

Traces of Mountain Rural Development Collective Policy in Local Community Relations with Migrants

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ABSTRACT

Tracing the tracks of transitional rural development collective policies, is a study of policies designed jointly, between the village government and the local community (read: village). This development departs from local initiatives, taking into account the cultural potential and human resources. This research was carried out in Kaili Village, West Suli District, Luwu, South Sulawesi. The research was carried out using a qualitative method, a sociohistorical approach. The research targets were all community groups (indigenous and immigrant communities) in Kaili Village, and the determination of the research sample was done by purposive sampling. The results of the study show that collective rural development policies are made possible by factors: the figure of the leader, needs and security, and cultural patterns of Siri Pacce. Based on these factors there are a number of collective policies, designed within the Kaili community, namely: social solidarity/solidarity and tolerance, accommodation and assimilation, and mutual cooperation/cooperation and competition. This collective policy enables Kaili's human development, in a harmonious and associative relationship, which is in favor of the interests of the local community and immigrants. A harmonious and humane relationship between the future group and the local community is a relationship that is far from conflict. Cooperation and adjustment in social relations occur in a mutually beneficial relationship, in accordance with village rules.

Keywords: Social policy, development, Kaili;

INTRODUCTION

Social policy in development, can be understood as a symptom of "metadiscipline", in human resource development. National policy as a dimension of development, is the spirit of human capital in giving development orientation (Knoepfel et al., 2007). Development is a multidimensional process with profound changes in social structure, demographic attitudes and national institutions, and the economy (Guampe, 2022; Pasaribu & Simanjuntak, 2016; Takaliung & Sondakh, 2015). Human development is something that has an urgent position, even considered as a peripheral position, which has historical roots, in the Indonesian nation state. Development policies need to emphasize "the ability of every human being to develop as a critical and constructive human being in social relations or form dynamic development within a dignified development framework, not constructing structural dependencies (Mahroji & Nurkhasanah, 2019; Sari et al., 2020; Sikana & Wijayanto, 2021). One of the keys to successful development lies in the capacity or competence of human resources. Among the policies that are often highlighted and prone to problems is rural development, because of the demands, it must be based on local potential. Village development is essentially the basis of national development. Rural development is an urgent matter, in Indonesia, it is possible that 80% of Indonesia's territory is rural areas (Badri, 2016). The main basis of rural development is to construct human beings so that they become dynamic,

independent, and courageous in facing development problems (Masitah, 2019; Prasodjo, 2017). Rural development is development that has development complexities that require extra handling. Rural areas are a collection of people who are monooccupied, ethnic, understand/ideological with almost the same background. Such differentiation allows for the construction of a harmonious society far from social inequality in society, but sensitive to change (Yandri & Sari, 2019).

One of the social policies in relation to rural development is human capital, namely human development in rural communities. Rural people tend to be considered to have anti-hedonic communal behavior, immaterialist and have empathy for others, even tend to be socialist in responding to social needs in rural social relations. The tendency for this social attitude to be considered inclusive in rural communities, a tendency that can have an impact on the existence of social harmonization in community development can even be considered to strengthen social order in the life of the nation and state. This development scenario, rooted in "bottom up", by highlighting and creating strategic policy aspects. On the other hand, in relation to human development, Rural communities tend to be seen as rarely deviating from various development policies, but the complex problems of rural human development based on the character of the community require strategic policies to find constructive solutions in the corridor of relations with community members and with the government. This explanation is understood in various rural studies, including studies on transitional rural communities which until now still require a solution that must be in favor of the local community. Likewise problematic, community relations in overcoming the tendency of social changes that penetrate the countryside with symptoms of modernization or green revolution.

Understanding this, one of the interesting studies to study is the study of collective policies in Kaili Village, West Suli District, Luwu, South Sulawesi. This study seeks to trace the collective policies of rural community development. In this case, the collective policy of the local community is a policy of accepting and adapting in harmony with immigrant groups, by coexisting peacefully, away from conflict and conflict. How is the urgency of this study, with "collective policy", originating from and in favor of the community, the following description shows.

METHODS

The research method used in this study is a qualitative method, with a socio-historical approach. Qualitative research is a research system that constructs descriptive data, from oral and written sources, on observable behavior (Moleong, 2014). While the sociohistorical approach, is an approach that seeks to search for and analyze data, which is not only based on empirical data, but also historical data, or traces of events that occurred in the past, and has an empirical connection with ongoing events. The research target in this study was the clove farming community, which is multi-ethnic, with the research sample being carried out purposively (purposive sampling). Empirical and historical data, collected, categorized and then analyzed descriptively.

RESULTS AND DISCUSSION

The Kaili mountain transition rural community is a rural community located in Kaili Village, West Suli District, Luwu Regency, South Sulawesi. A village in such a plural

village type scale (Ismail, 2022), which is indicated by the presence of groups of migrants from various ethnic groups who come to this village to do farming/gardening. This description shows that the Kaili village has a human capital, socio-economic development policy strategy that is quite different from other villages. Kaili rural residents have a mono-occupational job, namely working in agriculture, although they also sometimes have additional jobs such as farm laborers, traders and others. The topography of Kaili's countryside is a mountainous village, which is located approximately 20 km from Suli City. The boundaries of this village are to the west, bordering Papakaju Village, to the East, adjacent to Kambalu Village, to the North by the Baju region/Tallangbulawang mountains, and in the South it is adjacent to the Village of Salu Buah/Kaili River. These boundaries are administrative boundaries, but in historical context, the Kaili region in the past was very broad, covering even beyond administrative boundaries. Tracing, it is understood that the area of Kaili Village before the expansion included: Papakaju Village, Kaladi Village, Purringan Village, Salubua Village, and a number of other areas. In this regard, culturally, even though it has been divided into a number of division villages, the cultural pattern remains the cultural pattern of "Kaili people", and is a family descendant.

Kaili, as a village, is an area that has a unique culture, which is still related to the core Luwu culture. In perspective, the Kaili people, Kaili, used to be a sovereign kingdom, but were still under the influence of Datu Luwu's power. In this case, after Indonesia's independence, this sovereign and small Kaili was then given an administrative mandate, as a Village, within the administrative scope of the Suli/West Suli District. The Kaili people, from the royal era to independence, adhered to a cultural pattern that was adrift in pangngaderreng. Pangngaderreng culture is a cultural order, which regulates the lifestyle of the traditional Kaili community, in harmony, governs the relationship between God, Nature and each other. The Kaili community, like the Luwu Classical Bugis community, is a community that is honest, just, dignified, and very friendly and polite to newcomers. There are indications that when the Bugis Palanro migrants arrived for the first time, in Kaili, the Kaili community, gave them a lift to live in their homes.

In the rural community of Kaili, there are a number of ethnic groups, besides the Bugis Luwu ethnicity, there are also immigrant ethnic groups, namely the Bugis-Palanro, Bugis-Soppeng, Makassar, Bantaeng, and various other sub-ethnics. In terms of religiosity, this community is classified as a religious society, which is indicated by the pattern of diversity both in terms of main rituals and in terms of commemorating religious holidays. In other respects, related to the general phenomenon of this village is a village that does not appear to be exclusive with other resident communities. Kaili Village does not behave in a closed manner or maintain privacy as an insider community. It could even be understood as an open community that does not act superiorly and subordinates migrant groups. This community, is a community of harmony, has high adaptability, accommodation, and dignified mutual cooperation with dignity, for the common good.

Referring to the socio-cultural conditions, in the Kaili mountain rural community, it appears that the ongoing construction of relations is an associative relationship that is not prone to conflict or conflict between social groups. This phenomenon is a unique phenomenon for every member of the community in rural Kaili. Such an announcement is understood as a collective policy, carried out by the Kaili community, through the local government, in accepting migrants or groups of migrants, to live and live side by side peacefully. Such an understanding is a strategic policy, carried out by the government and

people of Kaili, responding to the demands of development for Indonesia, without any effort, obstruction or suspicion of migrant groups. Notification of the collective policy of the Kaili community and the Village government, since the early arrival of Bugis migrant groups, in the 1970s, until now, there are several factors that allow this to happen, which guarantees a collective policy.

First; influential leadership. The leadership of the Kaili Village Head, since Andi Muhallah, to the next Village Heads such as Andi Mashadi, Abdurahman, Hasbir, and Kaharuddin are leaders who are quite influential in maintaining the harmony of the village community to build a social order that is influential in building a conducive and harmonious social order. Village head leadership has a significant impact in providing instructions to build villages that are far from disharmony. Influential leadership will encourage the birth of a community that works together and helps each other in the corridor of mutual benefit and for the benefit of society. Leadership Andi Muhallah, and the next Kaili Village Head is the leadership of the village head and his apparatus who have authority as Bugis-Luwu nobles in managing village administration. Likewise, informal immigrant groups through figures such as Rahmat Mallinoang, participate in organizing and guaranteeing harmony both in the relationship between fellow immigrants and the local community.

Second, Necessity and security. The fundamental factor, collective policy, in the form of a conducive relationship in the Kaili village is physical and social needs, physical needs in the form of mutual giving, mutual sufficiency for one another. Other physical needs send each other the necessary needs or show other strategic interests such as work in order to meet family needs. Social needs such as the shared need for places of worship, sports, mutual assistance in times of grief, or marriage. All of that, the basic things give birth to the basis of collective policy, acceptance of community building, which is based on shared values, for a harmonious and prosperous life. In this case, awareness of the necessities of life, and togetherness that must be upheld, understood by all Kaili people (both immigrants and natives), excesses in the need to maintain the security of the Kaili community.

Third, the cultural patterns of Siri and Pacce. Siri, as a deep sense of shame, is part of a cultural pattern, which is inherent in Bugis ethnicity in general, both the Luwu Bugis ethnicity and the immigrant Bugis ethnicity (Palanro, Soppeng, Makassar, and others). Which series do they have to fight, fight or live torn apart. Likewise pacce, if someone experiences a disaster, or experiences misfortune in life due to conflict, or disharmony in society. Such an understanding constructs the Kaili community (foreigners and natives) to always maintain social relations – as a shared policy and commitment.

Understanding a number of factors that underlie collective policies in the Kaili village, there are a number of collective policies carried out by the village government with local residents, namely: social solidarity and solidarity, accommodation - assimilation, and cooperation and healthy competition. These collective policies are the construction of awareness of living together, living side by side, in the nuances of mutual respect for differences and interests by prioritizing communal interests over individual and group interests. Such a policy is the basis for the birth of sustainable human development based on local values, religion and adherence to formal policies issued by the government. Regulations issued by the government are understood by all members of the Kaili community, as an important instrument in managing social and cultural life.

Solidarity/Social Solidarity and Tolerance

The Kaili rural community dictates and requires its citizens to have such deep mechanical solidarity. A sense of solidarity between residents must be fostered so thickly, helping each other in every activity both social, security and religious activities. In the case of social activities showing citizen solidarity such as in conditions of mourning or parties, helping each other or sharing in grief or providing immaterial or material support for residents who are experiencing grief, as well as in party activities. This attitude is part of the helping attitude in Bugis Luwu culture. In religious activities, more intensely each member of the community provides support for religious activities such as religious celebrations, Isra-Mi'raj, Maulid, Eid al-Fitr, Eid al-Ad'ha and various other religious celebrations. This religious celebration is a social tradition that at every moment of celebration cannot be separated by every citizen. Likewise in terms of citizen security, the Kaili rural community is required to have full attention by maintaining security and being alert at all times. In terms of security, the Kaili rural community unites and supports each other in order to create a controlled conducive security within the rural community. In other matters, the Kaili community is also required to be tolerant, respecting anyone who comes. The tendency of the Luwu Bugis community, traditionally, is to be very tolerant towards anyone, without excessive suspicion of outsiders who are part of the community. But apart from that, it has become a commitment that every migrant group is expected to report to the village government in order to maintain order and security of the residents. Such an attitude is of course part of developing a prudential attitude with such high public awareness in maintaining the existence and security of village communities.

Accommodation and Assimilation

The Kaili rural community is a community whose residents have a social cultural background that tends to be different due to the presence of immigrant groups. Differences in socio-cultural backgrounds result in differentiation that occurs within the community in interactions or in everyday interactions. With such differences, it is necessary to make accommodation efforts from the residents in order to reduce the differences. This accommodation effort is a form of awareness among residents in establishing relationships between them so that harmony can continue. There are several forms of accommodation made by residents so that the harmony network continues in society, namely: (1). Cultural Accommodation, namely cultural adjustment between citizens who have different cultures from other residents. This cultural adaptation, among others, in terms of traditional clothing when immigrants carry out activities related to culture, the local Bugis Luwu residents also adapt to the migrant Bugis cultural patterns, even though they do not understand these customs at all. Likewise for other cultural adjustments, if the Luwu Bugis community carries out activities, the immigrant community also adapts to Luwu Bugis culture in general, and; (2). Social Adjustment. Social adjustments are made by residents in terms of activities involving common interests without having to pay attention to the community's origin background. This social adjustment can be seen in various social activities such as mutual cooperation, road construction, house construction, construction of houses of worship, and other social activities intended for the common good.

Collaboration / Mutual Aid and Competitions.

The Kaili rural community is a community that has a high sensitivity to cooperation in building a social order. The cooperation between the residents of Kaili is very conducive and is even considered as something that the people of Kaili cannot leave behind. Collaboration creates togetherness in facing various problems, risks, fulfillment of resource needs, as well as the responsibilities and rewards expected by each (Nursalam, 2022). Cooperation is understood as an urgent matter because it involves common interests in society, when there are members of the community who do not want to cooperate, they are considered members of the community who are asocial or insensitive to the interests of the community in the Kaili rural community. The forms of this cooperation carried out by residents can be in the form of cooperation/mutual cooperation in building various social facilities, such as roads, houses of worship, drainage, clean water, or other private facilities, such as houses, private fields and others. Apart from this, even though the Kaili rural community tends to appear associative in collaboration/mutual cooperation, healthy competition (*silomba-lomba*) is still visible as well, as a prismatic community, which tends to leave traditional things behind. This healthy competition is like in house renovation buildings, the quantity of plantations, or plantation products. This healthy competition in the Kaili village community is not so tight and rough that it leads to disputes or conflicts. This is made possible by the mindset of the residents where the average community member thinks in harmony and avoids conflict.

Discussion

Based on the analysis above, it can be understood that collective policy in the Kaili rural transition community is synonymous with community-based development. The traces of these collective policies are the legacy of structured, institutionalized or entrenched policies in society. When it comes to opinions (Irawan, 2020). Collective policies in the development of Kaili Village can be considered as part of efforts to increase human dignity, strengthen the basis of civil society, develop democracy and maintain conducive socio-political stability. In the transitional rural community of Kaili, the collective policy resulted in the establishment of a triangel policy of the village government, local community and immigrant groups. In such case, if correlated views (Nasfi, 2020) this form of collective policy is part of a change towards a planned and gradual progress. Real community development. Stimulation of human development (community based development), essentially in the Kaili community, is due to factors: leadership, needs and security, and core culture, *siri pacce*. In this regard, if associated with views (Yandri & Sari, 2019) is part of the human resource development strategy, increasing the empowerment and socio-cultural capital of the village community. In terms of collective policy forms in the Kaili village, such as: strong social solidarity, accommodation (adjustment) and assimilation and mutual cooperation if linked to a top down – bottom up development basis, it is a synthesis between development policies from above , development policies from below and local economic development policies (Irawan, 2020). In this case, the collective policy allows the stimulation of community relations away from horizontal conflicts, and encourages the growth of the rural economy. The modernization paradigm, this pattern of collective policy has resulted in changes in the economic, cultural, social and political structures of rural communities.

CONCLUSION

The traces of the Kaili rural development collective policy are traces of policies in building a conducive and dignified Kaili community order. Influential factors that resulted in the birth of collective policies were: influential leadership from local Kaili community figures, and immigrants, the need for security, and cultural patterns of Siri and Pacce. The forms of collective policy that are carried out in the Kaili community are: social solidarity/solidarity and tolerance, accommodation and assimilation, and mutual cooperation and competition. This pattern of collective policy is a design model for the construction of rural social arrangements in building a harmonious and comfortable village. In this case, with a collective policy that has been developed, it allows the pattern of social relations in society to be far from horizontal conflict, although the Kaili community is a plural community. With a collective policy, interaction between members of the community, both native and immigrant communities, is established with a full sense of togetherness, and they realize that conflict, in fact, brings losses and deals with positive laws, which must be upheld and obeyed.

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