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THE ROLE OF THE LOCAL ELITE IN STRENGTHENING THE EXISTENCE OF INDIGENOUS COMMUNITIES IN BUNTU PEPASAN, NORTH TORAJA

Reinsart Sampe Rompon¹, Sudarmono^{2*}

^{1,2}Institut Pemerintahan Dalam Negeri, Jln Raya Ir. Soekarno km. 20 Jatinangor, 45363 Sumedang

Email: reinsartsr@gmail.com; sudarmono@ipdn.ac.id

*corresponding author

E-mail: sudarmono@ipdn.ac.id

Abstract

This research aims to provide an understanding of the many methods by which local elites in the Buntu Pepasan District assist indigenous communities. To accomplish the goals of this qualitative research, in-depth interviews were carried out with members of the local communities' religious, civic, and government elites. According to the findings of the inquiry, every elite group offers assistance to Indigenous populations. Formal elites respect and accept the rights of indigenous peoples and work to defend such rights. In addition to providing indigenous communities with moral and spiritual assistance, religious leaders are also responsible for upholding the principles of these communities. On the other hand, civic elites and traditional leaders are responsible for maintaining and cultivating the culture and traditions of the local community. While they are in power, it is abundantly evident that each local elite is a party that strives to conserve indigenous communities and cultural heritage. This is evident from their respective stances. When it comes to the governance and preservation of indigenous communities, as well as the utilization of their power to improve them, the community places its faith in the local elites. The reputation various individuals have garnered within society is the foundation for this confidence. In addition, these findings can potentially contribute to formulating more effective policies concerning the long-term viability of indigenous communities.

Keywords: Role, Local Elites, Toraja Indigenous People

Abstrak

Tujuan dari penelitian ini adalah untuk memberikan pemahaman tentang berbagai metode di mana elit lokal di Distrik Buntu Pepasan membantu komunitas adat. Untuk mencapai tujuan penelitian kualitatif ini, wawancara mendalam dilakukan dengan anggota elit agama, sipil, dan pemerintah dari komunitas lokal. Sesuai dengan temuan penyelidikan, setiap kelompok elit memberikan bantuan kepada populasi adat. Elit formal menghormati dan menerima hak-hak masyarakat adat serta bekerja untuk membela hak-hak tersebut. Selain memberikan bantuan moral dan spiritual kepada komunitas adat, para pemimpin agama juga bertanggung

jawab untuk menegakkan prinsip-prinsip komunitas tersebut. Di sisi lain, adalah tanggung jawab elit sipil dan pemimpin tradisional untuk menjaga dan mengembangkan budaya serta tradisi masyarakat setempat. Selama mereka berkuasa, sangat jelas bahwa setiap elit lokal adalah pihak yang berusaha melestarikan komunitas adat dan warisan budaya. Ini terlihat jelas dari sikap masing-masing yang mereka ambil. Ketika datang ke pemerintahan dan pelestarian komunitas adat, serta pemanfaatan kekuatan mereka untuk memperbaiki keadaan, komunitas menaruh kepercayaannya pada elit lokal. Reputasi yang telah diperoleh oleh berbagai individu dalam masyarakat adalah dasar di mana kepercayaan ini dibangun. Selain itu, temuan-temuan ini memiliki potensi untuk berkontribusi pada perumusan kebijakan yang lebih efektif terkait keberlanjutan jangka panjang komunitas adat.

Kata Kunci: Peran, Elit local, Masyarakat adat Toraja

INTRODUCTION

Indonesia recognizes indigenous peoples as stated in Article 18B, paragraph 2 of the 1945 Basic Law. "The State recognizes and respects the units of the people of the law of the custom and their traditional rights as long as they are alive and following the development of the society and the principles of the State of the United Republic of Indonesian, as regulated by the Law. Each Indonesian tribe still practices its customs. Some tribes who have abandoned their customs are slowly adapting to modernity. Modernity is grounded in time; hence, it happens gradually. When a society's belief and knowledge system shifts, new values will destroy the previous system and change it (Barumbun, 2013). Modernity is grounded in time; hence, it happens slowly. When a society's belief and knowledge system shifts, new values destroy the previous system and change it.

Indigenous societies have complicated social and historical histories.

These groups have lived in a place for millennia before the arrival of outside cultural influences (Fadli et al., 2018). Indigenous societies are characterized by robust community life, collective ideals, and a customs system that governs social connections. Traditional indigenous spiritual beliefs and practices are central to their lives. Indigenous civilizations are hierarchical, with the local elite maintaining peace and balance. Modern causes pose a threat to indigenous societies. Thus, the indigenous Toraja society struggles to preserve cultural values. With community trust, the government and local elites must preserve cultural assets and practices.

Several studies have examined local elites and indigenous contexts. In 2021, Gasing Luna Paledung and Nurliah Nurdin looked into how the Regional Regulations of North Toraja District No. 3 of 2014 affected the Tongkonan customary agencies. These regulations state how the Lembang Government should handle

customary institutions in each valley or village in the North Toraja District. Besides elite agendas, this study examines how roles affect indigenous societies. Fadli et al. (2018) examined the role of the local elite in encouraging voter engagement and the influence of their participation in the 2015 election of Regent and Deputy Regent of North Toraja District. Research (Haryanto, 2009) examined how the country and local political elite changed when the New Order administration collapsed.

In the other situation, (Sawaludin et al., 2022) described the Sade community's local wisdom, identified its philosophical values, and examined the elite's role in preserving local wisdom values in indigenous communities during modernization. Another study (Nasya, 2022) examined the local elite's role in unique village development in Kajongan Village, Kajen District, and Pekalongan District. South Sulawesi's northern mountains are home to the Toraja tribe. About 500,000 people live in Tana Toraja, North Toraja, and Mamasa districts (Badan Pusat Statistik, 2022). The Toraja tribe was primarily Christian, but some practiced Islam and *Aluk To Dolo* animism. Indonesia's government recognizes this belief as Hindu Dharma. Regional practices uphold traditional values, norms, and laws. Historical rituals often reflect social customs. Toraja customs include the ramble

solo (funeral ceremony), the ramble take (thanksgiving ceremony), and manage (a traditional ceremony to change the clothes of a corpse) (Nugroho, 2016).

This study explicitly examines the Buntu Pepasan district, the second-largest North Toraja district, following the Baruppu district. The district spans an area of 131.72 km², making it the second-largest district after Baruppu. It is home to a population of 14,734 individuals. (Badan Pusat Statistik, 2022). Due to its substantial population, this region exhibits diversity and potential in various domains, encompassing economic, social, and cultural dimensions.

The residents of the Buntu Pepasan area still hold respect to their traditions and customs. For several individuals, a potent cultural influence symbolizes a deeply rooted way of life. The presence of robust customs and practices enhances this region's cultural diversity and has the potential to allure cultural enthusiasts. Preserving traditional values while adjusting to contemporary circumstances is a crucial responsibility we must assume to protect our culture and promote future community development.

The people of Toraja have inherited and transmitted cultural practices, such as the activities involving bulls. The Toraja people continue to engage in these activities with tremendous affection. Nevertheless,

this endeavor has caused significant harm to the younger generation and the Toraja community. Due to their cultural customs, a substantial number of individuals engage in wagering on the pair of bovines, as reported by (Patiung et al., 2020). Cowboy customs and practices have influenced the cultural offenders responsible for crushing young people's aspirations throughout the nation. Hence, coalitions of cowboys are coordinating efforts to carry out acts of resistance in conjunction with other cowboy collectives.

Only the Toraja people could engage in caterpillar culture during their long walks alone (Tonapa & Kumala, 2022). This, in turn, leads to the young Toraja losing his morality. This illustrates how modernization has eroded the values of the *Ma'pasilaga Tedong* ceremony.

Some individuals in Toraja also misuse clothes and outfits during traditional events such as the '*Rambo tuka*' and '*Rambo solo*,' further diminishing the value of these items. According to (Aswar, 2023), The misuse of traditional traits or fashion has become widespread. For example, wearing black clothes based on the conventional Toraja is the same as feeling sad. The person wears yellow garments resembling the tuka's ramble on the solo rambles. When wearing white gloves at traditional events, they are typically reserved for traditional leaders. However, many regular people who

are not traditional traders wear them in modern times. This indicates the disintegration of Toraja society's traditions and traditional values. If my stakeholders do not address these issues, Toraja indigenous communities may die. The lack of enforcement of local norms raises such questions.

The Toraja people do not have written rules they follow daily. Instead, they pass down unwritten rules from generation to generation (Nugroho, 2016). Because there is no written record of these oral rules, they are more likely to change. Customary leaders, who carry the staff of customary leadership in society, are responsible for upholding the rules. The rules depend a lot on how well customary leaders can remember them and how they can use them in the everyday lives of Indigenous people (Indrayanti, 2021). On the other hand, Aceh and Bali, among other places in Indonesia, have security systems. The Hisbah Wilayatul in Aceh is responsible for ensuring adherence to Islamic Shariah. In Bali, the Pecalang, or traditional police, do the same thing. These native security organizations prevent cultural and customary deviations. The Toraja people preserve their culture and traditions by using only the container, which has become the center of their culture and traditions.

Each social system in an indigenous society has a leader who can make decisions

that benefit everyone. In Paledung (2021), Tallulembang identified Toparengnge' or Ambe' Tondok as the most influential individual in Toraja society. Local elites like these have much power over daily life despite not holding government positions. Every critical task in a village or valley requires the approval of the *Toparengnge*. These indigenous leaders are members of the civil society elite. They are not part of the government's elite but have societal power.

The local elite plays a big part in improving things for indigenous peoples and looking out for their best interests. Often, they play a crucial role in safeguarding land rights, natural resources, and traditional heritage (Haryanto, 2005). Additionally, the local elite assists in conveying the community's requirements and desires to the appropriate individuals while also aiding in formulating a policy that safeguards indigenous rights, thereby encompassing a larger population. As leaders, local elites can help communities understand the difference between modern life and traditional ideals and give them beneficial advice. It is critical for the health and well-being of communities and the survival of conventional values and customs that the local elite support and protect indigenous communities.

LITERATURE REVIEW

The theory that Putnam proposed (Haryanto, 2005) The researchers adopted the concept and put it into practice. The proposed theory examined the role of local elites from three different perspectives: position, reputation, and decision-making. Putnam in (Haryanto, 2005) Investigated the function and influence of elites concerning their various positions, reputations, and decision-making abilities. In position analysis, it is assumed that the individual who holds the highest position within a formal organization is considered the most powerful member of an elite group. The easiest and most popular way to identify organizational leaders is position analysis. This analysis assumes we know which five institutions are politically significant and influential. For position analysis to be functional, it must be applied in a society or organization that distributes power to an injured state.

In contrast, this analysis is ineffective in communities and organizations that divide power evenly. In summary, this analysis assumes that the individual holding the top position in an organization plays a leading role and significantly influences the organization's movement. A citizen perceived to have received influence from another citizen is, in reality, one who possesses influence in the purest sense of the word. The third point is that the process of reputation analysis does not consider

official institutions but instead considers the informal authority that the elite possesses. The analysis of decision-making heavily emphasizes the identification of individuals who are antagonistic toward the decision-making process. This analysis is more effective and successful than the analysis of position and reputation. This analysis focuses on individuals who play a crucial or elite determining role in decision-making.

METHODS

The researchers employed qualitative methodologies and utilized descriptive writing in their study. Afrizal (2016) Explained that Qualitative research is a social science method that collects and analyzes data in words or human activities, excluding numerical analytic research. It aims to address inquiries regarding phenomena by employing a methodical scientific approach that utilizes qualitative techniques.

Nazir (2009) The descriptive approach is a technique employed to examine the current state of a group of individuals, objects, phenomena, systems of ideas, or classes of occurrences. This method aims to present a visual representation or description that accurately and systematically captures the phenomenon observed in a study, including the links between different phenomena.

The researchers intend to employ

qualitative descriptive methods to elucidate and depict the function of the local elite in the circumstances of Indigenous communities. They will achieve this by presenting a comprehensive analysis of impoverished cultures grounded in factual observations.

Umari (Hardani, 2020) Defined a notion as a collection of theories that pertain to an item. The object is an abstraction encompassing various instances of a specific occurrence, allowing for the description of distinct phenomena with similar natures and attributes. To operationalize the idea, the researchers utilize the theoretical framework proposed by Putnam. (Haryanto, 2005), which examines the function of the local elite from three distinct perspectives: position, reputation, and decision-making.

As stated by Arikunto (1993) Research instruments refer to the tools or resources researchers utilize to gather data, facilitating their work and enhancing the results' quality, comprehensiveness, and systematic nature. This, in turn, simplifies the data processing phase. In order to acquire primary data, the researchers collect data directly from the field. Researchers can collect primary information by employing several techniques, such as conducting observations, interviews, focused group discussions (FGD), and administering

questionnaires, as suggested by Simangunsong (2017).

1. In-depth Interview

The researchers employed the interview methodology to gather data to comprehensively understand the participants' questions and preferences concerning the research topics under discussion. To obtain the necessary data for this investigation, the researcher interviewed 10 informants.

2. Documentation

Acquiring data and information via documentation techniques involves gathering papers or data relevant to the research and strengthening the data gained from previous interviews.

Using these criteria, the researchers interviewed individuals who had adequate expertise and understanding of the role played by local elites in enhancing the presence of Aboriginal groups in the Buntu Pepasan district of North Toraja. The informants for this study were selected using purposive sampling approaches. According to Arikunto (2010), Purposive sampling is a method of selecting subjects for an analysis based on particular objectives rather than specific criteria, such as level or geographical landscape.

RESULT AND DISCUSSION

The positioning of local elites on enhancing the well-being of the Indigenous community.

The local elite's role in indigenous societies is critical for survival and continuity. Local elites have a pivotal role in safeguarding indigenous peoples' identity, culture, and customs. As custodians of traditions and cultural values, they have a crucial role in protecting the distinctiveness of indigenous societies among the challenges posed by industrialization and globalization.

Local elite positions or community figures are crucial in identifying and safeguarding cultural heritage and customs passed down through successive generations within diverse Indigenous communities globally. (Syhabudin, 2014). They serve as custodians of cultural values and traditions and leaders and guardians of harmony and peace within their communities.

The Toraja civilization upholds a "*Tallu Lalikan*" concept, literally translating to the "three pillars." The three pillars encompass components of governance, religious authorities, and traditional leaders. They mutually improve one another's abilities and collaborate harmoniously for the collective good.

An indigenous community reinforces the inherited principles and traditions of norms and cultures as the privileged class grows in influence. The local elite is responsible for safeguarding current traditions and ensuring their successful transmission to future generations. They play a crucial role in safeguarding a community's cultural heritage, ensuring that long-standing traditions remain intact despite modernization.

Mr. David Rompon, the director of the Orthodox community institute in Buntu Pepasan, discusses the central tenet of *Aluk To Dolo*, the Toraja people's traditional faith before Christianity. The involvement of the local elite in Indigenous societies is no exception to the complexities and fluctuations of the time.

Amidst the swift process of globalization and modernization, local elites must be able to adjust and oversee transformations while preserving the fundamental aspects of their traditions and customs. Furthermore, Israel Makole, a member of the DPRD in the North Toraja district, conveyed that Toraja has seen a transitional phase, specifically a shift from *aluk* (the traditional belief system of the ancient people) to Christianity. We are unwilling to accept the changes in specific conventional values of the Torah, as they are no longer considered necessary. There has been a clash between the traditions of

the Torah and Christianity, resulting in societal changes. However, societal changes have led to the strong upholding of many customs and some adjustments to Christian principles.

In a political context, people perceive the elite as having authority, and their position is helpful because it contrasts with those without authority. (Mills, 2000). The local elite not only preserves tradition but also acts as a mediator between different generations. (Haryanto, 2005). They act as intermediaries, transferring traditional values and customs to the younger generation, ensuring this cultural heritage's acquisition, comprehension, and appreciation. Local elites possess extensive knowledge of their communities' history, traditions, and cultures, enabling them to transmit this knowledge to future generations effectively.

Mr. David, the head of the Buntu Pepasan community's customary institute, disclosed that the local elite has served to uphold the fundamental ideals of all time, which aim to preserve a peaceful interaction between humans and nature. "*Tallu Lolona*" originates from two words: "*Tallu*," representing the number three, and "*Lolona*," symbolizing life. Life has three fundamental components: humans, animals, and plants. These three elements interconnect and depend on each other. These three factors play distinct roles in

indigenous peoples' lives. The table below displays the Toraja region.

In Buntu Pepasan, the author explores cultural issues by focusing on the *Tallu Lalikan*, the local aristocracy responsible for the indigenous population in Bunta Pepasan. The government, consisting of the formal elite, the priest as the religious elite, and members of the community's customary institutions as the civilian elite, have a responsibility in their various areas to deal with the issues that arise in the Buntu Papasan.

Rambu solo' is a mortuary ceremony conducted in Tana Toraja. The Toraja community has passed down this ceremonial tradition from one generation to the next. During this ceremony, it is customary for the deceased's family to organize a gathering as a final tribute to the departed sibling. The "Rambo Solo" is a prolonged celebratory ceremony over several days. The solo ramble usually spans from dawn to dusk and often lasts two to three days, although, for the nobles, it might stretch up to two weeks.

The problem is the volatility of the solo show's value, namely during the show's performance. Indeed, this is a performance arranged by a family hosting a lonely show to offer comfort in the middle of the family's current atmosphere of sorrow. Recently, squirrels have become a medium for gambling, where spectators participate in a

competition by predicting the outcome of squirrel games.

The government has the authority to explicitly address carpentry traditions and the use of inappropriate clothing colors. The local elite's function is to offer direction on social standards, deciding which ideas are good or unsuitable through direct communication or community forums.

The reputation of elites for improving the well-being of local people

The local elite's prestige is contingent upon maintaining culture and traditions. Individuals who actively cultivate and safeguard their communities' customs and cultures are highly esteemed due to their unwavering commitment to upholding their community's cultural distinctiveness. By upholding society's traditions and values, they reinforce the social and historical connections that underpin its existence. Local elites demonstrate their reputation in society through their role and duty in promoting prosperity and sustainability.

The status of the local aristocracy is contingent upon preserving culture and customs. Individuals who actively cultivate and safeguard their communities' customs and cultures are highly esteemed due to their unwavering commitment to upholding their community's cultural distinctiveness. By upholding society's traditions and values, they reinforce the social and

historical connections that underpin its existence. The role and duty of the local elite in enhancing prosperity and sustainability demonstrate their reputation in society.

According to a representative from the Orthodox Institution in Lembang Paonganan, Buntu Pepasan, during an interview at the office of Lembang Paonganan, the Orthodox institution serves as a means of socializing and enforcing the norms and traditions within the community. The contribution is the discernible pattern or outward manifestation of its solidity. Customary institutions, for example, should demonstrate leadership by limiting customary travel. We must take this essential action. According to the statement of the head of the subdistrict of Buntu Pepasan during the interview, the government influences society through educational means. This includes giving greetings and presenting in front of indigenous people and customary figures in the village. Additionally, government officials visit schools in Buntu Pepasan to educate students on the importance of preserving Toraja's culture and customs from an early age. The goal is to ensure that students understand and embrace these cultural values.

The ruling class within the power structure has a formidable influence on society and the capacity to obtain control

over most of the power system (Keller, 1984). As a privileged group, the elites have a specific purpose or vested interest in utilizing their influence. In the social hierarchy, the elite refers to a select group of individuals with authority and influence. Indeed, the privileged few can assist an individual from the community in attaining a significant role within the power hierarchy, even without directly assuming that position themselves. The local elite's considerable influence, which enables them to control all aspects of existence, including human, animal, and plant life, closely links them to the destruction of Buntu Pepasan. According to Mr. David, the leader of the Buntu Pepasan community institution, the local elite in Toraja have the authority to shape the fundamental aspects of all life, which encompass human life, animal life, and plant life. Humanity, regarded as the highest being in God's creation, consistently combines and functions under the dominion and might of these three elements, forming a cohesive whole. These principles have consistently motivated the local elite, enhancing their influence.

Sapri (2022) Examines the concept of *Tallu Lolona* as perceived by the Toraja society, which encompasses three aspects of life: *lolo tau* (human), *lolo patron* (animal), and *lolo tannin* (tumbuhan). A plant species known as *kambunni*, characterized by its lack of leaves and hairy, branching

structure, epitomizes the philosophy of life. This plant serves as a decorative element for floral carvings and litana symbols. Our plant is a specific type of branch adorned with spots only on its tip. In contrast to other plants, the tips of the thorns consistently grow and generate fresh young shoots, thereby representing *Tallu Lolona's* life in Toraja culture (Sudarsi et al., 2022). Correct maintenance will establish and preserve a harmonious system of life and relationships, as germ shoots continuously develop new shoots without harm (Baan et al., 2022).

The factors of *lolo tau*, *lolo patron*, and *lolo tannin* are crucial for the existence of the Toraja community and form the essence of the teachings of *Aluk To Dolo*. *Aluk To Dolo* encompasses the entirety of the religious and social regulations that govern Torajas society, spanning the past, present, and future (Salam et al., 2017). For this idea to hold, the three elements (*lolo tau*, *lolo patuoan*, and *lolo tananan*) must maintain equilibrium to preserve their functionality and advantages. Unsettling any of them will disrupt their lives and cause problems. Thus, the Toraja community aspires to achieve an ideal way of life mutually advantageous for humans, animals, and plants.

According to Karl Marx, as stated by Varma (1975) Reputation refers to the elite's capacity to analyze and address

issues and make judgments that impact people's lives.

Within Indigenous societies, the dominant group with authority, particularly the civilian elite or the Indigenous leader, can address and shape the concerns that become policies for their communities. (Keller, 1984).

Mr. Nathaniel commented on the reputation of the local elite, stating that as a party that has gained the people's trust, they have a significant obligation to utilize that trust for the betterment and preservation of the indigenous population. It emphasizes the importance of providing optimal efforts for our citizens to avoid disappointing them.

The reputation exhibited by the elites substantially impacts the degree of public trust in the elite group. Through various means, the reputation of the local elite has a considerable influence on popular confidence. Consistency in their behavior and actions and honesty significantly contribute to establishing trust. When local leaders consistently exhibit adherence to cultural norms and principles of fairness, individuals tend to place a significant amount of confidence in them. Enhancing trust is contingent upon fostering openness and transparency, as individuals will place greater confidence in candid and transparent local leaders who involve them in the decision-making process and

effectively articulate the rationale behind their actions.

The capacity of local elites in the decision-making process

In decision-making, the local elite assumes the party's role with the authority and capacity to create, develop, and enforce policies for the governed party or, in this case, the community. The official elite, represented by the government, holds significant power and authority as regulators and decision-makers in the district of Buntu Pepasan. Simultaneously, civic and religious leaders participate in informal decision-making or establish unwritten rules, which subsequently serve as guidelines for societies in their inter-communal relations.

The government of North Toraja district has implemented a regulation known as the Regulations of the District of North Toraja No. 1 of 2019. This regulation focuses on acknowledging and safeguarding the rights of Indigenous peoples. This law aims to provide Indigenous peoples with inherent rights based on their origin and Indigenous identity, which form the foundation of their social and cultural systems. Article 8 of the regulations mandates that the local government enhance Indigenous peoples' capabilities to strengthen their capacity.

- 1) Enabling indigenous communities to enhance the governance of indigenous areas through the utilization of native knowledge and practices.
- 2) Develop initiatives focused on enhancing the understanding of Indigenous people's rights as individuals and as members of Indigenous communities.
- 3) After consulting with indigenous communities, the local government establishes fees for official educational institutions at all levels.
- 4) Helping Indigenous communities establish impoverished schools.
- 5) Ensure indigenous peoples' active participation in the movement at all levels of government.

The regulations indicate that the administration of the North Toraja district, precisely the formal elite, is responsible for enhancing the indigenous communities and institutions. The local administration actively engages indigenous groups and institutions in decision-making, specifically regional development planning. Consequently, there will be a revival of communication between Indigenous institutions, the government, and religious organizations to foster peaceful ties among Indigenous peoples, governments, and formal religious institutions.

CONCLUSION

In conclusion, After conducting research and discussing the findings, the researchers conclude that the local elites play a significant role in strengthening the Aboriginal community in the Buntu Pepasan district. Specifically, they influence the indigenous people's cultural life and customs in the Butu Pepasan Cradle. The local aristocracy in Buntu Pepasan cricket plays a significant role in safeguarding the cultural legacy and continuity of the indigenous community. As a party entrusted with the people's trust, the local elite in the Buntu Pepasan district have to oversee and uphold the well-being of the indigenous population. The local elite resolved the issues about customary and cultural variations in the Buntu Pepadan district by leveraging their esteemed reputation and exerting their influence and authority to bolster the presence of indigenous people in Buntu. The Bupati Toraja North, as one of the formal elites, holds the power to enforce the law in this specific situation. They have issued North Toraja District Regulations No. 1 of 2019, which focus on acknowledging and safeguarding the rights of indigenous peoples. These restrictions motivate local elites to promptly implement them as guides for regulating communal life and reinforcing their presence.

The researchers provided recommendations that could potentially

influence the subjects addressed in this thesis. The local elite in the district of Buntu Pepasan, including the official elite, religious elite, and civilian elite, are anticipated to implement specialized programs. Through its initiatives, such as seminars and cultural workshops, the organization aims to empower indigenous communities, ensuring they can preserve their customs and cultures following their rightful traditions while avoiding misunderstanding.

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