

## IMPLEMENTATION OF TRADITIONAL RULES IN POLICY FOR SUSTAINABILITY OF LOCAL CULTURE

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### Abstract

In the face of globalization, local culture has tremendous challenges in maintaining its survival. Appropriate solutions must be devised to strengthen the durability of local culture as social capital in today's society. The Laporo Tribe's Sampua ceremony in Galanti Village is one of the traditions affected by globalization. This sort of study employs quantitative methodologies and a descriptive approach to analyze and explain changes in societal cultural and social patterns in great detail. The analysis of policy implementation indicators, such as communication, resources, disposition, and bureaucratic structure, is the subject of this study's research. This study finds, based on the data conducted, that the Sampua traditional ceremony is an obligatory ritual for families with daughters and has been performed here. Customary and religious rulers are entirely entrusted with the Sampua rite's resources, preparation, and execution in the hopes of a successful celebration. Sara can postpone the annual party until an additional agreement is reached, because the family celebrates without Sara's knowledge.

**Keywords: Traditional Policy, Implementation & Local Culture**

### INTRODUCTION

Indonesia is a big country with a lot of different cultures [1]. This cultural diversity is one of the hallmarks of the Indonesian state [2], which is a plural country populated by a diverse range of ethnicities, tribes, races, languages, and religions with rich cultural traditions [3]. As a result, the state is obligated to foster national culture as part of its respect for the diversity of the Indonesian nation [4]–[6]. The government must design and integrate culture to fulfill the commitment to promote and respect a national culture as well as state acknowledgment of cultural diversity.

Following the enactment of Law Number 23 of 2014 concerning Regional Government and Law Number 6 of 2014 concerning Villages, Law Number 23 of 2014 explains in article 12 paragraph (2) that "one of the mandatory government affairs of local government in the field of culture, which

includes cultural management, tradition preservation, and the development of traditional institutions." Similarly, Law No. 6 of 2014, Chapter XIII, has explained in greater detail the special provisions of Traditional Villages, so the Regent of Buton has stipulated the Regional Regulation of Buton Regency No. 4 of 2015 concerning Customary Institutions to optimize the implementation of the mandate of this law. Where the duties and functions of traditional institutions are stated in articles 4 and 5, it is stated in article 4 that "customary institutions have the task of fostering and preserving culture and customs, as well as the relationship between traditional leaders and the village government and local government." As a result, these laws, and regional regulations for the Laporo tribe's indigenous people in Buton Regency can be used to apply to customary

customs and efforts to maintain the local culture.

This tradition derives from British customs in the past, when every adult girl was not allowed to leave the house as she pleased, and a special room was created as a nurturing and forming environment as a token of a parent's love for her daughter. Until there were guys who married her, each with their own set of advice and problems with life's rules. Because possessing good moral principles was finally recognized to be necessary and mandatory for girls before marriage to undertake the Sampua ceremony first, every girl had to undergo sampua/posuo (seclusion).

This tradition was later proven to be the Sultanate of Buton's customary laws based on Islamic beliefs [7]. Since the second queen of Buton, namely the queen of Bulawambona, was later inaugurated by Larona Bente, Wangkokua, and Haji Padha, the Laporo tribe, which is primarily Muslim, began to practice the Sampua ritual. Since then, Mancuana I parawata or Amsagama, a traditional advice figure for Lipu Malanga, has created the sampua custom as a necessary rite for adult ladies (pimouse) (Lipu mangau). As a result, the Laporo tribe adheres to the sampua ritual's ancient values and practices. This is because the Sampua custom is a type of culture that comprises moral standards based on the Reported Tribe community's pattern of behavior, which is consistent with religious teachings.

Galanti Village is one of the villages in Buton Regency's Wolowa District that is home to the Laporo tribe, which is rich in traditions and customs. The existence of a village party culture, such as sampua, singgiloa, ana cumpe, pi alo, batada, and others, attests to this. This tradition, as well as a complete framework of customary equipment such as Parabela (Head of Customary Stakeholders), Modin (Religious Leaders), Waci (Parabela Representatives), and Pande Suka/Lakina Pandesuka, is still retained by the Galanti Village community to this day

(Natural Preservation Guards). Parabela is a respected communal figure as well as a traditional leader, and his orders are followed, making him very influential in the application of customary regulations.

Adult girls may not marry unless the sampua ceremony has been performed, according to the ancient laws of the Report of the Galanti Village. A girl (kalambe) who is already pregnant must be imprisoned for 7 or 12 days in a secluded room. For the Laporo tribe of Galanti Village, the sampua ritual is extremely sacred because they believe that if a girl has not followed the sampua ritual, she is still mixed with dirty/unclean blood and is forbidden to associate freely with men who are not her husband, especially at the level of marriage. If these restrictions are broken, the traditional leader will impose customary consequences on the girl's or male's parents in the form of a fine and excommunicate them from the people through the customary court.

However, as times have changed and progressed, the Laporo tribe of Galanti Village's traditional values and practices have begun to adapt. The imposition of sanctions for violations of a contract until it is no longer in accordance with the order of values and customary norms that have been instilled, and the implementation of the ritual until the number of days of its implementation has varied and been modified. The association of young people is becoming increasingly free. If there is a violation before the ceremony is performed, the marriage is immediate. Of course, this is troubling for the indigenous people of Galanti Village, because promiscuity is taboo and a disgrace to the family; even in social relationships, they become isolated because, according to the Galanti Village Report, this act can bring disaster due to God's wrath.

As a result, the existence of the interests and aspirations of the indigenous people of Galanti Village and of the Report tribe who live in Galanti Village, as well as legitimizing

existing customary rules, must be seriously considered in the context of formulating democratic and human rights-respecting customary rules for the reporting tribe of Galanti Village. However, there has not been a customary institution as a venue to meet the community's objectives and legitimize these customary regulations in the village of Galanti.

As a result, traditional leaders in Galanti Village lack the legal authority to strictly regulate and decide on traditional concerns or situations. Traditional stakeholders will find it difficult to apply customary rules as they should. It is not impossible that the shift in order, values, and local cultural norms passed down from generation to generation by the forefathers of the Galanti Village report may be threatened with extinction.

According to the above description, the problems associated with the implementation of the reporting tribe's customary rules in Galanti Village in local culture, when compared to Van Meter and Van Horn's theory in Triwardani [8], policy implementation consists of policy standards and objectives, resources, communication between implementing agencies, and characteristics of the implementation. First, there is a lack of communication, namely, the customary head's lack of socialization regarding the Magna and procedures for performing the Sampua ritual according to the Laporo tribe's customs, so that the community does not understand the importance of implementing true Sampua customary rules, including the application of customary sanctions until those who are neglected are punished. Second, traditional leaders lack legal customary institutions as a platform to promote, regulate, accommodate indigenous peoples' ambitions, and conserve local culture, which is a distinguishing feature of implementing agents. Third, components of standards and policy objectives, including the regulations imposed, have not been properly executed, posing a threat to the long-term viability and the culture of the area.

## RESEARCH METHOD

This type of research uses quantitative methods with a descriptive approach that aims to describe and explain in detail the changes in cultural patterns and social patterns of society. This type of research aims to reveal various qualitative information carefully and to describe in detail the nature of a thing, condition, or phenomenon, and it includes data analysis and interpretation as well as data collection. Bogdan & Biklen explained that this descriptive qualitative approach sees that everything in the form of a system that does not exist must be underestimated, all important and influential and related to others [9]. In this way, it can be explained with a more comprehensive understanding of a study. The focus of research in this study is the analysis of policy implementation indicators; communication, resources, disposition and bureaucratic structure.

The types of data used are primary data and secondary data. Primary data was obtained from interviews and document studies. The data collection technique used in this research is interviews. The data analysis technique used in this study is an interactive analysis model method, namely the process of collecting data, presenting data, reducing data, and drawing conclusions.

## RESULTS AND DISCUSSION

In the implementation of customary rules to the reporting tribe in Galanti Village, Wolowa District, the theory used to dissect the problems in this study is the theory of policy implementation according to George C. Edward III. There are 4 (four) indicators used to measure the success of public policies, namely communication, resources, disposition, and bureaucratic structure [10]. Based on the research that has been done, the results of the analysis on the implementation of customary rules to the reporting tribe in Galanti Village, Wolowa District, Buton Regency refers to 4 (four) indicators:

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**Communication**

In this study, the communication indicator is based on how well traditional and religious leaders communicate with the community. Policy delivery or policy communication on policy execution can be channeled through good communication. where traditional authorities and religious leaders communicate directly with those who want to participate in the Sampua ritual celebration.

This is in line with what La Cipu, a traditional figure (parabela), said about communication being built into the Sampua ritual, starting with parents who have daughters holding a family meeting to see if they are having a good day (kocika Umela), and then sending one of the family members to inform traditional leaders / parabela and religious leaders / Moji about the results of the family meeting. After reaching an agreement with traditional authorities, all the essentials for the ceremonial event's procession are arranged, including equipment for creating Kasuo and mouse equipment while in Kasuo, by a family with an intention.

H. La Ica, the moji of Galanti Village, agreed that if a meeting has been convened and the auspicious day has been determined, one of the family representatives should be despatched to inform traditional leaders / parabela and religious leaders / moji of the sampua ritual's implementation. After being approved, the celebrant's family begins preparing for all the ritual's requirements (until the traditional leaders divide their responsibilities).

This viewpoint was shared by a girl identified by La Sudi as the Waci of the village of Galanti, who stated that the Sampua ritual, which is carried out by people who have reached adulthood after the second menstruation is completed until before the wedding, is a mandatory ritual for having a child, beginning with a family meeting and ending with the wedding, and is a mandatory ritual for having a child, beginning with a family meeting and ending with the wedding.

After the family has reached an agreement, one of the family members is sent to talk with traditional and religious leaders, and then preparations are made for the ritual's implementation at the end.

La Simardona, one of the community leaders, shared a similar viewpoint, saying, "When performing the Sampua ritual, we normally conduct a family meeting first to establish the auspicious day, then we contact the parabela and moji to ensure the Sampua ceremony is carried out." Starting with preparation and ending with the sampua ceremony or celebration that we plan; our habit of reporting always follows the instructions of Parabela and Moji.

Based on the interview above, it can be concluded that the Laporo Tribe's communication in Galanti Village is going well, as evidenced by the people's habits of adhering to traditional leaders' customary rules, such as holding family meetings, communicating, and seeking approval from the parabela of traditional leaders and moji as religious figures.

**Resource**

One of the most essential variables in the implementation of a policy is resource indicators, which include human resources, financial resources, and facilities and infrastructure that support the proper implementation of the sampu ritual. The application of sampua customary rules must be adjusted to the customary norms that apply in the Galanti village to measure how many resources are consumed in the implementation of the sampua ceremony.

Resources are all of a person's potential that he or she owns and uses to support their actions. Materials, raw materials, tools, and ways or methods utilized to achieve goals are all examples of resources. Utilization Individuals, groups, and organizations can all benefit from these resources. The demand for resources in an organization is enormous,

because whether the company's goals are met is largely determined by the resources available.

This is consistent with what La Cipu, the traditional leader, stated: the resources are for the application of traditional ritual norms until they are truly experts, because traditional leaders and religious leaders, despite their lack of formal education, have competence and expertise in this area. The family has the celebration in the area of Adat, where the parabhela serves as a religion and the moji serves as a law, and those who arrange all the necessities for carrying out the rites are the family.

Similarly, La Sudi as Waci of Galanti Village revealed that quality resources are required for performing rituals, both from humans and from supporting facilities, and that traditional and religious leaders' capacity should not be questioned because they are the policymakers in terms of customs and culture. Apart from that, there is a separation of tasks in the execution of traditional rituals, where Parabhela acts as a religion and Moji acts as Hukumu, and the community, as ritual implementers, is obligated to prepare for all the ritual demands from the beginning to the end of the ritual.

As a community leader in Galanti Village, La Marudi echoed this sentiment, saying, "We carry out the ritual until we fully entrust traditional leaders and religious leaders in the hope that the implementation of our celebration can go smoothly." As the organizers of the sampua ritual, we are responsible for ensuring that the necessary equipment is available throughout the sampua ritual procession, from start to finish, while the parabhela serves as a religion that accompanies the moji and the moji serves as the law in charge of carrying out the sampua ritual procession.

### **Disposition**

In addition to communication and resources, a public policy's disposition is critical to its effectiveness. The policy will not succeed if the implementers lack the

commitment to carry it out. The appointment of an executor has an impact on the mindset of the implementer.

Because every policy requires implementers who have a strong desire and high commitment to be able to achieve the intended policy goals, disposition also refers to the attitude and commitment of the implementers to the policies or programs that they must implement. The ability and willingness of implementing officials to implement the policy is largely determined by their understanding of the policy's implementation.

In an interview with La Cipu, a traditional leader and parabhela of Galanti Village, he stated that the community's attitude toward the sampua ritual must be one of respect, but that in practice, there are those who see it as affecting the sampua ritual's implementation, where families who break customary rules will face sanctions in the form of a sampua ritual (fines). For example, if a family executes a celebration without Sara's knowledge, such as building a cassowary without Sara's knowledge, Sara can postpone the party until a new agreement is reached.

In a conversation with Mr. La Jamil, the head of Galanti Village, he stated that "as a village head, we still accept every decision from Sara or the traditional leader in every traditional event or ritual, especially the sampua ceremony" (Parabhela). particularly in the case of customary infractions.

La Jakaria, one of the people, expressed the same opinion, saying, "In my experience carrying out the sampua ritual, we obey the rules that have been agreed upon and even carried out for generations, as I experienced when I did not comply with one of the agreed provisions and was sanctioned in the form of a fine (Karimbi). The problem was that I did not prepare. Finally, I had Sara's approval, but what thrilled me the most was that my party went on as planned, and the customs were upheld in the end.



### **Bureaucratic Organization**

One of the most significant characteristics that an organization must possess to carry out its responsibilities is its bureaucratic structure. The bureaucratic structure is an organizational structure in which authority and responsibility are divided according to the provisions of a certain institution.

The bureaucratic structure is designed to provide an equitable allocation of work, and it is followed and carried out with a complete sense of responsibility by the apparatus, with no authority overlap. With this bureaucratic structure, communication between the equipment may be well established, and they can cooperate in carrying out tasks, allowing the work to be performed as efficiently as possible.

According to the results of his interview with La Cipu as a parabhela, the bureaucratic system is supposed to give oversight of ritual implementation until the highest authority in the area is Parabela, and the highest authority in religion is Moji. Until Parabhela serves as a religion that complements Hukumu (Moji) in ritual customs.

H. La Ica as Moji shared the same opinion, claiming that in carrying out the responsibilities and authorities of the Sampua Ritual, there are various stipulations in which Parabhela acts as a religion that accompanies Hukumu or Moji, ensuring that the ritual is carried out in a harmonious manner.

Mr. Buchari, a community leader, confirmed what Mr. H. La Ica said, saying that the ritual is carried out in a hierarchical manner with an organizational structure that is not written down, but that the people of the reported village, Galanti Village, believe in the existence of parabela as customary holders and policymakers. As a result, the parabela is the top decision-maker, as the parabela's choices are usually definitive.

Mr. Buchari's point of view was bolstered by the head of Galanti La Jamil Village, who

revealed that the organizational structure of the customary apparatus is hierarchically present but not written, but rather oral, because this sampua ritual has been carried out for generations and has even become a mandatory culture for reports with daughters.

### **CONCLUSION**

The implementation of the Sampua Laporo Tribe's Customary Rules on Local Culture in the Galanti Village Community, Buton Regency, Southeast Sulawesi, concluded that the Laporo tribe's communication in Galanti village was going well, as evidenced by the community's habit of following customary rules such as holding family meetings, communicating, and asking Parabhela and Moji for approval. Similarly, traditional, and religious authorities are totally entrusted with the resources, planning, and implementation of the Sampua rite in the hopes that the celebration will go smoothly. Furthermore, from the standpoint of disposition, it reveals that the family celebrated without Sara's knowledge, allowing Sara to postpone the annual party until further agreement is reached. The Sampua ritual is essentially carried out in a hierarchical manner with an organizational structure, but the structure is not written but rather oral, because the people of the laporo tribe in Galanti Village believe that the Sampua traditional ritual is a mandatory ritual for families with daughters and has been implemented here.

The author concludes that in the process of implementing the Sampua ritual, there are several customary rules that are applied and the consequences that will be accepted for those who violate the Sampua customary rules, based on the results of interviews with several traditional leaders, religious leaders, community leaders, and members of the Galanti village community, including: in advance to determine Prepare everything you'll need for the Sampua ritual parade; Make a small room with a strong door to keep the female who will be secluded safe.

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HALAMAN INI SENGAJA DIKOSONGKAN