

TO MAKAKA AT THE CROSSING OF TIMES: TRADITIONAL LEADERSHIP PATTERNS IN MAINTAINING TRADITION AND BUILDING SOCIETY IN THE ERA OF MODERNIZATION IN NORTH LUWU DISTRICT (Ethnographic Study)

Nurlidiawati

Universitas Islam Negeri Alauddin Makassar

Email: nurlidiawati@uin-alauddin.ac.id

Submitted : 03 Mei 2025

Accepted: 23 Juni 2025

Abstract

This study examines the role of To Makaka as a traditional leader in maintaining tradition and building society in the modern era in North Luwu Regency. The method used is descriptive qualitative with historical, anthropological, and sociological approaches. Data were collected through interviews with traditional, religious, and community leaders, as well as literature reviews. The results show that the To Makaka system has its roots since the establishment of the Luwu Kedatuan in the 10th–13th centuries. The king is positioned in the center, with representatives in areas such as Bua (maddika), Baebunta (makole), and its derivative areas such as Masamba and Uraso which are led by To Makaka. Elections are carried out democratically through seven regions (kombong pitu). Customary law is still used in matters of marriage, death, and social violations, despite facing challenges such as urbanization, juvenile delinquency, and technological advances. To Makaka leadership is still relevant in maintaining social harmony. This study provides a basis for the involvement of traditional leaders in local development and the importance of revitalizing traditional roles amidst the flow of modernization.

Keyword: *To makaka*, tradition, modernization, leadership.

Abstrak

Penelitian ini mengkaji peran *To Makaka* sebagai pemimpin adat dalam menjaga tradisi dan membangun masyarakat di era modern di Kabupaten Luwu Utara. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan historis, antropologis, dan sosiologis. Data dikumpulkan melalui wawancara dengan tokoh adat, agama, dan masyarakat, serta kajian literatur. Hasil menunjukkan bahwa sistem *To Makaka* berakar sejak berdirinya Kedatuan Luwu pada abad ke-10-13. Raja berkedudukan di pusat, dengan perwakilan di wilayah seperti Bua (*maddika*), Baebunta (*makole*), dan daerah turunannya seperti Masamba dan Uraso yang dipimpin oleh *To Makaka*. Pemilihan dilakukan secara demokratis melalui tujuh wilayah (*kombong pitu*). Hukum adat masih digunakan dalam perkara pernikahan, kematian, dan pelanggaran sosial, meski menghadapi tantangan seperti urbanisasi, kenakalan remaja, dan kemajuan teknologi. Kepemimpinan *To Makaka* masih relevan dalam menjaga harmoni sosial. Penelitian ini memberi dasar bagi pelibatan tokoh adat dalam pembangunan lokal serta pentingnya revitalisasi peran tradisional di tengah arus modernisasi.

Kata Kunci: *To makaka*, tradisi, dan modernisasi

A. Introduction

South Sulawesi is a province in the eastern part of Indonesia located in the southern part of Sulawesi Island. South Sulawesi is inhabited by the four largest tribes, namely Bugis, Makassar, Mandar, and Toraja. Meanwhile, other tribes are immigrants or transmigrants from various islands in Indonesia, such as Java, Lombok, Bali, and other islands. In South Sulawesi there are several kingdoms that have power and are very influential in their time, such as the Gowa/Tallo Kingdom, Bone, and Kedatuan/Pajung ri Luwu.

Luwu, before being formed into a kedatuan/pajung/kingdom, had a society that believed that the first inhabitants on earth were known as

Bumi Sawerigading, and this period was called the La Galigo period. The La Galigo period was marked by the community's belief that all values of truth that apply in life are determined by the gods.

The end of the La Galigo period was marked by the return of the gods to the sky; the ladder connecting the earth and the sky was lifted, so that there was great chaos in the lives of the people of South Sulawesi. The chaos or riot is described/analogized with the term *sianre balei taue* (humans prey on each other like big fish prey on small fish). The chaos and riot were then quelled by the figure of Tomanurung (a person who came down from the sky). Several areas in South Sulawesi depict Tomanurung's leadership, such as Tomanurung in Gowa, Bone, Soppeng, and Luwu.

Truth does not always have to be rooted in Tomanurung, but can also be born from the results of an agreement between the community and the ruler in power. The Tomanurung period (Lontara period) was the beginning of the formation of local culture or wisdom of the South Sulawesi community which was based on the values of *pangngadereng*.

In the 16th to 17th centuries, in the South Sulawesi region there were three large kingdoms that had significant influence, both in the political and religious fields. The three kingdoms had different traditional titles, but their positions were equal, namely Pajung ri Luwu (Kedatuan/Kingdom of Luwu), SombaE ri Gowa (Kingdom of Gowa), and Mangkau ri Bone (Kingdom of Bone).

Before accepting the teachings of Islam, Luwu was known as the oldest, largest, and largest kingdom in South Sulawesi, with a territory covering Tana Toraja, Kolaka, and Poso. At that time, Luwu was led by a king who had the title *pajung* or *datu*, so that its government structure was known as Kedatuan Luwu. The government is run based on traditional

patterns, but the power structure implemented reflects democratic principles.

Democracy in this context is practiced as a strategic mechanism in the leadership selection process. A leader is chosen based on his ability and loyalty in protecting the community. This loyalty is evaluated directly by the people, so that they know for sure who is worthy of leading. The main purpose of this system is to ensure that power is exercised in the interests of the people, as is the characteristic of democratic governance adopted by many modern countries today. Facing a very large territory, the Luwu pajung or datu divided its administrative area into three large parts, each of which was led by a local leader called maddika and makole. The three areas are Maddika Ponrang, Maddika Bua, and Makole Baebunta. These local leaders act as extensions of the pajung or datu in running the wheels of government in their respective areas. The three are known in the traditional government structure as Ade' TelluE.

The traditional government system did not immediately disappear with the arrival of the era of globalization and modernization. Its existence continues to have an influence even though it has undergone transformation in various forms. It cannot be denied that some sacred values such as morality, honesty, ethics, firmness, consistency between words and actions, and justice as the core of local wisdom, are slowly being eroded by the tendency of the younger generation to follow the flow of globalization and modernization. The dominance of a modern lifestyle that often ignores the values of local wisdom is a challenge in itself. However, this reality is not evenly distributed. In a number of areas, local wisdom is still preserved even though it is faced with views that doubt its relevance. The presence of modernization can essentially enrich, beautify, and expand

the scope of these values of wisdom, so that it has great potential in building a complex and civilized civil society.¹

The emergence of a new era does not immediately stop the existence of traditional government in Luwu, nor does it erase the values of wisdom that have been passed down from generation to generation. Despite facing various challenges that are not in line with the values of past wisdom, the traditional government system in this region is still known and implemented. Until now, the Luwu community still recognizes the traditional government system that is centered in several areas, namely Maddika Ponrang (in Ponrang), Maddika Bua (in Bua District), Makole Baebunta (in Baebunta District), and Tomakaka (in Masamba District, North Luwu Regency). The values of wisdom that function as guidelines in organizing community life to be more orderly and focused, have an urgency to continue to be preserved and maintained from the threat of extinction. Globalization and modernization should not be considered a threat to the sustainability of local wisdom values that represent ethnic identity and an integral part of the identity of the Indonesian nation. Therefore, collective awareness from traditional institutions, local governments, and local communities is very necessary in formulating strategies for preserving local wisdom as a cultural heritage of our ancestors.

Local cultural actors should not be complacent or passive, because this can have negative impacts that threaten the sustainability of national culture. Rejecting globalization and modernization is not a wise move, because it means denying the development of science and technology. What is needed now is an adaptive strategy that can strengthen the resilience of

¹Zainuddin Hasan dkk *Pengaruh Globalisasi Terhadap Eksistensi Identitas Budaya Lokal dan Pancasila* Journal Of Accounting Law Communication and Technologi. 2024

local culture in facing various contemporary challenges. This indigenous community is one that is consistent with the values of wisdom inherited from its ancestors. However, the presence of globalization and modernization has brought about changes from a traditional and closed society to a more open society, sacred values have begun to fade, polite speech in communication has been replaced by communication technology, and many more local identities have begun to lose their sacredness. This is marked by the existence of free association among young people as if there were no more binding rules. This is what makes researchers interested in knowing in depth about the decadence and fading of the values of wisdom that occur among the indigenous communities of North Luwu Regency.

B. Method

This research reviews the role of *to makaka* in maintaining traditions and building communities in the era of globalization with traditional leadership patterns located in Sepakat Village, North Luwu Regency. The research period starts from September 6-8, 2024. The type of research used is descriptive qualitative with an ethnographic approach. Ethnography means "depiction of nations".² Ethnography is a work that aims to describe a culture, the main purpose of which is to understand a view of life and the perspective of the native population, as stated by Bronislaw Malinowski, that the purpose of ethnography is "to understand the perspective of the native population, its relationship to life, to get its view of its world". Therefore, ethnographic research involves learning activities about the world of people who have different ways of speaking, thinking, acting, and how to see or see things. Thus it can be stated that ethnography is not only

²Koentjaraningrat, *Pengantar Ilmu Antropologi*, Cet, 10; Jakarta: PT. Asdi Mahastya, 2015. h. 9

about studying society but with ethnography we can learn from a group of people.³ Data were obtained from primary and secondary sources. Primary sources in this research were to makaka (head of traditional institutions), community leaders, and some of the community (cultural actors). While secondary sources were obtained through previous research results, articles, and other supporting sources. Data were collected through observation, interviews, and documentation. Furthermore, the data was analyzed through stages including data reduction, data presentation, and drawing conclusions.

C. Results

1. *To Makaka* in the history of Chiefdom/kingdom/Pajung ri Luwu

Talking about the beginning or origin of the traditional leadership system based on tradition is closely related to the history of the formation of a community or group of people. Studying more deeply about the beginning of the emergence of the traditional leadership system (ketemakaka in Luwu) means tracing back the traces of the kedatuan or the reign of the Datu or Pajung Luwu.

"The ketemakaka system in Luwu is in line with the formation of the Kedatuan/Pajung Luwu. Because the Luwu Kingdom was very large at that time, the Pajung or Datu appointed representatives in several regions, such as in Buah, Maddika Buah, Maddika Ponrang, and Makole Baebunta were appointed. Makole Baebunta was in charge of To Makaka Masamba, To Makaka Masapi, To Makaka Baliase, To Makaka Lampuawa, and To Makaka Uraso."⁴

³Spradley James P, *Metode Etnografi*, Edisi ke-2, Yogyakarta: Tiara Wacana, 2006. h.

3

⁴Wawancara, Amiruddin, *Tokoh Masyarakat* (08 September 2024).

2. The rules of Eleceting To Makaka

The community has full rights to choose and determine its leader. A leader should be charismatic so that the community feels comfortable and protected when in the midst of their community. A leader/leader must be able to protect their community, therefore the criteria for a to makaka is entrusted with being able to resolve problems in the community based on applicable customary regulations.

First of all, a deliberation must be attended by community leaders consisting of seven people (kombong pitu). After that, each chooses who among them will be elected. Kombong pitu (seven people) representing the villages: Rante Monu, Salu Tolambu, Salu Bomban, Salu Balombong, Salu Lindu, Pongo, and Tanah Kalaena. The seven people enter the room and lock it. Whoever is elected among them (the most votes) may not refuse for any reason. After being elected, the community voluntarily donates their energy and materials to hold a customary party and confirm the elected to makaka.

3. Social and Ethical Issues Settlement According to Applicable Customary Provisions

a. Adultery

Adultery is an act that violates both customary, state and religious law. Adultery does not only occur between unmarried couples but sometimes also between couples who are married. In general, cases of adultery in the Masapi indigenous community are resolved according to the applicable customs:

"Men and women who commit adultery, whether they are married or not, are first taken to the house of the village head or his deputy, then resolved according to custom so that the disgrace is not spread and avoids the wrath of the family and community. Because if the person concerned has entered the house of the village official, no one

can judge and anyone who violates will be subject to customary sanctions."⁵

b. Wedding Party

Marriage is the union of two people (men and women) to build a household. What is expected from the built household is *sakinah*, *mawaddah*, and *warahmah*. Thus, various efforts are made to achieve this so that the community's belief that involving traditional rituals can add to and perfect the sanctity of marriage. In matters of marriage, traditional rituals are no less important because if ignored, disaster will occur:

Marriage is indeed carried out according to state law and Islamic religious law in this village, but it still does not leave tradition either. Before the day of the event, the bride's family sits to *makaka* together with village officials and other community leaders regarding what is and is not allowed in marriage such as *mattoke' sampa'*. *Sampa'* is installed if the family who will be getting married is ready to slaughter a buffalo or cow. This is not regulated in religion or state law but the customary provisions that apply here.

c. Death Ceremony

Death is a certainty that will definitely happen to God's living creatures. Talking about death means following the *sharia* that has been regulated in religion. However, people still insert rituals as part of the last respect from the family, and it is regulated by local customs. In terms of requirements such as bathing, who bathes, shroud, burial time, and other

⁵Wawancara, Amiruddin, *Tokoh Masyarakat* (08 September 2024).

rules. It's just that there are still community beliefs about descendants of nobility or influential people in society. Usually they are given ceremonies according to the prevailing customs.

There are two terms used, namely *ipapura* and *ma'bongi tallu*. *Ipapura* means there is no more ceremony on the third, seventh, fortieth, or hundredth night, and that day a buffalo or cow is also slaughtered. But if it's *ma'bongi tallu*, on the third night a cow/buffalo is slaughtered and the seventh, tenth, fortieth, seventieth, and hundredth nights are still commemorated.

4. Challenges in the Implementation of Customary Law in the Era of Modernization Pertambahan jumlah penduduk

The population growth rate is so fast that many nations in the world are suppressing their population on the grounds of their people's welfare. Indonesia will be the fourth most populous country in the world in 2024, above it are America, China, and India in first place.⁶

“It is true that the population of Masapi is growing every day. There are also migrants from several villages, but they are all good people and follow the customs that apply here. There are some difficulties in building a community in this day and age, especially as many young people are engaging in behavior that violates customs.”⁷

a. Juvenile Delinquency

Changes in adolescent attitudes that lead to negative behaviors occur everywhere. Negative behaviors are contrary to religion, state law, or customs. No element can accept actions that violate the law. In these cases,

⁶ Daftar Negara dengan Jumlah Penduduk Terbanyak di Dunia Januari 2025, Indonesia Peringkat Berapa? databoks.katadata.co.id 09/01/2025

⁷Wawancara, Amiruddin, *Tokoh Masyarakat* (08 September 2024).

it does not involve religious figures and the government, but traditional institutions that have an important role in approaching them.

“Remaja Masapi masih banyak yang suka minum minuman keras dan terlibat perkelahian. Tetapi bagusya mereka, kalau dinasihati mereka mendengarkan”.

b. Information Technology Advancement

Technology is evidence of the progress of human knowledge through the learning process.

“Teknologi terutama HP memang bagus kalau digunakan dengan baik tapi saya lihat anak-anak sekarang HP digunakan menonton yang tidak seharusnya dinonton. Dari hasil menontonnya dia praktik sehingga muda-mudi banyak yang mau tidak mau harus dinikahkan bahkan ada yang sementara sekolah harus menikah karena akibat pergaulan yang salah. Perbuatan yang seperti itu bertentangan dengan adat tapi mau tidak mau harus diselesaikan secara adat pula”.⁸

D. Discussion

Discussing the tomakaka system and traditional leadership in Tanah Luwu must begin with the era of the kedatuan or kingdom in Luwu. Given the vast territory of Luwu at that time, it required the Datu/King/Pajung to assign his representative as an extension in leading and regulating the community in his territory. Thus, leaders were appointed in several regions with slightly different titles. Some have the title Madikka, Makole and some have the title to makaka.

To Makaka means an elder in the Luwu language. Elderly in the sense of being entrusted or trusted to carry out leadership related to

⁸Dellaneira Btari Anantiwi *Penerapan Tekhnologi Sebagai Inovasi Pendidikan* Seri Publikasi Pembelajaran Vol 1 No 2, 2021

customary regulations as part of the values of wisdom that apply in society, in the form of behavior, arts, death ceremonies, traditional marriages, behavior towards nature, and others.

The existence of *to makaka* from several regions in North Luwu occupies an important position in government, because obeying customary rules means obeying the government. It is undeniable that there are still many people who maintain their ancestral cultures even though they live in modern times. Therefore, they still really need leaders or traditional institutions as a forum to convey aspirations, maintain traditions, and preserve the teachings of their ancestors.

Various historical sources explain that in the 16th–17th centuries, Luwu was the largest and most extensive kingdom/kingdom/pajung in South Sulawesi. Therefore, the king/datu/pajung issued a policy to divide his territory into three parts, each led by figures called *madikka Ponrang*, *madikka Bua*, and *Makole Baebunta*. The three leaderships were termed *ade' telluE*. *Makole Baebunta* gave a mandate to appoint his representatives in several areas in Luwu using the term *to makaka* (elderly person). The Luwu Kedatuan government had a very wide area of power. In general, the territory of the Luwu Kedatuan was divided into three parts, each led by a leader called *Ma'dika Ponrang*, *Ma'dika Bua*, and *Makole Baebunta*. They were extensions of the *pajung* in running the government in the regions. The three leaders were known as *ade telluE*. The government structure of the Luwu Kingdom in the past can be described in the following diagram: *Datu/Pajung*, *Kadi*, *Pakkateni Ade'Pem*.

The determination or selection of a region can be categorized as a customary region if it has historical records. Luwu, in this case the *Masapi* region, has a long history related to *Ketemakakaan*. It is said that since the *datu/king/pajung* of Luwu established his power, since then the *Masapi*

community has known the traditional leadership system carried out by to makaka. Throughout history, there has never been a vacuum of ketemakaka in North Luwu because its existence is greatly needed by the community. Amiruddin, as the twenty-fifth to makaka, led the Masapi indigenous community in North Luwu.

The white flag (white cloth) as a symbol and has a broad meaning. The color white is symbolized as purity. In the context of the state, the white flag can contain the meaning of peace, neutrality, unity, integrity of a country, as well as a sign or signal to end the conflict that occurs due to war. In the context of a competition or match, the referee usually raises the white flag to indicate that a competition will soon be rested or stopped because the time is sufficient.

The white flag or cloth in the context of Masapi ketemakaka has a different meaning. Based on the statement from To Mamaka Masapi himself, the white flag or cloth is used when someone or anyone who is not a Masapi resident visits to ask/discuss customs, then there must be a white cloth/white flag as a symbol of kasamaturusan (togetherness) as well as a symbol of respect for the guests who are present.

The customary area referred to as Kombong Pitu (seven villages) namely Rante Monu, Salu Tolambu, Salubomban, Salu Balombon, Salu Lindu, Pongo, and Kalaena. Previously, this area or village was inhabited by the Masapi community who submitted and obeyed to to makaka. Starting from the arrival of the Dutch East Indies in South Sulawesi as a terrifying specter, forcing the community to leave their homes. Several villages that are no longer inhabited such as Rante Monu, Salu Lindu, Pongo, Salu Tolambu, and Kalaena. Although in reality they are no longer inhabited, in the election/appointment of To Maka each village is represented by each community leader. This shows that a strong

commitment to maintaining and preserving local wisdom deserves to be appreciated. The local government as a working partner in fostering and building the community, especially the young generation. The synergy between customary institutions and the government is a separate energy for the Masapi indigenous community because they feel protected both as citizens and as members of the indigenous community.

As a form of appreciation and respect from the community, especially the younger generation towards traditional institutions and the government, if they want to carry out an activity such as a sports competition, they must first ask permission from the *to makaka* and the local village head. Thus, the two elders together provide support and supervise until the activity ends. In recent years, the Masapi area has hosted inter-village sports events in North Luwu Regency, and during the activity, conditions remained safe and peaceful. This shows that the government and local traditional institutions can be sure to succeed in fostering the community, especially the younger generation.

The boundaries of the customary territory led by the Masapi *to makaka* currently include Pincara, Salu Bomban, Salu Seba, and Sepakat. The people who live in these areas are aware of the customary rules that apply, so that every time they want to hold a celebration, they try to present the *to makaka*, the village head, and other community leaders. The position of the *to makaka* in the midst of the community is very important, so that in any activity, the *to makaka*'s seat is at the top, parallel to the village head. In serving, the community demonstrates customary methods ranging from how to speak, dress, to other behaviors. The customary order applied by the community in the Masapi customary area is generally in line with the principles of Islamic law. This harmony creates a sense of security and comfort in the daily lives of the community, because customary values do

not conflict with their religious beliefs. Geographically, the Masapi region is located in a mountainous area, which naturally forms a pattern of livelihood for the community that is predominantly as a field farmer. Fertile soil conditions, availability of vast land, and cool mountain climate are the main supporting factors in these agricultural activities. In addition, the existence of natural tourist attractions in the form of Kanan hot springs also provides added value to the appeal of this area. It is not surprising that the Masapi area is always crowded with visitors, both local and from outside the area, every day.

Nature tourism is one of the important aspects considered in the process of determining customary areas, considering its close relationship with the cultural identity and economic potential of the local community. One of the natural tourism destinations that supports the community's economy is the hot springs located in Pincara Village, Masapi customary area. The existence of this tourist attraction has had a positive impact on the economic growth of the community, especially on certain days such as weekends and religious holidays, when the number of visitors increases significantly. The hot springs known by the local community as *kanan* are believed to have healing properties for various diseases. This belief encourages most visitors to come in the hope of gaining health benefits, especially for those who suffer from complaints such as skin diseases, rheumatism, high blood pressure, and other blood circulation disorders.

Historically, the Kanan hot spring has been known to the community long before the arrival of the Dutch East Indies colonialists in the Luwu region. In fact, its existence has been recognized for centuries as part of the cultural and ecological landscape of the Masapi indigenous community. Although the Dutch East Indies colonial government was known for its oppressive and exploitative practices, they also left behind a legacy of

infrastructure that is still used by the community today. One of these legacies is the hot spring pool built on the Kanan natural spring. Initially, this hot spring was just a stream of high-temperature water that flowed freely in the open air. However, during the Dutch rule in the Luwu region, including Masapi, the colonial rulers saw the potential of this unique natural resource and took the initiative to build it into a bathing pool with a more solid and organized structure. Since then, the Kanan hot spring has undergone slight changes from its original form, but still maintains the basic structure inherited from the colonialists. To adapt to the needs of the times and the increasing number of visitors, the local community then expanded the area around the pool to create greater comfort and capacity.

Thus, the Kanan hot springs not only function as a place for natural tourism and traditional medicine, but also as a historical marker that reflects the continuity of customary values, colonial heritage, and local development based on community wisdom.

Listening to the explanation from To Makaka himself, it is known that the head of the customary institution (To Maka) is the choice of the community. Through togetherness, the community assesses a person's eligibility based on religious knowledge, experience in the community, authority, and educational background. This assessment does not appear instantly, but rather through a process of years. Therefore, when there is a change in the customary leader, the community has firmly determined their choice.

To Makaka does not have a term limit; as long as they are still able to carry out their duties and responsibilities, the community will continue to accept them. However, if they are no longer able to carry out their duties, the person concerned has the right to submit a resignation. This case is the first time it has happened to the 24th To Makaka throughout the history of

the To Makaka community in Luwu. The 24th To Makaka resigned for health reasons.

The patrilineal system does not guarantee successful leadership, as is evident in various regions in the world that implement a kingdom or dynasty (hereditary) system. The application of democratic principles by giving full rights to the community to choose a leader is the right step to be implemented in the Indonesian archipelago. The election of leaders is carried out with the hope that society will be better and more advanced in the future. Great parents are not necessarily able to pass on their greatness to their descendants; it could be that the greatness is actually owned by someone else.⁹ Therefore, anyone who meets the criteria as a leader is worthy of being chosen as a representative who will bring about the changes expected by society.

Although the scope of his leadership is limited to certain areas (customary areas), to makaka must still have positive criteria, including charismatic qualities. The community's assessment of to makaka does not only focus on his ability to lead the community and carry out the customary rules that have been agreed upon and established. Religious knowledge is the first and main criterion that a leader (to makaka) must have. Because, if his religion is good and true, it is likely that other attitudes and behaviors will tend to be good. The charismatic in question has a broad meaning, including how to speak, behave, protect the community, and the ability to solve problems in the community. Having such qualities makes the community feel protected and cared for. The eligibility of a leader can be assessed by the community itself. A to makaka who is elected based on the

⁹Agus Dedi *Politik Dinasti Dalam, Perspektif Demokrasi, Moderat : Jurnal Ilmiah Ilmu Pemerintahan*. 2022.

community's choice can be ascertained to have the eligibility to carry out his duties as a leader/customary authority. This eligibility can be measured or assessed from his ability to communicate with the community, government, and other colleagues. Descent is not included in the eligibility. According to the local community, even if they are not of Makaka descent, if they have attitudes and characteristics that make the community sympathize, then that person is considered worthy.

The role of Customary Institutions is greatly needed in resolving various problems that often occur in society. Adultery is one of the violations that are often committed by humans, both minors, adults, including those who already have families, both men and women. In the Masapi Customary community, men or women, married or not yet married, those who commit adultery are resolved based on applicable customary provisions. Based on applicable customary law, a man who is aware or unaware of committing adultery, if he is willing to marry the woman, then a religious and customary marriage is held. However, if the man does not intend to officially marry the woman for certain reasons, then customary sanctions are imposed with a fine of one cow or buffalo. The animal is slaughtered/cut and then enjoyed with the family and residents who attend. The term used in this ritual is Pabbase Tanah. The animal that is slaughtered/cut is believed by the community to be a purifier (pabbase) of the land and is able to eliminate the disgrace that makes the family concerned feel ashamed. There have been many such cases that have occurred among the Masapi Indigenous community, and in fact, this belief has proven to be able to cleanse the disgrace of the person concerned. Because after that, there was no more gossip coming out of the mouths of the residents because it was considered to have been completed and cleansed with animal blood (cow/buffalo).

If a woman gets pregnant out of wedlock and the man is not responsible for marrying her officially, then the applicable custom is to make an offer to another man who wants to marry the person concerned with the aim of covering up the family's shame, and the woman may not refuse.

Marriage/Wedding is carried out based on the customs that apply in a place. Although religiously they may be the same, it is the customs/traditions that differentiate them. The Masapi community has a very simple traditional wedding. If marriages in the Bugis-Makassar region carry out a mappacking ritual before the wedding, the Masapi community does not do it. In addition, the Masapi community does not recognize the term engagement.

One unique tradition that is part of the traditional wedding ritual is *tila'*. *Tila'* is beef/buffalo meat that is cut/slaughtered on the wedding day as a menu to entertain the invited guests who attend. When the animal is slaughtered, the first thing that is set aside is the *tila'* for *To Maka*. The *tila'* is brought by a certain person along with other menus to the house or place of *yo makaka*. This tradition is obligatory.

The younger generation is not sufficiently educated/guided with modern education patterns and clear religious teachings. Through advice from elders and traditional approaches, they have proven to be more receptive and responsive in applying them in community life. The conflict that often occurs among the younger generation in North Luwu is a phenomenon that requires special attention, including from the *to makaka* as the elders in society. In fact, the advice of the *to makaka* is still heard and accepted by most of the younger generation in North Luwu.

For example, every year a sports match (football) is held. As hosts, they are advised not to create chaos as a sign of respect for the guests who

attend. This advice is heard and maintained so that until the end of the match or performance it remains safe and peaceful.

Under customary leadership, the Masapi community carries out daily activities in a structured, directed, and patterned manner. The customary system not only regulates social relations, but also includes the governance of the agricultural sector. In practice, customs are strictly enforced, including at the planting stage. When the rice planting season arrives, farmers are expected not to precede the *makaka* in starting the planting or harvesting process, because this action is considered to violate ethical manners in the customary order.

Death is a natural phenomenon that cannot be avoided and its time is unknown to humans because it is included in the realm of the supernatural or divine secrets. Losing a family member often causes deep sadness, even difficult to accept for the bereaved family. Therefore, various forms of rituals are carried out as an expression of final respect for the deceased.

However, in the socio-cultural context, the phenomenon of identity superiority often arises, especially from those who consider themselves nobles. This feeling can give rise to a desire to display symbolic differences, including in the implementation of death ceremonies. However, Islamic teachings have provided universal and egalitarian provisions regarding the funeral process. Every person who dies, whether male or female, noble or commoner, must be bathed, shrouded, prayed for, and buried without any difference in treatment based on social status.

There is no difference in terms of sharia provisions, what distinguishes between nobles and non-nobles is the ritual performed in the death ceremony. The ritual is carried out after deliberation between the family, to *makaka*, Village Head, and community leaders who are present.

The decision is in the hands of the family, including their ability, especially the willingness to slaughter a cow or buffalo during the party. The party lasts for three days, and the third night is the peak. Until the third day, the animals that are slaughtered or slaughtered are sometimes more than one (up to three).

The burial is carried out separately from other graves. In the local language it is called *ibangkaan tanah*, which means opening a new burial ground with a minimum size of four by four meters. The land is prepared in the future for close family members when they die. On the tombstone is written a noble title, such as *Sawe Linona* which means having many descendants and spread across various places, and *Rundun Maupa* which means a lucky person or descendant. These titles are given based on personal characteristics and community assessments during his life. The main requirement for granting a noble title lies in the number of animals (cows or buffaloes) slaughtered during the customary process. Thus, even though they come from noble descent, if the family is unable or unable to slaughter animals as stipulated in customary rules, then the title is not allowed according to custom.

The implementation of customary laws or provisions in each region has a different impression and is adjusted to the obedience of the community and the type of customary provisions that apply. To Makaka as a customary leader in the Masapi area (North Luwu) tries to adjust customary provisions to the current real conditions of the community. Population growth is one of the challenges in implementing customary provisions in the Masapi customary area. In recent years, the population has increased due to several factors, such as the younger generation who choose to marry at a young age so that they have the potential to have more children, the lack of public awareness in implementing the Family Planning

(KB) program, and the presence of immigrants from outside the region such as the Bugis, Makassar, and Javanese tribes. These tribes come with their own cultures, which sometimes become obstacles in implementing the applicable customary rules. On the other hand, administratively they have been accepted as members of the local community. The habit of drinking alcohol and getting involved in brawls often occurs. In dealing with this situation, To Makaka always provides advice or counsel to teenagers. Sipassaile is a pearl of wisdom that is often conveyed by the advisors to the younger generation. This meaningful expression means reminding or advising each other if someone deviates, whether in terms of religion, customs, or state law.

One of the strategies used to reduce the level of juvenile delinquency in the Masapi traditional area is to establish cooperation between traditional institutions and the local government through a family approach, youth organization activities, and the involvement of teenagers in various positive activities. However, the habit of getting drunk and brawling still often occurs, making it one of the challenges in building a traditional society towards a civil society.

Traditional leadership applied to makaka in North Luwu does not mean that the rules are old-fashioned, out of date, doctrinal, or misleading. The existence and role of to makaka in traditional society is as a figure and figure who is always present when the community needs him, provides solutions to every problem, and is able to be a good and correct example. Steps, words, and actions must be in harmony. The truth spoken through words must be proven by actions and reflected in every action. Those are the values of goodness taught by the ancestors and are still maintained even though they live in modern times.

The presence of technology is a sign that humans have experienced development/progress in the field of thought/science. The comfort and convenience felt through the use of modern technology can hypnotize some people. Technologies such as social media, the internet, and other digital applications have the power to influence the way individuals interact and communicate, including their behavior in spreading and receiving information.¹⁰

The impact and influence are not only felt by urban communities, but also reach local communities that are still thick with their traditions and uniqueness. The use or utilization of technology properly and correctly can have a positive impact. On the other hand, technology has the potential to threaten sustainability if it is not used appropriately. Local cultures can be introduced both nationally and internationally with the help of technology, and vice versa with technology we can access and know world developments according to the information needed. The use of technology needs to be balanced with awareness. Free association is one of the impacts of technological progress. Without realizing it, there are changes in behavior, attitudes, and lifestyles (the tendency to follow the times). Not all the comforts and conveniences presented by modern technology are in line and in harmony with the culture and beliefs adopted by a society or community. For example, free association is a behavior that is contrary to cultural and religious values.

E. Conclusion

Based on the formulation of the problem, this study can be concluded as follows:

¹⁰Didin Hendriana *Peran Ilmu Pengetahuan dan Peran Teknologi Dalam Pelaksanaan Tugas Kekhalifahan Manusia*. Rausyan Fikir; Jurnal Pemikiran & Pencerahan, Vol 9 no. 1, 2023.

Managing a very large area, Datu/Pajung Luwu appoints and entrusts authority to his representatives to lead certain areas to ensure that the community remains in control and obeys the orders of the center of power. The tradition of the election/appointment of *makaka* is carried out through deliberation. Attended by seven people, each representing seven regions (*kombong pitu*). From the seven community leaders, each chooses one of them. The one who gets the most votes is the choice. The rule is not to refuse. The one who is chosen is the customary leader who does not have to come from noble descent or other social structures but is purely the assessment and choice of the community.

Problems in society in general can be resolved through customary mechanisms and a family approach, because customs or traditions are an inseparable part of community life. However, there are also issues that must be resolved through state law. For example, adultery is an act that not only violates religious norms and state law, but is also considered a disgrace that tarnishes the dignity of the family and community. Therefore, the resolution should ideally begin through customary mechanisms, then be continued with legal ratification by the state. As for practices such as customary marriage, death ceremonies, and various other rituals, they are generally resolved based on the ethics and procedures regulated in the applicable customary provisions. The application of customary laws and provisions to society in the era of modernization and globalization has its own challenges, especially those related to population growth, juvenile delinquency, including advances in information technology.

Bibliography

- Anarta, Fikri dkk *Kontrol Sosial Keluarga Dalam Upaya Mengatasi Kenakalan Remaja* Jurnal Penelitian dan Pengabdian Kepada Masyarakat (JPPM), 2021
- Dedi Agus, 2022, *Politik Dinasti Dalam, Perspektif Demokrasi, Moderat* : Jurnal Ilmiah Ilmu Pemerintahan.
- Hasan, Zainuddin dkk, 2024 *Pengaruh Globalisasi Terhadap Eksistensi Identitas Budaya Lokal dan Pancasila* Journal Of Accounting Law Communication and Technologi.
- James P. Spradley, 2006, *Metode Etnografi*, Edisi ke-2, Yogyakarta: Tiara Wacana.
- Hendriana, Didin *Peran Ilmu Pengetahuan dan Peran Teknologi Dalam Pelaksanaan Tugas Kekhalifahan Manusia*. Rausyan Fikir; Jurnal Pemikiran & Pencerahan, Vol 9 no. 1, 2023.
- Koentjaraningrat, 2015, *Pengantar Ilmu Antropologi*, Cet, 10; Jakarta: PT. Asdi Mahastya.
- Mubah, A Safri 2011, *Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi*, (online), Vol.24, No.4. (<https://scholar.google.co.id/scholar/> diakses 07 Juli 2020)
- _____, 2011, *Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi*, (online), Vol.24, No.4. (<https://scholar.google.co.id/scholar/> diakses 07 Juli 2020)
- Pawennari Hijang, 2005, *Pasang dan Kepemimpinan Ammatoa: memahami Kembali Sistem Kepemimpinan Tradisional Masyarakat dalam Pengelolaan Sumberdaya Hutan di Kajang Sulawesi Selatan*. URI: <https://lib.ui.ac.id/m/detail.jsp?id=20452037&lokasi=lokal>
- Syihabuddin, A., (2013) *Tradisi Upacara Kematian Pada Masyarakat Nahdiyyin Dalam Tinjauan Agama dan Adat Al-AdYaN*/Vol.VIII, N0.1/Januari-Juni
- Tawaqqal, Surya Rizki & Ridma Meltareza, 2022 *Teknologi Perubahan Terhadap Kehidupan Beragama* Jurnal Lensa Mutiara Komunikasi.
- Wahyuddin, 2014, *Sejarah dan Kebudayaan Sulawesi Selatan*
- Yunus, Mukhayyaroh, (2021) *Kedatuan Luwu: Nilai-Nilai To Accana Luwu Muqoddima* Jurnal Pemikiran dan Riset Sosiologi
- Daftar Negara dengan Jumlah Penduduk Terbanyak di Dunia Januari 2025, Indonesia Peringkat Berapa? databoks.katadata.co.id 09/01/2025 diakses 20 mei 2025
- Btari Anantiwi, Dellaneira *Penerapan Teknologi Sebagai Inovasi Pendidikan* Seri Publikasi Pembelajaran Vol 1 No 2, 2021