

## Political Culture Patterns of the Mandar Community in Palu

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### ABSTRACT

Migrant communities in an area have distinctive patterns both in social life, electoral politics, and non-electoral. Typical patterns will be repeated and become political culture. In this study, the author looks at the political culture of the Mandar people in Palu City, considering that the Mandar people have lived in the town of Palu for a long time. This research is a descriptive qualitative research conducted to find out the political culture patterns of immigrant communities. Data collection techniques used are interviews, observation, and documentation. The results of this study indicate that the type of political culture of the Mandar people in Palu is the type of political culture of the participants. This is shown by the cognitive, affective, and evaluative aspects of the Mandar community which are suitable for all political aspects such as the general system, input objects, and political output objects. Participant political culture in the Mandar community in Palu City results from the level of education and open access to information in the urban environment.

**Keywords:** *Political Culture, Mandarese Community, Immigrants.*

### INTRODUCTION

Palu, the capital of Central Sulawesi Province, extends east to west with a topography consisting of valleys, land, sea, rivers, and bays. This city was formed through a long history with the Kaili tribe as the tribe that inhabits most of its area. In the 13th century, several Kaili kingdoms existed in Central Sulawesi and the Palu valley, namely the Dolo kingdom, the Tavaili kingdom, the Sojol kingdom, and the Moutong kingdom. The course of the royal government at that time became diverse with the arrival of people from various regions and tribes in Indonesia such as Minangkabau, Bugis, Ternate, Gorontalo, Arab, and Mandar (Sejarah Kota Palu, 2022).

The arrival of these newcomers had a lot of influence on the social, religious, and even political life of the kingdoms in the Palu Valley at that time, for example, a

Minangkabau immigrant named Abdullah Raqiy or known as Dato Karama was the first person to introduce Islam to the people of Kaili in the Palu Valley. while Ternate immigrants entered Islam in the Parigi region. Even though it has become a common opinion that it was Abdullah Raqiy (Dato Karama) who brought Islam to the land of Kaili, but in the two regions of the Toribulu and Tawaeli kingdoms, Islam was brought by Daeng Konda and Pue Karikata. Daeng Konda is a noble from the Sendana Mandar kingdom. His arrival in Tawaeli was to Islamize Daesalembah, Magau (king) III Tawaeli. The authority possessed by Daeng Konda as a nobleman made it easier for him to convert the king of Daesalembah to Islam and make Islam the official religion of the kingdom (Haliadi & Syamsuri, 2016).

Not only spreading the Islamic religion, but the Mandarese immigrants also built kinships with the Dolo kingdom, the Sojol kingdom, and the Moutong kingdom. One of the Mandar immigrants who also made a major contribution at that time was known as Arajang Taunae who helped secure the Tomini Bay area from pirates. For his contribution, Arajang Taunae had many followers and succeeded in becoming the de facto ruler of the Tomini region and making his son the first king of the Moutong region (Haliadi & Syamsuri, 2016)

The kinship relations built by the Mandar migrants with the Kaili people in the Dolo kingdom, the Tavaeli kingdom, the Sojol kingdom, and the Moutong kingdom are solid kinship-building within a kingdom. The presence of these Mandarese immigrants also ensured the solidity of the kingdom in the Palu valley in running its government, even King Tombolotutu, who is a special figure for the people of Central Sulawesi and has been awarded the title of National Hero by President Joko Widodo in 2021 for his persistence against the Dutch colonialists, still has Mandar blood thick (Kusumo, 2021).

The existence of Mandar people who have lived for a long time even after the formation of the Administrative City area of Palu on September 27, 1978, as the Capital of the Province of Central Sulawesi Province as well as the capital of the District of Dati II Donggala and also as the capital of the regional government of the Administrative of Palu City certainly forms a cultural pattern, both social and politics (Sejarah Kota Palu, 2022). This community of course has its way of determining its political direction both individually and ethnically in the groups they form such as Kerukunan Keluarga Mandar Sulawesi Barat (KKMSB) and other groups.

Several studies look at political culture in an area and organizations such as research conducted by Zawiyah Mohd Zain regarding the political culture of the Malay community. The results of his research show that there has been a change in political culture from subject political culture to participant political culture in Malay society over the last 20 years (Zain, 2021). Ahmad Robi Ulzikri, Robi Cahyadi Kurniawan, and Himawan Indrajat also conducted research on the political culture of Nadhatul Ulama residents in Bandar Lampung city regarding the 2019 general election, the results of their research showed that the political culture of NU members was a participant political culture (Ulikri, Kurniawan, & Indrajat, 2021 ). Furthermore, research related to political culture has also been conducted by Munadi in the Samin community, Dukuh Mbombong, Baturejo Village,

Sukolilo District, Pati Regency, Central Java Province, the results of his research indicate that the political culture of the Samin community leads to two types of political culture (Munadi, 2014). Nevertheless, little research has been conducted regarding the political culture adopted by migrant communities in an area, even though the political world of immigrant communities is very interesting because it has distinctive patterns in both electoral and non-electoral politics. These typical patterns will be repeated and become political culture. In this study, the author looks at the political culture of the Mandar people in Palu, considering that the Mandar people have lived in the city of Palu for a long time.

Political culture is related to all knowledge, emotion, and even direct moral and ethical judgments that affect people's lives (Suryo, 2015). Political culture is also associated with the democratic process, where the political style will determine how the people within it play a role in political life, including in the general election process (Voinea, 2020). Political culture also has an essential role in determining government policy (Kagan, Hauerwaas, Holz, & Wedler, 2018) Furthermore, political culture is divided into three orientations which include cognitive orientation, affective orientation, and evaluative orientation. Cognitive orientation is knowledge and belief in politics, roles, and all obligations related to input and output. Cognition itself is not only something that is embedded in the head but as something that is embodied, embedded in the environment, enacted, cultivated, and distributed socially (Ellis, 2019). The second orientation is an affective orientation, namely an emotional or feeling tendency towards the political system, its roles, actors, and appearance (Pulcu & Browning, 2019). The last orientation is evaluative. This orientation is related to considering the political system which involves decisions and opinions about political objects.

If we look at the types, political culture is divided into three types of culture. The first political culture is parochial political culture, namely a political culture with a very low level of political participation. This type of political culture is commonly seen in African or tribal communities in Indonesia (Rasaili, 2016). In a society with this type of political culture, there is no specific political role. Tribal chiefs, village heads, kiyai, or shamans, usually summarize all existing roles, whether those are political, economic, or religious. Its characteristics include the frequency of people's orientation towards the determinants of political culture which is close to zero or does not pay any attention at all (Suryo, 2015). The second type of political culture is the subject or subject political culture. Munandi explained that the political culture of the subject is one degree lower than the political culture of the participants. People in this type of culture still have the same understanding as citizens and have concerns for the political system, but their involvement is more passive (Munadi, 2014). The final type of political culture is the participant political culture. In this political culture, people's political awareness is very high. Khairul Saleh and Ahmad Munif (in Syarifah, 2018) explain that in this political culture, people can give their opinions and are active in political activities and their community members already have a good understanding of the four dimensions that determine political culture.

## **METHOD**

This study is a descriptive qualitative research conducted to find out the political culture patterns of immigrant communities. The data collection techniques used were interviews, observation, and documentation (Sugiyono, 2012). This research was conducted on the Mandar Community who have settled in Palu City and are members of Kerukunan Keluarga Mandar Sulawesi Barat (KKMSB). The informant determination technique used in this study was a purposive sampling technique. Purposive sampling is a technique for determining informants with certain considerations. Data analysis techniques in this study are data reduction, data display, and verification (Rahman, 2019).

## **FINDING AND DISCUSSION**

### **1. Political Orientation of the Mandar Community in Palu City**

The pattern of political orientation and political culture of the Mandar people in Palu City is influenced by the orientation of each individual in viewing and understanding political objects. Shofiah Ana and Yani Turhan (in Gabriel & Verba, 1984) explain interactions between humans and one another that are related to one's knowledge, attitudes and values then give rise to orientation. It is this political orientation that then forms the level where the interactions emerge that ultimately influence one's voting behavior. This orientation pattern then explains and describes the knowledge, attitude, and level of participation of the Mandar community in Palu City. Political culture is divided into three orientations which include cognitive orientation, affective orientation, and evaluative orientation (Suryo, 2015).

The cognitive orientation of the Mandar people in Palu City related to people's knowledge of the course of the political system can be categorized as good. In this study, it was found that the Mandar people understood well the meaning of elections and the importance of elections in regional development, especially Palu, Central Sulawesi, which had been their home for a long time. Kerukunan Keluarga Mandar Sulawesi Barat (KKMSB) as a reference group also always encourages its members to actively participate in elections.

Affective orientation is people's feelings toward the political system, actors, and their roles. Affective orientation serves to see how people try to understand the rules made and decide whether to accept or reject them. Affective also relates to individual emotional states that influence behavior or attitudes towards the political system. The majority of the Mandar people in the city of Palu work as teachers, lecturers, and government employees so they have a good affective orientation towards political activities that occur in the city of Palu. Apart from the television media, the Mandar people in Palu city also get a lot of political knowledge through non-formal meeting forums and discussions held by the Kerukunan Keluarga Mandar Sulawesi Barat (KKMSB).

The last orientation is evaluative. This orientation consists of decisions and opinions about political objects that typically involve a combination of standard values and criteria with information and feelings. Evaluative orientation arises due to the influence of cognitive and affective orientations (Irwansyah, 2020). The results of this study indicate that the Mandar community in Palu City appreciates and supports all the performance of the Palu city government which has a positive impact on the community. Appreciation is shown by the participation of the Mandar community in various activities carried out by the government such as charity activities, assistance to isolated communities, and helping to build disaster response posts, etc.

Through the discussion related to the political cultural orientation of the Mandar people above, it can be concluded that the cognitive and evaluative orientation of the Mandar people in Palu city looks more prominent than the cognitive orientation. This is evidenced by the active participation of the Mandar community in government programs and the active participation of the Mandar community in Palu City in receiving political knowledge from regular meeting forums.

## 2. Types of Political Culture of the Mandar community in Palu City

A mature political culture is manifested through the orientation of individual views and attitudes toward their political system. A democratic political culture will support the creation of a democratic political system. According to Almond and Verba, democratic political culture is a collection of belief systems, attitudes, norms, perceptions, and the like, which encourage participation (Gabriel & Verba, 1984). A democratic political culture is a participatory political culture which Almond and Verba term civic culture. Therefore, the relationship between political culture and democracy (democratization) in the context of civic culture cannot be separated.

Alfian in his book *The Problems and Prospects of Indonesian Development* (1986) says that the birth of political culture is a direct reflection of the entire socio-cultural system of society in a broad sense. This is possible through the process of political socialization so that people know, understand, and live up to certain political values that are influenced by their daily political attitudes and behavior. The political values that are formed in a person are usually closely related to or part of other values that live in that society, such as socio-cultural and religious values.

Regarding the type of political culture, the results of this study indicate that the type of political culture of the Mandar people in Palu city is the type of political culture of the participants. Participant political culture is a political culture in which the people have high political awareness. This is indicated by people who have good knowledge in general about the role of government in making policies and strengthening and participating actively in the ongoing political process and can use their role as citizens, one of which is by expressing their opinions and taking an active role in political activities.

The political culture of the participation of the Mandar community in Palu City is shown by their active role in carrying out coaching programs in various aspects and trying to always work together with the government. Furthermore, the Mandar community also showed high enthusiasm for the election process, increased political knowledge, and the ability to express their opinions through discussions in formal and non-formal forums initiated by Kerukunan Keluarga Mandar Sulawesi Barat (KKMSB) in Palu city.

## CONCLUSION

From the discussion regarding the patterns of the political culture of the Mandar people in Palu city above, it can be concluded that the political culture adopted by the Mandar people in Palu city is the political culture of the participants. This is shown by the cognitive, affective, and evaluative aspects of the Mandar community which are suitable for all political elements such as the general system, input objects, and output objects. Participant political culture in the Mandar community in Palu City is the result of the level of education and open access to information in the urban environment. The Mandar community in Palu city who are members of Kerukunan Keluarga Mandar Sulawesi Barat (KKMSB) are also individuals who are politically literate because some of the board members are government employees, former Central Sulawesi bureaucrats, expert staff of the Governor, lecturers, and former deputy regent of Pasangkayu, West Sulawesi who has influence and shares in determining the attitude and political direction of the Mandar community as a migrant community in Palu City.

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