

**TRANSFORMASI PRANATA SOSIAL *DATU-ATATA* DALAM PEMBENTUKAN
KOMPETENSI KEWARGANEGARAAN ETNIK BAJO
DI SULAWESI TENGAH
(Perspektif Pendidikan Kewarganegaraan)**

ABSTRAK

SUNARTO AMUS (NIM.1303349)

Tidak jarang praktik politik berdemokrasi yang mengusung prinsip egalitarian terkendala sikap feodalisme masyarakat, sebagaimana terjadi di kalangan etnik Bajo seiring keberadaan pranata *datu-atata*. Meski menimbulkan polemik, pertentangan, kesenjangan akses dan kewenangan, pranata itu tetap dipertahankan dan dijunjung tinggi terutama dalam konteks suksesi kekuasaan dan kepemimpinan, walaupun disadari terus bertransformasi seiring dinamika masyarakat dan perkembangan zaman. Tujuan penelitian ini untuk mendeskripsikan karakteristik, pola transformasi, dan peran pranata *datu-atata* dalam mempengaruhi pola hubungan komunitas bangsawan dengan bukan bangsawan. Selain itu, menganalisis peran pranata *datu-atata* yang telah bertransformasi bagi pengembangan pengetahuan, kecakapan, dan watak kewarganegaraan. Penelitian ini menggunakan pendekatan kualitatif dengan tipe studi kasus, dan berlangsung di Kalumbatan, Kecamatan Totikum Selatan, Kabupaten Banggai Kepulauan, Sulawesi Tengah. Empat belas orang tokoh dan warga masyarakat dipilih secara *purposive* dan *snowball* sebagai subyek penelitian. Data dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumen, serta dianalisis dengan pola reduksi data, penyajian data, dan penarikan kesimpulan/verifikasi. Hasil penelitian menunjukkan bahwa pranata *datu-atata*: (1) memiliki empat karakteristik, yakni terdiri atas dua organisasi pola pemikiran dan tindakan berbeda corak dan orientasi, meliputi empat domain (kekerabatan, keagamaan, pemerintahan, kewarganegaraan), mengandung tujuan etis dan politis, menegaskan dan mengesangkan simbol domisili, simbol imajinasi, dan simbol alamiah (batu karang, batu kapur, pasir, ombak); (2) menampilkan pola transformasi beragam (relatif cepat pada domain kekerabatan, dan lambat pada domain pemerintahan, keagamaan, kewarganegaraan), sulit bertransformasi dalam konteks kekuasaan dan kepemimpinan, relatif mudah di luar ranah itu, dan diwarnai tiga arus kekuatan yang saling mempengaruhi (hegemoni kalangan bangsawan, tekanan reduksional bukan bangsawan, tuntutan peran berbasis legalitas pendidikan dan legitimasi pengalaman, kecakapan intelektual, sosial, spiritual); (3) menimbulkan perubahan cara pandang dan implikasi, dari negatif ke positif, posisi tawar bukan bangsawan meningkat, dominasi bangsawan berkurang di bidang keagamaan dan pemerintahan, pola hubungan semula bersifat konflikual-subordinatif beralih menjadi hubungan konflikual-koordinatif atau konflikual-asosiatif; (4) berperan bagi pengembangan pengetahuan kewarganegaraan; (5) menstimulasi berkembangnya kecakapan intelektual dan kecakapan partisipasi warganegara; dan (6) tidak mampu menumbuhkembangkan watak kewarganegaraan secara paripurna. Direkomendasikan agar pranata *datu-atata* didayagunakan bagi pemberdayaan masyarakat, pemutuan pendidikan, dan pembentukan warganegara yang baik.

Kata kunci: transformasi, pranata *datu-atata*, etnik Bajo, pengetahuan kewarganegaraan, kecakapan kewarganegaraan, watak kewarganegaraan

THE TRANSFORMATION OF *DATU-ATATA* SOCIAL INSTITUTION TO SHAPE
CIVIC COMPETENCE OF BAJO ETHNIC IN CENTRAL SULAWESI
(Civic Education Perspective)

ABSTRACT

SUNARTO AMUS (STUDENT ID.1303349)

It is quite often the case that democratic political practices that uphold egalitarian principle is hindered by society's feudalism, as is the phenomenon in Bajo ethnic with its *datu-atata* institution. Although its existence triggers polemics, opposition, and gap in access and authority, the institution is continued to be maintained and revered especially in the context of authority and leadership succession. On the other hand, it is realized that the institution continues to transform in line with the society dynamics and the times. The research aims to describe the characteristics, transformation patterns, and roles of *datu-atata* institution in affecting the relationship patterns between aristocrat community and non-aristocrat one. In addition, it will analyze the roles of the now transformed *datu-atata* institution for the development of civic knowledge, skill, and disposition. The research adopted a qualitative approach with a case study, and was carried out in Kalumbatan, South Totikum District, Banggai Islands Regency, Central Sulawesi. Fourteen important figures and community members were selected with the purposive and snowball techniques as the research subjects. Data were collected through in-depth interviews, observations, and documentation analysis, and were then analyzed with the patterns of data reduction, data display, and conclusion drawing/verification. The findings show that the *datu-atata* institution: (1) Has four characteristics, namely: it consists of two organizations with different thinking patterns, actions, and orientations; covers four domains (kinship, religiosity, government, citizenship); contains ethical and political goals; and gives an affirmation and impression of domicile, imagination, and natural symbols (coral reef, limestone, sand, waves); (2) Shows various transformation patterns (relatively quick in the kinship domain, and slow in the government, religious, and civic domains); it has a difficulty in transforming in the contexts of authority and leadership, but is relatively easy to transform beyond the two contexts, and is colored by three mutually influencing powers (hegemony of the aristocrats, reduced stress of the non-aristocrats, role demands based on educational legality and experiential legitimacy, and intellectual, social, spiritual skills); (3) triggers changes in views and implications, from negative to positive; non-aristocrats' bargaining power increases, aristocrats' domination decreases in religion and government; the previous conflicting-subordinating relationship pattern shifts into the conflicting-coordinating or associative-conflicting one; (4) plays a role for civic knowledge development; (5) stimulates the development of citizens' intellectual and participatory skill; and (6) is unable to completely grow and develop civic dispositions. It is recommended that *datu-atata* institution is utilized for community empowerment, education improvement, and the formation of good citizens.

Keywords: transformation, *datu-atata* institution, Bajo ethnic, civic knowledge, civic skill, civic disposition