Volume 25 Issue 11
Originally issued as F1

Global Journal of Human-Social science: F
Political Science
Volume 25 Issue 1 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Structure of the Traditional Government Apparatus of the Sesenapadang Region, Mamasa Regency, West Sulawesi Province, Indonesia

By Mithen Lullulangi, Rahmansah & Agustinus Sudi
Makassar State University

Abstract- This study aims to determine the composition of the traditional government apparatus in the past in the Mamasa region, and takes samples in the Sesena Padang traditional area, one of the traditional areas that still exists to maintain presence until now, and is also a partner of modern government in Mamasa Regency, West Sulawesi Province. The location of the study is Sesenapadang District, Mamasa Regency. The research variables consist of: a) the composition of traditional apparatus, b) the hadat government system, and c) the social environment of the hadat government. The data in this study are the results of direct observation and documentation in the field. The data were analyzed descriptively qualitatively and then used as a basis for drawing conclusions. The results of the study show that: 1) The composition of the customary apparatus consists of: Tokeada', Bali Ada', Tomakbisara ada', Pangngulu Basssi, So'bok, Toma'kada padang, Sulewa'na ada', To Burake, Tomakaka, Toma'kada Barata, Toma'gandang, Tomebalun Ma'dika, Pande Bulawan, Pande Bassi, Tomanarang, and Tomebalun. 2) The customary government system is held by Tokeada' assisted by Bali Ada' and other customary apparatus according to their respective job functions. 3) The social environment of society is regulated by customary law and is fully implemented by customary leaders according to their respective duties and functions.

Keywords: *customary apparatus, customary government, social environment.*

GJHSS-F Classification: *LCC: JQ779.A9*

STRUCTUREOFTHETRADITIONALGOVERNMENTAPPARATUSOFTHESESENAPADANGREGIONMAMASAREGENCYWESTSULAWESIPROVINCEINDONESIA

Strictly as per the compliance and regulations of:

© 2025. Mithen Lullulangi, Rahmansah & Agustinus Sudi. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

Structure of the Traditional Government Apparatus of the Sesenapadang Region, Mamasa Regency, West Sulawesi Province, Indonesia

Mithen Lullulangi [α], Rahmansah [σ] & Agustinus Sudi [ρ]

Abstract- This study aims to determine the composition of the traditional government apparatus in the past in the Mamasa region, and takes samples in the Sesena Padang traditional area, one of the traditional areas that still exists to maintain presence until now, and is also a partner of modern government in Mamasa Regency, West Sulawesi Province. The location of the study is Sesenapadang District, Mamasa Regency. The research variables consist of: a) the composition of traditional apparatus, b) the hadat government system, and c) the social environment of the hadat government. The data in this study are the results of direct observation and documentation in the field. The data were analyzed descriptively qualitatively and then used as a basis for drawing conclusions. The results of the study show that: 1) The composition of the customary apparatus consists of: Tokeada', Bali Ada', Tomakbisara ada', Pangngulu Basssi, So'bok, Toma'kada padang, Sulewa'na ada', To Burake, Tomakaka, Toma'kada Barata, Toma'gandang, Tomebalun Ma'dika, Pande Bulawan, Pande Bassi, Tomanarang, and Tomebalun. 2) The customary government system is held by Tokeada' assisted by Bali Ada' and other customary apparatus according to their respective job functions. 3) The social environment of society is regulated by customary law and is fully implemented by customary leaders according to their respective duties and functions.

Keywords: customary apparatus, customary government, social environment.

I. Introduction

Mandadung (1999) explained that the origin of the word Mamasa actually comes from the word mamase, which means a lover or a bringer and giver of blessings or fortune in human life. It is said that in the past, when a densely forested valley stretched out without human inhabitants except for wild animals such as anoa, wild boar, deer, various types of birds, mice, and other forest animals, it was very easy to catch by people who came from far away to hunt using hunting dogs (in the Mamasa local language called morangan). In this uninhabited valley, there are a number of rivers that flow fresh and clear, because at that time there was no logging, so there was no erosion that muddied the river water. In these rivers live freely various types of local freshwater fish such as large eels (masapi), snakehead fish, gourami fish, and various other types of freshwater fish, such as: stone crabs, rock shrimp, green frogs and brown frogs. The freshwater fish that inhabit these rivers are very easy to catch by people who come with various simple fish traps. The people who came gave the name Mamase which means loving, because the forest and river resources in the area were easily utilized by the community, so that this area began to be inhabited by wild boar hunters and fishermen by building huts made of leaves such as rattan leaves, palm leaves, and other types of forest plant leaves. For that reason, temporary settlements gradually developed into permanent settlements and farming around the valley. Over time, they multiplied and finally they named themselves to mamase with two meanings: 1) As to mase-mase (poor people) who left their homes and came and settled in this valley, then became rich with traditional agricultural products, which must be shared with other people who come to the valley as a sign of acceptance and togetherness, 2) As newcomers who must imitate the example of the valley, namely loving. Thus, people who live in this valley must uphold the legacy of loving to all people who come to the valley in the future, and must not enjoy its natural wealth themselves but some must be given to people who stop by or pass through this area. The location of the old village in question is around the village of Rambusaratu', precisely in Salukuse, near the foot of Mount Mambulillin. Furthermore, Mandadung (1999) explained that after the Dutch first came to this valley, the name Mamase was then changed by them to Mamasa. The name Mamasa began to emerge as the name of a region in government administration in the early 20th century around 1907. The Dutch popularized the name at the beginning of their reign, and continued until the independence of the Republic of Indonesia as a name, namely Kewedanaan Mamasa. Then, before the Dutch came to this area, in this area there was already a neat and orderly traditional government system called Pitu Ulunna Salu which was a partner or ally of the Pitu Ba'bana Binanga Kingdom (Seven kingdoms at the mouth of the river) which was bound by an agreement in Luyo. The word pitu means seven; ulunna means upstream; salu means river.

Author α σ: Lecturer, Faculty of Engineering, Makassar State University.
e-mails: mithen@unm.ac.id, Ramhansah@unm.ac.id
Author ρ: Lecturer of Al Asyariah Mandar University.
e-mail: andretemamasa@gmail.com

© 2025 Global Journals

II. Teoritical Review

a) Customary Governance

Based on the Regulation of the Minister of Home Affairs Number 39 of 2007 concerning Guidelines for Facilitating Community Organizations in the Field of Culture, Palaces, and Customary Institutions in the Preservation and Development of Regional Culture; and Regulation of the Minister of Home Affairs Number 52 of 2007 concerning Guidelines for the Preservation and Development of Customs and Social and Cultural Values of the Community, so that almost all regions in Indonesia have formed formal customary institutions which are partners of the Regional Government in regulating and resolving community problems, especially matters that cannot be resolved through State Laws, or positive law so that sometimes customary law is used to resolve these community problems.

Therefore, to form customary institutions in each region, there is no other reference used other than looking back to the past, namely following the patron of customary government that once applied in the area, although only within certain limits, in the sense that the authority of the customary institution is limited, or only as a partner of the Government and preservation of culture that still applies in the area.

The definition of custom according to KBBI is as follows: Custom is a rule that is commonly carried out since ancient times (hereditary), which is also interpreted as habits that are carried out. a form of cultural ideas consisting of cultural values, norms, laws, and rules that are related to each other to form a system. (KBBI, 2022). From the description above, it can be concluded that custom is a habit of a community that inhabits an area or customary area which is a habit or norm that applies in a customary area and if the custom is not carried out, it will cause inequality or disharmony for the community that inhabits the area. Furthermore, government is a process or way of governing based on democracy, or all matters carried out by in organizing community welfare and state interests (KKBI, 2022).

Mestika Zed (1996) said that customary figures are a primordial-consanguineous (blood ties and customary relatives) which are structurally functional in the sense of being related to territoriality in supporting effective village government. Furthermore, according to Burns D. (2000), traditional figures/informal leaders have several roles in building community life, namely: 1) to uproot all forms of political conflict from the village, 2) to eliminate the segmentation of village society that originates from political groupings from village community life, 3) to harmonize one rule regarding regulating, managing, maintaining, and maintaining security, and 4) to determine rules according to the village in accordance with applicable customs.

b) Customary Law

In the customary government system, it is closely related to customary law, where customary law is an instrument for customary leaders or customary leaders to run the wheels of customary government, or regulate the life of the community in the customary area they lead. The definition of customary law according to KBBI, (2022) is unwritten law (based on custom). Furthermore, BZN, Ter Haar (1981) said that customary law is the entire regulation that is embodied in decisions taken by the customary leader and applies spontaneously to the community within it. In the Decision theory, he said that in seeing whether an existing custom is a customary law, it is first necessary to look at the attitude of the ruler of the legal community towards parties who violate existing regulations. Van Helsdingen, (1982), said that customary law is the entire rule of conduct of a community that applies and has sanctions and has not been codified. Soekanto, et al (1985) said, customary law is a complex of customs that are generally not written or written down, not codified and have a coercive nature. This law also has sanctions, therefore there are also legal consequences. Furthermore, Sukardi, (2005) said, customary law is the entirety of rules and norms, both written and unwritten, and derived from the customs of Indonesian society or customs which are used to regulate the behavior of the lives of its people, sanctions will also be imposed on those who violate them.

c) Social Environment

According to KBBI, (2022), the environment is an area or region that is included in it, or part of the region that is the work environment for implementing government. While social is something related to society, for example activities that pay attention to the public interest. Then the social environment is the strength of society and various normative systems around individuals or groups of people that influence their behavior and interactions between them (KBBI, 2022).

According to Stroz (1987), the social environment includes all conditions in the world that in certain ways affect a person's behavior, including growth and development or life processes, which can also be seen as preparing the environment (to provide environment) for other generations. According to Amsyari (1986), the social environment is other humans around him such as neighbors, friends, and even other people around him who are not yet known. According to Yudistira (2008), all humans around a person or around a group can be included in the social environment. This social environment can be in the form of individuals or in the form of family groups, playmates, neighbors, villagers, city dwellers, nations, and so on. The role of peers in adolescent relationships is very prominent. This is in line with the increasing interest of individuals in

© 2025 Global Journals

friendship and participation in groups. According to Dalyono (2009), the social environment consists of: 1) Friends to hang out with. Friends have a very big influence and enter the child's soul more quickly, if the child likes to hang out with those who do not go to school then he will be lazy to study, because the way of life of those who go to school is different from children who do not go to school 2). Neighborhood Environment The lifestyle of neighbors, for example likes to gamble, consume alcohol, are unemployed, do not like to study, and so on, will affect children who go to school at least there is no motivation for children to study. On the other hand, if the neighbors consist of students, doctors, engineers, it will encourage children's enthusiasm for studying. 3). Activities in the Community Organizing or various courses will have an impact on children's academic achievement.

III. Research Method

This research is an ex post facto research, namely research conducted to examine an event that has occurred and then trace it back to find out the factors that can cause the incident. In addition, this research is a qualitative research because it will use qualitative descriptive in processing and analyzing data before drawing conclusions. This research was conducted in Mamasa Regency, West Sulawesi Province. The research variable is an attribute or nature or aspect of a person or object that has certain variations determined by the researcher to be studied and conclusions drawn (Sugiyono, 2011). In this study, the variables to be studied are: 1) Composition of customary devices 2) Hadat government system, and 3) Social environment of hadat government. Data was obtained in the field when conducting research obtained from the results of direct observations in the field, the results of in-depth interviews with community leaders, especially the descendants of traditional leaders in the past, and literature studies of the writings of researchers related to this research. The data were analyzed descriptively qualitatively, with the following steps: 1) Data collection, 2) Data display, 3) Data reduction, and 4) Conclusion drawing.

IV. Research Results

a) Research Results

The Sesenapadang customary area is given the title and function as: Toumkambi' dua randanna, lalan bugi' anna ne' Allo, meaning: as the guardian and maintainer of the hadat rules agreed upon in a hadat meeting held in To'pao (a mango tree on the outskirts of Mamasa city) today, which was then made into a cultural tourism object. Based on the research results, it was found that the composition of the traditional devices in the Sesenapadang area, hierarchically, consists of: 1) Tokeada', 2) Bali Ada', 3) Pebatta-battana Ada', 4) Pangngulu Bassi, 5) Indo Pariama (So'bok), 6) Toma'kada Padang, 7) Sulewa'na Ada', 8) Toburake, 9) Toma'kadanna Ada' (To Urriwa Sarakka' Bulawan), 10) Toma'kada Barata, 11) Toma'gandang,12) Toma'balun Ma'dika, 13) Pande Bulawan, 14) Pande Bassi, 15) Tomanarang, and 16) Tome'. These are the 16 levels with the respective functions of traditional leaders in the Sesenapadang traditional area, explaining the duties and functions of each as follows:

Tokeada'

Tokeada' is the head of hadat or an elder person as the highest leader or highest traditional authority in a traditional area in Mamasa. To be appointed as a Tokeada', you must be a direct descendant of a father or mother who previously held duties as a Tokeada'. But it doesn't absolutely have to be the first child like the crown prince in the royal system, but it must be seen which child has the most integrity, and masters traditional rules, and can be accepted by society in general. If the Tokeada' only has daughters, it is no problem that the daughters have the right to be crowned (Dibassei bayu-bayu) or inaugurated as Tokeada' and have the title Indona Sesenapadang, replacing their parents. If the Tokeada' dies and has no children, either male or female, then the one who has the right to replace him is the Taruk Ada' or one of the Tokeada's nephews, of course through consideration, especially input from the Pebatta-batta Ada', especially in terms of integrity and mastery of customary rules, and can be accepted by the community in general. What is unique is that if a woman is inaugurated as the Tokeada', she is given the title Indona Sesenapadang. But if it is a man, he is not given the title of Ambena Sesenapadang, but is still called Tokeada' or some also call him Ambe' (Father).

Bali Ada'

Bali Ada' is the representative of Tokeada' and is usually also the customary ruler in some areas within the scope of the customary area. In customary areas in some places, there may be more than one Bali Ada', namely as the representative of Tokeada' in the area where he lives or in another village that is still within the customary authority. However, there are also customary areas that only have one Bali Ada' and truly function as the representative of Tokeada' in carrying out the duties and responsibilities as the customary leader in the area.

Pebatta-Batta Ada'

Pebatta-Batta Ada' or Customary Advisory Council. This position usually consists of many people, namely people who are considered thinkers, scholars, or representatives from each village who can provide considerations, especially to Tokeada' in making a decision.

Pangngulu Bassi

Pangngulu Bassi, or War Commander. This position is held by a brave man who is tasked with

© 2025 Global Journals

enforcing customary law, and at the same time protecting Tokeada' from various disturbances. In the past, they were chosen from immune people, who were given the title Tau Kuppu, which means a warrior who is not afraid of anything, especially when facing group wars when the law of the jungle was still in effect hundreds, even thousands of years ago. However, the position of Pangngulu Bassi is also a customary descent. They are also noble people since their ancestors, who have held the position for generations. In determining who will continue the position, it still refers to Lolo Ada' or the direct descendant of the person holding the position, or if Pangngulu Bassi does not have descendants, it can be transferred to Taruk Ada' or the nephew concerned. The difference with Tokeada', because this position is not for girls but must be a boy who is inaugurated as Pangngulu Bassi.

Indona Pariama (So'bok)

Indona Pariama (So'bok). This position is the determinant in the field of agriculture, or a kind of Minister of Agriculture in the modern era. Everything related to agriculture, whether determining when to start working on the rice fields, starting to work in the garden, when to start planting, must be determined by So'bok. No one is allowed to start planting before there is an order from Sa'bok. Therefore, to serve as this customary official, the person concerned must have expertise, especially in reading the climate, pest cycles, such as mice, and others. Usually in carrying out his duties, a So'bok at night takes water, puts it in a jar, and places it under the light of the full moon. From there, the So'bok can read and know things related to when the good planting season starts. Similar to other customary official positions, the So'bok position is also from the nobility and the position is passed down from generation to generation by his descendants, especially the inheritance of knowledge to read the climate, and pest cycles, a So'bok passes on this knowledge to one of his children who is considered talented. This position is also generally held by a son. As compensation or appreciation for the position of So'bok, is when starting to go down to the rice fields or start working on the rice fields, because all the people in the customary area around the So'bok residence are required to help work all day with the term Diturunni. Therefore, a So'bok also usually has a large rice field because it can be imagined, so many people come down to help work on the first day of starting to work on the rice fields in the territory of the hadat.

Toma'kada Padang

Toma'kada Padang. This position is a special task that is usually carried out when there are activities or matters to be resolved that are related to the place or region. Or during the Rambu Tuka' event (thanksgiving event), or the Rambu Solo' event (mourning event), Toma'kada Padang has the task of welcoming them with a traditional greeting called singgi'.

Sulewa'na Ada'

Sulewa'na Ada'. The word Sulewa' means window. So Sulewa'na Ada' literally means the customary window. The function of the window is to look out of the house. Therefore, this position is related to how the hadat government looks out. Or it can also be interpreted as public relations in today's modern era.

Toburake

Toburake, is a special position for women, to perform certain rituals, for example rituals for healing, or other rituals related to supernatural things. For example, Tobondesan, which is when there is a ritual by blowing a traditional flute (Suling Bonde') accompanied by the sound of a small drum called Kamaru, usually Toburake performs magical dances and walks on sharp blades, or sits on sharp spearheads.

Tomakakanna Ada' (To Urriwa Sarakka' Bulawan)

Tomakakanna Ada' (To Urriwa Sarakka' Bulawan). This is a group of wealthy people in certain customary areas, including in the Sesenapadang customary area. Urriwa Sarakka' Bulawan, means holding a golden fork. Therefore, if there are guests from outside, especially customary guests, they have an obligation to entertain the guests.

Toma'kada Barata

Toma'kada Barata. It is a position, specifically to perform rituals during Pebabasan, which is when a nobleman dies and is then given the highest ceremony called diallun, usually a day before the burial, a buffalo is slaughtered called Mebaba'. So at that time, Toma'kada Barata is tasked with delivering several traditional messages on the bala'kayan (meat distribution place), both messages for the spirit of the deceased and messages for the grieving family.

Toma'gandang

Toma'gandang, literally means a person who beats the drum. This task is carried out when someone, especially a nobleman, is seriously ill and is about to die, then Toma'gandang is tasked with beating the drum called Rampanan. From the way the drum is beaten, it will be known whether the sick person is still possible to recover or is about to die. And if the patient eventually dies, then the sound of the drum will also signal that the patient has died, and the end of the sound of the drum also signals the level of the ceremony that will be passed, for example, it will be carried out with 12 buffaloes, or carried out with 24 buffaloes, or only carried out by cutting 5 or 7 buffaloes. Furthermore, Toma'gandang will hang the drum in front of the funeral home with the number of drums and regulate how to beat the drum correctly according to the level of the Rambu Solo' ceremony that will be carried out.

© 2025 Global Journals

Toma'balun Ma'dika

Toma'balun Ma'dika. Is a middle-class nobleman who is tasked with shrouding high-ranking nobles, especially those who serve as traditional leaders. Although he is not the one who directly shrouds, the task and responsibility are on him, especially the high-ranking nobleman who is given the highest level of ceremony (Diallun), usually the corpse is stored for some time in the funeral home in a round piece of wood called allun, until the corpse is dry. And at the time that has been determined for the ceremony, the corpse is removed from the wood and wrapped in layers of cloth called balun. This is the task and responsibility of Toma'balun Ma'dika to ensure that the mebalun procession runs smoothly until the balun is round like a log. Usually high nobles, the balun on the outside is red, and then decorated with gold that has been prepared by Pande Bulawaan, so the term balun for high nobles is called balun bulawan, or a noble shroud decorated with gold. Pande Bulawan. Is a special task as a traditional apparatus whose task is to forge gold that is prepared for the decoration of the balun for high nobles. The high nobles in the past, usually kept gold ringgit coins or maybe even gold bars, and when the person died, the gold ringgit was forged and used as decoration on his shroud called balun bulawan. The glue used to stick the gold plates to the shroud was buffalo skin glue that was cooked until it resembled porridge and was very strong as glue. Nowadays, high nobles may rarely keep gold ringgit but gold is now easier to buy as long as there is money. And in modern times, there are also those who use imitation gold, although in the past the gold used was really pure gold.

Pande Bassi

Pande Bassi. This task is also a traditional device whose job is to forge iron into equipment used, both for customary interests and for the interests of society as a whole. In the past, one of the symbols of nobility was when the noble had a heirloom keris (Gayang), or a long machete called Pa'dan. Or an heirloom spear. A keris, for the nobles, although the keris blade is made of hard iron with grooves, but the hilt or handle and sheath of the keris are usually coated with gold and given the term Gayang Bulawan. The term gayang bulawan is also a title for high nobility, because only rich high nobility can afford a keris coated in gold. Therefore, in carved houses, one of the carving models that is usually installed in front of the traditional house is a carving of a gold keris, which also symbolizes that the owner of the house is one of the high nobility in the region or in the village.

In addition, Pande Bassi also prepares agricultural tools, such as machetes used by the community every day, shovels, hoes, axes, and so on. So that Pande Bassi is also a respected traditional device because its role in society is very large. Even during the chaos when the 710 army attacked this area, Pande Bassi was able to make a homemade weapon called Malloso' which was exactly the same model as the army's organic firearm, but had a weakness, namely that it could not be fired when the barrel was hot and had to be cooled first before it could be used again.

Tomanarang

Tomanarang. This profession is actually an architect who is tasked with building traditional houses. All the processions for building traditional houses, starting from determining a good day to enter the forest to look for structural materials, to logging in the forest called Marreto, must be determined by Tomanarang. Likewise, when the structural materials have been collected, and will be transported to the village called Kesaro, it is also determined by Tomanarang. And then, determine a good day to start the work, namely drilling, cutting, and so on until everything is ready, then continue with Ma'pake'de' banua (Building the house), all of which are determined by Tomanarang and then until the house is finished and the inauguration thanksgiving ceremony is held, called Mambubung or melambe, all of which are the authority of Tomanarang. Therefore, while the housework is in progress, the owner of the house must treat Tomanarang specially. Including the wages for working on the house, it has been discussed previously and there must be no mistakes made by the owner of the house while the traditional house is being built.

Tome' (Tomebalun)

Tome' (Tomebalun). This traditional device has a special task to wrap (mebalun) or shroud the corpse as a whole in the community. In his duties, he may help Toma'balun Ma'dika if needed. But specifically for ordinary people if someone dies, that is his main task to shroud the corpse, if it is not done by the deceased family themselves. In carrying out his duties, for every livestock that is slaughtered, be it a pig or a buffalo, there is a certain part of the livestock's meat which is his right or his share, and may not be given to anyone else.

b) Discussion

Although many researchers have conducted research in this area, especially anthropologists from the Netherlands, they are generally more interested in things related to anthropology in general. For example, Koubi (1982) researched Rambu Solo' or death ceremonies in this area. Likewise, Hamonic (1987), was more interested in language and culture. Then the longest research was Buijs, (2006), (2016), and (2017) researching religious beliefs and magical powers that exist in the community, and finally Buijs (2018) researching ancient traditions related to traditional Mamasa houses. Local researchers who also wrote a lot about Mamasa were Mandadung (1999) but wrote more about culture and tourism. Then Nugraha, et al (2022) studied Pamali appa'handanna which has a role in

© 2025 Global Journals

people's lives, as a guideline for social life, teaches order in farming, and teaches to obey existing laws or rules. One of the researchers who studied the existence of traditional institutions, is Rambalangi, et al (2018) who studied in the Tawalian traditional area, explaining that culturally the people in the Tawalian traditional area (now Tawalian District), still live in a civilization with orderly and harmonious living norms based on a noble culture, which is still so strong, that every aspect of daily life is never free from elements of local culture and customs. In line with the formation of the traditional institution "Ada' Tuo" which is under the auspices of the government, so that it is an alternative institution for resolving disputes that arise in community life. Thus, this research on the role of the hadat government in the past is the first time it has been carried out. Hopefully in the future other researchers will also research and reveal the role of customary government in each customary region in the past in Mamasa Regency, West Sulawesi Province, Indonesia.

V. Conclusion

The results of the study show that: 1) The composition of customary apparatus consists of: Tokeada', Bali Ada', Tomakbisara ada', Pangngulu Basssi, So'bok, Toma'kada padang, Sulewa'na ada', To Burake, Tomakaka, Toma'kada Barata, Toma'gandang, Tomebalun Ma'dika, Pande Bulawan, Pande Bassi, Tomanarang, and Tomebalun. 2) The customary government system is held by Tokeada' assisted by Bali Ada' and other customary apparatus according to their respective job functions. 3) The social environment of society is regulated by customary law and fully implemented by customary leaders according to their respective duties and functions.

References Références Referencias

1. Amsyari. (1986). *Prinsip-Prinsip Masalah Pencemaran Lingkungan*. Jakarta: Ghalia.
2. Buijs, Kess. (2006). *Powers of Blessing from the wilderness and from heaven. Structur and transformations ini the religion of the Toraja in the Mamasa area of South Sulawesi*. Pp.18. Leiden: KITLV.
3. Buijs, Kess. (2016). *Personal Religion and Magic in Mamasa, West Sulawesi; The search for powers of blessing from the other world of the gods*. Page 73. Leiden: Brill.
4. Buijs, Kess. (2017). *Agama Pribadi dan Magi di Mamasa Sulawesi Barat*. Hal.57-66. Makassar: Inannawa.
5. Buij, Kess. (2018). *Tradisi Purba Rumah Toraja Mamasa Sulawesi Barat*. Hal.147, 149-153, Makassar: Inninnawa.
6. Burnd, D. (2000). "Can Local democracy Survive Governance". *Urban Studies*. Vol. 37 pp 5-6.
7. BZN, Ter Haar. (1981). *Asas-asas dan Susunan Hukum Adat*. Terjemahan K.Ng. Soebakti Poesponoto, (Jakarta: PT. Pradnya Paramitha.
8. Dalyono, M. (2009). *Psikologi Pendidikan*. Jakarta. Rineka Cipta.
9. Hamonic, Gilbert. (1987). *Le Langage des dieux cultes et pouvoirs pre-islamiques en Pays Bugis Celebes Sud, Indonesie*. Paris: CNRS Periodiques.
10. KBBI Daring (2022). Diakses Tanggal 1 Maret 2023. https://kbbi.kemdikbud.go.id/
11. Koubi, Jeanine. (1982). *Rambu Solo' La fumee descend; La culte des morts chez les Toraja du sud*. Pp. 347. Paris: Centre de Documentation et de Recherches sur l'Asie du sud-est at le Monde Insulindien.
12. Mandadung, Arianus (1999). Mamasa Dalam Lintasan Sejarah, Budaya, dan Pariwisata. Makassar.
13. Mestika, Zed. (1996). *Metode Penelitian Kepustakaan*. Jakarta:Yayasan Obor Indonesia.
14. Nugra Widarni1, Asmunandar2, Amirullah. (2022). Hukum Adat Pemali Appa' Handanna Masyarakat Buntu Malangka. *Pattingalloang. Jurnal Pemikiran Pendidikan dan Penelitian Kesejarahan*. Vol. 9, No. 2 Agustus 2022, 139-148.
15. Rambalangi; Sambiran, Sarah; dan Kasenda, Ventje. (2018). Eksistensi Lembaga Adat Dalam Pembangunan Kecamatan Tawalian Kabupaten Mamasa. EKSEKUTIF: *Jurnal Jurusan Ilmu Pemerintahan Vol.1 No.1 (2018).* Fakultas Ilmu Sosial dan Politik Universitas Sam Ratulangi Manado.
16. Soekanto, Soerjono dan Sri Mamudji. (1985). *Penelitian Hukum Normatif Suatu Tinjauan Singkat.* Jakarta: CV. Rajawali.
17. Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Afabeta.
18. Sukardi. (2005). *Illegal Loogging dalam presppektif politik hukum pidana (kasus papua).* Yogyakarta: Universitas Atma Jaya.
19. Stroz. (1987). *Lingkungan Sosial*. Yogyakarta: Universitas Gajah Mada.
20. Yudhistira. (2008). Kajian Dampak Kerusakkan Lingkungan Akibat Kegiatan Penambang Liar. *Jurnal Ilmu Lingkungan*. Vol. 9. No.2.

© 2025 Global Journals