

The existence of customary law and culture in law pattrinjo in the millennial period

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ABSTRACT

Culture is one of the aspects that play a part in public life can be wealth for each region. But culture is also very vulnerable to influences from the outside and will also influence the rapidly increasing technology, whether it be a positive or negative influence. Your own culture can rise, and fall can be reduced all depends on human beings or a society that is concerned culture itself whether the man can bring about a change or an improvement on culture or even reduce or Even eradicate the culture.

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I. Introduction

Customary law because it is not written, composes between the environmental community with each other, so its development needs to review. This understanding will be known whether customary law is still alive, changing already, and the direction of the change. Many terms are used to name local laws, I.e., Traditional law, customary law, indigenous law, peoples ' law, and specifically in Indonesia Calls Law "Data." How to recognize and how to develop customary law in society depends on Attitude-the Aspects era associated millennial the current time.

The term millennial More on the like with the term the Millennium Generation, the term is indeed familiar sounds. Although the term period millennial Is the period in which the public is or is pampering the progress of civilization, science, and technology. The technology means as a general Something that can smooth the activity of human life. Technology is something that is very influential and its role in life, and it affects different aspects of human life. Technologies have gone to the aspects of community life, such

as economics, religion, education, health, defense and security, a line of government also includes the society's Culture or social forebay.

Particularly Dicam millennial This cultural and customary law, which is in the area of the province of West Sulawesi, has also experienced changes due to the development of advances in science and technology that have already permeated the seagull's aspects of human life. And one of the native peoples that existed in Western Sulawesi is Custom Pattrinjo in the village of Polewali Regency Binuang Suwin Railway. The existence of customary law and culture in the Pattrinjo era millennial Influenced by advances in science and technology

There are still some areas in western Sulawesi as well as village communities as a place to nail the custom of Pattrinjo, but our focus is researching in the naivety village area.

Under the directive and the assignments given by Mr. Sulaeman, SH., MH, as a lecturer in paying customary law courses, then the group of three (3) is a heading to the village of Kec's nail.

Binuang to perform tasks as instructed by the Inspector lecturer.

I. Literature Review

A. Customary law and culture in the era of the Millennial

Was millennial is the period in which people live easily because of the rapid development and technological progress Created by humanization to prosperity and ease for people. Thus a period millennial Closely linked to technology it is true, those technologies make it easier for all the work of people, ranging from seeking information, providing information, creating an innovation, facilitating employment and many other things that man can use from Technology to facilitate all the work and all human activities as the user of the technology.

Then it is no wonder that the technology is more sophisticated and increasingly today more diversified and certainly also increasingly facilitates people. This is good news and very useful for people, but on the contrary that happens in the fast development of technology, there is something to be a major threat to humankind, which is the impact.

The effect here is divided into two, the effect of both positive and negative effects. It all depends on how and where human beings carry "the technology of the technology is just a bit, and it will follow its users. If the consumer can direct the Teknologi towards the good, then the technology will affect something good anyway. But on the contrary, if consumers steer something bad or negative, it will have a negative impact on consumers. As he has described in previous discussions, technology has gone into all aspects of human life, one of which is the cultural and customary community of law.

Simply put, culture grows human beings created by human beings and also served or used by humans. But arriving here, the culture of the larger pts. Even to disappear from the public.

Thus, the technology all something that facilitates human life and technology activity has

also joined all aspects of human life such as religion, education, governance, and infrastructure and the environment and community aspects Other. These attitudes are therefore closely linked to the influence of the existence of cultural and customary law in the village of Polewali Regency Binuang is Hoel Mandar, West Sulawesi.

B. General view towards cultural and customary law Pattinjo

The Pattinjo owns it as long as it recognized as a person of Bugis or simply considered one of the Bugis. While local governments often categorize people like the Bugis Pattinjo Pattinjo.

Pattinjo has had tribal settlement areas in 4 subclasses in the Regency Pinphone as their birthplace, but their location identified in the Regency Enrekang and Luwu, as well as Patti no tribal communities Also Found in Tarakan from the province of East Kalimantan.

The Pattinjo has already begun its existence known as "kingdom," while under the shadow of larger tribes "Bugis," and of the Pattinjo tribe, better known as "the Bugis-Pattinjo." Also, Pattinjo's people prefer to refer to themselves as Pattinjo.

The tribe of Pattinjo is worth mentioning 'tribe,' because of the Pattinjo tribe already has its governance structure which they observe and apply heretofore, such as Maddika (village level), Tomakaka and Pakkarungan (whitewater).

Also, Pattinjo also has told, cultural rituals as well as his language. Some of the cultural traditions of the Pattinjo tribe of what is already known are Marroddoyang cars in the village of Basseang Lembang District, a bombing flute in the village of Sali-Sali, Pencak Silat and tambourine.

The Pattinjo tribe is, in fact, closer to the culture of Toraja people. Regarding language, that language Pattinjo has more resemblance to the Toraja language, than with the Bugis and

Makasar. Even according to a web inscription, you say that the Pattinjo people in the physical structure have the physical structure of the Toraja people. It alleged that the positivity was that the Pattinjo people had the same origins of history as the Toraja people.

The majority of Pattinjo's tribe is the dominant religion of Islam, which is being developed by the people of Bugis in a few centuries ago. Some traditions of the Pattinjo native tribe include Islamic elements combined with the native missionary tribes Pattinjo.

A different case with the village of Polewali Regency Binuang is a jumbo Rail in the Province administration area of West Sulawesi, the majority of the inhabitants being ethnic Pattinjo. If it is in the region of the West Sulawesi Pattinjo tribe with the railway load, this is possible because the public interacts in the same area, so the Pattinjo tribe classified in the railway load or other words the tribe Pattinjo. One unit with Rail.

II. Discussion

A. History of the native Pattinjo

Pattinjo is a minority tribe in western Sulawesi and South Sulawesi. Although it has a fairly narrow field, the Pattinjo also spreads around the town comprising Enrekang, Tana Toraja, some parts of the pin with, parts of the Mandar Polewali, arrived at the Tarakan region of East Kalimantan and also up to The United States.

The ancestor or progenitor of the Pattinjo tribe derives from the Proto-Malay. The ancestors of the indigenous peoples of Pattinjo is a resident of the island of Sulawesi who originally lived on the coast, but because of the bilingualism of the newcomers-newcomer. The ancestors of the native Pattinjo then perform migration to areas such as mountainous regions, Letta The following regions bordering Enrekang, Mandar Polewali Mamasa, and that is the Pattinjo tribe Identiknya.

The Tribe of Pattinjo derives from the proto-Malay like the ancestors of Torajan, so regarding the language they can be seen to be common. However, if seen from the shape of the traditional house, a traditional house has a Pattinjo tribe, which is virtually the same as adapted homes, staging a home, which is a bugger very different from a restored home called Tongkonan of Toraja.

Pattinjo language is a mixture of several languages, Pattaek, Toraja ethnic language, Buggies and the Mandar part of the Terminus. The language used is Pattinjo community language inherited from their ancestors.

The community area of Pattinjo includes the Rajang, Letta, Bungi, Lembang, also containing nails. The nail is a village in the district of Polewali Bandar Regency Binuang, West Sulawesi, where it known that the territory of Polewali Bandar is the area with the majority of the railway line. If related to the railway load, the Pitsu-Ulunna Pitu'paq line consists of Binanga Babana, seven estuary rivers here ranging from a nail up to Semana Pasangkayu, now some Spikes to it with identical language mirroring Pattinjo although there is a Gacaya With Patek. In the above area, there is a similarity or like regarding language between the Pattaek, Parentage, Panttinjo. Parts of the railway there is parentage, parts of the railway Pattaek, as well as parts of the railway there are Pattinjo. So there is the possibility that the Pamanda language will be termed or placed in a terminus in Pattinjo.

In the structure of the Pattinjo customs known as Ma ' Dika, this is as agreed by the community that he is the lead. One of the leaders in the region (*Lettapattallu combine*) *Puang Arvan ' dibulo* or commonly known as *Arung Letta, Puang Read*. Thus, there is a Pattinjo Center in the Letta and Rajang area. Letta owner *Puang Light* At the Rajang characterize. Just because there are not so honorable family leaders, there are also the nobles as leaders. The term is, therefore, *Dipajujungngi Flowers* Because it is noble (*In Pang*), it also *MA Dika* Or the supreme

leader in indigenous communities, is given the special title.

The Pattinjo tribe and the Bugis have a connection for example if a king who will be confirmed Pattinjo must also have the custom of the Buddhists, Mandar and the Mambi of being invited to attend the march. The difference was only on language between Bugis and Pattinjo if the same salvation. The Pattinjo warehouse and the railway ration are of the same kind. So talk of Pattinjo, the same as the Bugis, but once again the bunks among them were divided into Bugis, Makassar Buguis, Pattinjo and Pattaek, all the same as Shepherds.

Differential Patitinjo with other language tribes, e.g., Enrekang say Nick (coconut), patting (coconut) says Kaluku, people Pattinjo Enrekang say Donten (fall) Pattinjo tack say Manu (fall). For example, in the language of Enrekang Pattinjo who said *Teke's The Bola* (take home) while the nail Pattinjo says MEND ' Ki Ball (Ride home) means Pattinjo is between the difference of the language.

Female Characteristics Pattinjo in principal terms about the problem of the lives of women Pattinjo bolder than men. The term is therefore *But ' Jallo ' to read* (a sense of anger that accompanied the actions) of women's district. (personal communication, Syamsul, November 3, 2018)

People Pattinjo if dicubit from Top to bottom and feels a tilihara until now. If interfering with the above felt down as the opposite means that the Pattinjo people are still intact until now. If there is troublesome rapid unitarity formed. There is an example in the region of persecution in cases where the child varies from the top down and finally fails to be alleviated by the legal authorities in defending the things that Principal Pattinjo very solidly, so he never touched on the issues of Prinsipielnya.

Pattinjo Civilianization of some civilization of civilization-it means that civilization civilization-it has not done, sometimes it is sometimes achieved it does not, it also still happens But combined with new things,

there are a number of factors that influence it among other factors of religion, education, the role of government, infrastructure, and the environmental progress of society. It will outline at the end of the discussion in this paper.

B. The customary law of Pattinjo

Certain customary practices and laws of the indigenous peoples of Pattinjo are good which are still protected or not, among other things:

Dipali' It means being creamed into a place as a penalty for mistakes made. Dibali is a penalty given to Indonesia's Adat (*MA Dika*) to the community there is customary law intervention.

In the custom of Pattinjo people, there is a tradition of meeting or Conference of the *MA Dika* Pattinjo's personal from several regions, the meeting under discussion of the law will apply to indigenous peoples. One example is customary law which usually applies to the cause of theft. The punishment was committed using some perpetrators of the cyclone of a penitentiary community while bringing the objects stolen animals; actors must shout like a provocation

Also mention the objects in Syria.

The procedures for selecting *MA Dika* or known term *tuppu* i.e. if *MA Dika* That would be confirmed then the community should look at its background whether there is an ancient line ever *MA Dika* (leader) This is the most important requirement, and then has ever been *dipali'* or had penalties from the kingdom (ruled out) chosen to clean it. The structure of the Pattinjo indigenous community, i.e.:

1. *Ma'dika* is of the aristocratism that is already a confirmation as a leader by the people. If *MA Dika* Raised from the innocent term, then Puang *Dipajujungngi Flowers* Does that mean he has given the special title.
2. *Puang* Is the aristocratism alone, not to the stage because of an unconfirmed

(appointed) Ma'am, a leader in the community.

3. Pattinjo Aid

Data *menonggo anambunga* That is a custom made by women who give birth for the first time as well as women who have already given birth more than once but have never done this tradition, they assembled in a place to have a party.

The customs of bathing the hereditary items, namely hereditary ancestors of the preserved and properly cared-for ancestor it is normal practice to do it once or even twice a year and not everyone can make only leaders or ministers who have allowed the tolls to Accomplish this ritual.

In the event, there is a normal marriage referred to in the term *marrendeng long*, i.e., if men want to marry they should bring in a water buffalo (*marrendeng tedong*), groups of . The Brides carry a buffalo straight to the breed house but this habit is already hiding in the form of money meaning that the bridegroom should not bring buffalo directly but that a sum of money can put in place.

C. Factors affecting the existence of customary law Pattinjo

Customary law and Pattinjo Deira millennial The influence of advances in science and technology. Where the technology already logged in Kesegalah aspects of people's lives. It is this aspect that I would describe regarding its effects on the culture and customary law Pattinjo.

As has been outlined in the previous discussion that Pattinjo has a civilianization of some of the civilization of civilization-it means civilization civilization-it has not been done, sometimes Sometimes unenforced, some still work on them but combined with new things. Several factors influence that among other factors relating to religion, education, the role of government, the progress of the infrastructure

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and the environment The community. Those factors will be explained as follows:

1. Religion

Religion in Indonesia Plays an important role in community life. It stated in the ideology of Indonesia's nation, similar to the year's Constitution 1945 article 29 paragraph (1) "The same true God's dichotomy." It is then further described in the composition of the year 1945 article 29 paragraph (2) that "the State guarantees the independence of each population to embrace its religion and to worship according to its religion and beliefs." Religion recognized by the state there are only six, i.e., Islam, Protestantism, Catholics, Hinduism, Buddhism, and Confucianism. There are some religions in the [Indonesian](#) Influential together against [Policy](#), [Economy](#) And [Culture](#).

According to the results of the 2010 census, 87.18% of Indonesia's population is the strongest 237,641,326 [Islam](#), 6,96% [Protest](#), 2,9% [Catholic](#), 1,69% [Hindu](#), 0,72% [Buddha](#), 0,05% [Kong Hu with](#) 0.13%, other religions, and 0.38% failed or not asked. From the census results the majority of Indonesia's population is Muslim. Especially the village of Spikes in the Polewali region of Mandar Kabupaten in the West Sulawesi the majority of the residents are Muslims. Islam is the religion with the teaching of the subject matter which:

- a. Faith (Iman) Yaitu Mentauhidkan (under) Allah and the Prophet Muhammad (PBUH) as his envoy. Faith about the association with beliefs in Islam.
- b. Syri'at Islam

1) In the Sharia field, Islam teaches a trinization method of worship involving:

2) Direct relationship with God (Hablum Minallah)

- c. Relations with fellow human beings (Hablum Minannas).

- a. Ahlak, i.e., manners or morals.

Amoralists ' leaflet in Islam encompasses:

- 1) Moes against oneself, i.e., how we treat ourselves in living life.
- 2) The character of God, that is, how we should be against Allah SWT.
- 3) Manners against fellow human beings, that is, how to accompany our fellow man.
- 4) Attitudes towards the universe, i.e., how should we treat flora and fauna, including our attitude towards supernatural superbeings (Jinn, Satan and Angels). And Allah knows Best.

Principal teachings this is integral to the life of all Muslims who provide teaching and guidance towards whom it should be. It does not, therefore, address the possibility of the practice, civilization, civilization or culture of the Islamic PATTINJO Society.

The village of Polewali Regency Binuang is an area with a predominantly Muslim population, so the practice of religious guidance is such that religion is present as a guide and an eligible so that custom or custom Considered good after a dithering of religious glasses turns out to be less good giving an understanding that this practice left as a model custom *menongngo anambunga*. That is a custom made by women who give birth for the first time as well as women who have already given birth more than once but have never done this tradition; they assembled in a place to have a party. Now this custom has gone (unexecuted) because it is considered redundant.

2. Education

By Law No. 20-Year 2003, the idea of education planned and a conscious effort to ensure an atmosphere of learning and the learning process in order to be Pesertadidik^{ln} To actively develop the potential for her to acquire a religious, spiritual power of self-control, personality, intellect, morals, as well as the necessary skills of their own, society, nation, and state. Then the purpose of education based on the

"Law No. 20 the year 2003 of the National education system, article 3, the purpose of national education is to develop the potential of students to become a man of faith and God's piety. It is the same true God, precious, healthy, learned, accomplished, creative, independent, and has become the citizens of a democratic and accountable democracy. Meanwhile, according to David Popenoe, the function of education is:

- a. Transfer or transfer of culture from one generation to the next.
- b. Choose and teach about social roles.
- c. Ensuring social integration in society.
- d. Educational institutions teach personality pattern.
- e. Becoming sources of social innovation in society.

From the procreation of the definition, purpose, and functions of education then it can be concluded that education aims to bring about eternal changes in society, namely the changes towards the best. In practice, education can change your mindset so that practices that are still maintained because it is considered still stick to the times, also because it regarded as a sacred cultural richness inherited from ancestors, but there is He also left the customs of Canada because it was seen as contradictory and not compatible with the times.

In the village of education, the community can afford nail facilities ranging from early childhood to high school. Because of the facilities, as well as access to the education system that was common until a generational mentality on a pATTINJO in the village of Spikes was thinking, it turns out that this salvation could not be preserved because there are elements that are not in line With the good religion, economic development, as well as the values of life, started to improve, so most practices were not funded in the current era as mentioned earlier, namely the practices *menongngo anambunga*. So most civilization civilization-of PATTINJO is already bordering on being education already.

2. The Government

The rapid world of each nation gravity it to form the developed state of the Diegalah sector. The name of the modern state commonly knows such countries. A characteristic of the modern state is the state interfering with the whole line of people's lives, so the whole line of public life is regulated by the State through the governing body of the state often referred to by the government. The Government often interpreted as a maid, a Pengayom, as well as the patron of the Association for the performance of the duties and functions of the Penyeelenggaraan government to be known by a term of government. One of the government's tasks and functions is to provide education through interaction-social interaction so that the patterns are born through education and interaction new life will mean life from the community slowly Traditional towards more modern life. For example Ma 'Dika as Commander-in-chief of the top decision-makers and native peoples in Pattinjo with the introduction of the National system of government a role began for Ma 'y Dika then Trageser was replaced by the village head. MA Dika only as Regent's can be the subject of customary opinion against the phenomenon of problems in society.

3. The Infrastructure and Environment Association

Indonesia as developing countries continues to restructure themselves particularly in the area of infrastructure development. Unable to Pugkiri that one of the conditions of countries that can be categorized as developed countries is the quality of the Insfrainstruya. Upon release of the IMF issued (*International Monetary Fund*), Infrastructure Indonesia is the third-best in Asian, Singapore, and Malaysia under Indonesia. The official publication of the IMF. For RI Infrastructure Competitiveness Index is still 52 in the world. These shows that progress in rebuilding and repairing infrastructure continues to increase towards the best. Almost the entire territory of Indonesia settled first regarding boosting the quality of infrastructure, was no exception in the West Sulawesi region, particularly in the region of the village of

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Polewali Regency. A relic in this infrastructure is already able to categorize. It can be seen from the infrastructure, education, health, irrigation, agriculture, farm roads, down to all the public roads permanently built.

From the passage of infrastructure in a nail village, it will demonstrate its influence the mindset and the pattern of community life that will ultimately have an impact on Pattinjo's tolls, civilization, civilization or culture-community life more Modern, so it does not cover the possibility of Pattinjo's tolls deemed incompatible with the times left.

The village of Spikes on the track that crosses the two provincial capitals of Makassar (South Sulawesi) and Mamuju (Sulawesi Barat) also located on the line between the two counties of potential in two different provinces of Pinphone Regency (South Sulawesi) and Polewali Mandar Regency (Sulawesi Barat). These show that a nail village is a vibrant strategic following of the various components of the community. Of these strategic areas there will be no interaction between the community of Pattinjo (local inhabitants) and the Association of other regions which automatically affect the society of mindsets and patterns of life, such as the indigenous peoples of Pattinjo who are already Think of putting a good effort into food, clothes, minimalism and so on. So Pattinjo Spikes 'native village not only works exclusively in agriculture and plantations.

Thus, because of the times such as Meratanya education, religious guidance sourcing transportation already enters the territory of the Community Pattinjo also alters the mentality and life of the community. Indigenous peoples already exist that even Pattinjo is, therefore, police, soldiers, doctors, politicians too in other fields. Pattinjo area that has already spread to the US.

III. Concluded

1. The ancestor or progenitor of the Pattinjo tribe derives from the Proto-Malay. The ancestors of the indigenous peoples of Pattinjo is a resident of the island of Sulawesi who originally lived on the coast, but because of the bilingualism of the newcomers-newcomer. The ancestors of the native Pattinjo then perform migration to areas such as mountainous regions, Letta The following regions bordering Enrekang, Mandar Polewali Mamasa, and that is the Identity Pattinjo tribe.
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