

**THE EXISTENCE OF THE LAUJE TRIBE IN FACING SOCIAL CHANGE
IN TINOMBO VILLAGE, TINOMBO SUB-DISTRICT, PARIGI
MOUTONG DISTRICT**

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Abstrak

Penelitian ini mengeksplorasi eksistensi Suku Lauje di Desa Tinombo, Kecamatan Tinombo, Kabupaten Parigi Moutong, dalam konteks perubahan sosial. Suku Lauje, yang terbagi menjadi kelompok perkotaan dan pedesaan, dikenal sebagai suku primitif yang tetap mempertahankan tradisi dan budaya leluhur meskipun mulai berinteraksi dengan masyarakat luar dan mengenal teknologi. Menggunakan metode kualitatif deskriptif, penelitian ini mengkaji kehidupan awal Suku Lauje sebelum dan setelah perubahan sosial, serta strategi adaptasi yang mereka lakukan. Suku ini memiliki bahasa dan kepercayaan unik, dan meskipun mulai memeluk agama Islam dan Kristen, mereka tetap mempertahankan beberapa unsur kepercayaan lama. Perubahan sosial di masyarakat Lauje dipengaruhi oleh faktor internal dan eksternal, termasuk harapan untuk maju dan pengaruh budaya luar. Meskipun ada kemajuan dalam adopsi teknologi modern dan interaksi dengan masyarakat luar, beberapa bagian dari suku ini masih mempertahankan tradisi lama, termasuk agama animisme.

Kata kunci: Sejarah Budaya, Tradisi, Etnografi

Abstract

This research explores the existence of the Lauje tribe in Tinombo Village, Tinombo Sub-district, Parigi Moutong Regency, in the context of social change. The Lauje tribe, which is divided into urban and rural groups, is known as a primitive tribe that still maintains ancestral traditions and culture even though it has begun to interact with outside communities and recognize technology. Using descriptive qualitative methods, this research examines the early life of the Lauje before and after social change, as well as their adaptation strategies. The tribe has a unique language and beliefs, and despite embracing Islam and Christianity, they still retain some elements of their old beliefs. Social change in Lauje society is influenced by both internal and external factors, including the expectation of progress and external cultural influences. Despite progress in the adoption of modern technology and interaction with outside society, some parts of the tribe still retain old traditions, including animist religions.

Keywords: Cultural History, Tradition, Ethnography

Introduction

Every society must have experienced change. These changes for the society concerned and the people who study them can be slow changes, but there are also those that run quickly. Changes in society can be about social values, patterns of behavior, organization of structure, social institutions, layers in society, power and authority and social interaction. Due to the breadth of the field in which these changes may occur, when someone wants to make a description of these changes in society, it is necessary to first determine clearly what changes are intended (Alimaudan, 1985).

Changes in society are in principle a continuous process, meaning that every society will in fact experience these changes, but changes between one society and another are not always the same (Bertand, 1980). In the theory of changes in society, it is often questioned about the difference between social changes and cultural changes. Such a distinction depends on the difference in definition between the notions of society and culture. If the difference in definition can be stated firmly, then the difference between social and cultural changes can be explained clearly (Koentjaraningrat, 1983).

Today's growing era, coupled with the existence of technology that makes it easier for humans to make everything sophisticated, but there are still many tribes in Indonesia whose lives are far from technological advances and also still follow ancestral cultures. Especially in Indonesia, which has a lot of wilderness and remote islands, so there are still some primitive tribes that still exist today, including the rural

Lauje tribe, they live in the forest or in the mountains and there are also those who already live in urban areas who live under the bridge (riverbank) of Tinombo Village. This tribe is divided into two: urban Lauje and rural Lauje. The rural Lauje tribe was originally a closed tribe where they rarely communicated with the people around them, let alone with strangers they did not know. This tribe is famous for being a tribe that is good at chopsticks, in this case chopsticks means a chopstick weapon that is used to chop people or animals and things that interfere with their lives. If anyone disturbs them, then they will not hesitate to chop them, besides that they are known for the language they use daily, namely the Lauje language.

Tomini sub-district has a language that means almost the same as the vocabulary of the Lauje language. This is because the Lauje tribe is actually part of the Tialo tribe or part of the Tomini tribe. These two tribes have different languages but with the same meaning as in Lauje the word big means "Basage" as well as the Tialo language that the meaning of the word Lauje is "no" in Lauje. Austronesian languages and West Malayo-Polynesian languages are part of the Lauje language family. These Austronesian languages are so widespread that they reach New Zealand, Madagascar, Hwai, Taiwan, and Easter Island.

Historically, the Lauje tribe originated from the descendants of "Yongko Umur" then Yongko Umur produced two descendants, a male and a female. The male was named "Olongian or Ilah Ta'ala" while the female was named "Nur Ilah". According to the Lauje belief, Olongian or Ilah Ta'ala resides in the upper realm or in the sky while Nur Ilah resides in the underground realm. These descendants produced the Lauje tribe that exists today. The Lauje tribe still lives a simple life or is usually better known as primitive tribal society. These primitive tribal communities are spread throughout Indonesia, where their living conditions are very disadvantaged when compared to other communities out there. According to anthropological studies, this community is the remnant of Proto Malay (Isjoni, 2005).

The population of Central Sulawesi Province, when viewed from the composition of the population according to ethnicity, shows that the Lauje ethnic group is one of the largest populations and is scattered and lives in almost all districts of Central Sulawesi Province. The Lauje tribe that lives in Central Sulawesi certainly has the same language as other Lauje tribes, but what is different from them are customs, customary laws, and ways of dressing that are not yet normal. But over time they have used clothes like other Lauje tribes. Some of them are also familiar with technology, two-wheeled vehicles, education and so on. Some have even embraced

Islam and Christianity. Although they already have a religion, they still adhere to elements of their belief system, although not all of them, because the Lauje believe that they come from the same ancestors.

In prehistoric times the places where they were settled were on top of mountains and took the form of villages that were also places of defense. Even around the village an earthen rampart or an embankment was made on which bamboo trees were planted, while outside the village or settlement in the lower part there was a river or spring.

From the brief description of the Lauje tribe above, and how the lives of the Lauje tribe living in the countryside are still underdeveloped. So in this discussion, we will explore more about the Lauje tribe. We will explore the early life of the Lauje community in Tinombo Village before social change occurred, and what strategies the Lauje community used to deal with social change.

Research Methods

The research conducted by the author is descriptive qualitative research, which focuses on understanding what is experienced by the research subject, for example an action, motivation, behavior, and so on, holistically and also using descriptive methods in the form of words and language. As well as a natural context and also utilizing various kinds of natural methods (Moloeng, 2013). This research is field research that examines events as they should describe the existence of the Lauje Tribe in Facing Social Change in Tinombo Village. While the approach used is qualitative, which is a research procedure that produces descriptive data in the form of speech or writing and behavior that can be observed from the subject itself. While the methods used by researchers in this study include Heuristics (source collection), Verification (source criticism), then there is Interpretation, and finally there is Historiography. Hasil dan Pembahasan.

History of the Lauje Tribe

Historically, the Lauje tribe originally came from the descendants of Ongko Umur, Yongko Umur has two descendants, namely a man and a woman, his son named Olongian or Ilah Ta'alah and his daughter named Nur Ilah. According to local belief, Olongian resides in the upper realm (sky), while Nur Ilah resides in the lower realm (land), which is where the Lauje tribe comes from.

Lauje itself is an ethnic group that lives in the Central Sulawesi region. Precisely in Tomini District, Donggala Regency, Central Sulawesi Province. Where the Lauje tribe does not only live in Donggala Regency, but there are those who live in Poso and Luwuk Banggai, in 1984 the total population of the Lauje tribe in Tomini District amounted to 37,032 people, and is no longer known with certainty. They occupy the area around the coast of Tomini Bay and other mountainous areas.

The Lauje tribe is still part of the Tialo clan and can be said to be part of the tribes in Tomini Sub-district. It can be seen from this that the similarities between the vocabulary and speech of the Lauje Tribe and the Tialo language are not unfamiliar. Just as in Lauje "big" means basage, so too in Tialo. the word "Lauje" itself means no in Lauje. If we look deeper, Lauje is part of the Austronesian and West Polynesian Malay family of languages.

At the present time, the Lauje (rural) tribe has embraced Islam and Christianity, but only partially, and the other part has not embraced or has no religion at all. The Lauje who already have a religion and those who do not yet have a religion live in the same mountains but in different hamlets. As for Christianity, it was in the 70s that religion began to be recognized until some embraced Islam. But in this case, although they have recognized religion, it is likely that elements of the old belief system are still held by them, because this tribe believes that they come from the same ancestors. Although these beliefs have begun to be eliminated one by one because of the religion they currently follow¹. Meanwhile, according to one of the residents of the lauje tribe who has embraced Islam, he said that after they converted to Islam their hearts felt happy, and also happy².

Early Life of the Lauje People of Tinombo Village

The Lauje tribe is divided into two, namely the rural Lauje tribe and the urban Lauje tribe, but the target of research from the author is the rural Lauje tribe, the rural Lauje tribe has long settled in the mountains in Parigi Moutong Regency, Central Sulawesi Province, they live in almost all sub-districts, one of which is Tinombo District, precisely the Ogoalas mountain range. The Lauje tribe was once known as a primitive tribe because they did not know the outside world and also did not know modern tools, the Lauje tribe is also known for their language, namely the Lauje language. Indeed, the urban Lauje tribe is good at speaking Lauje but they still know

¹ Interview Muhammad Rais (Village Head) October 21, 2020

² Interview Martin (Lauje tribe community) Date February 10, 2021

Indonesian while the rural Lauje tribe does not know Indonesian even now only a few of them are good at using the language. Previously, it was either true or false according to stories from the community that they were the original lauje tribe.

The rural Lauje tribe itself has existed, since ancient times even before the development of the current era, their existence has been known by the local community, this tribe is in the midst of society, who knows how many years they exist, and what is clear is that they have been around for a long time. Changes in this tribe already exist, as well as they already know the name of the Tools of Transportation, Communication, and so on even though they do not know completely, even they can be invited to interact like society in general³.

In the early days of the Lauje people of Tinombo Village who lived in the mountains of Ogoalas, the rural Lauje tribe did not know clothes, cell phones, televisions, vehicles, even the necessities of life such as rice and so on, because they did not know the name of the outside world, they lived in small huts that could be left by several people in it. Their livelihood is farming, the Lauje tribe lives and still depends on nature, the Lauje tribe is very good at managing crops, as evidenced by every harvest they can produce a lot of goods that are used to barter, which in the past the Lauje people did not know money so they still used the barter system, but with the development of the times this tribe began to develop little by little so that they already knew the name of money, and other goods, so that after they harvest they will sell it with some nominal money, and no longer use the barter system. And now the government has repaired the road, which used to be accessible only by foot, although it has not repaired the entire road, at least two-wheeled vehicles can still pass it, not only roads but every month there will be health workers (posyandu), who will check the health of the Lauje tribe in the mountains⁴.

Strategies of the Lauje Community in Facing Social Change

Social change is bound to occur in every element of life, and there will also be factors that cause these changes, and here we will discuss the social changes that exist in the Lauje tribe community in Tinombo Village, where social life must follow the flow of time from era to era where they used to be undeveloped and now they are starting to slowly develop. There are two factors that cause social change in the community, namely factors from within and factors from outside the community itself, the condition of the gap between expectations and the reality expected by the

³ Interview Muhammad Rais (Village Head) October 21, 2020

⁴ Interview Muhammad Rais (Village Head) October 21, 2020

community is an internal factor, so that will encourage the community to change and develop further, while the external factors that become the reason for social change are new cultures and environments from outside, which enter the Tinombo tribe's environment, which is new and has never been encountered in the life of the Tinombo tribe.

Social change that occurs in society is not one of the processes of change that occurs quickly in the environment, but this is related to individuals and community groups, even this is related to the structure of change that carries out and plans social change, so that change occurs quickly. As happened in the Lauje (rural) tribe, where the Lauje tribe was at that time still far from modern, which at that time the Lauje tribe did not know the items that exist in the Modern era today, such as cellphones, transportation equipment, even clothes, and other tools that are sophisticated today, even they have not known education because the place where they live is very remote so it is difficult to reach, And this tribe is a tribe that is difficult to get along and be approached, you could say that the Lauje tribe is very closed, and this is what causes them to be called a primitive tribe. The efforts made by the Lauje tribe in maintaining their existence by carrying out several strategies, that they utilize current technological advances as a means of making tools to communicate for them, the possibility of their goal is to increase knowledge and experience.

Especially now that they are not like they used to be, this tribe that has been built up already knows modern things such as motorbikes, cellphones, clothes, which they used to not use clothes completely, and so on. The Lauje tribe not only utilizes technology in communication but also has no fear in interacting directly with the local community, in this case religion is also included in Existence because of the existence of tribes that have embraced various religions both Islam and Christianity, and from that we can see that they have begun to open up to the community at this time. And in this case the village officials also do not differentiate between the lauje (primitive) tribe and the ordinary lauje tribe, in their eyes everything is the same there is no difference.

At the very top of Mount Sojol adjacent to the west coast, Donggala regency, there is a Lauje (rural) tribe that has not been fostered, from ancient times to the present, and they have not existed in the community, this tribe is still very closed from the outside world, and there has been no change at all, their clothes are still like before which is relatively open, The community rarely visits them, because they live on the mountain, they live on the same mountain as the fostered Lauje tribe, they still adhere to the religion of animism, which is the religion of their ancestors, they still like

archery if someone disturbs them, which this tribe is still not familiar with modern goods as it is today.

Conclusion

The Lauje tribe in Tinombo Village, Tinombo Sub-district, Parigi Moutong Regency, shows complex dynamics in the face of social change. Although known as a primitive tribe that maintains ancestral traditions and culture, the Lauje have begun to interact with outside communities and recognize modern technology. They have adopted some new elements such as the use of money and modern goods, as well as receiving health services from the government. These social changes are influenced by internal factors, such as the desire to progress, and external factors, such as the influence of outside cultures. However, despite progress, some parts of the tribe still retain old traditions, including animist beliefs. Overall, the Lauje Tribe demonstrates the ability to adapt to change while still maintaining their cultural identity.

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