

Local Knowledge as Consciousness to Avoid Primordial Sentiment

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Abstract— This study --- is a study of local knowledge present in Ammatoa culture community, Kajang - Bulukumba, South Sulawesi. The local wisdom study in this community is a study of "high culture" as awareness to build a harmonious community away from the local sentiment. Understanding the focus of this study, as an anthropological study of sociological study, the approach used in this study is phenomenology approach. The result of the research indicates that the local knowledge in the community is a "cultural essence" (read: cultural wisdom) - as a "pattern to prevail" which construct a society away from the primordial sentiments. In another way, such cultural pattern becomes awareness in: life forming-building a collective leadership and public confident which is far from a culture of superiority. Such cultural conception, as an instrument of public confidence and civil society becomes the subject to the value received by "universality". Based on such case, local knowledge as an awareness value, needs to be given "place", revitalized as a moral backdrop in the governed life.

Keywords— Local knowledge, Awareness, Primordial Sentiment.

I. INTRODUCTION

This research on local wisdom is a research that uses Ammatoa community, Kajang, South Sulawesi as the setting. Local wisdom is considered having a strength in growing the consciousness for constructing the national culture which can be a binding for primordial sentiment. That understanding is a cultural solution for revitalizing the harmoniousness of life (growing national consciousness, respecting and admitting the diversity.[1]. (it is stated that integration/harmoniousness/agreement can only be created by some values that are fundamental (read: the culture rooted in community). Therefore, finding out the deeper local knowledge as melting pot is an urgent thing as a cultural solution in creating harmonious community.[2], [3] In this case, pragmatic sampling towards Ammatoa community in South Sulawesi is taken as the basis of tracer study that is an alternative for urgent thing in finding the solution for the problem of primordial sentiment, disintegration, disharmonious, and dehumanization by “ seeing and reflecting again” to the culture in the community that is full of wisdom in organizing life which guarantees the harmoniousness. [4]–[8]

Local wisdom in this research is defined as high culture that is a wisdom culture in order of social life – politics – culture – economy and the environment in the local society. Setyawan (2017) illustrates local knowledge in social capital that covers trust and believe.[9]–[15] Trust and believe appear in a community that understands some moral values as a way to create general expectation and honesty. The different understanding about local knowledge is clearly clarified, as a local culture that becomes the order of life strengthened in custom institution or religiousness. It becomes a mutually supportive relationships, from current life and the future life, that does not only contain social, cultural and ecological element but also the economic values.

Primordialism is an ideology that confronts the solidarity. Primordialism is considered as narrow loyalty towards an area, ethnic, religion, profession and other elements related to the group identity. [16]The primordial relationship can easily move the emotion, feeling, emotional bond and mass enthusiasm.[17] This primordialism is accused as the factors of conflict. In this case, to avoid conflict, the alternative way is by stimulating the consciousness, emphasize the primordial inflexible ethnocentrism, and the deeper understanding about consciousness can grow flexible ethnocentrism (primordialism restraint) through revitalizing the cultural values as melting pot.

II. RESEARCH METHODS

This research is naturalistic inquiry research. This research that has significant meaning revealed the local knowledge as a consciousness in avoiding primordial sentiment. By understanding the objective of the research in cultural context that has deep meaning, this research tried to reveal the ideal aspects from organizational culture that contains some actions or behaviors (the rule of behavior) with full of wisdom. The methodological implication for the research orientation made the researcher thought reflectively. The researcher was demanded to be accurate in understanding and revealing the high culture from some cultural wisdoms contained inside the local culture.[18], [19] Therefore, the approach used here was ethnography approach. According to Malinowski, ethnography approach is an approach that is aimed at understanding the the

viespoint of local residents, related to life, to obtain a perspective about their world. Besides, by using ethnography approach, this research was able to analyze some cultural symbols and the meaning of an action both in emic and ethics.[20] It allows the researcher to analyze the research holistically as a case that has more unique culture than other communities

III. RESULTS AND DISCUSSION

The research that takes the Ammatoa community, Kajang, South Sulawesi as the setting is a research about local wisdom which can emphasize the primordial consciousness and it grows the spirit of accepting which is existed in ideology of *Pasang*. Local knowledge here is a cultural inheritance and it is preserved in social order. That understanding places the Ammatoa society as a community model in organizing life. Local knowledge in Ammatoa community related to consciousness emphasizing of primordial behavior/ a booster for eagerness in accepting each other is a local culture about spirit unity/tolerance, togetherness/acceptance and loyalty towards the government/regulation. The logical thing about this will be as the following local ideology:

A. Local ideology of Ammatoa

“Human should be appreciated – they must not disturb other people’s beliefs”. *“Human should be appreciated – they must not disturb other people’s beliefs”* is the ideology of *Pasang ri Kajang* in Ammatoa community that contains a meaning that a person should be appreciated and they must not disturb other people’s beliefs. This ideology is considered as high culture and it has deep meaning towards humanist values, tolerance, and integration. *“Human should be appreciated”*, means that each human, whether they are Ammatoa community in Kajang or people outside the tradition and based on *Pasang ri Kajang* ideology, should treat other people by appreciating their existence and it is a must. For Ammatoa community in Kajang, there is no an understanding that a person is better than others except by regarding to their devotion and their desire to live with simplicity and to obey all God’s commands and avoid all His prohibitions. The ideology of *“you must not disturb other people’s beliefs”* is an ideology which means that disturbing other people’s beliefs is bad behavior, an action of forcing others, and it is contradict to their conscience. This understanding is considered as deep feeling of *siri* (feeling ashamed) as in the incident of dompea movement done by DI TII in destroying the house of people who have different belief.

B. Local ideology of Ammatoa

“If drowned, we float each other and if we are washed away we would help each other”. The ideology of *“If drowned, we float each other”* is an ideology that shows togetherness, unity and pruralism. *“If drowned, we float each*

other” is a meaning to live by helping each other without seeing their background and the difference inside the people that we help. *“If we are washed away, we would help each other”* is a meaning showing that the community in Kajang is demanded to help each other in organizing their life and building a community in a corridor by regarding to regulation. Additionally, this ideology shows the similarity and the equality, so helping each other without seeing the difference is symbolic meaning inside the ideology. The understanding that each person should realize that they must life harmoniously and have tolerance in organizing life and guaranteeing the people rights around them.

C. Local ideology of Ammatoa

“The compliance towards Regulations” *“The compliance towards Regulations”* is an ideology showing life loyalty and the compliance towards regulations. *“The compliance towards Regulations”* contains a meaning to follow the corridor. The symbolic meaning of this ideology that the people, in life, are always try to compliance the regulation and they do not violate the applicable stipulation and always follow the agreement of customs. It will be a part of value system that is demanded and obeyed by the Ammatoa community. In this case, all demands obeyed by the members of community are the part of *Pasang ri Kajang* ideology.

D. Local ideology of Ammatoa

“(being together) like a bunch of bamboo– (complex) like an orange”. A local ideology says: *“(being together) like a bunch of bamboo”* is an ideology that symbolizes how the unity and fellowship feels like in a relationship among the leaders, between the leader and the members and among people. Bamboo that becomes a symbol inside the ideology is a plant that easily grows everywhere, it also has straight stem, lives in similar bunch and it has strong root”. Easily grows everywhere is a symbol of adaptation and tolerance/multicultural in life. Having straight stem is a symbol about how the leader or the people live in honesty. The strong root indicates the Ammatoa community that has strong belief towards ancestor ideology. This understanding becomes a cultural guidance for the community of *Kajang* in going through the journey of life. *“(complex) Like an orange”* means a multicultural thing in giving tolerance for life constellation. The clarification towards the cultural symbol shows how people live in adapting themselves and doing self-integration, accepting the difference and emphasizing various things which can cause problems in life. The elegant explanation should be accepted as a part of cultural dynamics.

This study about local knowledge is a research that has strong relationship towards structural-functional theory. According to Ritzer and Goodman, there are four functional imperatives, i.e.: adaptation, goal attainment, integration and latency. Adaptation – it is about how the Ammatoa community tries to adapt themselves with the culture pattern

constructed in society; Goal attainment – it is a goal that shows the orientation of cultural pattern in community that guarantees the culture in the community; Integration – it is a part of culture system in a community as the unity from several sub systems; and Latency – is maintaining the culture by using the strength of customs patterned in society..

Kalrah views the cultural pattern that can preserve the harmoniousness and prevent conflict can be understood by Ammatoa community [21]–[24]. Based on Kalrah local wisdom is something pertained in wisdom with dynamic and continuously is a viewpoint that can be understood in preventing primordial sentiment.[25] Local wisdom contains several anti primordial sentiment ideology which is social asset comprising some sub parts of trust-believes. States that integration solidarity is a condition of relationship among individuals/groups from the belief they follow and strengthened by emotional observation that is less relevant based on the culture in Ammatoa community. In Ammatoa community, the relationship among individuals-groups is based on trust and believes that have been the culture in society with some wisdom that perpetuates the harmoniousness. In Ammatoa community, the solidarity that has been built is mechanical solidarity that is in line with Pintenate. The individualism characteristic is not justified and it is less understood by pasang ri Kajang ideology in Ammatoa community.

In Ammatoa community, the future primordialism cannot be obtained in local culture. In addition, Kalrah, (2017) is worried about emotion, feeling, emotional bond and enthusiasm as the trigger for primordial and conflict is an accusation that is not justified in Ammatoa community. It can be seen from the cultural pattern of Ammatoa community who tends to see something with wholeheartedness and sincerity by regarding to high humanist ideology. Ted Robert Gaur states that violence occurs caused by, such as, decremental deprivation, aspirational deprivation, and progressive deprivation. The concept seems a bit sociologic and it cannot be understood in society that follows the mechanic solidarity as Ammatoa community does. Decremental deprivation is a relevant concept that is developed and justified in the society that is organic solidarity followers and have high achievement. Ammatoa community is a community that has low deprivation power. It may be because of the ancestors' ideology.

IV. CONCLUSION

The community of Ammatoa in Kajang is a community usually known as Tau Kajang. Local wisdom in Ammatoa community is a local wisdom that can grow the spirit of accepting each other (integration and multicultural) in society. Value system in the community means the organizational value system and it becomes value system that can link the spirit of accepting to each other (integration and multicultural) not the value system that stimulates the growth of primordial behavior in society. The local knowledge in

Ammatoa society which can guarantee for constructing the collective conscience that grows the value of honesty, sincerity and wholeheartedness is value order and it becomes the thing that links the high culture in culture constellation of society. The value system has been being value system inherited in the order of life of Ammatoa community and it can be imitated by the surrounding communities.

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