

The Role of Organization and Mechanism of Parabela Leadership in Preserving the Oral Traditions of the Ciacia Indigenous Community

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Abstract

This study aims to reveal the origin of the parabela leadership organization, the parabela leadership organization during the Buton Sultanate and the NKRI government, the parabela leadership mechanism, and the role of the parabela leadership organization and mechanism for preserving the oral tradition of the Ciacia Indigenous community. This study uses an ethnographic case study method conducted in South Buton Regency, Baubau City, Buton. Data was collected through in-depth interviews, observation, and documentation. The study subjects were customary institutions, customary figures, community figures and the government. The results that (1) the origin of the parabela leadership organization was a customary institution that had existed before it was officially established as a means of kadie (regional government) in the government structure of the Buton Sultanate; (2) the parabela leadership organization during the reign of the Buton Sultanate had a dual position, as a government institution and as a traditional institution of the Kadie region, while during the reign of the Republic of Indonesia it was only a traditional institution; (3) the parabela leadership mechanism during the reign of the Buton Sultanate was still maintained until the current reign of the Republic of Indonesia, namely including the mechanism for appointing, supervising, making decisions, and dismissing parabela; (4) the implementation of the parabela leadership organization and mechanism has an essential role as a traditional institution and as a center for preserving the oral traditions of the Ciacia indigenous people in the former territory of the Buton Sultanate.

Keywords: Leadership, Mechanism, Organization, Oral Tradition, Parabela

INTRODUCTION

In his book *Burning in God's Fire*, Butonese education and cultural figure La Ode Malim reminds us that changing times due to industrial progress must be interpreted as a challenge and demand for each generation of the nation to develop itself to be stronger, smarter and braver than the previous generation. Furthermore, he stated the importance of the history and culture of the nation's civilization in the past to be used as material for consideration and comparison in efforts to build the quality of the nation's generation as expected. The most important thing about the history and civilization of the nation in the past was the nation's personality, values and noble ideals stored in it (Malim, 1961: 6).

The national vision that radiates from Malim's statement above is (1) the importance of placing humans as the key to a nation's excellence; (2) the importance of understanding and appreciating the noble values of the historical and cultural heritage of the past for the development of national character and identity in the present and future. A developed and prosperous nation is not solely due to its competence, advanced technology or natural wealth, but first and foremost because of the encouragement of the spirit and character of its nation (Soedarsono, 2008, p. 25).

Suppose this national vision is placed into the context of the socio-cultural life of the Indonesian nation today. In that case, a conclusion can be drawn that Indonesia's national culture and local culture, which still survive today, is an ancestral heritage containing priceless high-life values. So, it must be empowered, preserved and developed as one of the guidelines for national development in general and national character and identity in particular. In this way, it can be hoped that the culture and personality of the Indonesian nation can be more reliable and more competitive in facing the enormity of the onslaught of globalization and

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fierce competition between nations in the current era of the Industrial Revolution 4.0 or the era of the industrial revolution in the future.

In the context of the social and cultural life of the Indonesian nation after the collapse of the New Order Regime and the start of the Reformation Era, which fueled the spirit of Regional Autonomy, there is also a tendency for Indonesian society to revive its local culture, customs and traditions as a characteristic of its new existence. At the beginning of the Reformation Era, on March 21 1999, indigenous communities throughout Indonesia held their first congress in Jakarta. This first congress of indigenous peoples has succeeded in declaring that March 17 will be the "Day of Awakening of the Indigenous Peoples of the Archipelago." Through this congress, it was also agreed that custom is something that is noble and is the primary basis for the life of Indigenous peoples (Komaruddin et al., 1983)

The Indonesian government's concern and seriousness towards issues of culture, customs and traditions can also be seen through various policies, including (1) Minister of Home Affairs Regulation Number 3 of 1997 concerning Empowerment and Preservation and Development of Customs, Community Habits and Traditional Institutions in the Regions, (2) Regulation of the Minister of Home Affairs Number 52 of 2007 concerning Guidelines for the Preservation and Development of Customs and Socio-Cultural Values of the Community, (3) Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 77 of 2013 concerning Guidelines for the Development of Institutions of Belief in One Almighty God and Institutions Customs, (4) Law of the Republic of Indonesia Number 7 of 2012 concerning Handling Social Conflicts—comprehensively contains the role of traditional institutions and community customary institutions in conflict areas, (5) Law of the Republic of Indonesia Number 5 of 2017 concerning the Promotion of Culture, and (6) Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 18 of 2018 concerning Village Community Institutions and Village Traditional Institutions.

In addition, solid and authoritative customary institutions are also essential given the public's tendency towards customary law due to the weakening of their trust in public law, which they have felt so far. Settlement of cases using public law is *adversarial*, unable to embrace common interests, tends to give rise to new problems, is slow to resolve, requires expensive costs, is unresponsive and creates hostility between the disputing parties while resolving cases using customary law (through a process outside of court) produces agreements that are *win-win solutions*, guarantees the confidentiality of disputes between the parties, avoids delays caused by procedural and administrative matters, and resolves problems comprehensively in cooperation and maintaining security—good relationship (Syarifuddin, 2019).

In the former Buton Sultanate area in Southeast Sulawesi Province, traditional customary institutions (legacy of the Buton Kingdom/Sultanate) still survive today. This traditional institution originates from the *Kadie* regional government unit in the bureaucratic system of the former Buton Sultanate Government. When the Sultanate of Buton State disbanded in 1960, the regional government of *Kadie* or *Sarana Kadie* did not immediately disband but continued to be maintained under the leadership of *Parabela*. Because the survival of the *Kadie regional government*, or what is called *Sarana Kadie*, is under the leadership of *the Parabela*, today's people commonly call it the *Parabela Traditional Institution* (Zuhdi et al., 1996).

The results of research conducted by Tasrin with Syamsumarlin and La Janu (2019) show that the *parabela leadership system* reached its heyday during the era of the Buton Sultanate. However, over time, with the development of the state leadership system, the *parabella leadership system* began to lose its role. The only role that *parabela* still plays is that of the highest leader in traditional organizations.

The results of research conducted by M. Najib Husain and Trisakti Haryadi (2014) revealed that *parabela leadership* still plays an essential role in preserving the kaombo forest in Buton Regency, especially in the role of providing information, the role of traditional stakeholders, the role of mediator, and the role of the decision maker.

The research results of La Ode Balawa et al. (2022) show that (1) the *Parabela Traditional Institution* in the conflict area (South Buton Regency) has not or is not functioning as expected or by Law of the Republic of Indonesia Number 7 of 2012, (2) the presence of the Village Traditional Institution, which was formed based

on Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 18 of 2018 concerning Village Community Institutions and Village Traditional Institutions, tends to have the potential to cause conflict between *Parabela Traditional Institutions* which have social legitimacy but do not have legal/political legality *versus* Village Traditional Institutions which have legal/political legality but do not have social legitimacy.

The results of La Nalefo's research (2013) reveal that (1) the functional structure of *parabela institutions* can adapt to the spirit of the times, (2) *parabela leadership* has social assets that can produce social relationships directly and indirectly as well as short and long term, namely family, neighbours, friends and society. *Parabela* is the primary vehicle for creating social capital, (3) the *parabela institution* in Buton has been able to create agricultural sustainability, forest sustainability, and the purity of the norms that apply in society so that the *parabela institution* needs to be maintained and preserved throughout time.

From the description of the research results above, the *Parabela traditional institution* in the former Sultanate of Buton still plays a vital role in the lives of the Butonese people in general and in the Ciacia traditional community in particular. The traditional institution of Parabela still survives to this day, even though its parent organization (the Sultanate of Buton) was disbanded in 1960. This indicates that the *traditional institution* of Parabela is still liked and considered useful today. *Parabela's* leadership is still considered sacred, democratic, able to adapt, and influential. It plays a positive role in preserving Kaombo forests, preserving local wisdom in the agricultural sector, and preserving the supporting communities' traditional institutions and social institutions.

The results of this research will later be useful as input material and a valuable reference source in advancing local culture as the root of national culture in Indonesia in general and in advancing efforts to empower, preserve and develop *parabela institutions and leadership* as well as the oral traditions of the Ciacia Indigenous people in particular. Such efforts are also in line with the constitutional mandate, namely the 1945 Constitution of the Republic of Indonesia, from now on referred to as the 1945 UUDNRI, Article 18 B Paragraph (2) states that Article 18B (1) The State recognizes and respects regional government units that special or special nature regulated by law. (2) The State recognizes and respects customary law community units and their traditional rights as long as they are still alive and by the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law.

LITERATURE REVIEW

Leadership

Ivancevich, Konopaske, and Matteson (2005:492) state that leadership influences others to attain organizationally relevant goals. Nawawi (2016:43) tries to explain the meaning of leadership as the ability to influence other people or organizational members to be motivated to carry out their duties without being forced or voluntarily.

Traditional Leadership

Scott and Klein (2022) say that traditional leadership is as vital as transformational leadership in terms of offering insight into ways of leadership that can be applied and practised in various organizational contexts. Traditional leadership theories are renowned for asserting the traits and behaviours that aspiring and current leaders must possess in order to improve their leadership.

Modern Leadership

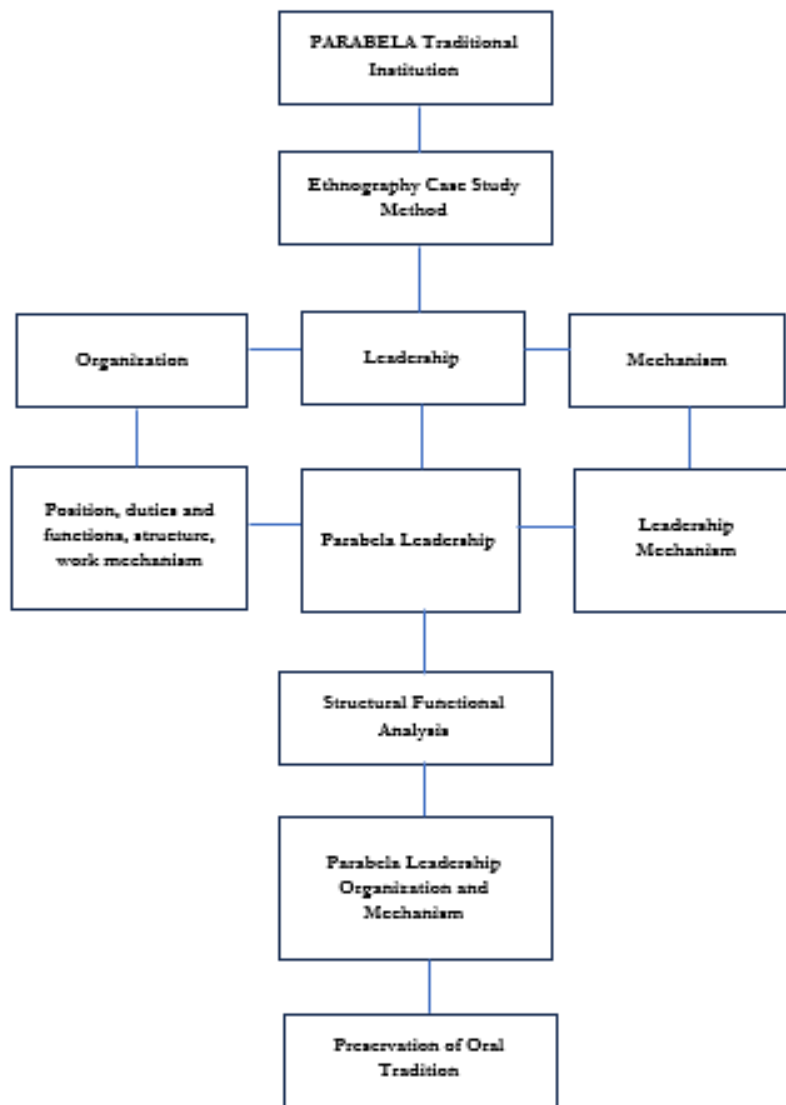
Team Content Borobudur Training and Consulting (2020) stated that the initial concept of modern leadership was the art and science of influencing and moving other people in a group to carry out an organization's ideals, tasks and goals.

Oral Tradition

Oral traditions are cultural elements produced by society in the past, including forms of speech, customs, or other behaviour, including folklore, folk songs, dances, games, equipment or objects such as buildings, walls, etc. In "Hopi Oral Tradition and the Archeology of Identity,"

Framework of Thinking

The main variables in this research include (1) organization, (2) mechanism, (3) leadership, (4) parable, and (5) oral tradition. The interrelationship (interaction) between these variables in answering the problem formulated in this research can be described in a framework chart as follows.



Ethnographic Research Methods-Case Study

Wibawa, Mahdiyah, and Afghani (2014: 4.30-4.31) explain three types of ethnographic research: realist ethnography, case studies and critical ethnography. This research uses the ethnographic case study method. The use of ethnographic methods chooses the model proposed by Neergaard and Ulhoi (2007: 100) as quoted by Putra (2013: 146–147) below.

There are four levels or stages in ethnographic research. In the first stage, the researcher determines the scope and topic of the research. Next, the researcher tries to gain access related to the scope that has been

determined, more concretely determining the context or setting of the research and the participants who will be researched. In the third stage, the researcher carries out the most important activities in ethnographic research which is usually called the field research cycle which contains the activities of creating research questions, collecting data, analyzing data, and checking whether the results of data analysis answer the research questions. If not, then the cycle is repeated to deepen and check the validity of the data. Then, a written report containing conclusions and research findings will be created.

Research Location and Context

The location of this research is the *Parabela traditional institution* and its context in the Ciacia traditional community environment in the Buton Regency and South Buton Regency areas. Determining the traditional institution of Parabela and its location as the object of this research was done using purposive sampling techniques. Qualitative research explores contextual meaning, appreciation and processes and does not make generalizations. Consequently, the sampling technique used is purposive or purposive/reasoned sampling.

Initial Data Analysis Stages

At this stage, the researcher conducts initial data analysis, namely data contained in qualitative notes, especially field notes. This analysis was carried out because in qualitative research data analysis is carried out continuously, continuously throughout the research process. This initial data analysis aims to deepen the problem and research focus that has been determined.

Data Analysis Technique

This research data was analyzed using a functional, structural approach developed by Talcott Parsons with the AGIL analysis model:

- 1) **Adaptation** *to the environment*/adjustment stage: society's ability to interact with the environment and nature. This includes all sources, which can be social or non-social. Through this adaptation, the system can guarantee what is needed from its environment and distribute these resources.
- 2) **Goal Attainment**/goal achievement: namely functional prerequisites that determine the priority scale goals of existing goals. Every person's actions are always directed toward achieving a goal. However, the main focus is not on individual personal goals but on members' shared goals in a social system.
- 3) **Integration/unification**: *the* harmonization of all members of the social system after a general agreement regarding the values or norms of society has been established. This is where values play an integral role in a social system.
- 4) **Latency** or *latent pattern-maintenance* / latent maintenance pattern: namely, the functional prerequisites needed by the system to ensure the continuity of action in the system in accordance with several rules or norms. The latent concept refers to something that is hidden or invisible. Why do we need these functional prerequisites? If a social system faces the possibility of disintegration or division, then there needs to be a maintenance pattern that can keep the system integrated or intact.

RESEARCH RESULTS AND DISCUSSION

***Parabela* Leadership Mechanism**

parabella leadership mechanism in this research includes (1) the mechanism for selecting and appointing *parabela*, (2) the control or supervision mechanism *for parabela*, (3) the decision-making mechanism, and (4) the mechanism for dismissing *parabela*.

The data and information resulting from research regarding the *parabela leadership mechanism* is the result of processing materials sourced from references and sourced from the community of actors, which include vital informants (three Ciacia traditional leaders), main informants (seven *parabela people* from seven *parabela* leadership institutions or organizations), and several supporting informants who have the status of traditional officials, former *parabela*, former village heads, heads of sub-district traditional institutions, heads of the

Cultural Service, and academics who are *parabela descendants* who have knowledge and experience about *parabela*. There are three main reference sources, namely (1) an undergraduate thesis entitled "Parabela in Takimpo Village, Buton Regency" by Wa Ode Winesty Sofyan in 1992, (2) a book entitled "Traditional Leadership Institute of the Noble Heritage of the Buton Sultanate" by Ruslan Rahman published in 2023, (3) dissertation entitled: "The Existence of *Sara Kadie* in the Arrangement of Customary Rights of the Kaombo Sea in the Wabula Traditional Law Community in Buton Regency" by Dinna Dayana La Ode Malim in 2022.

Parabela Selection and Appointment Mechanism

The procedures and procedures for selecting and appointing *parabela in various regions and parabela* leadership institutions/organizations are not the same, but the main activities are almost all the same, namely (1) networking, (2) summarizing, (3) determining, (4) handshake, handover of office, (5) penance, and (6) inauguration and taking the oath.

Networking

The *Prabelano Bugi model* in Bugi Village, Baubau City and the *Parabelano Burangasi model* in Lapandewa District, South Buton Regency, will be presented for this network.

Parabelano Bugi Model

Parabela consulted with *Kolaki Pande Suka, Moji, and Waci* to form an *Ad Hoc Committee* to select *Parabela candidates*. The *Ad Hoc Committee* is selecting *parabella candidates* at an undetermined time.

The criteria used by the *Ad Hoc committee* in selecting are (1) *descent*, candidates must be of *parabela descent*; (2) *behaviour*, the candidate must be recognized as having good behaviour, both in his family environment and in his community so far; (3) *without blemish*, the candidate has never committed any disgraceful or disgraceful act during this time; (4) *without physical disability*, the candidate has no physical disability; (5) *already married*, the candidate must already have a valid wife from a valid and honourable marriage. Apart from the main criteria as mentioned, there are also several supporting criteria, namely (1) Preference is given to candidates who know both spiritual science and spiritual knowledge; (2) preference is given to candidates whose appearance shows leadership and authoritative qualities, (3) how their mother behaved or what extraordinary things her mother experienced when she (the *parabela candidate*) was pregnant; (4) Priority is given to candidates whose business or economic success is more significant.

It should be noted that the Wawoangi *parabela* currently in office does not come from *parabela descent*. This means that the selection and appointment of Wawoangi *parabela* currently no longer apply *descent criteria*. Maybe because there are no candidates from *parabela descendants* who meet the requirements or because of the influence of their history who had the *Bonto Gira traditional bead* before later changing the name to *parabela* (Interview *parabella* Wawoangi, 11/20/2023).

Ad Hoc Committee is tasked with selecting and determining *one* candidate who is the best or meets the criteria of most of the others. After finding *a* candidate, the next step is the necromancy procession.

Parabelano Burangasi Model

Parabela consulted with *Kolaki Moji* and *Waci* to form an *Ad Hoc Committee* to select *Parabela candidates*. The *Ad Hoc Committee* is selecting *parabella candidates* at an undetermined time.

The criteria used by the *Ad Hoc Committee* in the selection process were more or less the same as those used by *Parabelano Bugi*. The task of the *Ad Hoc Committee* is to find more than one candidate to bring to the necromancy procession. The next step is the necromancy procession if the candidate has been found.

There are also traditions, such as in *Parabelano Rongi* for example, after a candidate is found, they must first ask for the approval of at least two *iyaro people—parabela* (former *parabela*) before being taken to the astrologer.

Necromancy

Experts or astrologers in the life of the traditional Ciacia indigenous people are known as *Pande Kilala* or *Pande Pikilala*, *Kilala* has the same meaning as *Necromancy*. The methods and tools used by necromancers or *Pande Pikilala* are quite varied, some use coconut shells, some use special leaves, some use hand spans, some use machetes, some use ropes, and the like according to the skills of the necromancer concerned.

The only possible outcome for *the Bugi parabelano*, who only submitted one candidate to *Pande Kilala*, was acceptance or rejection. If the results *say* it is rejected, then the screening process must start from the beginning. For *Parabelano Burangasi* who submits several candidates to be considered, the result will be one candidate who is better than the other candidates, and the candidate who is better than the others is determined to be taken to the following process.

For example, The current *parabella* selection in Takimpo and Wawoangi no longer goes through the *kilala* or *pikilala* process. In Takimpo, after the sara council consisting of *pocuno limbo*, *mokimu*, and *parabela anamobane* determined one candidate, *parabela anamobane delegates* were appointed to go to the old village of Takimpo to perform the *Sukai ritual* in front of a stone called *Bhatu Ponu*. The essence of the ritual is to convey intentions and ask for blessings from the ancestors for the future *parabela* they intend. In Wawoangi, candidates are selected and decided through deliberation involving village community representatives.

Another thing that needs to be noted here is that starting from the netting and necromancy activities, they are carried out in secret or hidden without the knowledge of many people, including the *parabela candidates* concerned.

Determination

After a *parabela candidate* has been found, whether through the necromancy process or only through a deliberation process, a meeting day is set for all residents and *Sarano Adati*, *Sarano Agama*, as well as village government delegates to listen and respond to the *parabela candidate* whom the *Ad Hoc Committee* has decided.

After the day appointed by the community arrived, *Sarano Adati*, *Sarano Agama*, and government representatives gathered at the *baruga* (*parabela* traditional court hall) to hear the names of the selected *parabela candidates*. *Ad hoc committee* or *Denw Sara* then announce the selected candidate's name. Habits that happen during this choice: *Ad hoc committee* or *Council Sara* is always by the desired inhabitant society, so it is always welcomed with boisterous, complete joy, memories, and family.

After finishing vent joy, done discussion For set Anyone just someone you can trust own authority and strong influence For come candidate *parable* the chosen For ask his willingness with Sincerely accept trustworthy from all over society that has agreed choose it as *parable the* new one.

Handshake handover of office

parabela election tradition in Rongi, the delegates assigned to visit the candidates who have been determined are assigned four people consisting of 2 representatives of *Sara* (government) and two of *Hukumu* (religious officials). Before they went to the house of the candidate who had been appointed, the *Sara Council* had already sent *Akanomia* to go and inform the candidates who had been appointed so that they should not go anywhere because soon important guests would arrive (what is meant here are the four delegates from the *Sara Council*) who wish to meet the candidate concerned.

When the guests from the *Sara Council delegation* have arrived at the home of the *parabela candidate*, the purpose of their arrival is stated in the Ciacia traditional language more or less as follows (Rahman, 2023, p. 92).

'From the community leaders and the consensus of the people (society), you are the one who wants to see this village, watch over/watch over this village—the words that go up and the words that go down, you know. Go with coolness and come with coolness. Go in peace without chaos; come in peace without chaos. For the past day or two, you have been the one guarding this village.

Usually, *parabela candidates* who are approached wait to accept the mandate of the *parabela position* immediately. He will humbly say that he is not worthy of receiving such a large and heavy trust and responsibility; he still

has many shortcomings and weaknesses. Apart from that, candidates can only accept the position they have been entrusted with if they must first ask for blessing from their family, especially the wife of the candidate concerned.

The bargaining process with arguments or excuses usually lasts up to three times before the *parabela candidate* gives in and accepts the manah owed to him. So when the first envoy from the *sara council* was rejected, the second envoy was immediately followed, and if the second envoy was still rejected, then the third envoy could no longer be rejected. There is a belief that has been passed down from generation to generation that if the third messenger is still rejected, the candidate *for parabela* appointed will one day be struck by disaster.

The sign of acceptance was marked by a handshake between the envoy and the *parabela candidate*. This handshake contains a profound meaning: On the one hand, the delegate has officially handed over the position *of parabela* to the candidate, and on the other hand, the candidate has officially accepted the position with a complete sense of responsibility.

After the handover of the position, the delegates immediately returned to *the baruga* and reported to all those present that the *parabela candidate* had accepted or expressed his willingness to assume the trust of *parabela*. After hearing the report, the community leaders and community representatives who were present immediately flocked to the house *of the parabela candidate* to discuss and determine what and when the penance and inauguration procession would be.

PenancePenance

Before undergoing PenancePenance, *parabela candidates* undergo a unique bath by a specialist. According to the confession of the Burangasi *parabela* (Burangasi, 04/10/2023), one of the miracles when he was bathed as a *parabela candidate* was that most of the bath water that was poured over his body was collected in the sarong he wore when bathing. The sarong he was wearing seemed impermeable to water, so one person kept drawing water from the sarong while he was bathing. After being bathed, the prospective *parabela* is dressed in royal clothes: a *parabela robe*, *kampurnui* (a type of turban), and a keris at the front of the waist. Then he sat in one of the parts of his house which had been deliberately prepared as a place for his PenancePenance (commonly called *kusai*). The wife of *the parabela* candidate also sits in a separate place from the *parabela candidate* to perform PenancePenance following her husband.

On the evening of the appointed day, the *kayaro* and other traditional officials will come to the prospective *parabela's house*, waiting for *the parabela* to do PenancePenance. They also sit until morning, sharing knowledge and experience with *parabela candidates*, both physical knowledge and inner knowledge, especially knowledge of protecting the country or village so that it is kept away from real or hidden destructive disturbances so that the fortunes and health of the community will improve during their leadership.

parabela candidate sits in seclusion; it is hoped that he will not move much; in fact, he should not defecate (big or small during the four days he is in PenancePenance. The calmness and ability of the *parabela candidate* not to defecate during PenancePenance are considered a good sign for his future leadership.

Thus, the primary purpose of performing PenancePenance by the *parabela candidate* and his wife is to ask for blessing, guidance, and help from Almighty God so that he can successfully carry out his mandate and assume responsibility as a *parabela*.

Inauguration and Oath Taking

Parabela inaugurations and oath-taking also vary in model. However, the main content of the activity is relatively the same, namely reading prayers, inauguration, taking the oath, and delivery to the *parabela's house*. The following is the model for the inauguration and taking the oath in Takimpo Village (Sofyani, 1992, pp. 58-61; Rahman, 2023: 95-96; *Parabela* Takimpo Interview, 06/10/2023).

After four days of tirakaat, the *Sara Council* gathered at *the baruga* (traditional house) to inaugurate the new *parabela*. The event began with reading a prayer. *Parabela* candidates appointed will sit opposite the Imam, who will recite the prayer. After completing the prayer recitation, the new *parabela* is ushered into a seat of true

parabela greatness. By occupying the *parabela's* seat of honour, the *parabela* candidate has legally become a *parabela* because no one has the right to occupy the *parabela's* royal seat other than the *parabela* who is validly serving as *parabela* at that time. So the event for placing *parabela* candidates into the *parabela's* royal seats in Baruga can be compared to the inauguration ceremony in today's modern government system.

After the inauguration, the *parabela's* regal seat was occupied, and the oath-taking ceremony continued. The oath-taking was carried out by *Pande Sukai* (Oath-taker). Someone usually chooses *Pande Sukai* from the *anamohane parabela* or *Waci*.

Regarding the sound of the *parabella* oath in the Ciacia traditional language, the structure and sentence patterns vary, but the content and meaning are all relatively the same. Among the many variants of oaths spoken by *parabela* (main informants) and key informants, the one that is considered the most complete and complete in content is the one spoken by one of the key informants, La Ode Alirman (Baubau, 16/09/2023) as follows.

First of all, *Pande Suka* will say or call to the whole community (*Sarano Lipu/Sarano Livu*)

'Listen, O all the people of the land, we will take our *parable* oath!' or 'Listen, O all the inhabitants of the land, we will take this oath of our *parabela*!

Next, *Pande likes* to swear an oath; the first oath is addressed to all the people or residents of the country as follows:

'Anyone who deliberately vilifies *parabela* speaks indecently about *parabela* in prapatan (closed place) or in the field (open place). The base of his tongue will turn over to become the tip of his tongue. The tip of his tongue will turn over to become the base of his tongue. If he goes down into the sea, he will be ambushed by an *imbu* (a sea ghost in the form of a giant octopus). If he crosses a river, he will be attacked by a crocodile. If he goes up a mountain, he will be attacked by a snake, hit by a large fallen tree, and hit by his machete. Horrible death, body destroyed.'

Then proceed with the second oath addressed to the newly appointed *parabela* as follows:

'Just like our *parabela* if we make alliances with countries, act unfairly, or misbehave. If he goes down into the sea, he will be ambushed by an *imbu* (a sea ghost in the form of a giant octopus). If he crosses a river, he will be attacked by a crocodile. If he goes up a mountain, he will be attacked by a snake, hit by a large fallen tree, and hit by his machete. Horrible death, body destroyed.'

After completing the oath, the *parabela* was escorted back to his house by *Pocuno Limbo* (according to Takimpo traditional customs) and was also followed by an introduction to the *Toba* (betel nut box) and heirloom objects such as the pasak drum, ndengu-ndengu (small gong), gong, spear, small cannons and others. *Toba* and mats are usually kept in *parabela* rooms for *batata* or *parabela* prayers, asking for safety, peace and prosperity at sea/water, on land and at all levels of society. Heirlooms will remain kept in the *parabela's* house as long as he still serves as *parabela*.

***Parabela* Control/Supervision Mechanism**

Parabela is a leader who is trusted and relied on to have karomah; God Almighty will grant his request because of the goodness and nobility of his heart and behaviour. That is why the *parabela* is responsible for protecting and prospering life at sea or in the water, on land, and throughout the community through prayer rituals day and night, and physical and spiritual observance of the noble behaviours that apply to him while holding the position as *parabela*.

So there is a belief inherent in the life of the Ciaciam Indigenous people that *parabela*, as a characterful leader, can be formed and created through a selection process as explained above, as well as consistency and obedience to the rules of behaviour that he must embody in his daily life. The unique characteristics and behaviours that *parabella* must possess and observe include the following (summarized from literature studies and interviews with informants in the field).

A person who holds the position of *parabela* must avoid and abstain from carrying out the following bad qualities.

- a. *Poande-andea aso lipu/livu* : allying with the country, namely allying with another party in the name of one's country for the sake of one's personal or group interests;
- b. *Podaoa aso kasisi*: selling one's position, namely seeking personal gain by exploiting one's position;
- c. *Bele patorono* : slanted regulation, namely doing something that is unfair to the community,
- d. *Mongkeu kaborino* : crooked lines, that is, not perpendicularly enforcing the rules because of personal interests,
- e. *Sabara gau* : acting as one pleases, doing as one pleases or being authoritarian,
- f. *Lempagi*: breaking the rules;
- g. *Pebula*: hiding his bad behaviour;
- h. *Pulu mosala*: saying something wrong or speaking obscenely;
- i. *Mingkeu mosala*: doing wrong or inappropriate actions.

In addition to the taboo on bad qualities as above, *parabela* is prohibited from engaging in several behaviours, including the following:

- 1) You are not allowed to wear random clothes when leaving the house but must wear a skullcap, long-sleeved shirt and sarong;
- 2) You are not allowed to carry anything in the middle of the village;
- 3) Do not handle dead tree branches;
- 4) You cannot work in the garden until sunset;
- 5) Do not dig holes or dig up the ground;
- 6) Must not be drunk or drink alcohol;
- 7) Must not take sides in judging cases;
- 8) Do not stick out the fruit on the tree;
- 9) Must not build or maintain chicken cages;
- 10) You cannot say *you are hungry* if you want to eat;
- 11) Not lying or lying;
- 12) You cannot take shortcuts when travelling, but you must follow the commonly travelled path even if it is far away.
- 13) You are not allowed to ask people for something and only accept what is given;
- 14) Do not go to sleep if there are still many people busy and wandering around;
- 15) It should not be too late to wake up to pray for safety at sea and on land and for the easy fortune of all its citizens before their citizens go to work to seek good fortune.

The characteristics and taboo behaviour of *parabela* above are socialized from generation to generation by word of mouth so that the community, *traditional groups*, *religious groups*, and government officials have the right to control and supervise *Parabela Kapam Dam* anywhere according to the level of knowledge. They are about the characteristics and taboo behaviours of the *parabela*.

Suppose an ordinary person has seen a *parabela* violating one or more of these taboos. In that case, he or she is obliged to report or convey this to *the religious* or *traditional community*. *The traditional* and *religious groups* who

received the report immediately decided to carry out further and more careful monitoring. Likewise, if those who see *parabela violations* come from government, *religious*, or *traditional elements* themselves, then *traditional elements* or apparatus immediately consult to carry out further and more intense monitoring.

Suppose the monitoring results show that the *parabela violation* is not too severe or just a mistake. In that case, the follow-up action will only be in the form of an indirect warning, namely through sarcasm at every meeting with *the parabela*. However, the violation is classified as serious and has spread to all levels of society. In that case, traditional leaders, religious leaders and government figures immediately gather strong and irrefutable evidence and then hold a meeting with the entire community in *Baruga* with the single topic of "impeachment." or dishonourable dismissal *of parabella* ".

Evaluation and correction of the properties and behaviour *of parabella* and its equipment are also usually carried out if an extraordinary situation or event occurs related to *parabela's responsibility* to maintain and protect the safety and welfare of people at sea, on land and at all levels of society. These extraordinary events include, among other things, prolonged disease outbreaks, many parents, husbands or children dying, the arrival of rat pests which cause agriculture to fail, the arrival of prolonged storms so that no fishermen dare to go to sea and rampant pigs. Monkeys broke into the fence to eat and destroy the farmers' crops.

Parabela and its apparatus are considered to be the party most responsible for all situations and events that are considered disasters that are detrimental to the community, so they (*parabela* and their apparatus) carry out various traditional rituals while introspecting themselves so that there are no mistakes or violations that they have not been aware of all this time.

From the description above, it can be concluded that control and supervision of *satellite dishes* and their devices are carried out by the entire community based on the nature and behaviour *of satellite dishes* and their devices, which can be directly observed in actual daily life and based on the existence of extraordinary circumstances or events which are considered disasters by the community. The mechanism starts with reporting, then deliberation, followed by investigation, and then ends with an indirect warning/advice or dishonourable dismissal.

Decision-Making Mechanism

The parabella decision-making mechanism is summarized from the results of reference studies (Rahman, 2023; Sofyani, 1992); Nalefo, 2015; Husain et al. Wastutiningsih, 2012; Amir, 2013) and the results of interviews with informants in the field.

Parabela is the highest decision holder in customary cases in a customary community area, whether in a neighbourhood, village or sub-district. Decision-making is one of the most important, heavy, and sacred *parable tasks* because it is not only accountable and responded to by society but must also be accounted for and responded to by God, who is all-knowing and all-just.

Therefore, *parabella* must have complete and accurate information, critically analyze various things, and have wisdom and a clean heart when deciding a case. For this reason, there is a *parabela apparatus* called *kasa* (as in *the parabela* leadership organization during the Buton Sultanate), which is given a particular task to criticize, consider, and provide suggestions and input to *the parabela*, there is *akanomia* (like in Rongi), which is given a particular task going down to the community to listen directly to the aspirations and vibrations of the people's hearts, or there are *parabela anamobane* (like in Takimpo) who are given the extraordinary task of criticizing, weighing, and providing suggestions and input to *the parabela*.

Decision-making carried out by *parabela* is usually related to issues of conflict between members of their community or between members of their community and members of other communities, as well as those related to determining the day or date to start planting or determining the day of the harvest festival and the number of community donations for a particular traditional party event.

parabela leadership with a *kolaki* (such as in *Parabelano Wawoangi*), if *the parabela* cannot decide in deliberation about a particular matter, then the matter is handed over to *the kolaki*. If *the kolaki* succeeds in deciding, then

the *kolaki's decision* is final and binding. However, suppose *the kolaki* cannot make a decision. In that case, the case will be handed over to the government or the police to be tried and disposed of according to public law in force in the Unitary State of the Republic of Indonesia (NKRI).

parabela leadership, which places *the parabela* as the highest leader in its organizational structure (such as in *Parabelano Bugi, Parabelano Rongi, or Parabelano Burangasi*), if *the parabelo* cannot decide on a case, then the case will be delegated to the government or the police to be resolved or decided according to public law in force in the Republic of Indonesia. It should be noted that *parabela* can also decide on a case delegated by the District Court because it is considered more appropriate to resolve it according to customary law. As told by a key informant, La Ode Alirman (Baubau, 16/09/2023), he was once invited to be an expert witness in a land conflict trial at the Pasar Wajo District Court in Buton Regency. After listening to the main issues in the trial, he (Expert Witness/La Ode Alirman) expressed his opinion that the case at trial should be delegated to the *traditional institution* of Parabela to resolve the issue according to customary law. The court accepted this opinion and decided it would be delegated to the *traditional institution* of Parabela.

Parabella Termination Mechanism

This description summarises the results of reference studies (Rahman, 2023; Sofyani, 1992) and the interviews with informants in the field. There is no stipulation on how long the term of office of a newly appointed *parabela* will be; it may only be a week or two weeks, but it may also be ten to twenty years. The term of office of a *parabela* depends on his physical condition, morals and personality, and the living conditions of the community he leads.

parabella termination mechanism can be carried out through three paths or three factors, namely (1) death, (2) public pressure, and (3) resignation.

Death Factor

Death factors as a cause for termination of *parabela* include the death of *the parabela* concerned or the death of the *parabela wife* concerned. This is classified as a stop due to natural factors. If this happens, then the entire *sara council* will gather and appoint one of the most senior or most influential *iyaro parabela* (former *parabela*) to *serve as parabela* until a new *parabela* is elected as his replacement.

If the person who died was a *parabela who had held almost all positions in the parabela leadership organization*, such as having served as *waci, Pande batata, and Moji*, then the person concerned would be categorized or grouped as "*Cinau*" according to the traditions of the Ciacia Indigenous community in Rongi, for example. For those who are classified as *Chinese*, when they die, they will be accompanied by a "*batanda*" event, namely the chanting of sacred poetry from their ancestors accompanied by the beating of drums and gongs in a particular rhythm. There are two poems that are often sung, namely the poem *Wa asi-asi*, which tells the deep sadness of the person left behind, and the poem *La Mando*, which tells the story of the separation between the living and the dead.

Community Pressure Factor

The following description is based on reference studies (Rahman, 2023; Sofyani, 1992) and the results of interviews with informants in the field.

In the control or supervision mechanism *for parabela*, it has been explained that all community members have the right to monitor the characteristics and behaviour of *parabela* based on their knowledge and experience regarding the taboos and prohibitions that apply to *parabela*. If he sees or witnesses an error or violation of *parabela*, then he has the right to report it to *Sarano Adati, Sarano Agama, or the local government*. Based on this report, the *Sara Council* will carry out an intensive investigation and monitoring, and if the results of the investigation or monitoring show that the reported violation is only an error and can still be tolerated, then the *Sara Council* decides that an indirect warning is sufficient. *However, if the results of the investigation and monitoring show that the parabela has indeed committed an unforgivable violation, then there will be pressure to dismiss the parabela concerned.*

Deliberations regarding mistakes or violations of a *parabela* are carried out by traditional leaders, religious leaders and government figures at the home of one of the figures who are elder or considered the most influential. If the consultation results determine that *the parabela* must be dismissed, then a meeting time or *rompua* (gathering) is set at *baruga*.

Arriving on the appointed day, the *Sara figures* and the entire community came to gather at *Baruga*, except for *Parabela* who was not invited. If, at the meeting, there is a unanimous consensus to demote or stop *the parabela*, then two people are sent to go to the *parabela's* house to convey the results of the community's decision to dismiss *the parabela* in question. After the delivery of the decision to dismiss, the inherited items stored in *the parabela's house* were immediately transported out of *the parabela's house* as a sign that, from that moment on, the person concerned was no longer a *parabela*.

Resignation Factor

The following description is based on reference studies (Rahman, 2023; Sofyani, 1992) and the results of interviews with informants in the field.

Dismissal of *parabela* can also occur because *Parabela Tiu* himself resigns. There are two reasons most often given by *parabela* who resigns. Firstly, because he feels he is old or often sick, he can no longer carry out his obligations as *parabela* because he feels he has failed during his leadership; the farmer's income has decreased. Many pests and diseases attack crops, and disease outbreaks often occur, resulting in many people dying.

Parabela's resignations were granted although with a heavy heart, some were not granted because the people still liked him and still needed him, because during his leadership there had never been chaos, there had never been disease outbreaks, and people's income had increased, both for those working as fishermen at sea and at sea. Who work as farmers on land.

Parabela Organization and Leadership Mechanism for Preserving the Oral Traditions of the Ciacia Indigenous Community

Operational boundaries regarding oral traditions in this research include (1) oral traditions are knowledge and customs that have been passed down from generation to generation orally; (2) oral traditions are the result of ongoing works of art and customary law in the cultural process; (3) oral traditions are various forms of traditional literary works that are transmitted orally and live in the context of historical aesthetics, structure and organization.

Preserving the oral traditions of the Ciacia Indigenous people is an urgent need for the preservation of the Ciacia regional language, the promotion (protection, development and utilization) of the culture of the Ciacia Indigenous people, which includes knowledge and customs, works of art and customary law, traditional rituals and ceremonies, and works of art. traditional literature of the Ciacia indigenous people, developing the personality and identity of the Ciacia indigenous people through the inheritance and development of appreciation of traditional moral values and religious morals.

Based on the lexical meaning or dictionary meaning, preservation comes from the word "sustainable", which means remaining in its original state. Gets the affix "pe--a," which means the process, method, or act of preserving or providing protection from destruction or damage. In connection with the reality of the dynamic and ever-changing nature of culture, the concept of "preservation" has also experienced development, namely, firstly, it means efforts to maintain and preserve the way it is; secondly, it means displaying it according to the conditions and situations of today's life, so that the form is not exactly the same as the original, but the meaning and values contained in it are maintained and preserved.

From the description of the *parabela organization and leadership mechanism* presented above, the role of *the parabela organization/institution and leadership mechanism* for preserving the oral traditions of the Ciacia Indigenous people is a traditional institution and a centre for preserving oral traditions.

As a Traditional Institution

From the organization's perspective as a forum, the *Parabela leadership organization* in the Ciacia Indigenous community is an institution born from traditional values that are respected, recognized and adhered to by the community, passed down from generation to generation orally.

From the organisation's perspective as a process, *parabella leadership organization* in the Ciacia Indigenous community is a system of official social behaviour or customs and norms that regulate behaviour and all its equipment to meet complex human needs in society. These social behaviours or customs have been described in the previous description of the position, function, structure and working mechanisms of *parabella leadership organizations*. All of this was passed down from generation to generation orally.

From the Sultanate of Buton until the current reign of the Republic of Indonesia, the traditional *parabela leadership institution* has been trusted, respected, feared, and obeyed by the Ciacia Indigenous people in the former territory of the Buton Sultanate. The Parabela traditional leadership institution also continues to have the highest position in regulating official social behaviour or customs that apply to the Ciacia indigenous people today.

As a Center for Preserving Oral Traditions

parabela organization and leadership mechanisms as a centre for preserving the oral traditions of the Ciacia Indigenous people are an inseparable part of the position, function, working mechanisms and leadership mechanisms of *the parabela* as a traditional institution that has continued to exist since the reign of the Buton Sultanate until the current government of the Republic of Indonesia.

As a traditional institution that has been in the government structure of the Buton Sultanate for centuries and has been influenced by the animist era, the Hindu era and the Islamic era, in preserving the oral traditions of the Ciacia indigenous people there are also elements of the Wolio language (the official language of the Buton Sultanate government) and Arabic or other regional languages.

Parabela Leadership Organization during the Buton Sultanate and the NKRI Government

Parabella leadership's organizational issues are focused on five aspects, namely position, duties and functions, structure, and organizational work mechanisms. The results can be described as follows.

From the description of the research results regarding the origins of *the parabela* and the background to the appointment of *the parabela* as head of government for *the Kadie region* in the government structure of the Buton Sultanate, it can be concluded that the basis for the appointment of *the parabela* during the reign of the Buton Sultanate was traditional leadership. A person appointed as *a parabela* currently holds the position of the traditional head or was elected as a traditional head in the *Kadie area* formed by the central government (*Sarana Wolio*) at that time. So, in reality, a *parabela* is a traditional head entrusted with the responsibility of being the head of the *Kadie region's government*. That is why, all *parabela* during the Buton Sultanate assumed dual leadership, as traditional heads as well as heads of government for the *Kadie region*.

In his position as traditional head, *the parabela* has autonomous power in regulating and establishing customary institutions and social institutions for his community, carrying out and enforcing customs and legal norms that apply in his community, and adjudicating all violations of customs and legal norms in his community. In his position as head of government, *Parabela* bears the obligation to carry out the mandate mandated by the central government (*Sarana Wolio*).

As a traditional institution, the *parabela* leadership organization *Sarana Kadie* has the task of preserving the customs and traditions passed down from generation to generation by their ancestors and predecessors. To realize this task, *Sarana Kadie* has the functions of (1) supervising and maintaining the purity of customs and legal norms that apply in society, (2) leading the implementation of traditional rituals and traditional parties handed down from generation to generation by their ancestors, (3) adjudicate all forms of customary violations and disputes in society by the customary and social institutions currently in force.

Kadie regional government institution, *Sarana Kadie* has the task of carrying out the mandate or trust of the central government of the Buton Sultanate (*Sarana Wolio*) regarding control and management of the *Kadie*

region. To realize this task, *parabela* through *Sarana Kadie* has the function of (1) custodian and regulator of land distribution, (2) custodian and regulator of the *Kaombo* forest and sea and taking the proceeds, (3) cooperating with *bobato* or *bonto* in matters of setting taxes or giving tribute, as well as in matters of resolving disputes that *Sarana Kadie* cannot resolve.

The organizational structure of *parabela leadership* or *Sarana Kadie* during the reign of the Sultanate of Buton was straightforward; some were only led by a *parabela* without equipment; even if someone had equipment, then the device was only held in the interests of *the parabela* to communicate more smoothly with the community. Called *waci*, to give birth to wise decisions, a device called *a kasa* is needed to determine the needs and vibrations of people's hearts. It is a device called *Akano Mia*. In 1960, the Sultanate of Buton was dissolved because it merged into the Unitary State of the Republic of Indonesia (NKRI). As a result, *Parabela's* position as head of the *Kadie regional government* dissolved automatically. However, *Parabela's position* as traditional head has remained and is continuously maintained and developed to this day.

After the dissolution of the Buton Sultanate, the *parabela leadership organization* (*Sarana Kadie*) automatically lost its position, duties and functions as a formal government institution for the Buton Sultanate region. However, it continues to survive as a traditional institution to this day. The changes and development of the *Parabela leadership organization* during the reign of the Republic of Indonesia can be described as follows.

First, during the reign of the Buton Sultanate, the position of *parabela* had a dual position, namely as the formal position of head of government for the *Kadie region* in the government structure of the Buton Sultanate and as the traditional head of the *Kadie region*. The *parabela* position has political legality as head of the *Kadie region government* and has social legitimacy as the traditional head of the *Kadie region*. During the reign of the Republic of Indonesia, the position of *parabela* no longer had political legality as head of government for the *Kadie region* but still had social legitimacy as the traditional head of the *Kadie region* to this day.

Second, during the *de jure government of the Republic of Indonesia Parabela* no longer had an official position as head of government as it did during the Buton Sultanate, but *de facto* *parabela* still played a role in controlling the management of *kadie land* as well as control and regulation of *kaombo* (forbidden forests and forbidden seas).

Third, during the reign of the Republic of Indonesia, the *parabela leadership organization* (*Sarana Kadie*) had indeed disbanded as a regional government organization within the government structure of the Sultanate of Buton, but the *parabela leadership organization* as a traditional institution continued to survive in its respective *kadie region*. These traditional institutions are constantly transforming to follow and adapt to the changing dynamics of their society. The development of the *Arabela leadership organization* as a traditional institution during the reign of the Republic of Indonesia can be described as follows.

The number of *parabela leadership organizations* (*Sarana Kadie*) in the South Buton Regency area during the early formation of *kadie* in the Buton Sultanate was only 14 *Sarana Kadie*; now there are 24 traditional institutions (Manuscript of Arifin Imu, th. Tt.; Documented by the (South Buton Regency Culture Service, 2023). At the beginning of its formation, *Kadie Burangasi* only had one *parabela*. The *Parabelano Burangasi* traditional institution is headed by one *parabela* with a team of 1 *kolaki*, one *Moji*, one *pande suka*, and one *waci*.

Sara Kadie in *Takimpo* in the 90s changed its name to *Sara Lipu*; now, it has changed again to *the Takimpo Lipu Ogena Traditional Institution*. Likewise, *Kadie Saumolewa*, in 2014, changed its name to *Parabela Sumalui Jaya*, and now it has changed again to *Paranelano Saumolewa*. At this time, all *parabela leadership organizations* that were previously called *Sarana Kadie* have generally changed their names.

In the past, *Sara Kadie Burangasi* did not have a *kaombo sea* (forbidden sea), now the *Parabelano Burangasi traditional institution* has determined and enforced the existence of a *kaombo sea* (forbidden sea) in the *Burangasi region*. *Sarano Parabela Wabula* currently no longer only has social legitimacy but has also gained political legality with the issuance of Buton Regent Regulation Number 13 of 2018 concerning Recognition

and Protection of the Wabula Traditional Law Community in the Management of Coastal and Marine Resources (Dayana et al., 2022).

The breakthrough made by the parabela leadership organization during the current NKRI government is the incorporation of Sarano Agama into the parabela leadership organizational structure as Sarano Adati, as happened in Takimpo, Wawoangi, and Wabula. The visible impacts of this merger include (1) the batata event held by Sarano Adati which is always accompanied by the basa joa (prayer reading) event carried out by Satano Agama, (2) the Kunu event (night 15 of Ramadhan) and Kadhiri (night 27 Ramadhan) in Takimpo Village, which was usually held in mosques up to now, is now being held in baruga (parabela traditional house/hall) in collaboration between *Sarano Adati* and *Sarano Agama*.

During the reign of the Republic of Indonesia, the number of *parabela traditional leadership institutions* continued to almost double; the name *Sarana Kadie* no longer exists because it has been replaced with another name; the organizational structure has been developed according to *parabela interests* and approved by all members of the community, ritual events Customs and traditional festivals continue to be encouraged and developed both for the sake of preserving customs and for tourism and cultural village competitions and so on. The *parabela* movement and the traditional institutions it leads are continuously being developed in building cooperation with the government, security/police forces, and *Sara Agama* to create unity and unity in building villages so that the people's lives are more prosperous, prosperous, safe and peaceful.

Parabela leadership organization has experienced significant changes and progress, and the position, duties, and functions of the *Parabela leadership institution* tend to be static or unchanged. This shows *parabella leadership* as traditional leadership; as Weber (1947) stated, traditional leadership is a social order that relies on ancient customs, where the status and rights of leaders are also primarily determined by customs.

Not everyone can communicate and hear their requests heard by the Almighty; only people born from good parentage, who have purity and sincerity of heart, and who have good and noble character can have their requests heard or their repentance and requests for forgiveness accepted. People like that are then selected, appointed, supervised and guarded as traditional heads and their apparatus, as well as people who are selected and trusted as *pande kilala* (astrologers), *bisa* (experts in psychic knowledge), or *mia kumoni* (smart people or shamans).

It is with this kind of mind that *Parabela* is trusted, trusted and obeyed as a traditional leader who has *akaromah* who is able to carry the mandate and responsibility of safeguarding and protecting the safety, welfare and peace of life of his people at sea and in the water, on land and in the middle layers of his society. The safety and success of sailors and fishermen, farmers and planters, and the community's safety from natural disasters, disease outbreaks, or riots and hostilities are all measures for assessing the success of *parabella* and its devices.

For matters related to Almighty God, *parabela* requires *mancuanano livu* or *ompuno livu* to protect the country with spiritual strength from attacks by natural disasters, disease outbreaks, or robbers and pirates; requires *pande kilala*, *Pande suka*, and *pande batata* to ask for guidance and submit requests to the Almighty using the Ciacia regional language and procedures handed down from ancestors from generation to generation, requires *moji* to convey requests to the Almighty in an Islamic manner. For matters with fellow human beings, *parabela* needs *Waci* for smooth relations and affairs with the general public, needs *kolaki* to ask for guidance or collaboration friends, needs *Kasa or Parabela Ana Mohane* to criticize and perfect decisions that will be made, needs *Willo Mia* to know needs and the conscience of the people, need *baligan* for order and smoothness of their traditional deliberations, need *pande*, *Pande ngkaole* for the smooth running of traditional parties and traditional ceremonies.

Parabela Leadership Mechanism

If the research results regarding the *parabela leadership organization* discussed above are connected with the results of research on *parabela leadership mechanisms* which include election and appointment mechanisms, control/supervision mechanisms, decision-making mechanisms, and *parabela dismissal mechanisms*, then it can

quickly be concluded that *parabela* leadership is traditional leadership who has a *spiritual leadership type*; *democratic* and *charismatic*.

The history of the origins of the *parabela leadership organization* originates from traditional customary institutions, which have positions, duties and functions that have never changed since the reign of the Sultanate of Buton until the current reign of the Republic of Indonesia, whose leadership mechanism remains based on long-standing customs shows facts that firm about the *parabella leadership organization* as a traditional leadership organization. Traditional leadership is a social order that relies on ancient customs (Weber, 1947). Traditional leaders include traditional informal leaders who have a significant influence and role in village communities (Koentjaraningrat, 1997).

The strong bonds of oath and morals of behaviour for *parabela* who are placed as noble holy people who have *karomah*, so that they are obeyed and trusted to be able to carry out duties and responsibilities to protect the safety and peace of life of their people from natural disasters, disease outbreaks and riots from outside robbers, are able to pray for success the people who are sailors and fishermen as well as farmers/planters and forest product processors, as well as the fact that the *parabela traditional apparatus* is more dominant in positions dealing with Almighty God, are all facts that show that *parabela leadership* is traditional leadership which has a spiritual type of leadership. *Spiritual* leadership is the character of a leader who brings the worldly dimension to the spiritual dimension, such as the ability to inspire, awaken, influence, and mobilize through example, service, compassion, and the implementation of other divine values and characteristics so as to give rise to attitudes such as mutual respect, mutual respect, honesty, and an attitude of helping each other (Riadi, 2022).

parabela leadership mechanism presented above, starting from the mechanism for selecting and appointing *parabela*, the control/supervision mechanism *for parabela*, the decision-making mechanism *for parabela*, up to the mechanism for dismissing *parabela*, everything always goes through a deliberation process involving the participation of all elements of society. Likewise, the existence of the traditional apparatus of *Kausa* or *Parabela Ana Mobane* who is given the extraordinary task of criticizing and providing input and suggestions on draft *Parabela decisions*, the delegation of authority to *Moji*, *Pande Suka*, *Mancuana Linu* or *Ompumo Linu*, all of these are facts that also show that the leadership organization *Parabela* is traditional leadership that has a democratic leadership type. Democratic leadership is the ability to influence other people to work together to achieve predetermined goals through various activities carried out jointly with the leadership and subordinates.

The Role of the Parabela Organization and Leadership Mechanism for Preserving the Oral Traditions of the Ciacia Indigenous Community

parabela organizations and leadership mechanisms for preserving the oral traditions of the Ciacia Indigenous people, namely (1) as a traditional institution for the Ciacia Indigenous people and (2) as a centre for preserving the oral traditions of the Ciacia Indigenous people.

parabela's organization and leadership mechanism is an institution born from traditional values that have been respected, recognized and adhered to by the Ciacia Indigenous people from the past until now. In the sense of customs, institutions mean a set of official rules or systems of social behaviour and customs and norms that regulate behaviour to meet human needs in a particular area (in this case, the Ciacia indigenous community).

As a centre for the preservation and development of the oral traditions of the Ciacia Indigenous people, this means that implementing the duties and functions of the organization and leadership mechanisms *of the parabela* in accordance with its position as the highest traditional institution in its respective region, it has been transformed into a cultural force for the preservation and development of the oral traditions of the Indigenous community. Ciacia such as (1) *kabadarino mancuana mangulu* ('advice of former parents'), (2) *cucula* ('story'), (3) *joa* ('spell') and *batata* ('oath and supplication in the Ciacia traditional language series') at various *traditional ritual events*, (4) *kabanaci* ('poems and songs') at various *traditional rituals* and parties, (5) *pomali* ('abstinence') both specifically for *parabela* and its apparatus and for society in general, (6) *adati bokumu* ('customary law'), (7) *isino tala* ('fill in the gutter') contains a menu of traditional dishes that have been

determined by the types of traditional dishes and snacks, the quantity and procedures for placing and arranging them according to customs and traditions that have been passed down from generation to generation, (8) *manaria* ('traditional dancing event') and *manca'a* ('pencak silat event') at various traditional parties. Every traditional party activity has been added, including traditional sports, art competitions, and dancing events.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Based on the previous chapter's description and discussion of research results, several conclusions can be drawn regarding the problem formulated in this research as follows.

1. The origins of the *parabela leadership organization* in the former territory of the Buton Sultanate were traditional customary institutions based in each *kadi*, after the division of territory into 70 *kadie* outside the territory of the Buton Sultanate during the time of the 4th Sultan La Elangi who had the title Dayanu Ikhsanuddin (1599-1633). Every *kadie traditional institution* legalized by the central government (*Sarana Wolio*) officially becomes a regional government institution (*Sarana Kadie*). The leader or head of the traditional institution and head of regional government comes from the *papara group*, so he bears the position of *parabela*. The position of head customs is abolished. That is why all regional heads of government or *Sarana Kadie*, who came from the *papara group* during the Buton Sultanate era, were called *parabela*. Thus, *parabela* during the reign of the Sultanate of Buton had a dual position and duties and functions, namely as head of regional government and as head of regional customs in a regional government organization called *Sarana Kadie*. As head of *the Parabela government*, he is formally regulated and responsible to the central government of the Sultanate of Buton (*Sarana Wolio*). In contrast, as head of *the Parabela custom*, he has an autonomous position (not interfered with by the central government/ *Sarana Wolio*). He is only directly responsible to the community by the prevailing customs. -hereditary. That is why, even though the Sultanate of Buton disbanded in 1960, the *parabela leadership organization* (*Sarana Kadie*) did not disband but continued to survive as a traditional institution led by *the parabela*. What automatically dissolved was *Parabela's position* as head of the Kadie regional government.

2. *parabela* leadership mechanism which has almost never changed and has been continuously maintained since the reign of the Sultanate of Buton until the current NKRI government includes (1) the mechanism for selecting and appointing *parabela*, (2) the control/supervision mechanism *for parabela*, (3) *the parabela* decision making mechanism, and (4) *parabella stopping mechanism*. From the description of the research results regarding the *parabela leadership mechanism*, it is possible to find the characteristics of *parabela leadership* among the Ciacia Indigenous people since the reign of the Sultanate of Buton until the reign of the Republic of Indonesia today, namely *parabela* as a traditional leader, as a spiritual leader, as a charismatic leader, and as a leader. democratic.

3. The organization and leadership mechanisms *of the parabela* have two leading roles in preserving the oral traditions of the Ciacia Indigenous people, namely as a traditional institution and as a centre for preserving oral traditions in the form of (1) *kabadarino mancuana mangulu* ('advice from previous parents'), (2) *culacula* ('stories'), (3) *pomali* ('pemali' or 'abstinence') both specifically for *parabela* and its apparatus and for society in general, (4) *batata* ('request or prayer in the Ciacian traditional language'), (5) *kabanci* ('poems and songs') at various traditional *rituals* and *parties*, ((6) *adati bokumu* ('customary law'), (7) *traditional and religious rituals*, (8) semi-annual, annual, triennial traditional parties, and every five years. Almost all of the oral traditions mentioned previously are performed at this traditional party, plus presentations of traditional menus, traditional dances, and pencak silat performances as well as traditional sports and art competitions.

Suggestion

1. *Parabella* leadership mechanisms need to be directed towards things that have values that preserve and advance culture. The holding of *kunu (qunut)* events on the night of the 15th of Ramadhan and *kadiri* (lailatul qadar) on the night of the 27th of Ramadhan at *the baruga* (traditional house/hall) of Takimpo

Village in collaboration with *the Takimpo Lipu Ogena Traditional Institution* with *Sara Agama* Takimpo Village is one example of organizational development and *parabella* leadership mechanisms that have the value of preserving and advancing culture.

2. The case of the appointment of the Wawoangi *parabela* in Sampolawa District, South Buton Regency at this time (2023) which is no longer based on heredity and the refusal of *the parabela* concerned to comply with a number of *pomali* (pemali) or taboos for a *parabela* who is holding office, is a case that deserves attention serious for observers of culture and the Ciacia Indigenous community in general because it has the potential to harm the purity of the preservation of the traditional leadership institution of *Parabela* in general. It is also recommended that academics or researchers conduct a unique study on the Wawoangi *Parabela case*.

3. Further research needs to be carried out regarding the organization and leadership mechanisms of *parabela* and other social organizations in villages and sub-districts which have not been explored in this research, such as their relationship with Village Traditional Institutions by the Minister of Home Affairs Regulation (Permendagri) Number 18 of 2018, Village Resilience Agency, *Religious Facilities*, Village Youth organizations, Cultural Arts Studio (if any) and so on.

Serious support from the Regional Government of Buton Regency and South Buton Regency needs to be realized in the form of Regional Regulations (Perda) regarding *parabela traditional leadership organizations or institutions* so that they have political legality and clear references regarding their position, duties and functions, as well as their working mechanisms both internally in the organization and externally in cooperative relationships with other organizations. This suggestion is in line with the demands of the Republic of Indonesia Law Number 5 of 2017 concerning the Advancement of Culture, which emphasizes the importance of utilizing and fostering regional culture in Indonesia.

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