

THE ROLE OF THE HEAD OF LEMBANG IN GOVERNMENT BASED ON LOCAL WISDOM IN NORTH TORAJA

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ABSTRACT

Lembang is another name for the village in North Toraja, hereinafter referred to as Lembang. A Lembang is led by a Lembang Head, the Lembang government area is in the sub-district area. The government of Lembang is based on the existence of state recognition of customs in the field of government which is regulated in the Constitution of the Unitary State of the Republic of Indonesia. based on Article 18 paragraph (7) and Article 18 b paragraph (2) of the 1945 Constitution, Article 4 and Article 14 of Law Number 6 of 2014 concerning Villages; and Article 4 and Article 33 of Government Regulation Number 43 of 2014 concerning Implementing Regulations of Law Number 6 of 2014, Regional Regulation of North Toraja Regency No. 3 of 2014 concerning the Lembang Government.

How is the role of the Head of Lembang in government based on local wisdom in North Toraja, which is the core of the problems studied in this study.

The study was carried out with a socio-juridical approach by taking samples from several Lembang in North Toraja which was used as the research location which was divided into three zones, namely those adjacent to the central government, medium and those in remote corners or borders with Tana Toraja, Luwu, North Luwu districts. and West Sulawesi Province.

The results showed that the role of the Head of Lembang in government based on Toraja local wisdom was as a protector, advisor and coach of community life in the Lembang area he led. In addition, the head of the Lembang is also a working partner of the informal leadership in the North Toraja community, namely To Parengnge'/Pekamberan.

Keywords: *Head of Lembang, Government, Local Wisdom*

1. INTRODUCTION

Sovereignty of the Indonesian indigenous community has existed long before Indonesia's independence, the existence of these indigenous peoples has its own governance and customary territory which was built from generation to generation and is a characteristic of the ethnic diversity that exists within the scope of the Unitary State of the Republic of Indonesia after Independence and formed its own government based on the Indonesian Constitution.

Through amendments to the 1945 Constitution of the Republic of Indonesia, the recognition of customary law community units is emphasized through the provisions in Article 18B paragraph (2) which reads:

"Negara mengakui dan menghormati kesatuan-kesatuan masyarakat hukum adat beserta hak-hak tradisionalnya sepanjang masih hidup dan sesuai dengan perkembangan masyarakat dan prinsip Negara Kesatuan Republik Indonesia, yang diatur dalam undang-undang".

("The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law").

In the history of Village regulation, several regulations regarding Villages have been stipulated, namely Law Number 22 of 1948 concerning Principles of Regional Government, Law Number 1 of 1957 concerning Principles of Regional Government, Law Number 18 of 1965 concerning Principles of Government Regions, Law Number 19 of 1965 concerning Praja Villages as a Transitional Form to Accelerate the Realization of Level III Regions throughout the Territory of the Republic of Indonesia, Law Number 5 of 1974 concerning Principles of Governance in the Regions, Law Number 5 of 1979 concerning Village Administration, Law Number 22 of 1999 concerning Regional Government, and finally Law Number 32 of 2004 concerning Regional Government which was later changed to Law no. 23 of 2014 concerning Regional Government and then a Law which specifically regulates Villages was born, namely Law Number 6 of 2014 which was followed by Government Regulation Number 43 of 2014 concerning Implementing Regulations of Law Number 6 of 2014 concerning Villages which was later amended become Government Regulation Number 11 of 2019 concerning Government Regulation (PP) concerning the Second Amendment to Government Regulation Number 43 of 2014 concerning Implementing Regulations of Law Number 6 of 2014 concerning Villages. In implementing the implementation of the Village Law and Government Regulation concerning the Implementation of the Village Law, the North Toraja Regency Regional Regulation Number 3 of 2014 concerning the Lembang Government was made.

The regulation of customary law communities, whose main sources are from the Constitution of the Republic of Indonesia article 18 paragraph (7) and article 18 B paragraph (2) as well as laws and government regulations and regional regulations that carry the concept of recognition of indigenous peoples with the construction of combining With the function of self-governing community with local self-government, it is hoped that the customary law community unit which has been part of the village area, is organized in such a way as to become a village and traditional village. Traditional Villages and Villages basically perform almost the same tasks. Meanwhile, the difference is only in the implementation of the rights of origin, especially regarding the social preservation of the Traditional Village, the regulation and

management of the customary area, the customary peace session, the maintenance of peace and order for the customary law community, as well as the implementation of government arrangements based on the original structure.

Basically, customary law community units are formed based on three basic principles, namely genealogical, territorial, and/or genealogical and territorial combinations. What is regulated in this Law is the customary law community unit which is a combination of genealogical and territorial. In this regard, the state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with community development and the principles of the Unitary State of the Republic of Indonesia. The implementation of these customary law community units already exists and lives in the territory of the Unitary State of the Republic of Indonesia, such as huta/nagori in North Sumatra, gampong in Aceh, nagari in Minangkabau, clans in southern Sumatra, tiuh or pekon in Lampung, pakraman villages/villages. adat in Bali, lembang in Toraja, banua and wanua in Kalimantan, and the land in Maluku .

2. METHODOLOGY

The study was carried out with a socio-juridical approach by taking samples from several Lembang in North Toraja which was used as the research location which was divided into three zones, namely those adjacent to the central government, medium and those in remote corners or borders with Tana Toraja, Luwu, North Luwu districts. and West Sulawesi Province.

The primary and secondary data collected in the study will be analyzed qualitatively to achieve clarity of the problems to be discussed with the normative qualitative analysis method, this research will produce analytical descriptive data, namely what was stated by the respondents in writing or verbally and also the real behavior that was researched and studied as a whole. to obtain an overview of the role of the Head of Lembang in government based on local wisdom, and equipped with the results of data analysis from field research to determine the factors that influence the role of the Head of Lembang in the administration of lembang government based on local wisdom in North Toraja

3. RESULT AND DISCUSSION

a. North Toraja Overview

If we refer to the history of the existing government in Toraja starting from before the Dutch colonial government entered Toraja, the government of the Toraja region is divided based on three main parts of the customary area, namely the Padang area in Puangi, the Padang area in To ambe'i Makakai, and the traditional territory in Ma'dikai. , these three regions are led by Puang, ma'dika and to parengnge'/To makaka. These three customary rulers have the same position in society, although with different names based on their respective customary territories and do not interfere with each other in customary government affairs.

For the North Toraja region which has split from Tana Toraja Regency into the customary area in ambe'i led by To parengnge'/to makaka, in this region the areas are further divided based on each cultivation and smaller areas from that it is called Karopi" and in Karopi" it consists again of saroan led by a pemekmberan (the elder) each Karopi' is led by a parengnge'.

b. Lembang Government and Head of Lembang

The Lembang government has existed since the Dutch Colonial colonialism, the division of lembang was divided based on the similarity of customs so that at that time the Toraja customary territory consisted of 32 customary territories, so that 32 lembang were also formed in the autonomous regions after separating from Afdeling Luwu in 1946.

Each Lembang Head has inviolable power over his own territory. The head of the lembang later in its development was called Ampulembang (which has a lembang), where at the beginning of the formation of the autonomous region of Tana Toraja it consisted of 2 (two) regions, namely Onderafdeling Makale-Rantepao but the center of government was centered in Makale and regional leaders consisting of 7 (Five) Tongkonan members exist' where Tongkonan members are present' vote the acclamation of Mr. A.D. Andilolo Puang Makale as chairman and other members of the tongkonan ada' have duties from the Swapraja government as follows :

1. La So' Rinding. Puang sangalla' takes care of customary matters and criminal law
2. Sesa tandirerung ampulembang Kesu' oversees trade, crafts and forestry
3. Herma Saba, Ampulembang Madandan takes care of education
4. Jacobus Sarong ampulembang Pangala' oversees the Public Works Service
5. Salurapa' Ampulembang Nanggala takes care of Agriculture and Livestock
6. Izaak Tandirerung, Ampulembang Ulusalu-Se'seng and Malimbong in charge of the Judiciary, Police and Public Health.

Along with the development of time and the course of the Indonesian state administration, the Tongkonan Ada government was replaced by the United States Government (RIS) in 1946, Tongkonan Ada' was replaced with an Emergency Government consisting of 7 people assisted by one body, namely the Indonesian National Committee. The Emergency Government was dissolved and on February 21, 1952, the handover of the Government was held to the Makale/Rantepao State Government namely to Wedana Andi Achmad and at that time the area consisting of 32 districts, 410 villages was changed to 15 districts and 133 villages. The establishment of a level II district based on the Emergency Law no. 3 of 1957 with the first Regent, namely LAKITTA. Changes continued with the structuring and formation of regional government

based on the instructions of the Governor of the Level I Region of South Sulawesi, the Decree of the Regent of the Head of the Level II Region of

Tana Toraja Number 152/sp/1967 dated September 7, 1967 concerning the Establishment of the New Gaya Village in the Level II Regency of Tana Toraja, as many as 65 Gaya Baru Village which consists of 186 Kampung so that since then the Government of the Head of Lembang was changed to the name Village until the issuance of the Law governing villages in 1974 followed by implementing regulations for the law governing villages, this changed the customary governance structure and shifted The power of the Heads of Lembang/Ampulembang follows the regulation regarding the formation of the New Gaya

Village so that they no longer use the term Head of Lembang, thus the customary government switches to government administration formed by the state.

Amendments to the 1945 Constitution after the reformation gave back the spirit of acknowledging the rights of the community as contained in Articles 18A and 18B then spurred the regions to name the Village in accordance with the village origin rights. 2 of 2001 dated April 11, 2001, the entire village changed its name to Lembang.

North Toraja was officially established as a new autonomous region with the issuance of the Law of the Republic of Indonesia Number 28 of 2008 concerning the Establishment of North Toraja Regency, Tana Toraja Regency was divided into two The district, and its division district under the name North Toraja Regency, which consists of 21 sub-districts, 40 sub-districts and 111 Lembang (villages).

c. Local Wisdom and Toraja Customary Governance

Local wisdom is a relationship that regulates people's lives known as custom. Each ethnic group in Indonesia has different customs, but has similarities at the local level in maintaining human relations with various rituals and traditions used. According to Teezzi, Marchettini, and Rosini as quoted by Hasbullah, explaining that this local wisdom is formed by tradition and religion. For the community, "local wisdom can be found in songs, proverbs, sasantis, advice, slogans, and ancient books that are inherent in daily behavior"

Local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a certain space. The above understanding is arranged etymologically, where wisdom is understood as a person's ability to use his mind in acting or behaving as a result of an assessment of something, an object, or an event that occurs. As a term wisdom is often interpreted as 'wisdom/wisdom'. Local specifically refers to a limited interaction space with a limited value system as well. As an interaction space that has been designed in such a way that it involves a pattern of relationships between humans and humans or humans and their physical environment. The interaction pattern that has been designed is called setting. Setting is an interaction space where a person can arrange

face to face relationships in their environment. A life setting that has been formed will directly produce values. These values will be the basis of their relationship or be a reference for their behavior.

Local wisdom is explicit knowledge that emerges from a long period of evolution together with the community and its environment in a local system that has been experienced together. The evolutionary process that is so long and inherent in society can make local wisdom a potential energy source of the community's collective knowledge system to live together dynamically and peacefully.

Toraja people often refer to their area as "Tondok Lepongan Bulan Tana Matari 'Allo". It means (literally) "The land is round like the moon and the sun" this implies "the alliance of the country as a unified whole from the customary area (32 Adat)". This is why the Toraja region has never been ruled by a single ruler, this right occurs because each customary area has its own leader and the customary leaders of each region do not interfere with each other's affairs in their customary territory. What unites them is a shared view of life and beliefs, namely Alukta (the ancestral religion of Toraja) which uses one kind of rule known as Aluk Pitung Sa'bu Pitu Ratu' Pitung Pulo Pitu (rules/religion of all 7777). This aluk was compiled and distributed by Tandilino with the help of an aluk expert named Pong Sulo Ara 'from Sesean. Aluk 7777 includes the rules of life and human life as well as the rules for worshiping and glorifying Puang Matua (the Creator), to Deata-deata (Gods), and worshiping to-membali puang/todolo (Ancestral Spirits).

Governance in the context of local wisdom of the Toraja people refers to the division of power based on the traditional Tongkonan role where ancestors rule independently tradition from generation to generation, that in a Lembang government area, the Tongkonan functions have been divided based on roles in the lembang area.

In a government system based on Toraja local wisdom, the Tondok Lebongan Bulan Tana Matari Allo customary area is divided into customary areas consisting of Penanian, one customary area can consist of more than one Penanian area, in the Penanian area it includes several Karopi, in Karopi there are groups of small group called Saroan. For example, in the Nanggala area which is now a district. Nanggala called To Annan Karopi'na Na Lili Misa Ba'bana which consists of :

a.Karopi' Kawasik with Tongkonan Langkanae was led by To Pareng Kawasik.

b.Karopi' Rante with Tongkonan Tondok Puang was led by To Pareng Rante.

c.Karopi' Basokan with Tongkonan Belolangi led by To Pareng Basokan

d.Karopi' Nanna with Tongkonan Buntu led by To Pareng Nanna

e.Karopi' Alo with Tongkonan Dalonga led by To Pareng Alo and;

f.Karopi' Barana with Tongkonan Sendana was led by To Pareng Barana.

The six To Parenges mentioned above are called Parenges Petulak (Supports or Pillars). The highest Tongkonan which is a dwitunggal are Lumika and Pao with To Dua (Dwi Tunggal) Customary Stakeholders. Power covers all of Nanggala wilayah.

In addition to the division as in the example above, in customary government in one Penanian area or lembang area, there are how many Tongkonans have a role in customary government. Such as Tongkonan Kaparengesan, Tongkonan Sokkong Bayu, Tongkonan Petulak, Tongkonan Bunga'lalan and others.

4. The Role of the Lembang Head in Government Based on Local Wisdom

The Head of Lembang as the executor of the Lembang Government along with village officials has been regulated in the Village Law and government regulations regarding the implementation of the Village Law, specifically regarding the regulation of Lembang, a North Toraja Regency Government regulation specifically regarding Lembang in response to the implementation of the Law. Law on Villages in North Toraja Regency where the village in this district is referred to as Lembang as local wisdom is local.

The North Toraja Regional Regulation which regulates the Lembang Government in the principle of implementing the Lembang government, states that the implementation of the Lembang government is based on the principle of Local Wisdom . Therefore, in addition to the tasks that have been mandated in the laws and regulations related to Lembang/Village, the government of the head of the lembang in North Toraja in principle must pay attention to local wisdom.

In carrying out his duties as Head of Government of Lembang, the Head of Lembang is elected in general by the citizens of Lembang democratically and directly based on the current democratic system, but in the past elections The leader is based on deliberation and consensus which is carried out openly by the residents through a process called ma'kombongan (Akbar Meeting) where community representatives called Pekamberan (the elders) provide direct support in the meeting and then the elected leader is in tokko (inaugurated). through traditional ceremonies.

In choosing a leader in Toraja society, there are absolute requirements that must meet the elements of Barani (Brave) Manarang (Smart) Sugi (Rich) Kinawa (Wise), this is the main requirement that a leader in Toraja society must have, when these four conditions are met then a leader in Lembang will be respected by his citizens.

In the Lembang government, the head of Lembang is elected by deliberation by community leaders with the rules of tomaluangan ba'tengna, tomasindung mayanna which is defined as descendant of nobility (traditional leaders), sufficient economy (rich), has leadership spirit, social spirit, and insightful.

So that until now even though the legislation states that everyone has the right to be elected and choose a leader, but there are unwritten requirements that serve as guidelines and are understood by the people of

North Toraja that not everyone is capable and can become a lembang leader in North Toraja, as stated by Ne' Palita. that if you want to run as a candidate for Head of Lembang, you must remember the phrase "ussapa bangki kaleta" (Be careful with yourself), Ne' Reski said the same thing that being a leader in society is not easy and must come from descendants who have indeed led from the past, descendants nobles because in general Toraja people are reluctant to be led by people who are not of noble descent in society, especially in the area they will lead.

In terms of leadership, the Head of Lembang in the view of Toraja local wisdom, according to Yohanis Karurung Patilangi , and Ne' Tonapa, and Ne' Palita as follows :

- 1.As a protector in the implementation of customs in the administrative area.
- 2.As a protector of society.
- 3.Establish a peacemaking custom at the village level which is considered an elder and controls the intricacies of customs in the village where the peacekeeping custom was formed
- 4.As a conciliator at the appellate level, if the conciliator formed in each village cannot reconcile if there is a dispute between the residents of the lembang.
- 5.As a mediator in the event of a dispute between the citizens of Lembang and the right to decide the case at the Lembang level.
- 6.As a working partner of To Parengnge.

Although all the duties of a Lembang Head have been described in village laws and North Toraja regional regulations regarding Lembang governance, in practice in northern Toraja society there are provisions that are not covered in it, for example the unwritten requirements of the values held by the community based on aluk which inspires values. Toraja people's life values, for example, the requirements to be a leader must meet the "Tau" philosophy (people) namely barani, manarang, sugi na kinawa. Those who meet this criteria are descendants of the tana bulawan, tana' bassi castes, so that the tana' karurung and tana' kua-kua castes do not have the potential to become leaders in Toraja society even though they have the "Tau" criteria, but from a genealogical perspective they are not. will meet the requirements because there is another additional requirement that is commonly used, namely whether the candidate for leadership must have carried out the stages of the Rambu Solo' (death) ceremony and the Rambu Tuka' (joy ceremony) in a high stage

4. CONCLUSION

Based on the results of the discussion, the conclusions drawn are as follows:

The role of the Head of Lembang in government based on local wisdom in North Toraja is as follows :

- a. As a protector in the implementation of customs in the administrative area.

- b. As a protector/defender of the community in its administrative area.
- c. As Constructor of Saroan's groups
- d. As a mediator and facilitator in resolving disputes between Lembang residents
- e. As a working partner of To Parengnge' in fostering people's lives

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