Law enforcement Towards the management of the Forestry Mangrov Provensi South Sulawesi

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I. Introduction

The management and use of forest resources in uncontrolled management have caused a negative impact on the comfort and safety of human life: incidents of floods, the increase in smog in some cities in Kalimantan and Sumatera which also spread to neighbouring Malaysia and Singapore. Landslides which have claimed that many victims and property are becoming real Bikti that the quality of the source Forestry in Indonesia has suffered a decline as life support.

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ABSTRACT

This research aims to find out Nature of law enforcement In Physical Education Mangrove forests in southern Sulawesi. The results showed that the first, espionage and legal compliance against a regulatory and forestry legal environment are being perfected together in an attempt to actively enforce the law that ravaged, preventively and oppressive in efforts to conserve mangrove forests in the South Sulawesi. The level of support and legal compliance against the rule of law is at a high level of four category categories (Low, medium, high and very Tinggi). These indicate that the people of De Sulawesi are obedient and obey related laws against purveying mangrove forests. Secondly, Factors that constrain law enforcement efforts in the communities from the negative behaviour of law enforcement officials who became disoriented against those who harmed the harm of mangrove plant persons. However Therefore Of Behind it, a supporting factor in enforcing Community law is to recognise the community that supports law enforcement to be a moral commitment "to protect the Aboriginal community with identically protecting oneself and third. A strategy and model to undertaken in the preservation efforts of mangrove forests in southern Sulawesi to make it integrated, namely in the form of Aquaculture (farmed) sebaiknAlready Make Behind a fangy (Matern. All parties should encourage the creation of a caring culture with mangrove forest ecosystems (mangrove); Mangrove damage (mangrove) rehabilitation should done through replanting of mangroves. Mangrove planting should involve the community. His model can Form of part played by Community in the eggplant, planting and maintenance as well as conservation-based use of mangrove forests; Spatial reconstruction of the coastal area, in the form The settlement And Vegetation InIlayah Beach can be organized as an ecological city At the same time, can be used as waterfront tours (ecotourism). In the form of nature tourism or any other form; To increase public awareness and motivation to maintain and use the mangroves responsibly; They should address the conservation aspect; Increased knowledge and use of coal wisdomkAl for conservation; Federal Forest Conservation Communications Programme, and law enforcement An integrated approach.

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The forest, which remains the main component of life, has a function that is essential for survival and human life. In addition to having economic functions, forests act as a regulator and stabilise the climate in water governance. The destruction of forests will lead to a lack of state income from forestry, the loss of living space of inhabitants around the forest, the destruction of water governance, the occurrence of soil erosion, the superficiality of rivers and reservoirs and the expansion of flood risk. On every rainy season.

The Beradaskan Forest Use Agreement (TGHK) of the forest country which now reaches roughly 140.4 million hectares of forest area remains an area of 113.8 million hectares of production forest area and can convert an area of 26.6 million hectares. Although by its functions, the State forest divided into a protected forest of 30.2 million hectares, the forest of refuge and the tourist area comprise 18.8 million acres and acres of 64.3 million hectare production forest (Armain, 2001).

The sharing of the forest function is intended to function well regarding forest, aesthetic and ecological economic functions as well as other important functions that can be safeguarded and used on an ongoing basis. Forests in Indonesia classified as tropical forests that have the advantage over existing forests in tropical countries. In addition to being still green without the collapse, tropical forests have high diversity and distinctive forest formations. One of the forest formations in tropical forests is forests of the formation of Indoxia forms or mangrove forests. Forest formations found in many parts of Indonesia, especially areas with low, quiet beaches, muddy and Sandy.

The vast deciduous forest reaches about 4,250,000 acres, and about 887,000 hectares (20.6 per cent) defined as forest concessions, 1,077,000 hectares (25 per cent) defined as production forests, and covering an area of 571,406 hectares it is designated as a conservation forest scattered in several provinces including in South Sulawesi province.

The Mangrove forests have an important function or dual function as a forest area. Functions that include preventive sea cramps

nested tempt fish, shrimp and crab, where live seabirds, fuel source, fisheries, medicine and tourism.

Realising the importance of mangrove forests so that the necessary local regulations (Perda) specifically govern the preservation of mangrove forests in southern Sulawesi, by the cultural values of the local community to control and protect From Harm. That is, it is about law enforcement, the public must be involved to support and assist law enforcement agencies in carrying out its duties as well as obeying and obeying the rules of forestry law and the environment. In this model the law enforcement community, which settled around the area of Manordy grown and Digga the consciousness and responsibilities of Berupapenyadaran, said that without the support and involvement of the community, then law enforcement the protection of mangrove forests will not succeed.

I. A new pattern of forest management

The cornerstone of thinking to build future forest resources should start from a problem that causes thinking towards changing paradigm. One of the themes in one particular discipline. Kuhn's paradox theory for the transformation of a revolutionary scientific min, a paradigm, and a rival paradox. Ritzer developed the third paradigm of Kuhn with three paradigms for better management of the forest, namely: a paradigm definite social, Social fact Paradigm, And The pattern of social behaviour.

The social definition of the paradox nature of social reality is subjective, greater than its existence regardless of the individual's. In this pattern is the view that social realities are base on the subjective definition of the individual with his or her opinion. Individual actions and interactions informed by a common definition of it that shaped through a process of interaction. The pattern of social fact more based on the social reality of the social structure and social institutions by the UlKrkheim considers theories of collective consciousness. The pattern of social behaviour places emphasis on an objective empirical attitude towards social reality. Empirical data about social reality are only the behaviour-the behaviour of the individual is real,
and the relationship of the individual and the environment can only be measured by empirical experience.

The statement, if related to Ritzer's theorem built by the nonet and Selznick which divides the three types of law, of being oppressive, is autonomous and responsive. The third type of law sought to resolve the tension to be mutually harmonious. To achieve the aim, then the necessary standards to scrutinise the established actions, thereby opening up the opportunity for change to take place. Thus, the response law emphasised that the goals can be made sufficiently objective and powerful to govern the adaptive regulation.

View Ritzer and nonet above a very interesting examination to see the use of a paradigm model of forest resources especially mangrove forests (mangroves). That is to say in its management, it should look for the best path to enlightened thinking that are alternatives in realising sustainable mangrove forests and providing the human life in the coastal area.

Management of the Government-made indigenous forest together with state-owned enterprises (State-owned businesses) and local government (Regionally owned enterprises/village) Respond to the social circumstances and change the changed attitude towards an egalitarian aspect of feudalistic and democratic social justice.

In many cases it has happened in the area of forest management in general, it is time to make fundamental changes from the aspect of forest area status, locations, arrangements, to the other types of forest management that can be real Meet current social demands, such as the decentralization of forestry management (Law No. 32 of the year 2004 Connection With the Law No. 41 years of 1999) and the central and Regional financial balance (Act No. 25 year 1999). The third ACT dovetails with one another, unprecedented in Indonesia. This policy change is not just a means of allocating authority to the local government centre, but more than that, the Pelimpahan authority should be given to the existence of government institutions and the institutions of the people closest With the Didesentisasi forest area until the village level.

When a forest management authority in TingkIn the area, then it will use government Regulation No. 62 the year 1998 for the Kewena subdivisionnGan and Region natural forest management. Mangrove forests contained within the scope of this regulation, then to be managed by regulation region (Perda) management of mangrove forest, environmental management, and other herring adjust toButuhan area in turn. From the Perda that passed to technical institutions through an annual work plan and a budget from local government work units, which presented to Parliament, following the passing of Parliament, then the mangoes and other's penguin forests can be operated.

Results of the study (CiporCenter for International Forestry Research) concluded that there is an opportunity for community-based forest management to improve community livelihoods. Cipro has researched community-based forest management in more than 20 countries in Asia, Africa and Latin America. A research program is known with Adaptive Collaborative Management of Forests.

Learning from the experience of some of these countries it is high time that the government opened up the possibility of managing a community of shared forests. The central government often taken during Elolaan managed local authorities but giving birth to an increasingly small king is making the destruction of the forest. However, the fact that it is not needed needs to be sharpened but is akin to a pengemThreeNgc good governance (good governance).

Before you go further on developing forest management especially forest management mangrove in the era of devolution ThisWe recommend that the passion should be re-lived Forest for People (Mursalim, M, 2008), said that the A few Prerequisites needed in a manager forest, Among other things:

1. Building a strong and credible forestry organisation (strong and credible frosty institution).
2. The strengthening and perfecting of the Desentensentiasasi forestry.
3. Align forest sector policy.
4. Application of the Law

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In applying the law, there are many factors to be addressed. Firstly, the rule of law is already adequate; Secondly, the readiness of the operating apparatus; Third, facilities and infrastructure; and fourthly, Culture Law Society and fifth, Kedadaran Community law. These factors are linked to each other and are very influential towards the rule of law.

The File Factors are affecting law enforcement, a legal awareness factor is that the Key legal enforcement that is participatory. It meant for enforcement efforts to be right on track so that the legal protection of mangrove ecosystems can properly managed.

Kutsinsky (Achmad Ali, 1988:29) Provides an overview of the indicators that are law-awareness countervailable, i.e.:

1. **Law awareness**, i.e. information about legal regulations
2. **Law acquaintance**, i.e. information on the content of the rule of law
3. **Legal attitude**, i.e. attitude towards the rule of law
4. **Legal behaviour**, i.e. patterns of behaviour of the law.

The legal understand awareness indicators, further explanation required. **Law awareness** means that if someone adheres to the rule of law because of the presence of the rule of laws, then the person is at the first level. However, if a person complies with the rule of law because he or she knows the content of a legal rule even though he or she does not know the rule, he is at the second level. Also, people do not know a rule, but the content of the regulation is in line with With the current value system caused by the internalisation process. When the community knows the rules and regulations, then the content is included in the third indicator of law-awareness.

The fourth legal awareness indicator is legal behaviour patterns. These legal awareness indicators meant that all community behaviour regularly knew the meaning and purpose of the rule of law to ensure harmony between order and freedom. Thus, it is clear that the conduct is by
the law that is a feature of the existence of compliance or adherence to a law that is quite high.

Concerning awareness of the law, it also outlined the need to obey the law because it was so closely related to awareness of the law. The obedience of the law, according to H.C. Kelman (Achmad Ali, 1988:31) is a qualitative step that could be differentiated in three stages, namely:

1. Compliance, i.e. if one obeyed the rule of law to prevent themselves from legal penalties to reward
2. Identification, i.e. if one obeys a rule of law so that good relations with some citizens stay awake.
3. Internalisation, i.e. if one obeys a rule of law because it is intrinsically equivalent to values that adhere.

In an attempt to rescue and conserve mangrove forests in southern Sulawesi has made various ways. One is through law enforcement. This business has been running for a long time. But it still needs to be improved to eliminate proportional representational KK still true for various reasons.

Legal enforcement in the mangrove forest conservation efforts will not likely succeed without community support. The law enforcement Model of Coenco top-down Relying solely on law enforcement officials has been unsuccessful to date. Therefore, the pattern of Community law enforcement needs to be developed and used to make the enforcement and application of effective legislation a reality.

The enforcement of Community law places the community as law enforcement agencies for partners. In the law enforcement community, this not only plays as objects alone but becomes a subject of a proactive community providing support based on the success of law enforcement interests that will enhance peace and The ceremonial of life in society. This is Nerupakan the nature of law enforcement in the management of mangrove forests.

The fundamental stance of the development and implementation of Community law enforcement is to found in article 70 paragraph 1 of Act No. 32 of the year 2009 on the protection and management of the environment (law PPLH) determines that society has the right and the existence to equal opportunity and to play an active role in the protection and management of the environment.

The further defined in article 70 paragraph 2 that the implementation of community participation may be either:

1. Social supervision
2. Give any advice, opinion, suggestion and complaint and objection
3. Submission of information and report.

Under article 70 paragraph 2 UUPPLH, article 70 and 71 of Act No. 41 the year 1999 on afforestation. Article 70 confirmed that:

1. Contribute to society as well as forestry development
2. The Government must encourage community involvement through various activities in the Sepik forestry and succeed to
3. To increase the role of government and the public and local governments could be assisted by forest forum observers.

But in article 71 paragraph 1 of Act No. 41-year 1999 stipulates that the community has the right to file a lawsuit to the court and to report to law enforcement when there is damage to the forest that is detrimental to people's lives.

Independence and the Keberdayaan society is a prerequisite to building the capacity of society as the perpetrator in the government's joint environmental management. Increase the usefulness and effectiveness of the innovative role of the community as well as communities in managing the environment. Conversely, an increase in the Metropolitan society will further reduce the possibility of any negative influence on the living environment including mangrove forests and will increase the speed of putting the information on an environmental issue Life to be terminated immediately and to overcome. Community support for the realisation of the law enforcement community as a foundation can be realised in the form of helping law enforcement.
Mangrove believed and understood by the people living on the coast stretching from Sabang to Merauke as God's gift had to preserve and conserved. The benefits of humankind is so great. As well as being a place for growing fish, and another marine biota also constitutes a barrier to the sea That if the couple were to destroy the place where they live.

In line with the development of society, then the area of Maenorian forests is increasingly experiencing a decline in quantity and quality. Its main cause is the practice of illegal logging, either For building materials, woodfuel or being used as a pit-creation location or The Ampang.

Community involvement in support of law enforcement efforts to retain mangroves will certainly be successful if the community's legal culture supports that. An abstract legal culture appearing in the community through tangible behaviour seen in everyday life will be an indicator showing that the public wants to support law enforcement.

The role of the community in preserving the conservation of individually-made forests needs to take the form of defensive groupings. How will this be done to strengthen the Community's position in an attempt to manifest law enforcement in the community?

Established conservation and protection groups of mangrove forests are intended to supervise, maintain and care for mangrove forests in the regional group. Finds that there are acts of illegal recording, then the members of the group will report to the Government's equipment in the village or subclass if they need to report to the police.

Governments and communities need to support the existence of these groups. Community aid can seen in the process of planting mangroves on the susceptible shore although government support is available on the support of the facilities and infrastructure that the groups can access.

II. Discussion of research results

About the implementation of research conducted around six months, researchers across many constraints often became an effort to reach the location of the research to be a battleground; separate has to go on a beach far away from ghetto communities — also, The relatively low funding that is only used to Mobility and transport. However, to fund or assist coastal communities far from being enough even if they were already providing assistance in the form of Mengikhlaskan accommodation and driving us to the research site.

The results of research in law enforcement efforts in the conservation of mangrove forests are a province South Sulawesi shows that as many as 101 people or 67, 33% of respondents are willing to support the rule of law because it is a responsibility as members of the community. As many as 12 people or 8% of respondents are willing to support if prizes, with as many as 20 people or 13.3% of respondents arguing that public figures alone and as many as 17 people or 11.33% of respondents do not feel they need to join the Participate because it has become duties and responsibilities for law enforcement officers.

The process of calculating the Chi-Squared A variable against community support against law enforcement Officials (KY8) and variable law enforcement (KY1) indicate that the value Chi-Squared reserve accompaniment with large 0.36279 0.00401 and significant 24.37041. These show that there is a close relationship between community support against law enforcement with the success of law enforcement.

The role of the community in preserving the conservation of individually-made forests needs to take the form of defensive groupings. How will this be done to strengthen further the position of the community to realise the rule of law-based society?

High society citizens ‘ support against law enforcement efforts to protect and save the mangrove forests. The demands of increased
community life and other external influences can change the behaviour of the uncharted.

The results showed that as many as 93 people or 62% of respondents said the equipment was some multiple factors backing Or the perpetrator of the destruction of the protective mangrove forests causing 63 community Support law enforcement. As many as 37 people or 24.67 respondents had identified a factor. Facilities and infrastructure As many as 12 people or 8% of respondents are not societal factors, and eight people or 5.33% of respondents said that law enforcement is not a government task.

The Mangrove forests are of great benefit to the surrounding community. In addition to the economic benefits, the mangroves are also useful in preventing the occurrence of crashes by collapsing shoreline waves by seawater.

For the community of South Sulawesi, particularly those located on the coast which is the object of research (Simjai, Takalar, Makassar, the Barru and the Pinphone) are very difficult separated by mangroves. These led to the Government's efforts in an attempt to keep mangrove forests having to be supported by various parties. The support that is not limited to the replete support but also in the form of Community law enforcement efforts.

III. Closing Discussion

A. Concluded

1. Awareness of and compliance with the law against the legal regulations of forestry and the legal environment. Given that the mangrove forests on the fact of its existence are of paramount importance in the sudden conquest of Mnncegah and developing shrimps and Chris.

2. About the limiting factor for the community regarding law enforcement efforts, negative behaviour law enforcement officials have become derelict against those who do damage to the people of mangrove plants. But behind it, the factor endowments in a community-law enforcement effort is a recognition of the community that supports the law enforcement worthy of a moral obligation "to protect their own identity the mangrove community."k By defending oneself as for the Awareness of and compliance with the law. The legal regulations of forestry and the legal environment. Given the mangrove forests are taught togAruush together in an attempt to actively enforce the law in efforts to conserve mangrove forests in southern Sulawesi. The level of support and legal compliance against the rule of law is on the height category (67.33%) of the four levels of categories (low, Medium, high, high Enough and a very high). These show that the people of De Sulawesi are obedient and obey related laws against perfect mangrove forests.

3. Strategy and model Policy The We recommend that you Conducted in an effort of preserving mangrove forests in southern Sulawesi is carried out in an integrated form,

a. Aquaculture (farmed) sebaiknAlready Make Behind mangrove forests (mangroves).

b. All parties should encourage the creation of a caring culture with mangrove forest ecosystems (mangroves).

c. Mangrove damage (mangrove) rehabilitation should be done through replanting of mangroves. Mangrove planting should involve the community. These model can Form of the part played by Community in the eggplant, planting and maintenance as well as the use of conservation based on mangrove forests.

d. The Spatial reconstruction of the coastal area in the form settlement And Vegetation. The coastline can organise into an ecological city At the same time can be used as waterfront tours (ecotourism) in the form of nature tourism or other forms.

e. Increase public awareness and induce them to maintain and use the mangroves in a responsible manner.

f. IzIn Business and others-OtherIt should address the aspect of conservation.

g. Increased knowledge and use of coal wisdomkAI for Conservation.

h. Mangrove Forest Conservation Communication Program

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i. Law enforcement An integrated approach.

B. Recommendations

1. To be able to realise legal compulsion with both, then the support and involvement of the community are urgently needed. The work of supporting the regulated role in legislation, therefore, needs to be constantly fostered and developed primarily by the Segell, government/village and Sub-district police. Also, Implementation of legal counselling, leadership on management needs to be carried out sustainably by involving NGOs (NGOs).

2. Given that the scope of the present study is limited to the aspects of law enforcement, then the next researcher to applicants can further review issues of management, social and other aspects to keep the forests Mangroves to provide comfort and safety communities in a clean environment Coast.

References


Customary law because it is not written, composes between the environmental community with each other, so its development needs to review. This understanding will be known whether customary law is still alive, changing already, and the direction of the change. Many terms are used to name local laws, i.e., Traditional law, customary law, indigenous law, peoples’ law, and specifically in Indonesia Calls Law “Data.” How to recognize and how to develop customary law in society depends on Attitude-the Aspects era associated millennial the current time.

The term millennial More on the like with the term the Millennium Generation, the term is
Indeed familiar sounds. Although the term period millennial is the period in which the public is or is pampering the progress of civilization, science, and technology. The technology means as a general something that can smooth the activity of human life. Technology is something that is very influential and its role in life, and it affects different aspects of human life. Technologies have gone to the aspects of community life, such as economics, religion, education, health, defense and security, a line of government also includes the society's culture or social forebay.

Particularly during millennial This cultural and customary law, which is in the area of the province of West Sulawesi, has also experienced changes due to the development of advances in science and technology that have already permeated the seagull's aspects of human life. And one of the native peoples that existed in Western Sulawesi is Custom Pattinjo in the village of Polewali Regency Binuang Suwin Railway. The existence of customary law and culture in the Pattinjo era millennial Influenced by advances in science and technology.

There are still some areas in western Sulawesi as well as village communities as a place to nail the custom of Pattinjo, but our focus is researching in the naivety village area.

Under the directive and the assignments given by Mr. Sulaeman, SH., MH, as a lecturer in paying customary law courses, then the group of three (3) is a heading to the village of Kec's nail. Binuang to perform tasks as instructed by the Inspector lecturer.

I. Literature Review

1. Customary law and culture in the era of the Millennial

Was millennial is the period in which people live easily because of the rapid development and technological progress. Created by humanization to prosperity and ease for people. Thus a period millennial Closely linked to technology it is true, those technologies make it easier for all the work of people, ranging from seeking information, providing information, creating an innovation, facilitating employment and many other things that man can use from Technology to facilitate all the work and all human activities as the user of the technology.

Then it is no wonder that the technology is more sophisticated and increasingly today more diversified and certainly also increasingly facilitates people. This is good news and very useful for people, but on the contrary that happens in the fast development of technology, there is something to be a major threat to humankind, which is the impact.

The effect here is divided into two, the effect of both positive and negative effects. It all depends on how and where human beings carry "the technology of the technology is just a bit, and it will follow its users. If the consumer can direct the Teknologi towards the good, then the technology will affect something good anyway. But on the contrary, if consumers steer something bad or negative, it will have a negative impact on consumers. As he has described in previous discussions, technology has gone into all aspects of human life, one of which is the cultural and customary community of law.

Simply put, culture grows human beings created by human beings and also served or used by humans. But arriving here, the culture of the larger pts. Even to disappear from the public.

Thus, the technology all something that facilitates human life and technology activity has also joined all aspects of human life such as religion, education, governance, and infrastructure and the environment and community aspects. Other. These attitudes are therefore closely linked to the influence of the existence of cultural and customary law in the village of Polewali Regency Binuang is Hoel Mandar, West Sulawesi.

A. General view towards cultural and customary law Pattinjo

The Pattinjo owns it as long as it recognized as a person of Bugis or simply considered one of the Bugis. While local governments often categorize people like the Bugis Pattinjo Pattinjo.
Pattinjo has had tribal settlement areas in 4 subclasses in the Regency Pinphone as their birthplace, but their location identified in the Regency Enrekang and Luwu, as well as Pattino tribal communities also found in Tarakan from the province of East Kalimantan.

The Pattinjo has already begun its existence known as "kingdom," while under the shadow of larger tribes "Bugis," and of the Pattinjo tribe, better known as "the Bugis-Pattinjo." Also, Pattinjo's people prefer to refer to themselves as Pattinjo.

The tribe of Pattinjo is worth mentioning 'tribe,' because of the Pattinjo tribe already has its governance structure which they observe and apply heretofore, such as Maddika (village level), Tomakaka and Pakkarungan (whitewater).

Also, Pattinjo also has told, cultural rituals as well as his language. Some of the cultural traditions of the Pattinjo tribe of what is already known are Marroddoyang cars in the village of Basseang Lembang District, a bombing flute in the village of Sali-Sali, Pencak Silat and tambourine.

The Pattinjo tribe is, in fact, closer to the culture of Toraja people. Regarding language, that language Pattinjo has more resemblance to the Toraja language, than with the Bugis and Makasar. Even according to a web inscription, you say that the Pattinjo people in the physical structure have the physical structure of the Toraja people. It alleged that the positivity was that the Pattinjo people had the same origins of history as the Toraja people.

The majority of Pattinjo's tribe is the dominant religion of Islam, which is being developed by the people of Bugis in a few centuries ago. Some traditions of the Pattinjo native tribe include Islamic elements combined with the native missionary tribes Pattinjo.

A different case with the village of Polewali Regency Binuang is a jumbo Rail in the Province administration area of West Sulawesi, the majority of the inhabitants being ethnic Pattinjo.

If it is in the region of the West Sulawesi Pattinjo tribe with the railway load, this is possible because the public interacts in the same area, so the Pattinjo tribe classified in the railway load or other words the tribe Pattinjo. One unit with Rail.

**Discussion**

1. **History of the native Pattinjo**

   Pattinjo is a minority tribe in western Sulawesi and South Sulawesi. Although it has a fairly narrow field, the Pattinjo also spreads around the town comprising Enrekang, Tana Toraja, some parts of the pin with, parts of the Mandar Polewali, arrived at the Tarakan region of East Kalimantan and also up to The United States.

   The ancestor or progenitor of the Pattinjo tribe derives from the Proto-Malay. The ancestors of the indigenous peoples of Pattinjo is a resident of the island of Sulawesi who originally lived on the coast, but because of the bilingualism of the newcomers-newcomer. The ancestors of the native Pattinjo then perform migration to areas such as mountainous regions, Letta The following regions bordering Enrekang, Mandar Polewali Mamasa, and that is the Pattinjo tribe Identiknya.

   The Tribe of Pattinjo derives from the proto-Malay like the ancestors of Torajan, so regarding the language they can be seen to be common. However, if seen from the shape of the traditional house, a traditional house has a Pattinjo tribe, which is virtually the same as adapted homes, staging a home, which is a bugger very different from a restored home called Tongkonan of Toraja.

   Pattinjo language is a mixture of several languages, Pattaek, Toraja ethnic language, Buggies and the Mandar part of the Terminus. The language used is Pattinjo community language inherited from their ancestors.

   The community area of Pattinjo includes the Rajang, Letta, Bungi, Lembang, also containing nails. The nail is a village in the...
district of Polewali Bandar Regency Binuang, West Sulawesi, where it known that the territory of Polewali Bandar is the area with the majority of the railway line. If related to the railway load, the Pitsu-Ulunna Pitu'paq line consists of Binanga Babana, seven estuary rivers here ranging from a nail up to Semana Pasangkayu, now some Spikes to it with identical language mirroring Pattinjo although there is a Gacaya With Patek. In the above area, there is a similarity or like regarding language between the Pattaek, Parentage, Panttinjo. Parts of the railway there is parentage, parts of the railway Pattaek, as well as parts of the railway there are Pattinjo. So there is the possibility that the Pamanda language will be termed or placed in a terminus in Pattinjo.

In the structure of the Pattinjo customs known as Ma ’ Dika, this is as agreed by the community that he is the lead. One of the leaders in the region (Lettapattallu combine) Puang Arvan ' dibulo or commonly known as Arung Letta, Puang Read. Thus, there is a Pattinjo Center in the Letta and Rajang area. Letta owner Puang Light At the Rajang characterize. Just because there are not so honorable family leaders, there are also the nobles as leaders. The term is, therefore, Dipajujungngi Flowers Because it is noble (In Pang), it also MA Dika Or the supreme leader in indigenous communities, is given the special title.

The Pattinjo tribe and the Bugis have a connection for example if a king who will be confirmed Pattinjo must also have the custom of the Buddhists, Mandar and the Mambi of being invited to attend the march. The difference was only on language between Bugis and Pattinjo if the same salvation. The Pattinjo warehouse and the railway ration are of the same kind. So talk of Pattinjo, the same as the Bugis, but once again the bunks among them were divided into Bugis, Makassar Buguis, Pattinjo and Pattaek, all the same as Shepherds.

Differential Pattitinjo with other language tribes, e.g., Enrekang say Nick (coconut), patting (coconut) says Kaluku, people Pattinjo Enrekang say Don'ten (fall) Pattinjo tack say Manu (fall). For example, in the language of Enrekang Pattinjo who said Teke's The Bola (take home) while the nail Pattinjo says MEND' Ki Ball (Ride home) means Pattinjo is between the difference of the language.

Female Characteristics Pattinjo in principal terms about the problem of the lives of women Pattinjo bolder than men. The term is therefore But ' Jallo ' to read (a sense of anger that accompanied the actions) of women's district. (personal communication, Syamsul, November 3, 2018)

People Pattinjo if dicubit from Top to bottom and feels a tilihara until now. If interfering with the above felt down as the opposite means that the Pattinjo people are still intact until now. If there is troublesome rapid unitarity formed. There is an example in the region of persecution in cases where the child varies from the top down and finally fails to be alleviated by the legal authorities in defending the things that Principal Pattinjo very solidly, so he never touched on the issues of Prinsipielnya.

Pattinjo Civilization of some civilization of civilization-it means that civilization civilization-it has not done, sometimes it is sometimes achieved it does not, it also still happens But combined with new things, there are a number of factors that influence it among other factors of religion, education, the role of government, infrastructure, and the environmental progress of society. It will outline at the end of the discussion in this paper.

A. The customary law of Pattinjo

Certain customary practices and laws of the indigenous peoples of Pattinjo are good which are still protected or not, among other things:

Dipali’ It means being creamed into a place as a penalty for mistakes made. Dibali is a penalty given to Indonesia's Adat (MA Dika) to the community there is customary law intervention.

In the custom of Pattinjo people, there is a tradition of meeting or Conference of the MA Dika Pattinjo's personal from several regions, the meeting under discussion of the law will apply to
indigenous peoples. One example is customary law which usually applies to the cause of theft. The punishment was committed using some perpetrators of the cyclone of a penitentiary community while bringing the objects stolen animals; actors must shout like a provocation. Also mention the objects in Syria.

The procedures for selecting MA Dika or known term tuppu i.e. if MA Dika That would be confirmed then the community should look at its background whether there is an ancient line ever MA Dika (leader) This is the most important requirement, and then has ever been dipali or had penalties from the kingdom (ruled out) chosen to clean it. The structure of the Pattinjo indigenous community, i.e.:

1. Ma’dika is of the aristocratism that is already a confirmation as a leader by the people. If MA Dika Raised from the innocent term, then Puang Dipajujungni Flowers Does that mean he has given the special title.

2. Puang Is the aristocratism alone, not to the stage because of an unconfirmed (appointed) Ma'am, a leader in the community.

3. Pattinjo Aid Data menongngo anambunga That is a custom made by women who give birth for the first time as well as women who have already given birth more than once but have never done this tradition, they assembled in a place to have a party.

The customs of bathing the hereditary items, namely hereditary ancestors of the preserved and properly cared-for ancestor it is normal practice to do it once or even twice a year and not everyone can make only leaders or ministers who have allowed the tolls to Accomplish this ritual.

In the event, there is a normal marriage referred to in the term marrendeng long, i.e., if men want to marry they should bring in a water buffalo (marrendeng tedong), groups of . The Brides carry a buffalo straight to the breed house but this habit is already hiding in the form of money meaning that the bridegroom should not bring buffalo directly but that a sum of money can put in place.

B. Factors affecting the existence of customary law Pattinjo

Customary law and Pattinjo Deira millennial The influence of advances in science and technology. Where the technology already logged in Kesegalah aspects of people's lives. It is this aspect that I would describe regarding its effects on the culture and customary law Pattinjo.

As has been outlined in the previous discussion that Pattinjo has a civilianization of some of the civilization of civilization-it means civilization civilization-it has not been done, sometimes Sometimes unenforced, some still work on them but combined with new things. Several factors influence that among other factors relating to religion, education, the role of government, the progress of the infrastructure and the environment The community. Those factors will be explained as follows:

1. Religion

Religion in Indonesia Plays an important role in community life. It stated in the ideology of Indonesia's nation, similar to the year's Constitution 1945 article 29 paragraph (1) "The same true God's dichotomy." It is then further described in the composition of the year 1945 article 29 paragraph (2) that "the State guarantees the independence of each population to embrace its religion and to worship according to its religion and beliefs." Religion recognized by the state there are only six, i.e., Islam, Protestantism, Catholics, Hinduism, Buddhism, and Confucianism. There are some religions in the Indonesian Influential together against Policy, Economy And Culture. According to the results of the 2010 census, 87.18% of Indonesia's population is the strongest 237,641,326 Islam, 6,96% Protest, 2,9% Catholic, 1,69% Hindu, 0,72% Buddha, 0,05% Kong Hu with 0.13%, other religions, and 0.38% failed or not asked. From the census results the majority of Indonesia's population is...
Muslim. Especially the village of Spikes in the Polewali region of Mandar Kabupaten in the West Sulawesi the majority of the residents are Muslims. Islam is the religion with the teaching of the subject matter which:

a. Faith (Iman) Yaitu Mentauhidkan (under) Allah and the Prophet Muhammad (PBUH) as his envoy. Faith about the association with beliefs in Islam.

b. Syri’at Islam

1) In the Sharia field, Islam teaches a trinization method of worship involving:

2) Direct relationship with God (Hablum Minallah)

C. Relations with fellow human beings (Hablum Minannas).

a. Ahlak, i.e., manners or morals.

Amoralists ‘leaflet in Islam encompasses:

1) Mores against oneself, i.e., how we treat ourselves in living life.

2) The character of God, that is, how we should be against Allah SWT.

3) Manners against fellow human beings, that is, a. how to accompany our fellow man. b. 4) Attitudes towards the universe, i.e., how should we treat flora and fauna, including our attitude towards supernatural superbeings (Jinn, Satan and Angels). And Allah knows Best.

Principal teachings this is integral to the life of all Muslims who provide teaching and guidance towards whom it should be. It does not, therefore, address the possibility of the practice, civilization, civilization or culture of the Islamic Pattinjo Society.

The village of Polewali Regency Binuang is an area with a predominantly Muslim population, so the practice of religious guidance is such that religion is present as a guide and an eligible so that custom or custom Considered good after a dithering of religious glasses turns out to be less good giving an understanding that this practice left as a model custom menongngo anambunga. That is a custom made by women who give birth for the first time as well as women who have already given birth more than once but have never done this tradition; they assembled in a place to have a party. Now this custom has gone (unexecuted) because it is considered redundant.

Education

By Law No. 20-Year 2003, the idea of education planned and a conscious effort to ensure an atmosphere of learning and the learning process in order to be Pesertadidik To actively develop the potential for her to acquire a religious, spiritual power of self-control, personality, intellect, morals, as well as the necessary skills of their own, society, nation, and state. Then the purpose of education based on the "Law No. 20 the year 2003 of the National education system, article 3, the purpose of national education is to develop the potential of students to become a man of faith and God's piety. It is the same true God, precious, healthy, learned, accomplished, creative, independent, and has become the citizens of a democratic and accountable democracy. Meanwhile, according to David Popenoe, the function of education is:

Transfer or transfer of culture from one generation to the next.
Choose and teach about social roles.
Ensuring social integration in society.
Educational institutions teach personality pattern.
Becoming sources of social innovation in society.

From the procreation of the definition, purpose, and functions of education then it can be concluded that education aims to bring about eternal changes in society, namely the changes towards the best. In practice, education can change your mindset so that practices that are still maintained because it is considered still stick to the times, also because it regarded as a sacred cultural richness inherited from ancestors, but there is He also left the customs of Canada because it was seen as contradictory and not compatible with the times.

In the village of education, the community can afford nail facilities ranging from early childhood to high school. Because of the facilities, as well as access to the education
system that was common until a generational mentality on a pattinjo in the village of Spikes was thinking, it turns out that this salvation could not be preserved because there are elements that are not in line With the good religion, economic development, as well as the values of life, started to improve, so most practices were not funded in the current era as mentioned earlier, namely the practices menongngo anambunga. So most civilization civilization-of Pattinjo is already bordering on being education already.

2. The Government

The rapid world of each nation gravity it to form the developed state of the Diegalah sector. The name of the modern state commonly knows such countries. A characteristic of the modern state is the state interfering with the whole line of people's lives, so the whole line of public life is regulated by the State through the governing body of the state often referred to by the government. The Government often interpreted as a maid, a Pengayom, as well as the patron of the Association for the performance of the duties and functions of the Penyeelengaraan government to be known by a term of government. One of the government's tasks and functions is to provide education through interaction-social interaction so that the patterns are born through education and interaction new life will mean life from the community slowly Traditional towards more modern life. For example Ma ' Dika as Commander-in-chief of the top decision-makers and native peoples in Pattinjo with the introduction of the National system of government a role began for Ma ' y Dika then Trageser was replaced by the village head. MA Dika only as Regent's can be the subject of customary opinion against the phenomenon of problems in society.

3. The Infrastructure and Environment Association

Indonesia as developing countries continues to restructure themselves particularly in the area of infrastructure development. Unable to Pugkiri that one of the conditions of countries that can be categorized as developed countries is the quality of the Insfrainstruya. Upon release of the IMF issued (International Monetary Fund), Infrastructure Indonesia is the third-best in Asian, Singapore, and Malaysia under Indonesia. The official publication of the IMF. For RI Infrastructure Competitiveness Index is still 52 in the world. These shows that progress in rebuilding and repairing infrastructure continues to increase towards the best. Almost the entire territory of Indonesia settled first regarding boosting the quality of infrastructure, was no exception in the West Sulawesi region, particularly in the region of the village of Polewali Regency. A relic in this infrastructure is already able to categorize. It can be seen from the infrastructure, education, health, irrigation, agriculture, farm roads, down to all the public roads permanently built.

From the passage of infrastructure in a nail village, it will demonstrate its influence the mindset and the pattern of community life that will ultimately have an impact on Pattinjo's tolls, civilization, civilization or culture-community life more Modern, so it does not cover the possibility of Pattinjo's tolls deemed incompatible with the times left.

The village of Spikes on the track that crosses the two provincial capitals of Makassar (South Sulawesi) and Mamuju (Sulawesi Barat) also located on the line between the two counties of potential in two different provinces of Pinphone Regency (South Sulawesi) and Polewali Mandar Regency (Sulawesi Barat). These show that a nail village is a vibrant strategic following of the various components of the community. Of these strategic areas there will be no interaction between the community of Pattinjo (local inhabitants) and the Association of other regions which automatically affect the society of mindsets and patterns of life, such as the indigenous peoples of Pattinjo who are already Think of putting a good effort into food, clothes, minimalism and so on. So Pattinjo Spikes ' native village not only works exclusively in agriculture and plantations.

Prof. Suahruddin Nawi Atall (Law enforcement Towards the management of the Forestry Mangrov)
Thus, because of the times such as Meratanya education, religious guidance sourcing transportation already enters the territory of the Community Pattinjo also alters the mentality and life of the community. Indigenous peoples already exist that even Pattinjo is, therefore, police, soldiers, doctors, politicians too in other fields. Pattinjopone area that has already spread to the US.

II. Concluded

1. The ancestor or progenitor of the Pattinjo tribe derives from the Proto-Malay. The ancestors of the indigenous peoples of Pattinjo is a resident of the island of Sulawesi who originally lived on the coast, but because of the bilingualism of the newcomers-newcomer. The ancestors of the native Pattinjo then perform migration to areas such as mountainous regions, Letta The following regions bordering Enrekang, Mandar Polewali Mamasa, and that is the Identity Pattinjo tribe.

1. Certain customary practices and laws of the indigenous peoples of Pattinjo are good which are still protected or not, among other things: Dipali’ It means being creamed into a place as a penalty for mistakes made. Dibali is a penalty given to Indonesia's Adat (Ma’dika) to the community there is customary law intervention. And other practices.

2. Thus, because of the times such as Meratanya education, religious guidance sourcing transportation already enters the territory of the Community Pattinjo also alters the mentality and life of the community. Indigenous peoples already exist that even Pattinjo is, therefore, police, soldiers, doctors, politicians too in other fields. Pattinjopone area that has already spread to the US.

References


