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A Form of Local Wisdom in Bantane Village

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Abstract:

Until now, local wisdom in Bantane Village was not documented with explaining that wisdom implemented in the village as traditions, such as ceremonies *bara'a*, *mabua'ro*, *ehatta* and *mata'ba*, as well as implementation of traditional leadership and customary systems or Tarattada Adat' tu Wanua. The study analyzed *tarattadda piarra'u addatta* (customary leadership) as a form of local wisdom in Bantane Village. The benefits of this research are to develop theories of culture and produce written documents about local wisdom in Bantane Village, Rainis District, Talaud Islands Regency. This study uses a qualitative method with a phenomenological approach. The research found that Bantane is a traditional village, where the implementation of the customary rules ranges from social life to traditional leadership-based procedures (*tarattadda piarra'u addatta*), such as the rules in welcoming guests as a form of receiving guests in the community, which is also an appreciation for those who come this is called the term *bara'a* in the Bantane community. The *mabua'ro* is a fishing tradition without using poison so the ecosystem is balanced and nature is not damage. Meanwhile, the *ehatta* tradition is more about the rules for harvesting plantations, so that the results of the plants harvested are more optimal. *Mata'ba* is a communal pig hunting strategy, where the results will later be distributed to all villagers. This article is an effort in preserving the cultural heritage of the Indonesian nation. Far from the rapid development of knowledge regarding leadership systems and structures as well as knowledge about conservation, the local culture in Bantane village has applied knowledge about protecting natural ecosystems and performing leadership procedures.

Keywords: indigenous leadership, customary system, local wisdom, traditional village.

班塔尼村当地智慧

摘要:

到目前为止, 班塔尼村的当地智慧还没有记录在案, 解释了村里作为传统实施的智慧, 例如仪式巴拉阿、马布阿罗、埃哈塔和马塔巴, 以及传统领导和习惯制度或制度的实施。塔拉塔达·阿达图·瓦努阿。该研究分析了塔拉·塔达·皮耶罗·达塔(习惯领导)作为班塔尼村当地智慧的一种形式。这项研究的好处是发展文化理论并制作有关塔劳群岛摄政区雷尼斯区班塔尼村当地智慧的书面文件。本研究采用定性方法和

现象学方法。研究发现，班塔尼是一个传统村庄，习惯规则的实施范围从社会生活到传统的领导程序（塔拉·塔达·皮耶罗·达塔），例如迎宾规则作为在村里接待客人的一种形式。社区，这也是对来到这里的人的一种感谢，这在班塔尼社区中被称为“巴拉”。马布阿罗是一种不使用毒药的捕鱼传统，因此生态系统保持平衡，自然不会受到破坏。同时，埃哈塔传统更多的是关于收获种植园的规则，以便收获的结果更加优化。马塔巴是一种公共的猪狩猎策略，结果随后将分发给所有村民。本文旨在保护印度尼西亚民族的文化遗产。班塔尼村的当地文化远没有快速发展有关领导系统和结构的知识以及有关保护的知识，而是应用了有关保护自然生态系统和执行领导程序的知识。

关键词：原住民领导、习惯制度、当地智慧、传统村庄。

1. Introduction

The village is the oldest original legal community institution and entity, where the existing community has lived together for more than 6 months or more and complies with applicable and mutually agreed rules. The authenticity of the village lies in its autonomy and governance authority, which is regulated and managed based on the rights of origin and local customs, which are recognized as valid by the Constitution based on Article 18B paragraph 2 (The 1945 Constitution of the Republic of Indonesia, 2002). Bantane village is one of the traditional villages in The Talaud Islands Regency Rainis District, North Sulawesi Province, the name of this traditional village is better known by the local community and even the surrounding community, namely Bantambuun (basic / center of life) according to the local language or Bantane natives call it Sahammalae which means peninsula land.

Bantambuun village itself has its own history, but so far not much is known by the community, starting with the history of the village to elements of traditional governance. The problem is the history of the Bantane traditional village; until now, there is no written document available as concrete evidence that Bantane village is a traditional village. Until the implementation of this research, the history of the Bantane traditional village can only be traced through traditional elders who provide speech or oral stories, and the story is a legacy that has been received from generation to generation from the ancestors.

The traditional leadership or tarattadda piarra'u addatta Bantane village itself has not been registered with the customary council of the Talaud Islands Regency, The unregistered Bantane village as a traditional village has become a problem within the village to the point of causing conflict among the village community. This is due to the lack of evidence and written documents regarding the traditional elders who served in the village of Bantane, so village leaders are often criticized by community members. According to one of the traditional elders (Inaguwanua) that the development of written history of customary leadership in Bantane Village actually existed, namely writings on village history and matters relating to Bantane village since its establishment, However the whereabouts of the document are currently unknown, so that the history of

Bantane Village can only be obtained through oral narratives from existing traditional elders or from other community leaders who know about the development of the traditional Bantane Village.

Kerebungu (2003) explains leadership is sometimes understood as the power to move and influence people. Leadership is a tool, means or the process to persuade people to be willing to join something. There are several factors that can move people, namely because of threats, rewards, authority, and persuasion. Leadership is also said to be a process of directing and influencing activities related to the work of group members. Koentjaraningrat (1987; 2009) states that a leader needs 3 important elements in carrying out his obligations satisfactorily power, authority, and popularity.

Meanwhile, customary leadership is traditional leadership that adheres to a system of delegation of authority and power based on lineage (Monarchy). Traditional leadership in Bantane Village or what is called Bantambuun has existed and been implemented since 1912 along with the establishment of Bantane Village. Historically, traditional leadership was led by a king, who was the first person to serve and was the highest leader in the customary area starting from Tuwompade to Pandanpinilit, which was the boundary of the traditional territory of Bantane Village. The territory of the king (ratu tampa) consists of Tabang Village and up to Nunu Village (based on village history). The first king in the traditional territory of Bantane Village was King Karel, who domiciled in Bantane Village until now. Traditional leadership in Bantane Village, although it has existed for a long time, at this time the customary leadership system is informal because it is only passed down from one generation to the next and is only spoken by word of mouth without any supporting documents or written evidence explaining the issue in Bantane Village.

The absence of a written document regarding tarattadda piarra'u addatta (customary leadership) causes frequent confusion about who should be the customary leader, coupled with current developments that are increasingly modern and the leadership system is arranged hierarchically. This causes the oral history of customary leadership to be insufficient to explain and prove to the younger generation that customary leadership in Bantane Village has had traditional leadership based on lineage. Therefore, a written

document on Traditional Leadership in Bantane Village is very much needed as an official document in supporting the sustainability of traditional leadership. If there is no written document then only by relying on oral history as it is today, in the future the younger generation will not know that in Bantane village there has been customary leadership. For this reason, a written document regarding customary leadership is needed and no longer relies on oral history, where the speakers no longer exist and cause the loss of the legacy of traditional leadership in Bantane Village.

Thus far, the practice of implementing traditional activities in Bantane village is not supported by written documents regarding the leadership structure, procedures for implementing each traditional activity carried out in Bantane village. For example, regarding the implementation of the Sasaroho Raho custom (customs for picking up guests; both picking up guests from the government, overseas children and picking up corpses), traditional marriage (marayanna), traditional dance Rumia'ba dance, Buundaren dance (dance used during traditional events and guest pick-ups), Mabua'ro (catching fish in nyare), ehatta (for plants), mamusi (catching fish using traditional tools), Matab'ba, and Malenna Wanua. Everything mentioned above is a custom carried out in Bantane Village, which does not have a written document and is only carried out by community members based on what they know. Bantane Village apart from having a wealth of local wisdom, the elders and traditional leaders of Bantane village are adept at writing and composing lyric songs in regional languages, such as several song lyrics created by one of the traditional elders such as the late Samson Sasea, one of them is a song lyric entitled Soa Bunne Soa Bantane, the lyrics of the song tell about his beloved hometown, then there is another lyric to the song I mareno which tells about someone who likes to take a bath, and some song lyrics that are still being sung but are not well documented, because no one has written the songs created by Samson Sasea.

All customary or traditional activities that have been carried out so far have only been carried out based on oral traditions without any physical evidence (written documents), nevertheless, traditional practices in Bantane Village are still carried out continuously in the daily life of the community, although in practice it is based on what is known by the traditional elders. As a result, in traditional activities, there are often obstacles encountered in connection with procedures ranging from the implementation process that is not organized as it should be carried out as before, to some traditional activities that have been forgotten or no longer known by residents, especially for those who are young. This is because some activities are not carried out, even though the customary system is a local wisdom inherited from the ancestors of the Bantane Village community regarding the teaching of the philosophy of life that was previously carried out by the ancestors and passed on to

their children and grandchildren, but the inheritance has experienced multiple shifts in value due to its absence. Written data regarding the customary system in force in Bantane Village.

Customary values as a form of local wisdom that are often found in rural communities are the result of local people's habits or community culture as a form of adaptation to nature and the environment in which they live. Each local community group uses its own ways to manage its natural and social environment. These habits then form a system of customs, which is often referred to as local wisdom. Local wisdom contains values, beliefs, and religious systems adopted by the local community. Therefore, it is important to study and preserve local wisdom that grows in the community.

Similar to the research that has been done by Yuliana et al. (2017), The findings are that the Ngata Toro Community manages the forest by dividing the forest into several zones, namely arewana ngkiki, wana, pangale, pahwa pongko, oma, and balingkea. The forest management process is accompanied by customary rules so that its management is based on forest conservation and proper use. The purpose of zoning is to regulate forest use according to local wisdom, such as: the values of environmental conservation, balance, sustainability, and mutual cooperation (Vorgie et al., 2009). Likewise, Meliono states the Indonesian people are a pluralistic society with different cultures and local potentials that differ in each region. Some local people still adhere to hereditary traditions in managing their natural resources. Historical research has shown that there are various ethnic cultures inherited in Indonesia, which are reflected in several beliefs, local wisdom, government systems, health, livelihoods, and life systems based on lineage (2011).

One of the sciences that learns a lot about the customary system is customary law (this science is almost extinct), which has a pragmatic goal, namely to uphold justice such as marriage law and the family system, property and inheritance law. That is why in the historical investigation of the formation of the 1945 Constitution many were inspired by customary law (Priambodo, 2018). The question is how constitutional law and administrative law (*staatsrecht*) will place "customary law" under the Indonesian legal system, which can be claimed as original Indonesian law.

The argument that has been put forward is different from the opinion; Wahyudin et al. (2020) in their writings focus more on the role of traditional leaders (balancing) in building the character of Lampung's ulun (people) based on local self-reliance management. These findings have succeeded in revealing the management of local self-reliance owned by the indigenous people of Lampung. The local independence of the Lampung indigenous people in the form of Piil Pesenggiri's philosophy of life needs to be managed as an asset or cultural capital in shaping the character of the community. Piil Pesenggiri consists of four pillars,

namely *juluk adok*, *miei nyimah*, *nenga nagpur*, and *sakai sambayan*; noble values that are important to be inherited and transformed to society (Van, 2003).

Likewise with the people in Bantane Village, whose daily activities depend on what is in their environment related to the existing values, norms, and behavior. Every activity carried out by the community is the result of local wisdom, for example, dances are performed in which every movement has meaning and meaning as well as conditions with values that teach how to live together, meaning, among others, how to preserve the environment and wisely use the natural environment. Therefore, local wisdom contains values, beliefs, and religious systems adopted by the local community. Local wisdom is essentially an activity that protects and preserves the natural and social environment. Based on the thoughts stated previously that it is crucial to study and preserve local wisdom that develops in the community.

Apart from being a cultural heritage that must be maintained and preserved, the local wisdom of the people of Bantane Village can also be a solution to solving various environmental problems due to modernization and industrialization, which is currently engulfing the whole world. Indigenous people in Bantane Village are still trying to maintain procedures for structuring a social environment friendly to nature. Local wisdom based on customary systems will not disturb or damage the stability of the ecosystem. This can be seen through local wisdom in catching fish using traditional fishing gear called *mamusi* (catching fish using traditional tools/*somma*). This indicates that the local community is still protecting their environment. The prospect of local wisdom is very dependent on how the community maintains and preserves the local wisdom inherited by their ancestors and how the community changes its mindset to a holistic mindset. Thus, natural resources and the natural environment owned by the community can be used and preserved without disturbing the balance.

Local wisdom found in Bantane Village has a positive impact, in social life, it needs to be preserved so that it does not become extinct along with the development of the times. However, without written documents, the next generation will not know that in Bantane Village it is true that there is local wisdom in the form of a customary system so that it will not be mentioned that customary values are only myths that develop and are spoken orally.

The processes of the formation of local wisdom are very dependent on the potential of natural resources and the social environment and are influenced by the views, attitudes and behavior of the local community toward nature and the environment. Local wisdom is different in each region, and it contains certain religious norms and values. Substantively, local wisdom is oriented to the balance and harmony of humans, nature, and culture; sustainability and diversity of nature and

culture; conservation of natural resources and cultural heritage; saving resources of economic value; morality and spirituality. Therefore, to ensure that the local wisdom of the Bantane Village community is not lost in time, it is very necessary to make a written document that writes about local wisdom.

Based on the background that has been stated, the focus of the problem in this study is "customary leadership" in Bantane Village, Rainis District, Talaud Regency. The problem in this research is "How is the implementation of customary leadership and customary systems as a form of local wisdom"? The purpose of this research is to compile a written document regarding customary leadership and customary systems as a form of local wisdom of the people of Bantane Village.

2. Research Methods

This study uses a qualitative method with a phenomenological approach. The use of a phenomenological approach in this study is because researchers observe the phenomena in the object of research, the phenomenological approach aims to be able to determine about local wisdom in Bantane Village, Rainis District, Talaud Islands Regency.

Determination of informants as sources of data collection is done purposively, where the determination of data sources is temporary and will develop later in the field. Informants are purposively determined from data sources who know the problem under study where there are very few numbers, especially for those who are traditional elders in the village of Bantane.

Data collection techniques used observation techniques and unstructured in-depth interviews (in-depth interviewing) and focus groups discussions (FGD). The collected data were analyzed using interactive model analysis techniques from the perspective of Miles and Huberman (2009), which is carried out through the stages of data collection, data reduction, data presentation, and drawing conclusions.

3. Results and Discussion

3.1. The History of Bantane Village

At first, the name of this village was not Bantane. The name of Bantane village was born on January 3, 1821, when a meeting of Bantane parents was held, chaired by Kades Rainis. The first in charge of ruling Bantane's village was Karel, who at that time was still in Tambulaga. The name of this village is actually Rainis, the name Rainis comes from the name of an angel who was found in the headwaters of the Rainis River that exists today. This angel named Minis was found by a man named Larransian, whose job was to hunt wild boars, namely Dotu from the Bantane community. The name Minis was perfected by the Dutch to become Rainis. In 1848, the Spanish landed in the Talaud archipelago, and they named this island

according to its language, namely Taload. But by the Dutch, it was straightened out to be Talaud in 1850.

In 1852, there was the inauguration of the first village head on May 2, 1852, named Pamoras Malimbulun, who served for 18 years. The second village head who led was named Tuasa Montoh. He led from 1870 to 1872. The next village head who led was Aa Mayuntu from 1872 to 1882. In 1882–1897 village was led by Lumiyu Mamusung. In November 1896, there was a hurricane that resulted in great losses for the Paniki community at that time (the name of the village of Rainis before it was changed). In March 1896 Paniki's name was changed by Jogugu Timbangunusa to Rainis until now. In 1905, from July to September there was an epidemic of cholera (smallpox) by the local people calling it a pestilence disease, causing many people to die. In 1912, on January 15, a meeting of parents was held chaired by Jogugu Timbangunusa and the new village head Karel Bawanda to make a decision on the name of the village and finally through mutual agreement it was called Bantane Village until now. Bantane village means; waters, the seabed, or the bottom of the water if the boat has the keel (bottom). The name Bantane comes from Datuk (ancestor), including the present-day Rainis region.

Datuk was domiciled in Mount Biala and then descended the descendants of King Buwun who married Woi Laroe. So this plain is called Bantambuwn Tahuwala Laroe, which means base. Bantane village in the Talaud language is called "Shaham malae" or in Indonesian means "Land of the Peninsula". In January 1919, there was an inauguration of a new village head who was still domiciled in Tambulaga for 5 years (this place used to be a village but now it has become a plantation). In January 1924, there was a change of new village head named Thitus Malimbulun who ruled for 4 years.

In 1928, in January there was a change of the village head named Yothan Tumimbang, who ruled for 2 years for 2 villages, namely Rainis and Bantane. In 1930 there was a change of village head, namely Samson Sasea before becoming a village head he had been a village head of Bantane village before being appointed as a village head he had served 18 years as an administrator or clerk. The late Samson Sasea ruled for 14 years in a state of loyalty and honesty, and order. So, he held his position as village head and clerk for 32 years. He asked for a break in 1942 and was later replaced by Abel Papalapu. The following is a list of the names of village heads (*apitalau*) who served in Bantane Village.

Table 1. List of village heads in Bantane Village

No.	Village Head Name	Years of Service
1	Pamoras Malimbulun	1865–1879
2	Lumiu Mamusung	1879–1892
3	Maurits Montoh	1892–1893
4	Karel Bawanda	1903–1913
5	Titus Mamusung	1913–1923

No.	Village Head Name	Years of Service
6	Simson Sasea	1923–1943
7	Habel Papalapu	1943–1945
8	Benyamin Winowoda	1945–1946
9	Simson Sasea	1946–1955
10	Abiatar Majuntu	1955–1961
11	Daud Majampoh	1961–1965
12	Apena Sasea	1965–1966
13	Androples Pusut	1966–1970
14	Pemberian H Papalapu	1970–1976
15	Demisianus Sasea	1976–1981
16	Adbon Ambat	1981–1991
17	Pith Gunena	1991–2000
18	Alexander Gahinsa	2000–2005
19	Daniel Majuntu	2005–2009
20	Yohan Tamahatta	2009–2010 (Plt)
21	Piet Gunena	2010–2011 (Plt)
22	Jhonson Alusinsing	2011- now

Meanwhile, there are several terms in this Bantane Village in the title or designation for the structure of the village leadership. The highest position is held by Ratuntuampa, which means the holder of the highest power from Tuwompade to Pandanpinilit, below it is called Inanguwanua, which helps Ratuntampa in performing their duties, and Inaguruangana as tribal chiefs in charge of protecting and protecting tribal children. The traditional leadership structure of Bantane Village can be briefly seen in Figure 1. Table describes the terms.

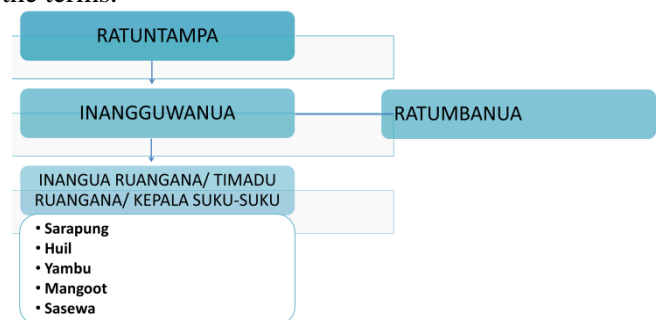


Figure 1. The traditional leadership structure of Bantane Village (Sahammalae, Bantambuwn Tahuwarang Laroe)

Table 2. Description of the terms

Term	Description
Ratuntampa	The highest authority holder from tuwompade to pandanpinilit
Inguwanua	Who helps Ratuntampa in performing the duties
Inagu Ruangana	Tribal chiefs in charge of guarding and nurturing tribal children

3.2. Implementation of Tarattadda Piarra'u Addatta (Indigenous Leadership and Customary Systems) in Bantane Village

3.2.1. Indigenous Leadership

Interviews were conducted with informants who have a background as customary holders in Bantane village, namely informant M.A (Ratuntampa) "as the highest customary holder who inherits leadership from his parents". The informant H.E (Inanguwanua) "as a village customary holder, namely Inanguwanua "he is a

subordinate of Ratuntampa this position is also in accordance with the lineage". Informant T.T "(Ratumbanua)" is a representative from Inaguwanua, but in the actual structure this position does not exist, this was true during the leadership of the Talud Regent, Ms. Manalip, with the existence of customary expansion".

Regarding the existing customary leadership according to the statement of the informant M.A.: "*suwanua ia' doeng dorone pia atoranne tala uamatta aroa, apa udde nioara manga timadde dorone udde mangara apapia barine mandareo, doeng doronone wurru mangganti pimpinannu adatta ua manata wuasururunanne tala asale mangaganti, ana isai mapullu ua mangganti*". (In this village there have always been rules, not running without rules, according to what was taught and passed down by the ancestors or parents who taught goodness, of course, from the beginning, if you change the leader, especially the traditional leader, in accordance with the existing rules, it must be in accordance with the line of descent from the one who served first, not as long as it is replaced because it is ready who likes and wants to serve, he must sit down).

Informant H.E.: "*wanua maola mapia ara rareo ua wuassu mapapiarange, wuassu timadde ere iite mangahe ararannau wanua maola apapia. Iya nangaga manara ia ana ia wuasururinna nu suku sarapung ana doe doronne isai mangga manara ia udde wuasururinna nu sarapung nitantilla doe dorone tala ua taumatta warine*" (The village becomes good or bad according to who is in charge, we start by inviting the village children to do well, those who hold this job are not just random people but according to those who hold the heirs, namely the sarapung tribe according to the genealogy of the predecessors, not the origin of appointing people).

Traditional leadership in Bantane village is traditional leadership that adheres to the delegation of authority and power based on lineage (Monarchy). The traditional leadership and customary system in the local language is tarattadda piarra'u addatta. Where is based on existing history that traditional leadership such as the ratuntampa (the holder of the highest power in traditional institutions with jurisdiction from Nunu village to Tabang) or known as Tuwompade to Pandanpinilitta. Ratuntampa's territory has its own story (history) of how and why there was such a territory.

This customary leadership (tarattadda piarra'u addatta) was inherited by the previous Ratuntampa to his heirs or their children. During the reign of Ratuntampa Bawanda (first Ratutamp), he served very wisely and wisely in his time. Bawanda has a wife named Riwumbasin and has children, namely Bawias, Mamusung, Malimbulun, Hugurintu, and Adammanangin (the only daughter).

That is the lineage of Ratuntampa Bawanda, who was later succeeded by his son Mamusung. Mamusung himself has 2 children, namely Karel Bawanda and

Lumi Mamusung. Karel Bawanda himself served as Ratuntampa, replacing his father Mamusung, while his brother Lumi Mamusung served as the village head of Bantane. Or the two brothers each have the position of Lumi Mamusung engaged in government while Karel Bawanda is engaged in customs, namely as Rattuntampa. At the time of the Dutch government at that time it was not allowed to have blood relations or the same clan to serve in the same village, so Karel and Lumi even though they had blood relations, they did not use the same clan, so Karel used the Bawanda clan and Lumi used the Mamusung clan.

At that time, Lumi served as the village head, and his brother Karel Bawanda served as Ratuntampa, just like his ancestors, who were good and wise. Karel Bawanda married a woman named Naomi Majuntu and had children, namely: Mada Bawanda, Carolina Bawanda, Maria Bawanda, and Went Bawanda.

From this marriage, they did not give birth to sons, all of them were women, so those who replaced the position as Ratuntampa were the youngest children, namely Went Bawanda during his tenure as Ratuntampa. Elder Went Bawanda experienced many challenges that came from within the Bantane village itself, where Ratuntampa's position has been debated and some have even asked to serve and the position of Ratuntampa has been held by someone else but this did not take long because in Bantane village there was a disease that afflicted the residents of Bantane Village and caused fatalities, so that according to residents Ratuntampa's position should be returned to its original position because the replacement is inappropriate because it is believed by residents to have hot hands in other words only to bring disaster in the village of Bantane.

Went Bawanda married Menase Awulle, a man from the Sarapung tribe. It is the Sarapung tribe who will later assist Ratuntampa's work called Inaguwanua, which continues to this day, where the descendants of the three elders, namely Menase Awulle, Parenta Awulle, and Paniilan Awulle, who will inherit the job as Inaguwanua if later their descendants no longer live in the Sarapung tribe, still have the right to perform this task. Went Bawanda assisted by her husband, Menase Awulle, served as an elder in Bantane Village with a territory from Tuwompade to Pandanpinilitta. He was very kind and wise at the end of his life, he gave good teachings.

Went Bawanda is married to Menase Awulle and has nine children: Magdalena Awulle, Maria Awulle, Yansi Awulle, Karel Bawanda (reviving the clan from his mother), Nusa Awulle, Marta Awulle, Ross Awulle, Nomensen Gumolong Awullw, and Ari Awulle. Went Bawanda died on March 4, 1999, after he died, the position of Ratuntampa was given to his son named Marta Awulle, Marta Awulle was married to Soleman Mamusung when she was given the mandate to replace her mother. Since 1999 until now, Ratuntampa, Rainis

District, has been held by Marta Awulle, who is assisted by her husband, Soleman Mamusung, In June 2018, Soleman Mamusung died. Marta Awulle currently serves as Ratuntampa, accompanied by her older sister named Nusa Awulle until now.

The same applies to the leadership of Inaguwanua, this position can only be occupied by the lineage who has the right to inherit this job; however, for Ratumbanua, this position has not existed since the inception of the customary leadership in 2015 with the expansion of adat, this position requires that every village must have a Ratumbanua as a representative of Inanguwanua. In the process of implementation, Ratuntampa as the highest power holder is assisted by Ratumbanua and Inaguwanua in performing this customary government. In the implementation process as traditional leaders, they must play a sagacious role because the values that will later become life guidelines in society will continue from generation to generation to come. The highest power holder Ratuntampa has the authority to regulate every existing customary order, of course, according to a joint decision, not his own will. Assisted by tribal leaders (*timaddu ruanga*) in Bantane's village, this traditional leadership went well and wisely. Leadership clearly still uses or upholds the values of living together, prioritizing social life over personal interests, and ready to be a good listener to the *ana'u wanua* (society). And of course, you must have an open view in performing this customary leadership.

4. Customary System

The customary system in Bantane village functions as a regulator of behavior in common life. There are various kinds of customary systems that are applied in common life, where this customary system has values that govern every community in Bantane village. The implementation of the customary system in Bantane village is an illustration of every value of life in society, local wisdom such as *sasaroho raho* (customs for picking up guests, such as picking up guests from the government, overseas children and picking up corpses), traditional marriage (*marayanna*), traditional *rumia'ba* dance, *buundaren* dance (dance used during traditional events and picking up guests), *mabua'ro* custom (catching fish in nyare) *ehatta* (for plants) *mamusi* (catching fish using traditional tools), *matab'ba*, and *malenna wanua*. All of this is clear evidence that before the existence of government regulations, the Bantane village community had already been regulated by a customary system, which was believed to have the highest value regarding how to regulate behavior in common life.

The problem that occurred according to one of the traditional stakeholders, namely Inaguwanua was "*sara'a orassa I'a I'te tala bukti apang mabaro ara pasingkatta I waroa su manga pulunna udde abbi ara'ra wuassu mnga timadde dorone doing dorone aola'anna su wanuang kitte manga timadde dorone pia*

bukenne we tanne nianggilla si sai ara isai nangado" (until now we have no written evidence regarding the teachings, the knowledge that we do to pass on to our children is all in our ancestors or predecessors but there is no real evidence, the book is about writings but we don't keep them bequeathed to whom and who keeps them we don't know that).

This is why until now the traditional elders often experience problems until the district customary council because they do not have written documents regarding all local wisdom inherited from their ancestors in the form of documents so far only through oral traditions that are just told to children. Strong evidence does not exist, and it is very worrying that in the next few years everything inherited by these predecessors will be lost because young people no longer know their own local wisdom.

5. Conclusion

The local wisdom in Bantane village is an ancestral heritage that has existed for generations, but of all that is done there is no document that writes or explains that every custom or tradition that is carried out is a habit from the past, they only heard the stories of the elders through word of mouth, while from these elders it was only based on their experiences with their previous parents. And until now it has become a problem in the district customary council that the village of Bantane does not have supporting document evidence regarding the customs that have been carried out so far. For the village government to be able to pay attention to this and be able to work together with traditional elders to jointly preserve existing local wisdom and for the younger generation to be more active in learning to know the heritage of existing local wisdom. For this reason, this article is certainly one of the efforts to preserve the cultural heritage of the Bantane people as a manifestation of the cultural diversity of the Indonesian nation. As for the manifestation of the local culture of the Bantane people, such as in the form of appreciation for immigrants through welcoming activities called the *bara'a* culture, as well as the way of life in society and the leadership system in this village which applies traditional leadership or *tarattadda piarra'u addatta*, not only in terms of establishing relationships with fellow human beings and leaders, in terms of relations with the natural surroundings, the Bantane people also have strong and strict rules in their application. As is the case in earning a living or the livelihood of the local community in fishing, in this case the Bantane people are strictly prohibited from using poison when fishing, because the community believes it destroys the ecosystem and nature, the tradition of not using poison is called the term *mabua'ro*, *mata'ba* as a tradition in the strategy of hunting pigs. Likewise, with the *ehatta* tradition that regulates community gardening, this is an effort to optimize crop yields. However, in this paper, it is necessary to review matters that may not have been

studied in more depth, such as how this culture can grow and exist today, despite the limitations in the spread of knowledge and the challenges of the times due to globalization. And what is the meaning of the form of Bantane culture for the community itself.

Acknowledgments

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