

Social Dynamics of Twelve Tribal Children Towards Community Integration in Tana' Luwu, Indonesia

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Abstract

Background: South Sulawesi, Indonesia, is home to four main ethnic groups—Toraja, Makassar, Bugis, and Mandar—with the Luwu ethnic group comprising twelve sub-tribes. While often associated with the Bugis, the Luwu people identify themselves as Luwuese and maintain their cultural distinctiveness through practices like consensus deliberation and gotong-royong, which foster unity and manage cultural tensions. Objective: The aim of this research is to explain the social dynamics of twelve tribal children and the process of social integration taking place between them. Method: The research employed a qualitative approach, utilizing observations and in-depth interviews for data collection. It applied interpretive understanding to analyze the dynamics among twelve tribal children, integrating both macro-level and micro-level theories. The study focused on how social interaction serves as a means of implementing social values, enabling coexistence within social relationships. Results: The results showed that associative social relationships were established by strengthening solidarity among the twelve tribal children living in Tana Luwu. Although there are differences in culture, customs and religion that shape the social life of the community, the community is still able to build good social relationships through the process of cooperation, adaptation, assimilation and acculturation. Dissociative social relationships are managed by minimizing the possibility of conflict from the relationship process of competition and controversy. Conclusion: Integration within a society can stem from conflict or from respecting cultural values and enforcing traditional laws. In Luwu society, integration is achieved through a philosophical life attitude that unifies the community, while traditional customary law serves as social control, guiding the community towards a balanced social system.

Keywords: Social Dynamics, Twelve Tribal Children, Social Interaction, Social Values

INTRODUCTION

South Sulawesi is one of the provinces of Indonesia that is mainly home to four ethnic groups, namely Toraja, Makassar, Bugis and Mandar (1). Twelve tribes make up the large Luwu ethnic group. Despite popular belief that Luwu belongs to the Bugis tribe, the Luwu people claim that they are Luwuese and not Bugis. Tana' Luwu is a cultural, political, social and economic force in the social dynamics of society. The Luwu region extends from Tana' Toraja and the Gulf of Bone in the Northern Hemisphere to the northern part of Central Sulawesi. Twelve sub-tribes of various ethnic groups speak nine regional languages, including *To Ware, To Raya (Toraja), To Ala, To Rongkong, To Seko Rampi, To Sassa, To Wotu, To Pamona, To Padoe, To Barea, To Mengkoka*, and *Nach Bajoe*. The most common bonding languages are Wara-Luwu' or Tae and Bugis. While Bugis is spoken by the Luwu nobility, Tae, a Toraja-Luwu language, is more commonly spoken by the general public and villagers.

In the heterogeneous life of the Luwu' community, social interaction occurs, namely mutual relationships between people in community life. Competition for resources, interests, or power can lead to conflict as different communities interact (2). However, on the other hand, different societies also have the ability to adapt through the cultural identity developed through integration methods (3). Building the integration process for the Luwu community is certainly not an easy task as they are undergoing cultural identity adjustment that creates cultural tensions between fellow citizens. These cultural tensions lead to changes in cultural values, which provoke good but also bad reactions and certainly lead to changes in the behavior and lifestyle of the community.

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The dynamics that occur in the communal relationships between the twelve tribal children in Tana' Luwu are a form of associative interaction like gotong-royong, a tradition of Indonesian ancestors in working together for the common good (4). The tradition of consensus deliberation is a method used by the Luwu community to resolve problems or make decisions that are binding and unite the community (5) (6). This method reflects the historical traditions of the Luwu people rooted in the values of harmony to maintain unity among the twelve tribes in Tana Luwu as the first and largest kingdom in South Sulawesi in the past and still survives until at the time of this research (paraphrase).

Social dynamics involve changes in social values and social structure, occurring through continuous individual and group interactions. Changes in social values alter the meanings within them, affecting the foundations, standards, and principles that shape individuals' beliefs and assessments of life (7). The application of the basic meaning of social value has been studied in various fields such as society, politics, science, business and economics (8). Areas of life such as politics, science, business and economics are groups or platforms for the interaction of individual people. Politics, for example, as explained by (9), is both linguistic and non-linguistic political behavior constructed by political actors according to the dynamics of social interactions taking place. In the field of science, this refers to core content learned through caregiver interactions, life experiences, and formal education (10). Furthermore, Ricordel (2022) explains that aspects of business and economics also require inter-firm networks and clustering in knowledge interactions as they serve as a local institutional structure that promotes collaboration, coordination and problem solving in business and economics (11).

Through positive interactions that take place in political, scientific, business and economic institutions, it will certainly show positive affective relationships between interacting partners and lead to increased self-other integration (12). The integration that occurs leads to individuals adopting social values, habits and relationship patterns within the group that lead to social bonds. The social bonds formed tend to lead to assimilation in the social structure and naturally trigger the emergence of various other types of integration (13). Social integration into society contributes to the creation of a balance of social conditions, as a new social system is created that acts as a link between individuals. The existing traditions show the existence of values and norms that vary depending on the context of a given time, especially in relation to the methodology used and the implementation process. The aim of this research is to explain the social dynamics of the Luwu community and the values and norms that form the basis of social integration.

PARTICIPANTS & METHODS

This study is a qualitative study on the subject of twelve tribal children as a multi-traditional population (social value) in Tana'Luwu. The location was chosen because almost all residents of the twelve tribal children reside in Tana'Luwu. Respondents were identified using a purposive sample of individuals who were deemed to have the ability and ability to provide information. Integration has taken place throughout the lives of twelve tribal children in Tana'Luwu. These twelve tribal children were specifically chosen as research subjects because they represent a version of the background values and social structure in Tana'Luwu. Research informants who were specifically identified based on several criteria, namely, have knowledge of integration, have a range of experience in dealing with the community, have been involved in conflict resolution at the local level, are not in doubt about their position in the community and will become tribal leaders. Data were collected from August to November 2023 through in-depth interviews and direct observation of community activities. Researchers built relationships with twelve tribal children, observing their activities at home, work, places of worship and more, before beginning interviews after about seven weeks of getting to know the community.

Table 1. Profile of research informant

Anonymized initials	Age (years)	Gender	Work	Position
MM	65	M	Retired Private Employee	Chieftain
JM	63	M	Retired Private Employee	Padoe Custom Hall Manager
AS	50	F	Housewives	Secretary of the Padoe Customary Council
LM	55	M	Pastor of GKST/ Lecturer of College of Theology Tentena	Head of the Pamona Customs Hall
CE	54	M	Private Employees	Secretary of the Pamona Customary Council

KT	48	M	State Civil Apparatus	Pamona Custom Hall Manager
RT	57	F	Former Head of Padang Balua Village	Seko Padang Custom Hall Manager
AB	54	M	Teacher	Secretary of the Seko Padang Customary Council
DT	50	M	GPIL Pastor	Seko Padang Custom Hall Manager
AD	58		State Civil Apparatus	Head of Family Deed Toraja Luwu Raya
DG	63	M	Pensioner State Civil Apparatus	Secretary of the Great Luwu Toraja Family Association

At the same time, data, particularly primary information from participation, observation and in-depth interviews, were collected and analyzed. The data was grouped to distinguish, sort, and select information from different sources to facilitate analysis using NVIVO (14). The central basis for data analysis is interpretive understanding, which involves explaining data and facts relating to social integration. This explanation of social integration is based on Talcott Parsons' functional paradigm theory Sciulli (2015), which states that people are fundamentally in a social system that binds them in equilibrium (15).

Findings

The social dynamics that occur among the twelve tribal children in Tana' Luwu are expressions of social interaction caused by the plurality of people living in Tana' Luwu. This interaction is determined by environmental factors and deeply rooted social values. The interactions between the twelve tribal children reflect a balanced leadership of their society, despite significant differences.

Social Dynamics of Twelve Tribal Children

The social dynamics among the twelve tribal children in Tana'Luwu are influenced by numerous factors, as shown in Figure 1.

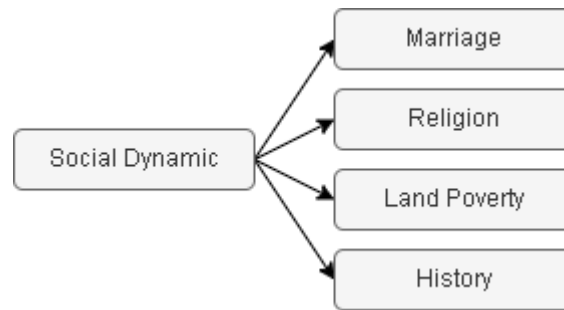


Figure 1. The social relationships among the twelve children from the Tana Luwu tribe

Marriage in the social life of the community is the starting point of the family life cycle and the purpose of marriage affects the entire life of the marriage (16). However, this does not always correspond to reality. The issue of marriage and divorce in the social relationships of twelve tribal children in Tana'Luwu is an issue that influences the social dynamics there. There was once a conflict over marriage between Pamona and Padoe tribesmen, which went so far that there was an oath between Pamona and Padeo not to marry. For this reason, the children of the Pamona tribe specifically helped to establish a traditional dish, called Adam Pobotusi in the local language, which acts as a social control of the community. This customary court deals not only with divorce matters, but also with community matters that affect the twelve tribal children among themselves or with other tribal communities living in Tana'Luwu. This customary court can decide cases and impose sanctions on persons who commit violations of customary norms.

Apart from minor conflicts, there were no purely religious problems in Tana'Luwu. On August 29, 2001, a social conflict broke out caused by a fight for land to build a market in Padang Sappa. This situation led to controversy and jealousy among the village youth, which in turn led to an interreligious conflict between Muslims and Christians. The conflict caused significant material and immaterial losses and even claimed lives. At the time of the conflict, most of Padang Sappa's residents were displaced.

The land problem among the twelve tribes is that rice fields have been sold and these areas are now controlled by outsiders, causing locals to feel excluded from their land. The land problem encountered by twelve tribal children is the scarcity of agricultural land, thus limiting the locals' ability to escape poverty, as Bird et al. (2022) shows using the scarcity of agricultural land in Rwanda (17). Agricultural lands that were once rice fields have now been sold off, leaving them controlled by outsiders and leaving locals feeling excluded from their land. Land ownership by outsiders follows the current trend aimed at building new houses, infrastructure and basic public services (18). This led to the isolation of the local population from the agricultural land that previously belonged to them.

Broadly speaking, the twelve tribes in Tana' Luwu are Luwu peoples, but are divided into sub-tribes based on their history. This happens for a reason, as Rosen (2024) shows how the identity construction of cultural differences is legitimized as a historical fact that legitimizes the creation of tribal areas by assigning community bodies to institutional locations in specific areas (19). Each of the Tribe Children has a historical myth about their origins, dividing their identity into twelve Tribe Children.

Social Integration of Twelve Tribal Children

The social dynamics that occur within the twelve tribal children in Tana' Luwu have a significant impact on social interaction within the local community. The conflict, an inherent part of the society's social dynamics, has created a significant divide between the twelve tribal children. Although the conflict creates a gap, it does not hinder the integration process between them.

The social integration of twelve tribal children in Tana' Luwu is influenced by socio-cultural factors, particularly customs that are still very widespread. Their traditional values are based on the philosophy of life that becomes their philosophy of life, such as aspects of togetherness, affection, mutual help, art, and ritual and spiritual aspects (20). For example, the life philosophy of the Pamona tribe children shown in Table 2 below shows that traditional values are still firmly anchored in the social dynamics of the twelve tribe children in Tana' Luwu.

Table 2. The Philosophy of Life of Pamona Tribe Children

Name	Description
There are three philosophies of life for Pamona tribe children, namely: 1. <i>Tanu Sinagi</i> = Share life with others. 2. <i>Tanu Malimunu</i> = Turn each other on. 3. <i>Sintunu Maroso</i> = strong unity.	This philosophy of life is a guide for Pamona tribe children to maintain togetherness and coexistence in diversity with other tribes but also from other tribes such as Javanese, Bugis, Toraja, and other tribes.

In addition, there is also the life philosophy of other tribal children such as the Seko tribe, who see the symbol of the three stone ovens as the cohesion of the community. The stone oven here is intended as a hearth for cooking and consists of three stones. The following table explains the philosophy of the three ovens or children of the Seko tribe.

Table 3. The Philosophy of Life of Seko Tribe Children

Name	Description
The symbol of togetherness here is depicted with the Ancient Furnace, whose parents used to make three stone furnaces.	The motto is that the standard of strength of the indigenous people here sustains togetherness, if one furnace falls then the pot above will fall. So, the three are expected to be strong and support each other. So, the symbols of the three stones are government, custom, and religion.

The life philosophy of twelve tribal children in Tana' Luwu presented in Tables 2 and 3 above illustrates the similarity of traditional values that are still interpreted in people's lives. This was explained by one of the informants of the Pamona tribe children interviewed. He said that the traditional values that have most to do with Adat are the issue of marriage customs with the custom of discord or divorce. For this reason, they support the customary justice system, called Adampobotuse in the local language, which serves the social control of the community. This customary court deals not only with divorce matters but also with community matters involving twelve tribal children, both among themselves and with other tribal communities living in Tana' Luwu.

In addition to the two philosophies mentioned in Table 2 and Table 3, Luwu society also has a symbol of unification based on three main principles, namely Mailu Sipakainge, Rebba Sipatokkong and Mali Sipareppe, which were transmitted by the Luwu figure Daeng Matatta . These symbols literally mean: if you misremember, if you go up and down, you will wake up, and if you drift, you will collect something. This shows that in Luwu society there are no problems that cannot be solved and no conflicts that cannot be resolved through deliberation.

DISCUSSION

The social dynamics that occur among the twelve tribal children in Tana' Luwu can lead to horizontal conflicts. Based on the data obtained on the ground, it can be concluded that the conflict in Tana' Luwu was systematically designed with the aim of creating divisions between the tribal members living in the area. The goals of the conflict are not achieved because highly valued and upheld social values exist in their lives. These social values represent philosophical principles of life that serve as unifying symbols and illustrate the ways in which individuals respect and care for one another. A philosophy of life that serves as a unifying symbol and makes it clear that the strength of the twelve tribe children lies in the values of togetherness. These values not only act as rules or norms imposed in society, but are also closely related to the participation of community members in various common activities. This process of participation then leads to the negotiation and creation of meaning for various aspects of daily life (21).

In addition to philosophical aspects in everyday life, the community also applies the customary justice system. This system serves as a means to solve various problems that may arise among other community members. Customary justice as a judicial institution in the context of twelve tribal children in Tana' Luwu plays an important role in maintaining harmony, justice and enforcement of customary law within the community. Customary justice institutions play an important role as mediators between parties to conflict and dispute. This mediation function is a key aspect in resolving community disputes, facilitating communication between parties and promoting the search for common solutions accepted by all parties to the dispute (22). This customary justice system is based on oral traditions regarding norms and values, used as "customary law," which is dynamic and flexible as it is based on the circumstances of particular cases and evolving social norms (23).

In the community life order of the twelve tribal children in Tana' Luwu, these two elements, namely the philosophy of life and customary justice, play an integral role in the process of controlling and regulating the existing social system. Both instruments play a role in shaping the boundaries of values and social norms. The philosophy of life helps people understand and interpret reality with its depth of thought and local wisdom. At the same time, customary justice, which is more pragmatic and subtle in its approach, facilitates the resolution of conflicts and disputes within communities.

These two elements, namely philosophy of life and customary justice, each exercise their function as social control, a process through which the behavior of individuals and groups is controlled in accordance with established norms and values. As social control, these two elements have a "bond," which refers to the degree of dependence and intimacy between the individual and the members of the social network (e.g., parents, spouse, relatives, friends, social environment) that the most important role plays role in the process of curbing the bad behavior of the individual (24). The philosophy of life and customary justice serve as a unifying symbol in the lives of the twelve tribal children in Tana' Luwu, showing that they exist in a social system that keeps them in balance (25). The philosophical principles of life taught them to create harmony and tolerance among the twelve children of the tribe. This phenomenon guarantees the structure of society and the interrelationship of different structures that support each other to achieve a dynamic balance (26).

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