

# Power Relations Between Uwa in the Tolotang Community in Sidrap District

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**Abstract.** Every human community has a social structure or agreed on standard order and functions attached to each part of that social structure. Because in a society, it is vital to have a pattern that regulates the behavior of every member of society. The case with the Tolotang community structure in Amparita Village, Tellu Limpoe District, Sidenreng Rappang Regency. Source of the power of Uwata and Uwa in the community structure of the Tolotang community and Knowing the political relationship between Uwa in the form of the Tolotang community. Data was collected by interviewing key informants who could answer the horizontal and vertical relationships between Uwa in Amparita District, Sidrap Regency. The approaches, concepts, and theories used are the Concept of Power Theory and the Concept of Leadership. D found the structure of the Tolotang indigenous people in the Amparita District, which has vertical and horizontal forms of power relations. Uwatta has absolute power as the highest leader in the structure of the Tolotang indigenous people. This vertical relationship is usually in the form of decisions related to formal events and religious rituals. Meanwhile, horizontal power is built between customary stakeholders based on their territories in the relationship between Uwa.

**Keywords:** : Power Relations-1; Traditional-2; Please-3

## 1 Introduction

Every human community has a social structure and a standardized order. It also has functions attached to each part of the social structure. How can the relationship between positions, roles, leadership patterns, and binding factors be applied in a standardized order? According to a Tolotang religious community leader in Amparita Village. The number of Towani Tolotang adherents in Amparita Village, Tellu Limpo District, is estimated to reach 3,000 people.

The leadership structure of the Tolotang indigenous community comes in two forms: vertical and horizontal. This is because the leadership system of the Tolotang indigenous people consists of two leadership groups, namely, Uwata and Uwa. The position of Uwata and Uwa in the leadership structure of the Tolotang indigenous people is very different in terms of functions and duties. Uwatta is the name for the highest leader of Towani Tolotang, an indigenous community that is more in charge or is an organizer of traditional ceremonies or rituals. Meanwhile, Uwa is the leader of the indigenous people under Uwata. So that every Uwa in Amparita District. Tellu Limpoe District and Sidrap Regency have the same position and function. Uwa as a leader or Tomatoa in the area has its cohesion and segments. The segment in question is the leadership area of Uwa, where in his territory, there are several heads of families who adhere to the Tolotang belief, which is commonly called ummah. While the

cohesion or relationship built between the Uwa is usually accidental, this can be by the involvement of the Uwa as a leader in determining the direction of political support for pairs of regional head candidates and legislative elections that the Tolotang adat community will support.

Max Weber stated that power is an opportunity for a person or group of people to make society aware of their own will and, at the same time, apply them to acts of resistance from certain people or groups.[2] The most fundamental analysis in Weber's study is that. Weber does not want to reduce stratification from an economic perspective. But Weber sees that stratification is multi-dimensional. Weber's studies not only influence economic studies but also provide an analysis of aspects of the scientific field. Weber's studies not only influence economic studies but also provide analysis of parts of other scientific areas. According to him, society is stratified based on economy, status, and power. Power over humans can be exercised through physical influence through punishment or influencing opinion through propaganda.[3] The opportunity to realize his will to others in any form of coercion.

In other words, power, according to Weber, is an opportunity to dominate other people.[4] Then, Weber put forward several forms of authority in human life related to power. According to Weber, authority is the ability to achieve specific goals that members of society formally accept. Meanwhile, power is the ability possessed by a person to influence other people without connecting it with formal social acceptance. In other words, power is the ability to control or determine other people's attitudes according to the will of the owner of power. Weber divides authority into the following three types, among others. Rational authority type, Traditional authority type, and Charismatic authority type.

Indigenous peoples have a social coating system that differs from one group to another. In general, the leadership of indigenous peoples is single, and a single customary head usually decides decision-making. Still, the Towani Tolotang community is slightly different from other communities in South Sulawesi. Uwa, in the structure of the Tolotang society, occupies the highest position. However, at the Uwa level, it is divided into two groups: Uwata and Uwa. The next is the To Sama group, which consists of ordinary people. The status of Uwata and Uwa in the Tolotang community has different roles and tasks. In the Tolotang community structure, Uwata is placed as the central figure or the highest leader as a whole by the Towani Tolotang community members. Whose source of leadership is on lineage?

Meanwhile, Uwa is the head of the Towani community. The Towani Tolotang community is in several areas. Uwa is the customary leader in a small group in every region who are still members of the Towani Tolotang community, whose leadership status is one level below Uwata. So that in the Tolotang community, Amparita sub-district, Sidrap district consists of several Uwa.

## **2 Methods**

This research was conducted in Sidrap District. The approach used is descriptive qualitative research. This approach was chosen to suit the purpose of this study. The research objectives are to be able to describe, explain and describe the phenomenon of horizontal and vertical relations between Uwa in Amparita Village, Regency. The technique used in collecting data is in-depth interviews.

### **3 Results and Discussion**

#### **3.1 Vertical Power Relations Between Uwatta To Uwa**

Leadership is the process of influencing others toward achieving goals. Successful leadership by one's ability to control the ideas, feelings, attitudes, and behavior of others. [5] In Weber's view, the concept of power can help understand why many ruling elites seek political power. In the context of power itself, it is that which is approved or gets the community's attention, which is called authority, on the one hand, and domination, on the other, which is carried out based on monopoly in a constellation of shared interests. The legitimacy of power in society cannot just get away from elite leadership as the driving force.

In carrying out their duties, leaders are not only responsible to their superiors and the achievement of organizational goals, but they are also responsible for internal organizational problems, including responsibility for developing and fostering human resources. Externally, leaders have social responsibility or public accountability. Gaetano Mosca's concept of legitimacy says that recognizing the existence of elites who can claim legitimacy is called a 'political formula.' which means that there is a belief that shows why "the rulers" are obeyed by their leadership. [7] Thus, the existence of Uwa ' as a traditional elite is considered "the rulers" in the life of the Tolotang people, which makes Uwa 's leadership believed by the Tolotang people. The Tolotang indigenous people are an indigenous community led by Uwata himself and assisted by Uwa ', who owns it. The exact duties and functions of government in the Tolotang community.

#### **3.2. Relations and Conflicts Between Uwata and Uwa**

Uwata charismatic leadership had a profound and unusual impact on his followers. They feel that Uwata ' 's belief is the right thing, accept all of Uwata ' 's decisions without questioning Uwata's decision, submit to Uwata gladly, and feel affection for their leader. They are involved emotionally and with a mission for the group or community in making decisions. Uwata is the highest leader in the structure of the Tolotang society. He always is guided by Lontara, considered his predecessors' philosophy of life.

That the decision taken by Uwata is final and therefore cannot go to appeal, this point rests on a background of Uwatta 's decision resulting from Lontara studies, by developing ancestral messages that are considered good. So, decision-making is very dominantly determined by Uwata. Meanwhile, Uwa as the community leader in the area, only listens to what Uwata wants to say and then disseminates it to all areas of community leadership in Amparita village.[8] The leadership style adopted by Uwata ' as the supreme leader of the Tolotang community, tends to be authoritarian that is, decisions made by Uwatta ' can no longer be opposed or rejected by the Uwa or Tolotang indigenous people. So that during the tudang sipulung process in deciding a case, let alone issues related to religious affairs, no one is allowed to oppose what Uwata has decided.

One example of a case in the decision-making made by Uwata, which had a considerable influence on the Tolotang indigenous people, was determining when to go down to the fields. The legitimacy of power possessed by Uwata as the highest leader in the Tolotang customary community structure can stem from the acceptance and recognition from leaders to make and implement decisions that bind the community, so this authority is to be legal. Concerning the concept of traditional domination offered by Max Weber, who stated that conventional domination builds on existing traditions within the communities involved. Uwata is not elderly because of his age but because Uwata 'has broad views and deep knowledge of the values continuously reproduced by the Tolotang indigenous community. Besides that, a

person with the title Uwata ' must have specific requirements needed by the community. He leads Uwata in the structure of the Tolotang indigenous people in the highest position in the leadership structure. The determination of Uwata's status goes through a very sacred process. The person appointed as uwata is those who are related by blood. So in the case of the Tolotang indigenous people, those designated as Uwata are those who are tiwi bunga. For the Tolotang indigenous people, Tiwi Bunga is the heir to power from Uwata based on blood ties. Max Weber stated that power is an opportunity for a person or group of people to make society aware of their own will and, at the same time, apply them to acts of resistance from certain people or groups.

Where the leader of the Tolotang indigenous people, Uwata, is a leader who is born and not formed. A person appointed as the highest leader in the Tolotang community structure is someone with a lineage with the previous leader, Bunga Pattiwi.

### **3.2 The Consensus That Awakens Between Uwa**

Horizontal decision-making between Uwa takes place outside the religious process, such as decisions in the political process in their respective regions and relationships developed due to animosity between people from different areas. As explained by Uwa Sumarno: As Uwa, our job is to guide and look after our people. For example, when there is a dispute between people, especially if the debate is with people who are in another ministry, we, fellow Uwa usually meet to participate in reconciling our people.

In this situation, Uwa will communicate with each other to find solutions to the problems faced by his people. Thus, the relationship between Uwa as the leader of the community area is horizontal, where the position of each Uwa is the same in seeing one problem faced by his people. An overview of the powers that traditional leaders ( Uwa ') have. In Alfian's view [11], the leader's relationship pattern in paternalistic practices suggests that the leader is dominant.

Followers cannot go against what the leader says. The paternalistic relationship pattern of the leader is considered a wise and wise figure who is always asked for instructions and guidance by subordinates or followers to achieve the goals expected by the leader. [12] The author's analysis regarding the position of Uwa ' as a traditional leader looks at the relationship pattern between the leaders ( Uwa ). It can be said that Uwa' is classified as a paternalistic leader because the leader (Uwa') is like a father/mother. At the same time, the subordinates (Tolotang people) are children, so in the paternalistic paradigm are the father/mother. (the leader) has the responsibility to protect the child. On the other hand, the legitimacy that Uwa ' received came from the trust given by the community to Uwa ' based on the rules that apply in the Tolotang community, namely, the book used by the Tolotang tribe, namely Lontara or Sure Galigo.

## **4 Conclusion**

In the Tolotang indigenous people, this leadership position broadly consists of two: Uwa and Uwata. In the structure of the Tolotang indigenous people in the Amparita sub-district, there are vertical and horizontal forms of power relations. This power hierarchy places Uwata as the highest peak of leadership for the Towani Tolotang indigenous people, while Uwa is the customary leader under Uwata. Uwa consists of several people with the same duties and functions as well as the exact position of power. This condition is also called horizontal relations.

In terms of the role and function of the position of Uwata and Uwa, the sheer power of Uwa as the highest leader in the structure of the Tolotang adat community usually concerns decisions taken regarding formal events and religious rituals. While strength that is horizontal is built up between customary stakeholders based on their respective regions, in this case, Uwa, usually the relationship that builds between Uwa is caused by problems faced by their people, as known from the results of research that each Uwa oversees several family heads who live and live in a contiguous area.

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