

Existence and Preservation Strategy of the To Wani Tolotang Hindu Indigenous Community in Parepare

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Abstract. The To Wani Tolotang Hindu Indigenous Community is facing major challenges due to modernization, urbanization, and social changes that have the potential to threaten the survival of their culture and religion. In this study, there are limited data because traditional leaders only exist in Sidrap, precisely in Amparita. This study aims to analyze the sustainability factors of the community in Bakukiki District, Parepare City. Based on this goal, it is in accordance with the results of the research where in the research the existence of the indigenous community is still maintained until now, as evidenced by various strategies that have been applied in the lives of the people in the community. With a phenomenological approach, data were collected through observation, interviews, and documents/documentation of 16 selected informants using purposive sampling. The data analysis techniques in this study use data reduction, data presentation, and conclusion drawn. This study contributes so that the next research can provide a better picture of the form of existence of an indigenous community in Indonesia. The results of the research show that the sustainability of the community is supported by strong beliefs, the implementation of traditional ceremonies, and cultural identities that continue to be maintained. This research recommends further collaboration for community preservation.

Keywords: Sustainability; Indigenous Communities; Hindu; To Wani Tolotang; Cultural Preservation

INTRODUCTION

Culture was initially created from habits, these habits eventually formed a culture and eventually created what is called culture. Culture itself is a guideline or characteristic of a group that is passed down to each existing generation. Culture itself is usually passed down through an oral tradition such as fairy tales, myths, legends, and so on.

Research conducted by (Ahmadin, 2021) that Susan Bolyard Millar, author of the Bugis book "Marriage: Rituals of Social Location in Modern Indonesia", explained that the area of origin of Bugis is located in the southwestern hemisphere of the peninsula of the island of Sulawesi (Celebes). The island is

the fourth largest in Indonesia and consists of an impassable mountainous central landmass, from which it stretches the four main peninsulas of Sulawesi. The South Sulawesi Peninsula is inhabited by several ethnic groups. Makaliwe, when classifying the people of South Sulawesi, wrote that the Torajas and Duri were large separate ethnic groups, descended from the earliest settlers in the region. As for the Bugis, Makassar, Mandar, and Selayar people, each of them is another ethnic group, descended from the next settlers.

Research that has been conducted by (Lawelai, 2020) shows that one of the indigenous communities in South Sulawesi in

Parepare City, namely the To Wani Tolotang indigenous community. They officially claim to follow Hinduism, although their rituals differ from typical Hindu customs. There have been many literatures and experts that have discussed the Hindu indigenous community of To Wani Tolotang in Sidrap Regency. However, in contrast to the Hindu To Wani Tolotang indigenous community in Parepare City, when viewed historically, it turns out that the Hindu To Wani Tolotang indigenous community also exists in Parepare City, precisely in Bacukiki District.

The existence of the To Wani Tolotang Hindu indigenous community in Parepare still maintains its faith, even though it is in the midst of the majority of the people of Parepare City. The community is aware that in the midst of the development of the current era it is not easy to maintain their trust because of them, one of which is because of the rapid development of technology. With easy access, the community can be easily influenced so that later it will affect the character and morals of the Tolotang Hindu indigenous community, especially for their younger generation.

On the other hand, as a minority community living in the midst of the majority society, the Tolotang Hindu indigenous community still maintains their faith by adhering to their religious teachings. One of the proofs of the existence of the Tolotang Hindu indigenous community in Parepare is that they still carry out their worship which is

carried out every year, usually held in December, January, and February, depending on the direction of their Uwa.

The Tolotang Hindu indigenous community in Bacukiki also has the name of their place of worship, namely, Puatta Jarengge, when they want to go up to their place of worship, they usually go through the Lappa Anging route in Watang Bakukiki Village. There are several rituals that the Tolotang Hindu indigenous community performs when going to their place of worship such as Ma'bolo. In addition to Ma'bolo, this community will also tudang sipulung, this is done so that they can further improve the kinship relationship between their families who participate in the worship, because in the worship all the people of Tolotang are also present, even though they are outside Sulawesi.

Research has been conducted by (Hadawiah et al., 2024) that the main principle of Bugis To Wani Tolotang is an agreement on the bond of kinship identity over human affairs through local traditions. Bugis To Wani Tolotang tries to find the compatibility of individuals and groups with religious teachings and pursues the purity of local traditions as a form of devotion to ancestors to realize harmony in their lives. Because rituals as social dramas provide significant social functions, rituals avoid differences and divisions and improve daily life. In this case, the Tolotang indigenous community in

Parepare can exist until now because they still hold their traditions from their ancestors, these traditions are not only carried out, but provide social functions in their lives, where they can avoid all kinds of threats.

Furthermore, according to Mubah in a study conducted by (Harirah et al., 2021) that like two different coins, the progress of increasingly modern urban development contradicts the lives of indigenous people who are marginalized due to the displacement of "cultural pockets". The threat of globalization to the existence of local culture is increasingly showing its fangs when we are currently seeing a phenomenon that shows that local culture seems to have been replaced by global culture. For example, k-pop music concerts that are more loved by young people than watching puppet performances or other traditional performances. Factually it can also be seen that shopping tours such as malls are more in demand than museum visitors.

Although the Tolotang Hindu indigenous community in Parepare still exists today. But challenges will always exist in the midst of the development of today's times, in this case the development of technology and information that can bring positive and negative impacts. The impact that will arise on the development of technology and information is the occurrence of cultural changes in the community, changes that can occur such as thoughts, identities, and beliefs. This can have a negative impact on the

indigenous Hindu community of Tolotang, considering that they are a minority community that adheres to their beliefs in the midst of the development of the current times.

Research conducted by (Damirah et al., 2022) Certain references show that La Panaungi was the one who founded Tolotang. The followers of Tolotang are aware of God's presence, and they refer to Him more specifically as Dewata Seuwae, which translates to God Almighty, and honor Him with the title Patotoe, which means He Who Determines Destiny. Thus, Tolotang is not categorized as animism or dynamism, as is often claimed by Bugis individuals who have embraced a different religion and are no longer part of the Tolotang group. The Tolotang Faith is a belief system that recognizes a higher power even before the emergence of the influence of other religions in the area. The principles of Tolotang are centered around five main beliefs: belief in Dewata Seuwae (faith in the Most High), belief in the Day of Resurrection which signifies the end of earthly life, belief in the afterlife, which is the second world that follows the end of time, belief in Lontara as a sacred text for worshipping God Seuwae, manifested through the worship of stones, wells, and ancestral burial sites.

Likewise, research conducted by (Nadia Wiyata Hanif & Setyawan, 2024) that a government decision, policy, or regulation, of course, requires communication carried out by the government to the public, so it requires the

right communication strategy so that the message conveyed by the government can be listened to and understood by the public. To obtain an effective communication strategy, you must be able to recognize the strengths and weaknesses of each dimension of the communication strategy.

The research that has been carried out is different from the research conducted by (Fajry Kadir et al., 2023) where the study focuses on the pattern of social relations that occur in Kalosi Alau Village, Sidrap Regency. In the study, it examines the pattern of social relations and existence in the community of Fort Tolotang in Kalosi Alau Village, Sidrap Regency. The people of Fort Tolotang are a community of people who have two elements, namely the Islamic element and the Tolotang element, they acknowledge as the God their Seuwae Gods and Sawerigading as the Prophet and they have a holy book in the form of lontara-lontara, have the Pemmali of Fort Tolotang led by an "Uwatta" as an informal figure.

The difference in this study is very visible in the existence of the Tolotang Fort indigenous community in Sidrap, while in this study it does not focus on the existence of the community, because this study only focuses on the existence of the Tolotang indigenous community in Parepare. Meanwhile, the similarities in the study and the research that has been carried out both discuss Tolotang.

This study examines the existence and preservation strategies of the Hindu indigenous community of To Wani Tolotang in Parepare, which faces great challenges in maintaining their culture and traditions amid rapid modernization and social change. These communities, despite their deep cultural roots, face threats in the form of erosion of indigenous values, lack of regeneration of the younger generation, and the widespread influence of globalization. The main problem faced is how this community can maintain its existence as an indigenous group that adheres to Hindu traditions amid social, economic, and public policy pressures that tend to prioritize economic progress and modernization.

This study provides a novelty about the existence of the Tolotang Hindu indigenous community in Parepare, considering that they are currently still maintaining their traditions even though they have been in a new environment and far from the center, namely in Amparita, Sidrap Regency. Through this research, it will also provide references regarding the origins of the emergence of the community in Parepare.

The importance of the problem of the existence of the Tolotang Hindu indigenous community in Bacukiki District, Parepare City, so that the Tolotang Hindu indigenous community can still exist in the future because all kinds of strategies in facing the challenges of technological development and living in the midst of the majority community have been

carried out in order to exist in Parepare. So that from this research will emerge the results of what factors and strategies are carried out by the Tolotang Hindu community so that they can remain active as they are now. Therefore, the researcher is interested in conducting research "The Existence and Preservation Strategy of the Hindu Indigenous Community To Wani Tolotang in Parepare".

RESEARCH METHODS

The researcher uses a type of qualitative research that utilizes a phenomenological perspective. According to Bogdan and Taylor in (Moleong, 1990) define "qualitative methodology" as a research technique that creates descriptive information through the written or oral expression of visible individuals and their actions. They state that this method focuses on the environment and people as complete entities. Scholars who adopt a phenomenological perspective aim to understand the importance of events and their relationship to everyday individuals in a given context.

The researcher uses qualitative research with a phenomenological approach because the researcher wants to analyze the indigenous Tolotang Hindu community in Parepare in shaping their individual perceptions and awareness in maintaining their existence in the midst of the challenges they are facing.

Through a phenomenological approach, researchers have learned that through the

perception and awareness of these individuals practiced through their devotion to the Tolotang Hinduism, they can exist until now.

The target of the research or who has become an informant in this study is the community in Pare-Pare City, especially in Bakukiki District. In addition, the selection of informants in the study was carried out using an internal sampling method, where informants were used to speak, exchange ideas, or compare events found from other subjects. The following are the subjects in this study, namely:

Categories Informant	Sum	Sampling Techniques
Community Leader/Traditional Chairman of Tolotang	2	Internal sampling
Government Figures Tolotang	7	Internal sampling
Community Bacukiki and outside Bacukiki	3	Internal sampling
	4	Internal sampling

Table 1. List of Research

The selection of informants is carried out based on internal sampling techniques, by finding informants who have a deep understanding and experience of the Tolotang Hindu indigenous community in Parepare or referred to as snowball sampling.

According to Lofland in (Moleong, 1990) that the main source of data in qualitative research consists of words and actions, while other data, such as documents

and the like, serve as supporting data. In the research that has been conducted, the researcher uses two types of data sources, namely primary data obtained directly from individuals involved in the Hindu Indigenous Community To Wani Tolotang in Bakukiki District, Pare-Pare City. Meanwhile, secondary data was obtained from pre-existing literature or sources, related to the Towani Tolotang Hindu Indigenous Community or topics relevant to this study.

In the research that has been carried out, there are three data collection techniques, namely observation, interview, and documentation (Koentjaraningrat, 1997). First, observation is used as one of the methods to directly observe the phenomena that occur in the life of the To Wani Tolotang Hindu Indigenous Community in Bakukiki District, Pare-Pare City. Observation or observation is carried out to gain a deeper understanding of various aspects of community life, such as traditional traditions, religious rituals, social relationships, and factors that allow this community to continue to survive. Second, interviews are one of the data collection methods used in this study to obtain in-depth information about the factors underlying the existence of the To Wani Tolotang Hindu Indigenous Community in Bakukiki District, Pare-Pare City, which has survived to this day. Interviews were conducted with several informants who have a deep understanding of life, customs, and challenges faced by the

community in preserving their traditions. Third, Documentation is a data collection technique used in this study to collect relevant information regarding the history, culture, and activities related to the existence of the To Wani Tolotang Hindu Indigenous Community in Bakukiki District, Pare-Pare City. Documentation provides physical evidence or recordings that support the data obtained through observation and interviews.

The steps taken by the researcher in conducting data analysis are as follows (Sugiyono, 2010): First, data reduction, data reduction is in the process of filtering data obtained from a large number of fields, so it needs to be recorded carefully and in detail. As already mentioned, over time, the amount of data collected will become more and more numerous, complex, and complicated. Therefore, data analysis is carried out through data reduction. Reducing data means filtering, selecting the main things, focusing on the important aspects, looking for themes and patterns, and removing irrelevant information. Second, the presentation of data. Once the data has been reduced, the next step is to display the data. By displaying data, it will be easier to understand what is happening and plan next steps based on that understanding. Grounded theory is a theory that is developed inductively, based on data found in the field, and then tested through continuous data collection. Third, drawing conclusions. Drawing conclusions is the final stage in

research that serves to compile the main findings obtained from data collected through observation, interviews, and documentation. The conclusion will provide a clear answer to the research problem and provide a comprehensive overview of the factors that cause the existence of the To Wani Tolotang Hindu Indigenous Community in Bakukiki District, Pare-Pare City, to this day.

In this study, the data validation technique used is source triangulation. Source triangulation is the process of verifying or re-checking data obtained using a variety of different sources, be it in the form of individuals, time, place, or data collection methods. The main purpose of source triangulation is to ensure that the data collected in this study is valid, accurate, and trustworthy.

The form of using the source triangulation technique is carried out so that the data is accurate, on the other hand, through this technique, it will increase objectivity in this research, by collecting various data collected at the time of the research.

RESULT

The following are the main results of this study, which are as follows:

Trust System	It still maintains its religion even though it is only recognized as the Tolotang Hindu religion.
Ceremonies	Worship at the beginning of each year in December, January, and February.
Identity	Still maintaining its identity as a Tolotang community.

Table 2. Key findings

The following are the findings of this study, which are as follows:

Trust System	Carrying out Weddings, Death Ceremonies in accordance with the Tolotang Hindu religion, and many other practices.
Ceremonies	<i>Mappenre nanre', Ma'bolo dan Tudang Sipulung</i>
Identity	Men use songkok and sarongs, while women use kebaya. Likewise, each of their houses has wide windows

Table 3. Research Findings

DISCUSSION

Related to local customs and punishments in Indonesia, especially in Sidenreng Rappang Regency, South Sulawesi, is the Bugis Community known as "To Wani Tolotang". The community is made up of Bugis people who practice their own unique beliefs and rituals, separate from the six officially recognized religions in Indonesia. Although the government categorizes this group in Hinduism, in daily life and ritual practice, this community is characterized by wearing black songkok and sarongs as Muslims do when worshipping, although most do not wear footwear. In Sidenreng Rappang, the To Wani Tolotang indigenous community is spread across several sub-districts, such as Tellu Limpoe, Watang Pulu, Watang Sidenreng, Pitu Riawa, and Maritengngae. In Amparita Village, located in Tellu Limpoe

District, the To Wani Tolotang community has grown and settled since hundreds of years ago, making it the center of their traditional activities. This community continues to be preserved for generations and continues to grow to this day (Hariza & Taufik, 2023).

The To Wani Tolotang community is divided into two groups, namely Tolotang Benteng and To Wani Tolotang. Tolotang Benteng consists of Tolotang people who have embraced Islam, while To Wani Tolotang is a community that still maintains their original religion. These two communities have differences in religious processions, both in death ceremonies and marriages. For the Tolotang Benteng community, death and marriage processions follow the ordinances of Muslims, while To Wani Tolotang has a unique religious system and rituals, different from Islam (Asri et al., 2020).

According to Thomas Hobbes in (Saifuddin, 2005) that a person is hampered by the actions of others because they, or their ancestors, are bound by a social contract. This contract restricts them to act entirely according to their personal wishes, but provides benefits to all parties. Similarly, according to Rousseau in (Saifuddin, 2005), he sees society not as a natural phenomenon, but as the result of a combination of forces that can only emerge when several individuals come together. Each man must surrender himself, not to the power of the individual, but to the collectivity formed

through association, in observance of the supreme instruction of the general will.

Each culture has a customary law term, which refers to the values that live and develop in the society of a region. Although most customary laws are not recorded in writing, they still have a strong binding force in society. The community will face sanctions if they violate customary law rules. Indigenous peoples have the right to preserve and reinforce their distinct identities in the political, legal, economic, social, and cultural spheres of cultural institutions, while still retaining their right to participate fully, if desired, in the political, economic, social, and cultural life of the country (Burhanuddin, 2021).

Talking about an existence is certainly very broad, but specifically in this study it will talk more about the existence in an indigenous community in South Sulawesi, precisely in Bacukiki District, Parepare City. According to Keck and Sakdapolrak Dalam (Pramudya et al., 2022), social resilience consists of three dimensions: coping capacities, that is, the ability of social actors to overcome and solve all kinds of problems, adaptive capacities, which is the ability to learn from past experiences and adapt to future challenges in daily life, transformative capacities, which is the ability to string together institutions that encourage individual welfare and community resilience which is sustainable against future crises.

As an analytical knife, researchers have used salad bowl theory in analyzing findings in the field. A more liberal theory of multiculturalism compared to the melt pot theory is the salad bowl theory, which describes a heterogeneous society in which people coexist but still retain some of the unique characteristics of their traditional culture. Like the ingredients of a salad that is put together, different cultures merge, but instead of forming one homogeneous culture, they still maintain their racial differences and cultural identities. The salad bowl theory emphasizes that individuals do not need to give up their cultural heritage to be recognized as part of a dominant society (Kumbara, 2023).

The salad bowl theory was first coined in 1959 by historian Carl Degler, in addition to critics referring to research conducted by American political scientist Robert Putnam in 2007, showing that people living in "multicultural salad communities" tend to prefer or participate in community improvement projects.

The salad bowl theory, introduced by Horace Kallen in the 1960s, is a metaphor for the salad bowl and describes a new vision of American pluralism. This theory emerged as a criticism of the previous theory, namely the melting pot or melting pot. In general, the theory of cultural pluralism divides the space of cultural movements into two, that is, the public space that allows each ethnicity to articulate political culture and express their

socio-political participation. In this context, they become part of a larger cultural order. However, they also have a private space, where they are free to express their ethnic culture (Adi, 2021).

Based on the salad bowl theory and the results of the research that the researcher has obtained during the research, the researcher can draw the conclusion that the Hindu indigenous community of To Wani Tolotang has conformed to the theory that they still maintain the existence of their beliefs, even though they are included in a minority society. The Hindu indigenous community of To Wani Tolotang maintains its existence by giving boundaries to their beliefs with the beliefs of the majority community in Bacukiki. The limitation that the researcher wants to try to explain is that the indigenous community of To Wani Tolotang still respects and maintains their family relationship with their families who have embraced other religions, even when there are certain events such as Eid they also celebrate, but they do not carry out the obligations of their families who convert to Islam, because they still maintain their religion as the Tolotang Hindu religion.

The following are the factors that cause the Hindu indigenous community of To Wani Tolotang in Bacukiki District, Parepare City to continue to exist until now :

Trust Sytem

The Tolotang people until now still maintain their traditions, this is important

because they are a Hindu traditional community in the midst of the majority community in Bacukiki District, Parepare City. Their tradition until now has become their own characteristic in the midst of the majority community in Bakukiki District.

Various religious practices that are still practiced by the Tolotang Hindu indigenous community such as marriage where they carry out the massarapo tradition, this tradition is where the Tolotang people add the front of their house like a tunnel. Likewise with the death ceremony, where in the tradition of the Tolotang people, people who die when they want to be lowered from their house through a window instead of a door of the house.

The existence of this belief system makes the Tolotang indigenous community in Parepare still exist until now, therefore from the various data that has been collected the community is no different from the one in Sidrap, precisely in Amparita.

Traditional Ceremonies That Are Still Carried Out

The Tolotang people in Bacukiki also have their place of worship in Bacukiki District, Parepare City, precisely in one of the villages, namely Watang Bacukiki Village, there is one of the paths that leads to the place of worship of the To Wani Tolotang community and also the place of worship has a name, namely Ajjareng. This worship is usually carried out once a year which is usually

carried out at the end or beginning of the month. In the implementation process, it will usually be attended from various regions, because it should be noted that the Tolotang people are not only in Amparita and in Bacukiki but also in Pinrang, Wajo, Enrekang, and even outside Sulawesi.

Before the implementation of the worship, the people of Tolotang will carry out traditions such as mappenre nanre', this tradition is carried out as their provision in the next day or after death, then in the process of carrying out the worship there are traditions such as mabolo, this tradition is carried out because in the implementation of the worship the Tolotang people make a pilgrimage. Finally, there is tudang sipulung, the implementation of this tradition is carried out after all the series of worship have been carried out, the purpose of this tradition is to strengthen their solidarity, considering that there are several Tolotang people who come to the worship from outside Sulawesi.

Identity

The To Wani Tolotang community is very well known because when there is a ceremony or worship, they will certainly wear these clothes. With men using songkok and sarongs, then women using kebaya. This actually illustrates that the Tolotang Hindu indigenous community is really the first Bugis religion in Sulawesi, because their clothing style is the same as Bugis in general. Although they used songkok and sarongs for their men,

this happened due to the influence of Islam at that time.

The To Wani Tolotang people themselves have a different way when they die where the body is taken out through a window, because they believe that the path of the living is different from the path of the deceased. The Tolotang Hindu indigenous community has similarities with the Bugis tribe in general, the difference is in terms of old Bugis beliefs or the teachings of La Panaungi. The orientation of the Tolotang people's houses is East, North, and West. They avoided heading south. In addition, their stairs are odd.

The novelty in this study lies in the existence of the Tolotang Hindu indigenous community because of the factor of self-awareness in each individual in the community, this is a novelty in this study because the Tolotang Hindu indigenous community is centered in Sidrap, precisely in Amparita. Meanwhile, the Tolotang Hindu indigenous community in Parepare still exists even though it is not in the center. Therefore, the role of the government and the Bacukiki community is urgently needed so that the Tolotang Hindu indigenous community can face all forms of challenges in maintaining its existence.

In this study, of course, there are limitations where in the study the researcher has a limited number of samples of indigenous leaders in the Tolotang Hindu indigenous community in Parepare, so that when the

researcher wants to get more supportive data, the researcher must go to Sidrap, precisely in Amparita because the traditional leaders in this case Uwa are only in Sidrap.

Based on the findings of the results of the study, it is in accordance with the purpose of this study to analyze the factors that can make the Tolotang Hindu indigenous community in Parepare still exist until now. In addition, the results of the study are in line with the salad bowl theory that as a minority society they will continue to exist if they still maintain their religion and traditions.

CONCLUSION

The proof of their existence is such as still maintaining their belief system, still carrying out traditional ceremonies, and still showing their identity as the To lotang people in Bacukiki District, Parepare City. Collaboration between the Tolotang Hindu indigenous community, the local government, the Bakukiki community, and educational institutions is urgently needed to face all forms of challenges for the Tolotang Hindu indigenous community in Bacukiki District, Parepare City. Through this research, it can contribute that the existence of indigenous communities can be seen if the community still maintains their characteristics, by maintaining their religion and traditions. Meanwhile, the implications in this study can be seen through policies that are always issued by the government and support from the surrounding community in Bacukiki, Parepare City. Based

on the findings in this study, every indigenous community must understand the importance of maintaining their existence in the midst of the development of the times.

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