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Communication Patterns of Hindu Towani Tolotang and Muslim Community in Sidenreng Rappang Regency



Abstract: - The inter-group communication has the contribution in maintaining and forming social relations existing in a multicultural community. The research aims at describing the communication patterns of Hindu Towani Tolotang community and the Muslim community at Sidrap Regency which can be an inspiration for people who live in the religious, ethnic, and cultural diversities. The research used the qualitative method, using the ethnographic study describing the socio-cultural meanings and forms in the multicultural community. Research data were collected by conducting observations and interviews in the forms of the personality interviews and in-depth interviews. The research locations were at Amparita District and Duapitue District, Sidenreng Rappang Regency, South Sulawesi Province, Indonesia, where Hindu Towani Tolotang live. The research informants were selected through the purposive sampling technique by choosing the religious leaders, community leaders, and local government being Hindu Towani Tolotang and Muslims. The research result indicates that the Hindu Towani Tolotang community and Muslim community at Sidrap Regency use two communication patterns. First, the Y pattern of the customary stakeholders communicates with someone being the prominent figure in conveying information to the Hindu Towani Tolotang community as well as to the Muslim community. Second is the starred communication pattern. This pattern allows for the optimum member participation, that is, everyone has the same power to convey the information and approaches to individuals and groups.

Keywords: Communication Patterns, Tolotang, Diversity, Sidenreng Rappang Regency.

I. INTRODUCTION

In South Sulawesi, there are groups of people who adhere to the Tolotang or Towani beliefs which are scattered in several areas, especially in Sidenreng Rappang Regency, several well-known regions, including Amparita, Otting, Kanyuara, and Awakaluku who predominately adhere to this religion. This community group is descended from the ancient Bugis people who came from Wajo, South Sulawesi, and they carry out religious ceremonies outside the context of the six officially recognized religions in Indonesia (Jubba et al., 2011). This community group has rituals outside the six recognized religions in Indonesia but was transformed into Hinduism based on the Decree of the Director General of Hindu Guidance Numbers II and VI of 1966.

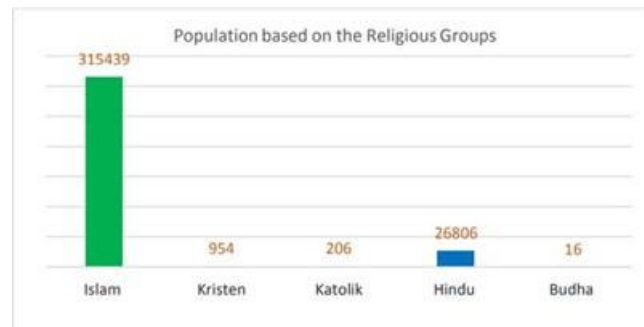
In 1966 the government policy negotiated three options for this group, namely Islam, Christianity, or Hinduism; however, in the end, they chose Hinduism because this religion has something in common with similarities to a matter of principle. Therefore, they are known as Hindu Towani Tolotang.

Like community groups in general, the Tolotang community also interacts as a necessity in creating relationships in their social life. Through social interaction, the Tolotang people try to present themselves as a group of people who are not culturally and religiously dominant among the dominant people. In his work entitled *The Presentation Of Self In Everyday Life* (1959), Erving Goffman explains that humans need to establish relationships or relationships with others. The important thing in social communication is the message or information exchanged relating to social issues. Social problems are problems that are shared by members of a community/society (Sarwoprasodjo, 2019). Social communication also functions to achieve or obtain happiness, which avoids pressure or tension from problems (Yanuarti, 2019). When talking about implementing traditional values, there are a handful of members of the Tolotang community who do not fully understand the philosophical teachings passed down by their ancestors. This could potentially create unexpected situations. For example, in the case that occurred in the Tolotang community, there was an incident of war between groups of teenagers in Otting (Bahfiarti et al., 2021). The largest Hindu Towani Tolotang group in the Amparita sub-district, Sidenreng Rappang Regency, is the second largest Tolotang population after Muslims in Sidenreng Rappang Regency compared to other districts. The following is a diagram of the Tolotang population in Sidenreng Rappang Regency.

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Data Source: Population and Civil Registration Agency Sidenreng Rappang, 2017

From Chart 1, it is clear that Tolotang has 26,806 followers, and the majority of the population is Muslim, with a population of around 315,439 people, while Christians are about 954, Catholics are about 206 people, and Buddhists are about 16 people.

The Hindu Towani Tolotang Community and the Muslim Community have long had a harmonious relationship until now with a majority Muslim population of around 80% and the remaining 20% are Hindus Towani Tolotang (Fatmawati, 2018). Thus, one of the areas in Sidrap Regency, Amparita, was designated as a model village for religious harmony. In the context of the broader trend of conflict between minority groups and majority groups, researchers must examine the communication patterns of Hindu Towani Tolotang adherents with the local Muslim community. The Tolotang community can be an example for other groups living among groups with different backgrounds.

II. METHODOLOGY

The research approach applied is qualitative using ethnographic study methods, which are used to explore socio-cultural meanings and characteristics in diverse societal environments (Creswell, 2017). Communities within a region often have variations, such as differences in the beliefs they hold. These differences are significant socio-cultural aspects and need to be studied in order to understand the dynamics of interactions between members of society. Data collection techniques are observation and interviews conducted in depth interviews and personality interviews. This research adopts a sample selection approach with a purposive sampling method as a way to select informants who will be the data source. The choice of the purposive sampling method was justified by the fact that not all samples met the criteria relevant to the phenomenon being investigated (Patton, 2014). Therefore, the author decided to use a purposive sampling method, where special considerations or certain criteria are used to determine the samples that will be used in the framework of this research. The criteria for informants in this research are Hindu Towani Tolotang community leaders and Muslim community leaders who understand both religions, actively interact and have high tolerance and can provide valid information and explanations about the conditions of the object under study. Such as community leaders, religious leaders, educators and activists in the area.

III. DISCUSSION

Initially, the Tolotang community consisted of people who practiced ancient Bugis belief traditions. The terminology "To Wani" comes from two words, namely "To" or "tau" which refers to an individual, and "Wani" is the name of a village in Wajo Regency (Iskandar, 2019). Therefore, the term "To Wani" identifies people originating from the Wani village, and is then used to refer to the beliefs held by that group. Not all descendants of Ancient Bugis adherents, Tolotang, wanted to embrace Islam when Indonesia was in a period of religious restructuring or there was an obligation to adhere to the government's official religion (Sugiarti, 2020). So, Hindu Towani Tolotang figures headed to Jakarta to solve this problem. Finally, the Director General of Hindu and Buddhist Community Guidance Decree No. 2/1966 was issued which was refined by Decree No. 6/1966 that Towani Tolotang is part of Hinduism. Increasing public awareness regarding different beliefs in maintaining religious harmony, unity, togetherness and positive relationships, of course, is influenced by elements that support or hinder these relationships which need to be taken into account. Likewise, the Hindu community of Towani Tolotang and the Muslim community of Sidrap Regency. Towani Tolotang Hindu adherents have an awareness of building solidarity. According to Launga Setti, from childhood, the Towani Tolotang generation has instilled attitudes of internal group unity which are not only limited to religious issues, but also social issues. This shows that even outside parties (Muslims) recognize Towani Tolotang's internal solidarity (Jubba et al., 2011).

In Tolotang society, the way of inheriting power is still based on family. When someone called Uwa' has power, he can pass it on to his children. This is called dynastic politics, which means power remains within the same family over time. In the Towani Tolotang Hindu community, their leaders are chosen in a certain way that cannot be changed. They only choose people who have a relationship with the previous leader. The selection process is carried out by the community and gives the impression of a very closed system with rules that everyone must

obey. This system is similar to a caste system, where some people have more power, but it is not the only type of system they use. As leaders each has their own tendencies. Tendre himself is a leader who has followers or according to his own sect. For example, in one village, there can be 6 different tendencies according to the Uwa' they follow (Novraini, 2021).

The researcher found data related to the title of this study, which has been obtained from the interviews with informants by conducting direct observation. The researcher analyzed the communication patterns of the Hindu Towani Tolotang and Muslim communities by selecting some informants, namely three Hindu Towani Tolotang and two Muslims. To get information, the researcher met directly with the informants. The table below describes the list of informants.

Table I. List of Informants

No.	Name	Occupation	Religion
1.	Arya Sunarto	Self-Employed	Hindu Towani Tolotang
2.	Rustan, S.T	Village Secretary	Hindu Towani Tolotang
3.	Najamuddin, S.Pd.,M.Pd	Teacher	Islam
4.	Soefarto, S.Ag	Head of Hindu Administrator	Hindu Towani Tolotang
5.	Eman K	Mosque Commitee	Islam

Communication patterns can be considered a means of establishing a connection between two or more individuals. This involves the exchange of messages clearly and effectively to ensure that the intended message is accurately comprehended. (Djamarah, 2004:1). The Hindu Towani Tolotang community adheres to the leadership of their customary leader, commonly referred to as the Uwa'. This esteemed position is bestowed upon an individual based on their lineage and is held in high regard by the community. Based on the research results and interviews, the researcher found two communication patterns used by Hindu Towani Tolotang and Muslim Community at Sidrap Regency.

A. Y Communication Pattern

The Y pattern is the pattern used by Towani Tolotang Hindu adherents where they have a clear leader whose position is at the center called Uwa' or customary leader, all information is conveyed to Uwa' therefore, if a member wants to carry out an activity, ask for advice or decision making, the message must be conveyed through the leader. Likewise, when the local government wants to carry out activities such as dialogue or coaching, they only approach and communicate with the Uwa' so that all of their members are encouraged to attend the event.

One of the communication processes that occurs among Hindu Towani Tolotang followers is that people obey the orders of Uwatta and Uwa', as well as when asking for advice or making decisions. Each region has a leader or Uwa' who is chosen based on lineage. As Wa' Arya said as the successor of his father who was a traditional leader, he said: "If there are religious activities, government or community interests, I, as the successor of my father, who is a person who can be called a leading figure, will handle if there are problems such as divorce or marriages between people of the same religion or different religions." (in-depth interview on May 25, 2023)

Based on the results of the interview above, Wa'Arya is a Towani Tolotang Hindu community leader who always takes part in religious dialogue activities to continue to strengthen the togetherness and peace that has existed for a long time.

B. Communication Patterns All Channels and Stars

In an organizational structure where every channel or stakeholder is present, each member holds equal power and can exert an equivalent level of influence. This type of structure fosters optimal participation by each member, as they can communicate with every other member. The Hindu Towani Tolotang and Muslim communities, who coexist in a diverse environment, require high levels of self-awareness and mutual respect. By adhering to the pattern of all channels and stakeholders, individuals can effectively communicate and approach those with differing beliefs, utilizing the communication process to convey information and establish harmonious relationships. This pattern ensures that everyone is equal and has the same communication power.

Based on the results of an interview with one of the Muslim figures, namely Mr. Najamuddin, S.Pd., M.Pd. who is also a teacher and founder of an art studio that lives among Muslim and Hindu communities, Towani Tolotang said that:

"When I attend their events, I always position myself lower than other people, when asked for advice by Uwa' we exchange ideas until we find a point of mutual agreement." (personal interview on May 20 2023) Based on the results of the interview above, it can be concluded that living amidst diversity requires self-awareness and a high sense of mutual respect between fellow community groups as a form of social awareness.

One of the results of an interview with Mr. Rustan who is the secretary of Kalosi Alau Village, which is predominantly Muslim and is led by the village head and staff, the majority of whom are Hindu Towani Tolotang. They use the Star pattern of communication, meaning that all Muslim and Hindu Towani Tolotang communities

have the same strength and ability to be able to have a good influence on other people without discriminating against each other. Likewise, the relationship between the Kalosi Alau village government and its community or vice versa, in other areas such as Amparita which was designated as a model village for harmony because it has used this communication pattern.

IV.

CONCLUSION

Based on the research titled "Communication Patterns of Hindu Towani Tolotang with the Muslim Community In Sidrap Regency using a Y pattern where there is a clear traditional leader in the Hindu Towani called Uwa' or traditional leader who becomes the center for conveying information. Then the Star pattern where each member can communicate with every other member. This pattern allows for optimum member participation in communication.

This study may have certain potential limitations. Some limitations that this research may have include the scale of the research, research may be carried out on a certain scale, such as in certain areas including Amparita District and Kalosi Alau Village. Therefore, the results may not be directly applicable to different contexts. So, further research can examine other locations whose areas are still heavily influenced by Hinduism Towani Tolotang, such as Kanyuara and Otting. Research Methodology, the methods used in research, such as observation, interviews, or secondary data analysis, can have certain limitations. For example, improperly designed survey questions or an unrepresentative sample can affect the validity of the results. Research Time, research results may only reflect conditions at the time the research was conducted. Social, economic.

V. ACKNOWLEDGMENTS

Researchers express their deepest gratitude to the Indonesia Endowment Fund for Education (LPDP) under the Ministry of Finance of the Republic of Indonesia as sponsor in conducting research and publishing the results of this study. Researchers stated that there is no conflict of interest in this paper. Fill in the findings in this paper purely the results of observations and interviews to find out the communication patterns used by the two groups of people so that they remain harmonious.

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