

# DEVELOPMENTAL PLANNING MEETING BASED ON *KALOSARA* CULTURE

(A Study of Community in Mainland Area of South East Sulawesi)

**Peribadi, Tanzil, Juhaepa, Sarpin and Samsul**

Halu Oleo University, P.O. Box 93232, Kendari, Indonesia

## ABSTRACT

Developmental planning based on culture was important to be studied in the case of synthesizing between theory of modern planning and local wisdom contained in the culture of *Kalosara*. This research aimed to show the relevance of cultural value of *Kalosara* and the process of Developmental Planning Meeting in mainland area of South East Sulawesi. This research used a qualitative approach in the context of the study of community centered on ethnographical, historical, and comparative methods (Steward, 1950) and the procedure of member check as meant by Denzin and interpretive validity assessment as meant by Altheide and Johnson (Peribadi, et.,al. 2015). All of them were used eclectically, but were given more priority to the aspect of ethnographical method. The activity of data collecting in the field was developed through documentary study, participatory observation, indepth interview, Focus Group Discussion (FGD) and instrument of validation.

The findings showed that the functionalization of cultural value of *Kalosara* was more dominant on the ritualistic context in the form of ceremony of wedding, birth, death, a new land opening and customary figure inauguration. Conversely, it has not been adopted yet into the process of developmental implementation, so that Developmental Planning Meeting tended to take place formalistically or only to do its regulation requirements. In fact, the cultural value of *Kalosara* that was still regarded sacred by the community of *Tolaki and Mekongga* was a media of developmental social communication that was strategic and persuasive enough. It began from the Developmental Planning Meeting in the village level (*Okambo*) that was led by an honored and respected old person called *Toono Motuo* and in the district level (*Otobu*) that was led by *Pu'utobu*, to the regency level (*Wonua*) that was controlled by *Mokole* or *Sangia*.

**Key Words: Planning, Development, and Culture of *Kalosara***

## INTRODUCTION

The implementation of development under developmentalism paradigm emphasized on sectoral approach that tends to be centralistic, so that the Regional Government does not have enough opportunity in developing its capacity in planning development. It was very strong the control of Central Government towards Regional Government in the past, so that it caused the motivation, innovation, and creativity of Regional Apparatus in doing the duty, function, role, and responsibility become lost.

The policy of Indonesian development in New Order era underlain by the developmentalism paradigm, so orientation of development only focused on economic development and ignored the socio-cultural and processual dimension. Based on that, the experts of development from various scientific perspectives suggest to carry out the effort of redefenition, reconstruction, and reformation immediately on the above mentioned developmental paradigm (Suwarsono and Alvin, 1994; Budiman, 1995; Clements, 1999; Fakhri, 2006; Chaniago, 2012; Wirutomo, 2013).

The empiric reality showed that during the period of national development modernization in various fields, it seems to be greatly successful in the material physical context. But, behind the great success of this material physical development, it emerges a bulk of problems about social degradations and deconstructions in the form of deculturation, despiritualization, dehumanization, demoralization, deforestation, and polarization of a very concerning social economy (Peribadi, 2015). It is similar with the context of Regional Government management. It seems to be the trending issue about structural, cultural, and morality imbalances in the form of Collussion, Corruption, and Nepotism (CCN) that have been rooted for a long time. The effort of upholding the frame of good governance keeps being carried out as contained in the Statute Number 22 in 1999 and the Statute Number 32 in 2004. However, up to now it has not appeared a maximal result, because the Policy of Development has not involved indigeneous people yet and is not based on the community (Ife, 2008; Hikmat, 2010).

This time, the social life of the society in mainland area of South East Sulawesi especially in Konawe Regency still keeps being underlain by a cultural value of *Kalosara* that becomes the belief of the tribe of *Tolaki and Mekongga* as a sacred thing containing magical power. It has been being internalized since the period of *PreOsara* to the period of *Osara* now days although phenomenally degradation of its cultural value begins to happen (*deculturization*). It is the condition that underlies this research as an effort of synergizing between the modern developmental planning and local wisdom contained in the cultural value of *Kalosara*.

### **Objective of the Study**

This research aims to study the aspiration of the societal citizens of Konawe that is proposed in the forum of Developmental Planning Meeting with a variety of its problematic. However, what becomes the focus of this study is how to synergize between the theory of

Regional Development Planning with the culture of *Kalosara* in an ideal formulation that can be used as the guidance of the implementation of Developmental Planning Meeting in the future.

### **Review of Literature**

According to Habermas (in Safi'i, 2007), the analysis of planning done essentially is a moral duty in which its main function is to help interpret social norms. The side of planner must develop the criteria and methods to analyse precisely the actions that are possibly done and human's basic needs in his environment. Otherwise, so according to Habermas that the quantity of participation will not be successful to create an ideal public sphere as the result of the absence of discourse quality supporting as meant by the perspective of Quality of Discourse (QoD).

The using of cultural approach concept must also be reflected from the pattern of rational and dialogical communication as intended by Habermas (2006). Communication of development must be in the context of cultural communication, for example, the optimal utilization of direct communication with the society. The effectiveness of communication depends on our understanding towards cultural social analysis on the group of the above mentioned communicational target. In this context, the cultural value of *Kalosara* is a strategic and persuasive communicational media to involve the societal citizen actively. Thus, it means that the system of planning that is still based on the government and the elites must be changed into the system of planning based on people.

Management of culture having some approaches such as: cultural, multicultural, and cross-cultural approach showed that the development is also the change of culture. Therefore, the culture as collective mental program must use participatory method to absorb or accommodate the whole society components that begin from the people extent to the local elite one through the survey of field. This is an effort of exploration, reinterpretation, and revitalization of local wisdom that is not only an effort of aspirative comparison of the societal citizens, but also as one as the adaptation of economic, technological, and political planning including the system of maintenance and its socialization (Syahyuti, 2003; Ndraha, 2005).

It is the condition that is meant by Saraswati (2008) that the developing of the planning theory has turned from the cycle of rationality instrumental to that of rationality communicative. It means that the planning needs to involve a variety of aspects in the process of planning. The perspective of the planning theory has delivered the importance of the society involvement in the

theoretical and practical context like advocacy planning, transactives, pluralism, communicatives, collaborative, and so on. For that reason, the consideration of local culture aspect is one of the alternatives for the involvement of local potential of the region in the planning.

One of the stressings of political sociology perspectives in the work of G.H. Sarbine, *A History of Political Theory* (1961) that was quoted by Tarimana (1993), that besides geographical, demographical, technological, and institutional approach, it is also stressed on cultural approach in the context of ideology, myth, and system of belief. This is also relevant with the theories and concepts of development in various perspectives, but specifically modernization perspective contained in the thesis of Weber about *The Protestant Ethic and the Spirit of Capitalism* (1930) is the conceptual variant of modernization centered on the cultural values.

When Bellah (2000) did a research in Japan, he found a similar thing on the religious value of *Togukawa*, so that Japan succeeded in developing the capitalism with a high economic growth. Likewise, the study of Geertz' ethnography (1992) also found the religious value of the *santri* (students at Traditional Muslim school) in coastal area of Java and its vicinity, that is inherent in the spirit of Islam Union (IU) and Islam Trading Union (ITU). It was also meant by Durkheim since 1912 as the concept of collective awareness (representative-collectives) that then influenced Koentjaraningrat, so that it aroused the concept of integration of five religion components (Tarimana, 1993; Bellah, 2000; Peribadi, 2015).

In essence, the human's conduct in holding and carrying out daily social life is a reflection of the base of culture that has been internalized and applied naturally since the beginning of its existence. Every ethnic group has ethos and worldview becoming the foundation in all activities of their life (Geertz, 2007; Jenks, 2013). Meanwhile, *Kalosara* is an ethos and worldview that is still regarded sacred by the tribe of *Tolaki and Mekongga*.

The base of the integration of the society and culture is the one that should become the reference in the effort of developing the developmental planning, because the existence of traditional culture not only obtains a theoretical guidance from Weber (1930), Geertz (1992), and Bellah (2000) and some experts having the ism of Weberian, but also its presence is greatly required by the contemporary society as stated firmly by Piliang (1998) that "culture of libido" that was offered by the supporters of poststructuralist and postmodernism like Foucault, Lyotard, Derrida, and Kristeva having horizontal orientation to the releasing of desire and moral

deconstruction. Now, it seems that the returning point of reality has happened beginning from the condition of abnormality to the ethical normality, from vulgarity to the vitality form, from immoral to the revitalization of moral, from despiritualization to the respiritualization of culture.

### **METHODOLOGICAL APPROACH**

This research used qualitative approach in the context of community study centered on ethnographic, historical, and comparative methods (Steward, 1950). The three of them were used eclectically, but the aspect of ethnographical method was given more priority because it was expected to be able to describe vision, perception, and the conduct of local citizen in accordance with the subjectivity of the culture. However, the effort of deepening the history of local culture, so it was also employed the aspect of historical method. Likewise, in the effort of comparison, the comparative approach was important to be employed as well.

### **The Actor as Research Setting**

Unit of analysis in this research is the apparatus of Agency for Regional Developmental Planning, Working Unit of Regional Apparatus (WURA), the Head of District and Village Government and public figure from the side of the community of *Tolaki* from Konawe Regency and Kendari City, and community of *Mekongga* from Kolaka Regency. All of the societal citizens that equally believe in the sacralization of the above mentioned *Kalosara* were chosen in purposive sampling way.

### **Finding the Information of Field**

The research was conducted in mainland area of South East Sulawesi that is inhabited by the community of *Tolaki* and *Mekongga* since May to September, 2015. It was underlain by the consideration that the tribe of *Tolaki* and *Mekongga* have a cultural value of *Kalosara* that is greatly trusted its supernatural powers, so that it becomes the source of inspiration and motivation in holding their daily social life. In the effort of reaching the result required, so it was used participatory observation, indepth interview, Focus Grup Discussion (FGD), and instrument of validation. Meanwhile, for documentary study on the result of Developmental Planning Meeting, it was specifically focused on the implementation of Developmental Planning Meeting in area of Konawe Regency Government.

### **Technique of Analysis**

The data that have been successful to be completed through the process of participatory observation, indepth interview, FGD, and documentary study were analysed in a qualitative-descriptive way based on the conceptual and theoretical variant that were used. Likewise, the data contained in the documentation of Developmental Planning Meeting were studied some proposals of the societal citizens that have been realized and some of them have not got any response from the side of Konawe Regency Government. But, the result that was designed by Developmental Planning Meeting showing the synthetical process between modern planning and local wisdom contained in *Osara* was validated furthermore by the side of social elites of local community as the skillful validator.

## RESULT OF ANALYSIS AND DISCUSSION

### ***Kalosara and Existence of Tolaki Ethnics***

Minor or small community on the tribe of *Tolaki* having the same ethnic group or community as *Mekongga* begins from a group of small family until they were formed into a unit of settlement (*Onapo*). It then keeps developing into a village (*Okambo*) that is led by a respected and honored old person (*Toono Motua*) in the community.

The ethnic group of *Tolaki and Mekongga* occupies a majority of mainland areas of South East Sulawesi. For the community of *Tolaki* inhabits the area of Kendari City Government, Konawe Regency, and South Konawe Regency. Meanwhile, the community of *Mekongga* lives around the area of Kolaka and North Kolaka Regency. According to one of the senior customary figures of Konawe Regency that:

“Eventhough this ethnic group consists of *Tolaki and Mekongga* community, but in holding their daily social life is underlain by the value of *Kalosara*. They equally believe that *Osara* comes from the Heaven that is present when the earth of Konawe and its vicinity underwent the riot for eight days and eight nights. At the time, a beautiful princess appeared in the Palace of King *Ndotongano Wonua* in Abuki by introducing herself as someone who was delegated by the King of the God, the Ruler of Upper World (*Sangia Iwawo Sangia*) to come to overcome the riot that has hit the land of Konawe for a long time and as one was assigned as the King of Konawe. The effort of proving herself as the messenger of the King of the God from the Heaven, so she introduced a miraculous object to the King *Ndotonganowonua* called *Kalo. Wekoila* (the name of the first king of Konawe Kingdom) explained to *Ndotongano Wonua* that the object of *Kalo* that she took from the Heaven was a magical object having supernatural powers to recover the

situation becomes safe, peaceful, and re-unite.” (Baharuddin was interviewed by the researcher, on July 5, 2015).

Before *Wekoila* appeared that was suspected to have Hindu and Buddha religion and was made into a myth as the King, the descendance of the God from the Heaven (*Toono Ari Iwawo Sangia*), formed Konawe Regency and as one was raised to be the King in Konawe Kingdom, so the area of Konawe Government covering almost the whole peninsulas of South East mainland was in disorder condition. According to one of the senior customary figures of *Tolaki* that:

”At that time, there was no King controlling the government and there was no rule arranging the society, except *Toono Motuo* controlling the government in every region (*Okambo*) and *Pu’utobu* controlling the government in each area of their *Tobu*. The relationship between one village and another one is not interlaced including between *Otobu* with another one is not harmonious either” (Muslimin Suhud was interviewed by the researcher on August 17, 2015)

Regarding with that, according to one of the sons of *Tolaki* from Kendari City and the lecturers of Economic Faculty of University of Halu Oleo that:

”symbolically, the above mentioned disorder is designed in a myth that the riot of Konawe Kingdom is associated as a pregnant woman having stomachache for eight days and eight nights until she bears a baby with its creese. In the perspective of symbolic anthropology, it is interpreted by my parents as the doctor of symbolic anthropology that the mother’s stomach is motherland, sick (stomachache) is hunger, baby is a hero and creese is supernatural power. Thus, it can be interpreted that the riot of Konawe for eight days and eight nights succeeds to be saved by a hero called Halu Oleo with the supernatural power he has” (Ambo Wonua Nusantara was interviewed by the researcher on September 1, 2015).

*Toono Motuo* and *Pu’utobu* in Unaaha agree to raise *Wekoila* as the King and as one to legitimate *Kalo* as *regalia* (customary object of kingdom greatness) of Konawe. This important event as one marks the re-recovery of governmental situation in all areas of Konawe under the leadership of *Sangia Iwekoila*. From now on, the above mentioned *Toono Motuo* and *Pu’utobu* also agree that *Kalo* is the guidance in various activities in their each environment. Generally, according to one of the sons of *Mekongga* from Kolaka Regency and also the Lecturer of University of Halu Oleo that:

”*Osara* and especially *Sara Owenso Tolaki* or *Sara Mbuuno Tolaki* that can be classified into: (1) *Sara Wonua* as the primary custom in government; (2) *Sara Mbedulu* as the primary custom in family relation and unification; (3) *Sara Mbe Ombu* as the primary custom in the activity of religion and belief; (4) *Sara Mandaharia* as the primary custom in the work; and (5) *Sara Mondau, Mombopaho, Mombakani, Melambu, Dumahu, Meotioti* as the primary custom in cultivating in an irrigated field, gardening, breeding, hunting, and catching fish” (Basrin Melamba was interviewed by the researcher on August 3, 2015).

In addition, according to the guide of *Wekoila* in order that in every of bride, birth, death, conflict, and recovery of peace, inauguration of customary organizer and various other customs must begin with putting *Kalo* in the middle of the meeting. Meanwhile, the guard entrusted to do the above mentioned attribute is *Pabitara* or *Tolea* (the customary communicator).

### **Developmental Planning Meeting as the Process of Deliberative Democracy**

The existence of Developmental Planning Meeting that is guaranteed in the rule of the statutes makes many parties welcome it optimistically because it is regarded as the key indicator for the effectiveness of a participatory budgeting that took place in local level. Besides accommodating the top-down, it also accommodates political, technocratic, participatory, and bottom-up approach although in the Statute number 25 in 2004, there is no regulation mentioning that technocratic approach must be given more priority than participatory approach.

Regional and National Developmental Planning Meeting have taken place in the period of after reformation. But, it has to be admitted that besides the process of its implementation that tends to be formalistic, the participants of Developmental Planning Meeting especially in rural level have not been considered yet to be representative enough. In addition, the society is frequently made as the object that does not understand the problem in its vicinity. In fact, the societal citizen themselves understand more about the objective condition of their each region. In this context, all parties coming from outside should act as the pupil of local public figures. It goes without saying that we should release the study from authoritarianism of the positivism and structuralist that so far has had the characteristics of “to learn about the people”, so that it is dominant to be top down. It has been the time for all parties to learn from the local people, so that the essence of bottom up paradigm is really implemented in the process of holding Developmental Planning Meeting.

The findings showed that the dark potret of implementation of Developmental Planning Meeting in Konawe Regency began from the process of socialization, of aspiration accommodation at the buttom level, of interaction in the forum, of the continuity of program proposal of society in every level of Developmental Planning Meeting to the realization and implementation of program. As a result, the societal citizen in Konawe Regency claimed that



Developmental Planning Meeting is only an annual ceremony and ritualistics. Meanwhile, the discussion about the vital interest for the society is only pertained at the end.

Even worsely, the apparatus from a variety of the above mentioned status positions dominated more about the process and determination of the program proposals. In fact, it has not been certain that all governmental apparatus have understood the misery and suffering of the people. Especially, if the apparatus appeared as “the developmental tourists” because they never got involved like the volunteers of the poverty that really undestand and feel the misery and suffering of the people. Meanwhile, the societal citizens that were involved in the implementation of Developmental Planning Meeting were more dominant for the elites and uncritical men and even tended to be liked by Village Government, whereas the group of women, youth, and all socio-economic groups were still very surpressed. According to one of the persons that ever became the aberrational verification team of the saving and borrowing fund of NPIUSE that:

“in actuality, Developmental Planning Meeting is unnecessary to confiscate a lot of budgets because there has been the Middle Term Development (MTD) of the Poverty Overcoming Program in every village that has been arranged by Self-Supporting Society Board (SSSB) validly. It will be better for the result of MTD of the Poverty Overcoming Program as the participatory work product of the members of SSSB is accommodated directly by Agency for Regional Developmental Planning as the implementer team of Developmental Planning community. Because the implication of Developmental Planning Meeting as the reflection of the poverty and self-supporting mapping in actuality has been constructed and is always reviewed by the society at the buttom level in the program of NPIUSE” (Tuo Turhamun was interviewed by the researcher on August 1, 2015).

A more interesting condition from the findings in the implementation of Developmental Planning Meeting was a majority of the societal citizens assessed that the aid program given to the society is not suitable and comparable with the needs of the society. There were many complaints of the society that were found were not entered in the manuscript of Developmental Planning Meeting recapitulation. Even more sorrowful condition was that, when the researcher studied the priority proposal document of Developmental Planning Meeting of village was found a range of the proposals that were cut in the document of Developmental Planning Meeting of district, primarily in the document of Work Planning of Regional Development (WPRD) and Work Planning of WURA. This indicated the absence of synchronization between the result of aspiration in the level of village and district. According to one of the civil servants of Agency for

Regional Developmental Planning in Konawe Regency that did not want to be called his name that:

“the refusal on the citizen’s proposal in the holding of Developmental Planning Meeting is due to the unintelligence factor in proposing the program that is really vital for the needs of local society. Conversely, the party of government also gives priority on the work program according to the guidance from the leader” (the result of interview, August 25, 2015).

Of course, it is not surprising that Developmental Planning Meeting of Konawe Regency as the instrument of developmental planning aroused a lot of negative notes from the society, particularly in the level of village. It was unavoidable that many things proposed by the citizen apparently were not accommodated or cut in the phase of the next Developmental Planning Meeting because they were not guarded well, and was due to a limited room as well on one hand. On the other hand, it could also be because of the strength of the interest pressure from many parties, so that at last, the citizens’ proposal did not appear when implementing the developmental program. As a result, it generated an apathetic attitude in the level of grass root (people or folk) when a part of the citizens said cynically that “there is no use taking part in the forum of Developmental Planning Meeting because their proposals have been proposed for years, but there is no realization. The Developmental Planning Meeting is only a formality and just spends the budget”. This happened because, according to one of the political observers of South East Sulawesi that:

”Participants of Developmental Planning Meeting from the sides of societal citizens that are present are regarded irrepresentative, improfessional in proposing a vital program, and can’t defend their program proposal. Meanwhile, the participants of the Developmental Planning Meeting from the party of Regional Government that are delegated are mostly the low level apparatus. As a result, they are equally claimed to have less quality, so that it enables for not taking place optimally. It is no more avoidable that in general, the developmental program that is realized is besides the absence of its connectivity with the needs of citizens, the majority of the above mentioned programs are the entrusted ones from the certain groups concerned” (Eka Suaib was interviewed by the researcher on September 16, 2015).

In turn, the implementation of the Developmental Planning Meeting not only lost of the trust in the brain and heart of the society, but also became the comparative object making the substance of the Developmental Planning Meeting lost the spirit of empowerment. In this context, in accordance with the responsible person of the training of Area Management Coordinator (AMC) of NPIUSE in South East Sulawesi Province that:

“the society in the level of village believe more with result of the necessity identification and aspiration from the party of SSSB than identification of necessity and aspiration in the implementation of the Developmental Planning Meeting. In addition to the belief of the society on the validity of necessity identification that is really in line with the objective condition in the field, the societal citizens are also more confident on the programs proposed will be realized or accepted for sure in NPIUSE. Therefore, the implementer of the Development Planning Conference should accommodate all wishes, needs, and aspirations of the society that have been identified and made into agenda by the members of SSSB in the level of village. Since besides the process of its identification has run for a long time, the members of SSSB have also carried it out with the structured and systematic frame and guidance for working that are accompanied by the party of facilitator of NPIUSE, so that eventually it is really objective. Meanwhile, the holding of the Developmental Planning Meeting tends to take place quickly and even the participants that are present are considered less representative and are impressed to be like and dislike for local societal citizens” (Suyuti was interviewed by the researcher on October 1, 2015).

Many proposals of the Developmental Planning Meeting in Konawe Regency are dominated more by a range of wishes than necessities. It happened because the composing and sorting of the priority scale were not done as it is ideally. A majority of the proposals for physical development were found very few for the developing of Human’s Resources capacity. The consequence was that, the proposals of the Developmental Planning Meeting only accumulated in some offices, especially in Public Works Office. The most of proposals were referred for the program of road and school betterment, and the like. We seldom found the building program of socio economic groups that so far have waited for the attention and favor from the government. This condition was what was meant by one of the persons of Tolaki tribe from Konawe Regency and the Lecturer of University of Halu Oleo that:

”the implementation of Developmental Planning Meeting as a routine ceremonial agenda is carried out annually. But, the proposals of the program in holding Developmental Planning Meeting seems real that a majority of the developmental programs that are realized are the entrusted ones from the legislators, success team, and persons that are close to the ruler. It happens almost in all regions, so that the implementation of Developmental Planning Meeting is only impressed to be formalistic and sloganistic” (Sulsalman was interviewed by the researcher on September 15, 2014).

The effort of developing the mind discourse in the case of applying the process of deliberative democracy towards the socio economic change, in the theory of communicational act of Habermas (2006) was stated firmly that ideal rationality may not be made into material or object because it can directly stifle the critical power of the society. The effort of freezing and stifling the above mentioned critical power, so in addition the interactive and condusive process

of communication was not created, in actuality it was also a strategy of mental domination to keep hegemonizing the societal citizens through the application of political, economic, and cultural instruments as intended by Gramsci (Budiman, 1995; Clements, 1999; Fakhri, 2006; Chaniago, 2012).

Finally, the activists of movement had the same view that “the legislator only discusses about the designing of Regional Budget that is brought by the side of executives and struggles the program brought by a certain persons that ever voted him. More than that, in generic, the legislative member looks for the profit through the physical project to be given to the entrepreneur becoming their work partner”.

### **Developmental Planning Meeting based on the Culture of *Kalosara***

*Kalosara* has a circle form, and is made of rattan having three spirals. The both of its ends are made to meet in a certain knot and are coated with a clean white cotton and a quadrangle tray. This object is the symbol of the greatness of Konawe Kingdom that is up to now still respected by the community of *Tolaki* and *Mekonga*. *Kalosara* contains a certain meaning and messages for the leader and customary functionary in actuating the governmental system and a variety of other social activities.

*Kalosara* is also a media of social communication making its speakers or tellers express something according to their inner, so that their speech and action are not antagonistic. Not conversely, like what are in general liked by the current politicians and officials that tend to break their promises. *Kalosara* as an instrument of social communication is seen obviously in the marriage arranging and establishing the order of selecting the match (marriage partner), proposing marriage to someone, the process of engaging and wedding, selecting the living place after marriage, and establishing the kind of legacy and the frame for the bride including the case of divorcement and its responsibility.

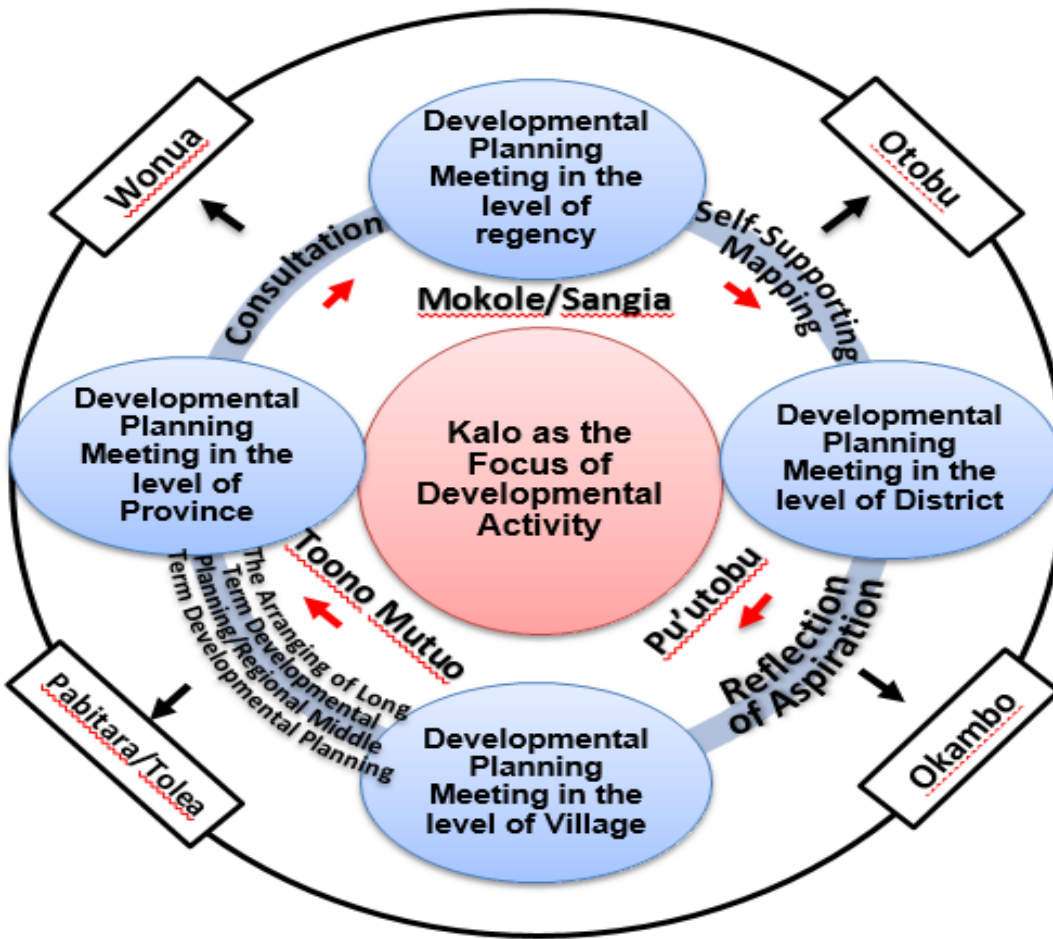
Likewise, in the primary rule of kinship called with *Moreu* that means he courtesy, so in doing its social communication, it is not only nice to be heard, but is very courteous to be seen as well. However, now *Kalosara* as the language of symbol of *Tolaki* society has undergone the change in its implementation. The change can be seen on the phenomenon that there is a bit of explanation accompanying the *Kalosara*, so that the meaning of its symbolic language begins to be less internalized, primarily by them who begin not to know the meaning of *Kalosara*.

The development in various fields requiring active participation from local societal citizen towards the planning, implementation, and evaluation, so of course the citizens must be invited and appealed persuasively in a media of social communication, so that they come without feeling forced. The existence of *Kalosara* is highly required in the effort of the societal citizen involvement in holding the Developmental Planning Meeting. In this context, according to a son from Abuki in the first place of Konawe Kingdom resided, and now as the Editor of the Implementer of South East Sulawesi People that:

“the using and utilization of *Kalosara* in the case of implementing development that begins from the activity of Developmental Planning Meeting in the level of village to that of district and regency. Accordingly, it can be ascertained that the societal citizens are not only present in great numbers into a variety of developmental activities, but also their coming is regarded to give contribution in the form of thought, energy, and material. It is unavoidable anymore that if in Developmental Planning Meeting in the level of village as the settlement unit of *Okambo* that is led by a respected and honored old person (*Toono Motua*) is involved completely in the implementation of Developmental Planning Meeting as well as the process of implementation of Developmental Planning Meeting in the level of district (*Otobu*) that is led by *Puu'tobu*, to the Developmental Planning Meeting in the level of regency (*Wonua*) that is headed by *Mokole* or *Sangia*” (Agus Tohamba was interviewed by the researcher on September 22, 2015)

Lastly, all elements of traditional organizations and social institutions that currently still exist can become the media of strategic and persuasive social communication to involve the societal citizen towards a variety of developmental implementation processes. Visually, the construction of developmental planning based on *Kalosara* that has been validated by the skillful validator can be seen in Figure 1.

**Figure 1. Formulation of the Implementation of Developmental Planning Meeting based on *Kalosara* Culture.**



## CONCLUSIONS

Firstly, *Okalo/Kalosara/Osara* as an object that is highly trusted its supernatural powers by the community of *Tolaki and Mekongga* is a source of inspiration and motivation since the period of *Konawe Kingdom* up to now. It takes place both in the context of political and governmental policy and the implementation of development and in the context of customary and religious ceremony.

Secondly, Developmental Planning Meeting tends to be annual ritualistical and ceremonial program done solely to do the procedural requirements and its regulations because in essence, the judgement is on the hand of the executive and legislative actor that tend to be “collutive and transactional”. Nevertheless, the problems of deliberative democratic process in area of *Konawe Regency Government* are more dominant in the field of its axiology. It is significant with the integrity of the actor of governmental implementer and developmental organizer that does not

internalize and apply the cultural value of *Kalosara* anymore.

*Thirdly*, the formulation of the developmental planning cycle based on the culture of *Kalosara* as attached in Figure 1 is a reflection of value power in the perspective of “Weberian’s Cultural”. For that reason, the injection of *Kalosara value power* into the process of Developmental Planning Meeting implementation symbolizes worldly aschetical ethics as a synthetical effort between the regional developmental planning and the cultural value of *Okalo/Kalosara/Osara* that is universal.

Finally, there needs to be an effort of revitalization on the cultural value of *Kalosara* as the value power that can encourage the elite people to be responsible in doing their duty, role, and responsibility in the future. Developmental Planning Meeting in the level of village should be involved and submitted completely to the social organization of *Onapo/Okambo* that is led by a respected and honored old person (*Toono Motua*) as well as the process of the implementation of Developmental Planning Meeting in the level of district (*Otobu*) that is led by *Puu’tobu* and regency (*Wonua*) that is headed by *Mokole* or *Sangia*. All elements of social organizations and institutions that now still exist can become the media of a strategic social communication for the societal citizen involvement in the process of developmental implementation.

## REFERENCES

- Bellah, N. Robert, 2000. *Beyond Belief: Re-Discovering Religion, Essays about Religion in Modern World*, translated from the book “*Beyond Belief, Essays On Religion In a Post-Tradisionalist World*”, by Rudy Harisyah Alam, Paramadina in collaboration with the Foundation of Adikarya Ikapi and The Ford Foundation, South Jakarta.
- Budiman, Arief, 1995. *Theory of the Third World Development*, Jakarta: Gramedia.
- Chaniago, A. Andrinorif, 2012. *The Failure of Development: Re-Reading Thee Fall of New Order*. Jakarta: LP3ES (Ikapi Member).
- Clements, P. Kevin, 1999. *From Right to Left in Development Theory*, Translated by Endi Haryono from the book: Pustaka Pelajar, Yogyakarta.
- Fakih, Mansour, 2006. *The Fall of Developmental Theory and Globalization*. Yogyakarta: Insist Press in collaboration with Pustaka Pelajar.

- Geertz, Clifford, 1992. *Culture and Religion*, Yogyakarta: Kanisius.
- Habermas, Jurgen, 2006. *Theory of Communicative Action, Ratio, and Rationalization of Society*, translated by Nurhadi from the book: *Theorie des Kommunikativen Handelns, Band I: Handlungsrationality und gesellschaftliche Rasonalisierung*, Yokyakarta: Kreasi Wacana.
- Hikmat, Harry, 2010. *Strategy of Society Empowerment*, Bandung: Humaniora Utama Press (HUP).
- Ife, Jim and Tesoriero, Frank, 2008. *Community Development: An Alternative of Community Developing in Globalization Era*, translated from the book *Community Development, Alternatives in on Age of Globalisation*, by Man of Letters, et. al. Yogyakarta: Pustaka Pelajar.
- Jenks, Chris, 2013. *Culture, Study of Culture*, translated from the book of *Culture* by Erika Setyawati. Yogyakarta: Pustaka Pelajar.
- Ndraha, Taliziduhu. 2005. *Theory of Organizational Culture*, Jakarta, Rineka Cipta Publisher, Cet. 1, Agustus 2005.
- Piliang, Amir, Yasraf, 1998. *An Unfolded World, Cultural Reality by the Third Millenium and Death of Posmodernism*. Bandung: Mizan, IKAPI Members.
- Peribadi, dkk., 2015. A Strategy Of Community Development Based On Prophetic Sprituality, *Academic Research International, Vol. 6 Number 3, May 2015 (Part-II), SAVAP International*.
- Safi'i, H.M., 2007. *Strategy and Policy of Regional Economy Development, Theoritic Perspectives*, Malang: Averroes Press.
- Saraswati, 2008. *Local Culture Wisdom in Perspective of Planning Theory*, PWK UNISBA.
- Steward, H. Julian, 1950. *Area Research, Theory and Practice*, Social Science Research Council, 230 Park Avenue, New York 17.
- Suwarsono and Alvin Y. SO., 1994. *Social Change and Development*, Jakarta: Pustaka LP3ES Indonesia.
- Syahyuti, 2003. *Concept and Strategy of Cultural Approach in Agricultural Development: A case Study of Agricultural Development in Thailand*, Centre of the Analysis of Economic Social and Agricultural Policy.
- Tarimana, Abdurrauf, 1993. *Culture of Tolaki*, Balai Pustaka, Jakarta.
- Weber, Max, 1930. *The Protestant Ethic and the Spirit of Capitalism*, The Guernsey Press, New York.
- Wirutomo, Paulus, 2013. Finding the Meaning of Social Development: Case Study of Informal Sector in Solo City, Sociological Department, University of Indonesia. *In Journal of Societal*





*Sociology, Volume 18. Number 1 January, 2013, Social Laboratory – Faculty of Social and Political Science-UI, Jakarta.*