultural characteristics, a number of steps have been taken to strengthen the existence of custom institutions in the *Matakali* Village area, namely: (a) Collaborating with the village administration in various activities. (b) Empowering the potential roles and functions of the *Tau A'pa* as custom institution to assist village government objectives. (c) Maintains the existing autonomy and authority of traditional institutions. (d) Strengthen the existence of custom institutions through village ruler, provision of benefits, involvement in government activities as a form of government appreciation. (e) Increasing the role and function of the *Tau A'pa* as custom institution to be wider not only in rituals, but in joint village-level decision-making for development. (f) Facilitating community interests in development through the provision of facilities and infrastructure. (g) Strengthening ritual symbols through improvement of facilities and infrastructure such as repairing roads to *Andulang*, and repairing mosques.

Thus, the existence of custom institutions indirectly experiences strengthening and at the same time becomes a container for controlling the socio-cultural life of local communities through various rituals and other values that have been integrated within them.

4. Conclusion

The traditional institution in Maiwa is believed to be a representation of '*To Manurung*' as local belief, as well as a source of the highest norms for people who guide their daily lives.

The forms of community participation in Matakali Village consist of two parts: (a) custom participation, and (b) participation in development. Custom participation related to custom ritual, meanwhile the participation for development related to build and repair highways, build schools, build houses of worship, and other public facilities. There are three types of citizen participation, namely: mind participation, labor participation, and goods and money participation.

Custom institutions collaborate with village government in mobilizing community participation where traditional institutions are functionally cultural while village governments are structural.

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