

The Role of the Regional Regulations of the West Sulawesi Province in Protecting the Local Wisdom of the Massau' Tradition in the Mandar Tribe

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Abstract

The issue related to the Massau' Tradition is the lack of coordination between the regional government and the village government, resulting in the failure to socialize regional regulations on river management and utilization to the public. As a result, the Mandar people do not understand their rights, obligations, and prohibitions regarding river use, even though the Massau' Tradition is closely linked to Islam, culture, and customs. Furthermore, the village government has not taken firm action against those who damage the environment around the river. This study aims to answer two questions: 1) How is the local wisdom of the Massau' Tradition manifested by the Mandar Tribe? 2) What is the role of regional regulations in protecting the local wisdom of the Massau' Tradition of the Mandar Tribe? The methods used are a legislative approach and legal sociology. The research results show that the local wisdom of the Massau' Tradition in the Mandar Tribe is manifested through Panggaukang Ma'guna, Siola-ola, Pau Macoa, and Manjagai. The role of regional regulations in protecting this local wisdom is reflected in several aspects, such as the protection and management of the river environment, the Coastal Area and Small Island Zoning Plan, and the implementation of public order and tranquility by prioritizing customary and social norms, especially those that apply to the Mandar Tribe.

Keywords: Local Wisdom, Massau' Tradition, The Role of the Regional Regulations.



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INTRODUCTION

The diversity of the Indonesian state can be seen in the diversity of ethnicities, races, languages, and religions (Habib Sulthon Asnawi. 2023). The diversity of cultures and customs that are owned is a treasure in enriching national culture, of course also rich in abundant natural wealth in several regions in Indonesia (Alamsyah 2024). In essence, this archipelago is regulated and managed from generation to generation by customary law, followed by hundreds of belief systems and religions. Keberagaman Negara Indonesia dapat dilihat dari keberagaman suku, ras, bahasa, dan agama. (ARIFIANI et al., 2019)

This diversity is confirmed in Article 32 paragraph (1) of the 1945 Constitution of the Republic of Indonesia states "advances Indonesian national culture amidst world civilization by guaranteeing the people's freedom to maintain and develop their cultural values" (Habib Shulton Asnawi 2022). This means that every tribe in Indonesia must maintain, protect and

develop its culture, customs and traditions as its uniqueness based on the different characteristics of each tribe, for example the Mandar Tribe which is customary tribe in the West Sulawesi Province area. The Mandar Tribe has many traditions that are closely related to religions, cultures and customs, one of which is the Massau' Tradition, which means taking river water for daily drinking water needs, economic needs, and so on. River water in Mandar was called Uwai Sau' and the person who takes river water in Mandar was called Passau'. This tradition is one of the local wisdom of the Mandar Tribe which has been carried out since ancestral times until now and is still preserved. The Massau' Tradition is a concrete form of river utilization. The management and use of rivers in West Sulawesi Province was regulated in central and regional regulations with the hope that regulations will not only regulate but also provide protection for the local wisdom of the Mandar Tribe, in this case the Massau' Tradition, so that this tradition was not become extinct for the survival of the Mandar Tribe communities.

Based on observations about the Massau' Tradition in the Mandar Tribe, there were previous studies related to the use of rivers, including: Sekar Ika Indrawati with the research title "Diversity of River Use by Communities on the Winongo River Banks in Ngampilan and Mantrijeron Districts, Yogyakarta City, 2010", Indira Satriani Nursalam dkk with the research title "Utilization of the Tallo River as a Potential for Ecotourism-Based River Transportation in Makassar City", Herry Porda Nugroho Putro dkk with the research title "Social Life of the Community: Perspective of Riverbanks Community in Sungai Jingah, Banjarmasin", Lili Meisia dkk with the research title "Use of Medicinal Plants by Malay Tribe Communities in Sungai Daun Village, Selakau District, Sambas Regency", as well as Putera Astomo and Pahrudin the research title "Legal Politics of Watershed Management (DAS) Based on Village Community Participation and the Environment in Polewali Mandar Regency, West Sulawesi Province". Of these five researches, the thing that differentiates and is novelty in the research is discusses the role of regional regulations in West Sulawesi Province in protecting the local wisdom of the Massau' Tradition of the Mandar Tribe. The facts found in West Sulawesi Province are that there are many regional regulations, both provincial and district, which play an important role in protecting the local wisdom of the Mandar Tribe, especially the Massau' Tradition (river utilization traditions).

From the novelty of the research above, the author found problems that arise, including: First, the regional government was not coordinate with the village government so that regional regulations were disseminated to the community regarding river management and utilization. The absence of socialization of these regional regulations means that the Mandar peoples were not known and understand the rights, obligations and prohibitions in using the river, especially since the Massau' Tradition is very strong in the social life behavior of the Mandar peoples which was related to the application of Islamic Religion, cultures and customs. Second, the village government was not taken firm action against people who use the river but damage the environment around the river. Based on the description above, the problems that can be formulated were: 1) How is the local wisdom of the Massau' Tradition manifested by the Mandar Tribe? 2) How is the role of regional regulations in protecting the local wisdom of the Massau' Tradition of the Mandar Tribe?

RESEARCH METHODS

The type of research used in this research is qualitative with a legislations and legal sociology approach method. The legislations approach method is used by collecting regional regulations in West Sulawesi Province relating to legal protection of the local wisdom of the Mandar Tribe in the use of the Mandar River, especially in the Massau' Tradition. The legal sociology approach method is used by describing the sociological factors of the implementation and enforcement of regional regulations as an effort to provide legal protection for the local wisdom of the Massau' Tradition of the Mandar Tribe for the survival of the community.

The data used comes from primary data with the research object being the Mandar River which flows along Tinambung District, Limboro District, and Alu District Polewali Mandar Regency, West Sulawesi Province. Apart from that, secondary data includes primary legal materials such as regional regulations and secondary legal materials such as journals. The data collection methods used were observation and interviews with parties who know the lives of the Mandar Tribe Community, such as: Traditional Figures of the Mandar Tribe (Arajang, Mara'dia, Hadat Pappungan), Cultural Figures of Mandar Tribe, and peoples who take river water (Passau'). The Traditional Figures and Cultural Figures of the Mandar Tribe were consumers who consume river water (Uwai Sau') in their daily lives and know the taste of the river water they consume, while Passau' knows the process of taking river water, consuming it and selling it economic. The research results were analyzed and described qualitative to explain the role of regional regulations in West Sulawesi Province in protecting the local wisdom of the Massau' Tradition of the Mandar Tribe.

RESULTS AND DISCUSSION

The Local Wisdom of The Massau' Tradition Manifested by The Mandar Tribe

Tribal communities can philosophically be interpreted as Customary Law Communities (KMHA) because they live and settle, especially in rural villages, with an inherent identity, namely customs, culture, customary law and rituals, so that need an in-depth study KMHA of philosophy (Habib Shulton Asnawi. 2024).

Recognition of customary law communities is already international in scope. The United Nations Conference on Environment and Development which was held in Rio de Janeiro in June 1992, resulted in a new development for customary law communities regarding the relationship between legal communities and the United Nations. The conference recognized that customary law communities and their communities have a very important role in environmental management and development, based on their knowledge and traditional practices. The rights of Customary Law Communities are also included in The United Nation Declaration on The Rights of Indigenous Peoples (UNDRIP), but the term used is Customary Communities. The initial history of UNDRIP began with Augusto Wiliemsen Diaz, an official at the United Nation Human Rights in Geneva. Augusto paid great attention to the importance of the rights of indigenous peoples being accepted in United Nation mechanisms. The struggle for this declaration began specifically in 1982, when The Working Group on Indigenous Population (WGIP) was formed and subsequently prepared a draft Declaration. Over 11 years the draft was prepared and submitted to the Sub Commission in 1993. Subsequently, the draft was submitted to the United Nation Human Rights Commission in 2006. The United Nation

Human Rights Commission formed a Working Group on The Draft of The Declaration (WGDD). The United Nations Declaration on The Rights of Indigenous Peoples is a declaration adopted by The United Nations General Assembly (MU PBB) New York on 13 September 2007. This declaration outlines the individual and collective rights of indigenous peoples (natives) as well as their rights. on culture, identity, language, work, health, education and other issues. The Declaration also emphasizes their right to maintain and strengthen their institutions, culture and traditions and their right to development to meet their needs and aspirations. The Declaration also prohibits discrimination against indigenous peoples and promotes their full and effective participation in all matters concerning their concerns as well as their right to remain distinct and pursue their own vision of economic and social development. (Astomo et al., 2024)

Articles 18B paragraphs (2) of the 1945 Constitution of the Republic of Indonesia states The State shall recognize and respect, to be regulated by law, the homogeneity of societies with customary law along with their traditional rights for as long as they remain in existence and in agreement with societal development and with the principle of the Unitary State of the Republic of Indonesia which is regulated in laws.

The entity of the people of customary law along with their traditional rights living in society should be entitled to: a) an area that at least meets one or a combination of elements involving community whose members share the traditions in the same community per se, customary government, asset and/or customary objects; and/or the structure of the norms of customary law; b) the entity of the people of customary law along with their traditional rights seen as congruous with the growth of society if the existence of the community is recognized by statutory regulations the general and sectoral statutory regulations that represent the growing values that fit the current societal development, and the substance of these traditional rights is recognized and respected by the people concerned and the citizens in a wider scope and they must not contravene the principle of human rights; c) the social entity of customary law along with the people's traditional rights according to the principle of the Unitary State of the Republic of Indonesia as long as the existence of the community of the customary law does not upset the structure of the Unitary State as a political and legal unity that respect the sovereignty and integrity of the Unitary State while the legal norms of the customary law comply with the provisions specified in statutory regulations. (Astomo, n.d.)

Based on the constitutional approach, the Mandar Tribe communities are literally also referred to as KMHA based on recognition. KMHA recognition is conditional recognition on four criteria that must be met to become a KMHA, including: 1) As long as they are alive, this means that the Mandar Tribe exists in carrying out customs, traditions, culture and customary law. 2) In accordance with societal development, this means that the Mandar people in the Mandar language are called To Tau, who have Mala'biq (noble traits). 3) Does not conflict with the principles of the Unitary State of the Republic of Indonesia (NKRI), meaning that the Mandar tribe has a spirit of nationalism, namely being loyal and obedient to the Republic of Indonesia and loving their homeland. 4) Regulated in law, meaning that legal products are really needed in order to regulate and supervise KMHA including the Mandar Tribe. The traditional

rights of the Mandar Tribe are embodied in local wisdom which upholds customs, traditions and culture and becomes the glue of brotherhood among the Mandar Tribe.

Ronald Titahelu believes that the following factors can be considered to figure out whether the people of customary law remain adherent to the local law: 1) the normative rules within the community, proverbs in the formulation of the local law, or unwritten legal principles; 2) regularity in the formulation of the local law involving proverbs or unwritten legal principles with the decision made by a tribal head through the deliberation attended by the locals (the Decision of Customary Council); 3) involvement of processes/methods/guidelines recognized by the locals and these processes are often referred to as instruments to settle disputes; 4) imposition of sanctions or force following violations of normative rules as referred to in point 1; 5) the presence of special institutions dealing with social and economic matters or the political systems and structure. (Sedubun, 2022)

What is meant by local wisdom? Local wisdom was first introduced by Quaritch Wales (1948-1949), a scholar of archaeology, who called it a local genius. Although it was further developed by F. D. K. Bosch, a classical archaeologist. Quaritch Wales, explains "the sum of the cultural characteristics which the vast majority of people have in common as a result of their experience in early life". (Mungmachon, 2012)

Local wisdom is the knowledge of the provincial gained through their experience and initiation as well as those one that has been passed down from generation to generation (Habib Shulton Asnawi 2022). During the transition, the knowledge has been adjusted, adapted, changed and developed. Although something might be lost, new knowledge is acquired in accordance with the era. It can also be said that local wisdom is the use of local wisdom or knowledge to develop local community, resulting in the new set of knowledge. The Center of Folklore Research (2007) has summarized the definition of local wisdom into 4 types: 1) local wisdom is an abstract and is related to religion, 2) local wisdom is the potential that protects the community, 3) local wisdom is the body of knowledge and 4) local wisdom is an intellectual capital." (Singsomboon, 2014)

Local wisdom in Indonesian philosophy means a philosophy that lives in the hearts of the people, wise ways of living, the right path of life, expressed through ritual of custom. Local wisdom is nement in relations between people of the same culture. It is related to the concept of God, and the human relationship with God, as well as relationship with nature and self. The character of local wisdom is tied to the concept of locus. The word local here implies human ties with certain places. Locus in philosophical terms doesn't just imply a geographic perspective, but also refers to how human life interacts with a structuration of the world into different areas: the flatlands or the mountains, or the coasts, the forests or the rice fields [25]. All forms of unique human wisdom originate from humans in their locus. Local wisdom is the relational tie born from the interaction between human with the world in which they live. It is this relational context that is local wisdom. All manifestations of human life are a kind of wisdom that is a product of the relation between humans and their environment in which they live. These relations possess a foundation of awareness of something greater and higher than us [26] in other words, something essential. In this relationality we are aware of this in our daily experiences and in our inner life. In this way, local wisdom exceeds the boundaries of pragmatic

and practical actions and can be seen as something with spiritual aspects. Through the process of life, the spirituality and rationality of a local community crystalizes into the values that play a role in defining their identity and culture. (Pesurnay, 2018)

Local wisdom can be local knowledge, local skill, local intelligence, local resources, local social process, local norms, and local customs. Moreover, local wisdom will be the source of character building for the younger generation to create a generation that craves welfare improvement through hard work, discipline, loving education, loving health, loving cooperation, loving gender management, loving cultural conservation, and creativity caring for nature. (Nasution et al., 2021)

Based on an interview with Suyuti Tauwal (Cultural Figures of the Mandar Tribe) that the *Massau'* Tradition has been carried out since the time of the Mandar Tribe ancestors in making good use of nature, namely taking river water. This tradition contains transcendental values of the Islamic religion, customs and culture of the Mandar Tribe so it needs to be preserved so that it does not become extinct.

Based on an interview with Mrs. Siti Ada (*Passau'*), the *Massau'* Tradition is not easy to do because we look at the natural conditions (rainy or dry season) and the color and taste of the river water first. River water taken traditionally must go through a filtering process by sand on the riverbank using traditional tools, while refillable gallon water is processed using modern and sophisticated machines. The Mandar Tribe is generally very happy to carry out the *Massau'* Tradition because the river water they obtain has a distinctive taste. There is river water that is drunk directly without cooking, there are also those who cook it first so that the water remains hygienic. The *Massau'* Tradition can be seen in the picture below.

Figure 1. *Massau' Tradition on the Mandar River*



Furthermore, Mrs. Siti Ada (*Passau'*) said that in modern times the local wisdom of the *Massau'* Tradition developed from taking river water only for daily consumption to an economic activity by putting river water into containers or jars and then selling it to resident homes using carts. Many residents buy and consume refillable gallons of water. The selling price of river water per jar is one thousand to two thousand rupiah, if we imagine that people who sell river water only make a small profit compared to people who sell refilled gallons of water because *Passau'* sells river water at a very cheap price. This economic activity can be seen in the picture below:

Figures 2. *Massau' Tradition of Economic Activities*



Based on interviews with descendants *Arajang, Mara'dia, Hadat Pappuangan* that the local wisdom of the Mandar Tribe comes from their ancestors and is implemented in various traditions. The following is presented with the local wisdom of the Mandar Tribe which can be seen in the table below:

Table 1. Local Wisdom of the Mandar Tribe

No	Kearifan Lokal	Makna
1	<i>Panggaukang Ma'guna</i>	Perbuatan yang bermanfaat
2	<i>Siola-ola</i>	Kebersamaan
3	<i>Pau Macoa</i>	Perkataan yang Baik
4	<i>Manjagai</i>	Menjaga dengan sebaik-baiknya

Sumber: Wawancara *Arajang, Mara'dia, Hadat Pappuangan*

The embodiment of the local wisdom of the Mandar Tribe in table 1 can be seen in the *Massau' Tradition*. The explanation is as follows:

1. *Panggaukang Ma'guna*

The meaning is Useful deeds. During the dry season, the river water recedes so the Massau' Tradition cannot be carried out, therefore people take other methods. Based on an interview with Jufri (Head of Planning Affairs for Saragian Village, Alu District) that the Mandar Tribe generally makes water reservoirs which are useful for storing Mandar River water so that they do not experience drought during the dry season because the availability of water is sufficient for their daily living needs, Meanwhile, the results of an interview with Marzuki (Secretary of Tandung Village, Tinambung District) show that the Mandar Tribe in Tandung Village makes and operates rafts as a means of transportation to cross the river as an effort to empower residents around the Mandar River and has economic value because it can increase residents income. The operation of the raft also supports the Massau' Tradition because it helps the Passau' to cross the river.

Panggaukang Ma'guna as local wisdom is maintained by the Mandar Tribe in the *Massau' Tradition* because this tradition provides benefits for their lives, both water needs during the dry season and economic activities that can increase the income of the Mandar Tribe communities.

2. *Siola-ola*

The meaning is Togetherness. Mandar Tribe of customary law teaches that people live together, look after each other's feelings, help each other and prioritize common interests over

individual interests for the sake of the unity and integrity of fellow Mandar Tribe members. This teaching is universally understood that one of the characteristics of customary law is that it is communal (togetherness).

If we look at it immediately, customary law has specificities that characterize it and differentiate it from other laws, namely: a) Magical/Religious. The Indonesian nation is a religious nation, and this animates the laws it creates, namely customary law. In legal acts such as clearing land, marriage is clearly seen to have a religious nature. In contrast to western law which is centered on the individual, customary law is centered on the community. Collective interests take priority, while individual interests are overwhelmed by common interests (publicly charged). This can be seen, for example, in Rumah Gadang and heritage land in Minangkabau, Tanah Dati in Ambon, Tanah Karang Desa and Ayahan Village in Bali. However, prioritizing collective interests does not mean that individual interests are ignored. c) Traditional. The word "traditional" comes from the noun "tradition" which according to Myror Wemer means: "the beliefs and practices handed down from the past, as were interpreted our past, the tradition changes".

Customary law is essentially a tradition as well, namely the practice of life of community members in social life which is considered correct by the norms they themselves create and is given coercive power with sanctions for those who violate them. The norms that are practiced come from the legacy of the past which is always updated with reinterpretation is carried out to suit the demands of the times, circumstances and changes in society. So traditional customary law is not static. d) Concrete. The nature of legal relations in customary law is concrete, meaning real, and can be felt by the five senses. e) Light and Cash. Bright means not vague, can be seen, known, witnessed and heard by other people, for example in "ijab kabul", the giving of panjer and peningset before buying and selling and marriage. Cash means that every legal action occurs simultaneously between delivery and receipt. f) Dynamic and Elastic. Dynamic means it can change according to developments over time and changes in society, while Elastic can adapt to circumstances. g) Was not codified. Most customary laws are not written, although some are written, such as Awig-awig in Bali. Because its form is not written, it is easy to adapt to developments in society if they wish. h) Deliberation and Consensus. Customary law emphasizes deliberation and consensus in carrying out legal actions and relationships within the family, kinship and community, even in resolving disputes. Customary law, according to Koesnoe, as a people's law made by the people themselves, regulates their lives which are constantly changing and developing through decisions or solutions issued by the communities as a meeting of feelings and ideas through deliberation. Old things that are not worn are changed or left unobtrusively. The characteristics of togetherness, traditional, dynamic, elastic, not codified, deliberation and consensus are interrelated and mutually support each other. (Arliman, 2018)

Siola-ola as local wisdom is maintained by the Mandar Tribe in the *Massau'* Tradition because it contains the principle of togetherness in this tradition which is reflected in attitudes and behavior. They show their spirit of brotherhood among *Passau'* peoples by inviting each other to take river water to meet their daily living needs and/or economic interests, namely

selling river water to residents who need drinking water. They never take river water individually because the priority in this tradition is to prioritize the common good.

3. *Pau Macoa*

The meaning is Kind words. *Pau Macoa* is an example of good manners because it relates to polite and courteous (spoken) speech or words, especially in communicating between fellow human beings in various activities to create a harmonious life and prevent disputes. *Pau Macoa* is firmly held by the Mandar Tribe, one example of *Pau Macoa* which is always said is excuse/permission/respond in Mandar called *Taweq*.

Each other should respect each other both in deeds and words. Protecting your tongue from words that will hurt other people is part of efforts to honor other people and is part of worship and safeguarding basic human rights. According to Quraish Shihab, avoiding anything negative from happening to other people is as-Salaam salbii passive peace, is the boundary between harmony/closeness and separation, as well as the boundary between mercy and torment. A Muslim has a peaceful nature, at least if he cannot benefit others then don't harm them, if he doesn't give then at least he doesn't take other people's rights, if he can't please others then at least he doesn't disturb them, if he cannot praise him so at least he should not criticize him. (Alfani & Saputra, 2019)

Pau Macoa as local wisdom was maintained by the Mandar Tribe in the *Massau' Tradition* where the *Passau'* people communicate with each other using smooth and polite Mandar language when they take river water to bring blessings and avoid disputes.

4. *Manjagai*

The meaning is taking good care of it. *Manjagai* as local wisdom is maintained by the Mandar Tribe because it is related to environmental aspects. The Mandar Tribe sees the environment as a gift from God Almighty which must be protected and maintained because it can bring benefits. The Mandar Tribe carries out the *Massau' Tradition* by continuing to maintain and protect the environment around the river so that the quality of the river water remains clean and unpolluted. According to Aprilia & Zunggaval, rivers are a form of open water ecosystem which is also prone to pollution. Pollution that occurs in a river is usually caused by environmental conditions and human activities around the river. (Nursaini & Harahap, 2022)

According to Soemarwoto, increasing human activity has caused rivers to become vulnerable to water pollution, thereby causing a decline in environmental quality, while Rachmawati stated that a river is said to be polluted if the water quality is no longer suitable for its intended purpose. (Yohannes et al., 2019)

The local wisdom of the Mandar Tribe in table 1 is also related to the rituality of the Mandar Tribe in carrying out the *Massau' Tradition* because rituals are a form of practicing Islamic Religion and are inseparable from the social and cultural life of the community.

According to Kuncoroyakti (2018), that Rituals and culture are communication form which cannot be separated because there are very important cultural roles in them. The role of ritual communication is a part of society, it is used to fulfill human identity as an individual creature. (Dwi Wulandari & Pratiwi, 2023)

According to Koentjaraningrat (1993), religion and religious ceremonies are indeed an element in the lives of human ethnic groups in the world that have attracted a lot of attention from ethnographic authors and is a topic that is most widely described in ethnographic literature, especially in the 20th century. -19 ago. In this view, there is an opinion that the culture in the ethnic groups described in ethnography is a simple and primitive culture and society, and therefore is ancient or is a remnant of ancient human culture. Thus, the analysis of religion and religious ceremonies in culture and society is considered as an effort to search for ancient religious principles, and an attempt to solve the problem of religion. (Nengah Aryanatha, 2018)

The reality of the diversity of Muslims in the archipelago indicates that in all corners of this archipelagic country the understanding of Islamic religion varies greatly, which is influenced by pre-Islamic culture. Before Islam came, various ancient customs and local beliefs were widely practiced so that they were closely integrated with the social structure. In most places, the arrival of Islam by peaceful means was not conquest and in general it can be said that Islam did not replace or destroy long-standing cultural traditions, especially Hinduism and Buddhism, but combined them with existing traditions. (Arifin et al., 2016)

The traditional and cultural activities of the Mandar Tribe are always based on religious power so that the Mandar Tribe harmonizes religion with rituals which in the Mandar language were called *Ma'bacabaca* Rituals. This ritual literally aims to pray to Allah SWT to be given blessings and protected from all disasters (*a'bala*) and disturbances from supernatural creatures such as jin, devils, and so on. Types of *Ma'bacabaca* Rituals for the Mandar Tribe include: 1) *Ma'bacabaca Salama*, which means praying for safety from disasters, achieving success, and healing from illness. 2) *Ma'bacabaca Tomate*, which means praying for people who have died.

The *Ma'bacabaca* Rituals Procession is led by the Imam of the mosque accompanied by Traditional Leaders such as *Arajang*, *Mara'dia*, *Hadat Pappuangan*, and the invitees. This ritual serves a variety of foods, for example white rice in Mandar Language "*Sokkol Pitu Rupa*" (seven types of sticky rice), side dishes, cakes, water, plus air freshener (*Kemenyang/Incense*). This ritual is related to one of the characteristics of customary law, namely religious magic. This ritual can be seen in the picture below:

Figure 3. *Ma'bacabaca* Rituals



The Mandar Tribe started the *Massau'* Tradition activities by carrying out the *Ma'bacabaca* Rituals procession so that *Passau'* gets the blessed river water and was protected from all disasters (*a'bala*) so that this ritual procession appears to be an introduction to the *Massau'*

Tradition because in the *Ma' baca-baca* Rituals reading establishes communication between the God and humans who hope that the *Massau'* Tradition can be carried out well and safely.

Based on an interview with Suyuti Tauwal (Mandar Tribe Culturalists) that the *Ma' baca-baca* Rituals is very sacred by the Mandar Tribe because if this ritual was not carried out then the impact will be felt directly by the Mandar peoples themselves, such as the case of flooding in Tinambung District, people drowning in the Tinambung River, children small ones are eaten by crocodiles while swimming in the river, and so on. This impact is a warning from Allah SWT in Mandar called *Ta'gor na Puang Allahu Ta'ala*. Suyuti Tauwal further explained that cases of natural disasters such as floods that occurred in Polewali Mandar Regency are a portrait of the attitudes and behavior of mankind which have caused damage to the earth, meaning that the Mandar Tribe calls it *Mappakarai' Lino Mappoleang A'bala* (destroying the world bringing disaster).

Role of Regional Regulations in Protecting the Local Wisdom of the Massau' Tradition of the Mandar Tribe

A region as a customary law community unit that has autonomy has the authority to regulate and manage its region in accordance with the aspirations and interests of its people as long as it does not conflict with the national legal order and public interests (Yoki Pradikta, Budianto, and Asnawi 2024) (Pradikta et al. 2023). To provide wider space for regions to regulate and manage the lives of their citizens, the central government in forming policies must pay attention to local wisdom and conversely, when forming regional policies, whether in the form of regional regulations or other policies, should also pay attention to national interests. In this way, a balance will be created between synergistic national interests and still paying attention to conditions, characteristics and local wisdom in overall government administration (Guntur Ohoiwutun et al., 2023)

Local Wisdom of the Massau' Tradition of the Mandar Tribe literally means the embodiment of river utilization because the term *Massau'* means taking river water. Therefore, from a state legal perspective, regional regulations are regional regulations in West Sulawesi Province which play an important role in protecting the local wisdom of the Mandar Tribe in river use. Based on findings in the field, there are several regional regulations that protect the local wisdom of the Mandar Tribe in river use. This can be seen on the table below:

Table 2. The Role of Regional Regulations in Protecting the Local Wisdom of the Mandar Tribe in River Utilization

Number	Regional Regulations	Local Wisdom in River Utilization
1	Regional Regulation of the Province of West Sulawesi Number 4 of 2014 Concerning Protection and Management of The Environment	Protection and management of the environment based on the local wisdom of principles.
2	Regional Regulation of the Province of West Sulawesi Number 6 of 2017 Concerning Zonation	Local wisdom is one of the principles of Zonation Planning for Coastal Areas and Small Islands of West Sulawesi Province (RZWP-3-K).

Planning for Coastal Areas and Small Islands of West Sulawesi Province between 2017-2037		
3	Regional Regulation of the Province of West Sulawesi Number 2 of 2024 Concerning Implementation of Public Peace and Order as well as Communities Protection	The maintenance of peace and public order was carried out by upholding applicable customary and social norms through informative, dialogical and persuasive approaches.

Sources: *Documentation Network and Law Information of West Sulawesi Province*.
The role of regional regulations in protecting the local wisdom of the Massau' tradition in the Mandar Tribe, as seen in Table 2, can be explained as follows:

1. Protection and Management of the Environment

Sastrosupeno explained that the relationship between humans and nature and the environment is very close and intimate so that beliefs, local values or traditions grow, this is related to local moral rules known to the community and is a manifestation of local wisdom. (Rahayu, 2016)

The functionalization of local wisdom principles in environment management can enrich the principles of national environment management because these principles originate from the legal ideals of society resulting in voluntary legal arrangements. These principles have become part of the spirit of life adopted by traditional communities so that it will make it easier to implement the laws that have been regulated by traditional villages. If this principle was adopted in the process of forming legislation, it would strengthen local wisdom. (Aziz Nasihuddin, 2017)

The relationship between protection and management of the environment and local wisdom in West Sulawesi Province is juridically confirmed in Articles 2 letter l along with its explanation that protection and management of the environment was carried out based on the local wisdom of principles. This principle explains that in managing the environment and complying with Environmental Law, one must pay attention to the noble values that apply in the community life systems, meaning that local wisdom of the Mandar Tribe is a noble value that applies and is a principle of life that cannot be abandoned by the Mandar Tribe communities.

The environment was said to be harmonious if human interaction with the environment is within the limits of balance and can be restored instantly in balance. If there is a disturbance in the interaction between humans and their environment because the limits of the capabilities of one of the sub-systems have been exceeded, were unbalanced, or are unable to play their function, the environment will be disharmonious or disharmonious, resulting in what is called an environment problem. Deterioration of environment quality, disruption of the environment between humans and their environment. It takes the form of pollution, draining and destruction. (Ketut et al., 2014)

Manjagai as local wisdom was maintained by the Mandar Tribe because it was related to environmental aspects. The Mandar Tribe sees the environment as a gift from God Almighty which must be protected and maintained because it can bring benefits. The Mandar Tribe carries out the *Massau'* Tradition by continuing to maintain and protect the environment around the river so that the quality of the river water remains clean and unpolluted.

2. Zonation Planning for Coastal Areas and Small Islands (RZWP-3-K) of West Sulawesi Province

Coastal areas and small islands are part of the natural resources bestowed by God Almighty and constitute wealth controlled by the state, which was intended for the prosperity of the people. Coastal areas and small islands need to be managed by considering the aspirations and participation of the communities and national values. (Retno, 2021)

Traditional law understandings of land and water rights incorporate local expertise. Customary law was created as a religious and communalistic idea that allows sovereignty over individual property while maintaining community aspects. Apart from supporting the economy and life of local communities, people who live near the sea and coast also value marine resources because they are used to living in harmony with their environment and can maintain the sustainability and stability of the sea and coast. and the natural resources it contains. The existence of external influences provides enormous potential for the rights and responsibilities of customary communities in the management of the marine sector, in this case fisheries. Therefore, the community empowerment process must be carried out to help the local wisdom of the communities, especially fishing communities, in preserving the fisheries sector so that it can continue and can be passed on to the next generation. (Mayang et al., 2024)

The relationship between Coastal Areas and Small Islands (RZWP-3-K) and local wisdom in West Sulawesi Province was legally confirmed in Regional Regulation of the Province of West Sulawesi Number 6 of 2017 Concerning Zonation Planning for Coastal Areas and Small Islands of West Sulawesi Province between 2017-2037, that is:

Articles 3 letter l and its explanation state that the RZWP-3-K of West Sulawesi Province was based on the recognition of local wisdom where the management of coastal and small island resources is an acceptance by the government of the fact that there are provisions for maintaining the surrounding natural environment by community groups which have been carried out from time to time. for generations and has demonstrated benefits for society and the environment. Furthermore, Articles 27 paragraph (1) letter b states that one of the criteria for determining a Marine Protected Area is social and cultural includes: level of community support, potential conflicts of interest, potential threats, local wisdom and customs. This means that the management and utilization of the potential of coastal areas and small islands in West Sulawesi Province prioritizes culture, customs and customary law as a manifestation of the local wisdom of the Mandar Tribe communities.

For example, a coastal area located in Tinambung District, Polewali Mandar Regency, West Sulawesi Province, is Teluk Mandar Beach which borders the Mandar River. This can be seen in the image below:

Figures 4. Border of Mandar Bay Beach and Mandar River



The Mandar River, which borders the Mandar Bay Beach supports each other because the potential of the river was utilized by the Mandar Tribe to carry out the *Massau'* Tradition, both for daily living needs and as an economic activity to increase community income as in Figures 2 above regarding the economic activities of the *Massau'* Tradition.

3. Implementation of Public Peace and Order as well as Communities Protection

Security and order are conditions that are really needed to support the implementation of peace and public order as well as all community activities. Conditions of peace and public order are conditions that are the main hope of the entire community so that increased calm and tranquility in society as well as the spirit of motivation to work can be realized. There is no fear due to the possibility of interference. Public peace and order are the responsibility of the entire community and government, including the police as law enforcement officers. In its implementation, the police make efforts/actions which are realized in police operational activities, both routine and specific. From this, the struggle to convince the public is necessary so that they participate in public order, namely that two-way communication between society and the government can be established. This situation will change people's attitudes and actions from apathy to support and participation. This underlines the importance of government participation in how community participation can increase. Community participation contributes to the success of each government program according to their respective abilities without having to sacrifice their interests. Contributions are required in the form of ideas, criticism and voluntary opinions as well as being directly involved in carrying out order in an area. There is socialization in every decision making, and the community must also be involved in every decision making. People are used to having the initiative to start social activities to improve the situation and conditions that occur in order to create order in a better direction. (Mantiri & Siwi, 2020)

The relationship between the implementation of peace, public order and community protection with local wisdom in West Sulawesi Province was legally confirmed Regional Regulation of the Province of West Sulawesi Number 2 of 2024 Concerning Implementation of Public Peace and Order as well as Communities Protection, that is Articles 3 paragraphs (3) states that the maintenance of peace and public order was carried out by upholding applicable

customary and social norms through approaches: informative, dialogical and persuasive. This means that the implementation of peace and public order prioritizes the local wisdom of the community by upholding customary norms and social norms that apply especially to the Mandar Tribe through access to information (informative), dialogue between the local government and the community (dialogical), and inviting the community (persuasive) to create a safe, peaceful and orderly life. Furthermore, Articles 36 paragraphs (2) states that one of the roles of the community in maintaining peace and public order as well as protecting the community is to maintain local wisdom in responding to disorderly behavior in their environment. This means that in preventing and/or taking firm action against disorderly behavior in the community, local wisdom needs to be maintained and guarded so that community behavior does not conflict with the culture, customs and customary laws that apply to the Mandar Tribe.

Articles 5 paragraphs (2) states that handling disturbances to Public Peace and Order was carried out to create orderly conditions, one of which is river order. Furthermore, Articles 14 paragraph (1) states that to support the creation of orderly conditions in rivers, canals, ponds and beaches, every person is prohibited from: throwing rubbish into rivers, waterways, drainage channels and water sources; dispose of dirt in springs, drinking water pools and clean water sources; take, move, or damage manhole covers, ditches, or other manhole covers as well as road equipment building components, unless done by officers in the context of carrying out official duties; build permanent and/or non-permanent buildings on waterways, rivers and riverbanks; catching fish using materials or tools that can damage the environment in rivers; as well as dumping hazardous and toxic waste materials into rivers, waterways, drainage channels and water sources which can cause environmental pollution. This means that one of the objects of implementing public order is orderly rivers in accordance with Articles 36 paragraphs (2) which above emphasizes that local wisdom is very important to be maintained and guarded by the Mandar Tribe community to prevent disorderly behavior in the environment, especially the river environment which is used in various activities. including the *Massau' Tradition*.

CONCLUSION

Based on the descriptions that have been presented, several things can be concluded, First, the embodiment of the local wisdom of the *Massau' Tradition* in the Mandar Tribe includes: *Panggaukang Ma'guna* as local wisdom was maintained by the Mandar Tribe in the *Massau' Tradition* because this tradition provides benefits for their lives, *Siola-ola* as local wisdom was maintained by the Mandar Tribe in the *Massau' Tradition* because it contains the principle of togetherness in this tradition which was reflected in attitudes and behavior such as the spirit of brotherhood among *Passau'*, *Pau Macoa* as local wisdom was maintained by the Mandar Tribe in the *Massau' Tradition* where the *Passau'* communicates with each other using soft and polite Mandar language when they take river water to bring blessings and avoid disputes, and *Manjagai* as local wisdom was maintained by the Mandar Tribe because it was related to environment aspects. The Mandar Tribe sees the environment as a gift from God Almighty which must be protected and maintained because it can bring benefits. The Mandar Tribe carries out the *Massau' Tradition* by continuing to maintain and protect the environment around the river so that the quality of the river water remains clean and unpolluted. Second, there is the

role of regional regulations in protecting the local wisdom of the *Massau' Tradition* of the Mandar Tribe, if viewed from several existing regional regulations, includes: protection and management of the environment around rivers based on local wisdom of the Mandar Tribe, Zoning Plan for Coastal Areas and Small Islands (RZWP-3-K) West Sulawesi Province was based on the local wisdom of the Mandar Tribe, as well as the implementation of peace and public order prioritizing the local wisdom of the community by upholding customary norms and social norms that apply especially to the Mandar Tribe through access to information (informative), the existence of dialogue between local government with the community (dialogical), and inviting the community (persuasive) to create a safe, peaceful and orderly life.

The authors recommend that the results of this research be developed in further research because there are still many local wisdom values of the Mandar Tribe that need to be explored and studied in their other traditions. The results of this research also contribute to the West Sulawesi Province Government to issue policies that protect the local wisdom of the Mandar Tribe in the *Massau' Tradition*, especially since this tradition was related to the practice of Islamic religion, culture, customs and customary law which still apply to the Mandar Tribe as majority ethnic group in West Sulawesi Province.

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