

## **IMPLEMENTATION OF SOCIAL VALUES “MESA KADA DIPOTUO PANTAM KADA DIPOMATE” IN DECISION MAKING IN THE BAMBANG MAMASA COMMUNITY**

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### **ABSTRACT**

"Mesa Kada Dipotuo Pantam Kada Dipomate" is also a reflection of how the Bambang Mamasa people live in a form of unity, oneness and kinship, always prioritizing deliberation as the main means of reaching agreement. This social value lives and grows and is deeply rooted in people's lives in its collectivity, even as an entity and identity as well. One side or aspect that is urgent to pay attention to regarding the existence of the social value "Mesa Kada Dipotuo Pantam Kada Dipomate" in the Bambang Mamasa Community is the implementation of the social value "Mesa Kada Dipotuo Pantam Kada Dipomate" in decision making. That this matter is urgent because it can hardly be separated from the fact that in people's lives the need to make decisions is a part that really determines the conditions of people's lives, including the Bambang Mamasa Community. This research aims to: Analyze the implementation of the social value "Mesa Kada Dipotuo Pantam Kada Dipomate" in decision making in the Bambang Mamasa Community. This type of research uses a descriptive qualitative approach. The research results show that: The implementation of the social value "Mesa Kada Dipotuo Pantam Kada Dipomate" in decision making can be seen concretely in deliberation and voting activities. Society and government must be able to harmonize views amidst the many different opinions and choices. The solidarity between the government and the community is directly involved in formulating problem solutions and developing village facilities.

**KEYWORDS:** Implementation, Social Value, Mesa Kada Dipotuo Pantam Kada Dipomate, Decision-making.

### **1 INTRODUCTION**

Indonesia is a very diverse country, it can be seen from the culture and language spread throughout the region and also from various ethnic groups. The identity, characteristics and life aspirations of each region are reflected in their regional motto. A motto, as stated in the KBBI (Big Indonesian Dictionary), refers to the most important part or core that is used as a guide to life in an area. This is a short sentence or statement that is easy to remember and also interesting. (Mulyawati et al., 2019). A pluralistic society with a diversity of ethnicities, religions, cultures, customs, traditions, languages and others shows that Indonesia has an entity and identity that is different from other nations. However, with the essence of these diverse cultures, nationalism has become a treasure of extraordinary wealth for the Indonesian nation. Every place, in cities and villages, and even every region, tribe and so on, has its own characteristics. This is why the Indonesian nation has the motto *Bhinneka Tunggal Ika* "Diverse but Still One."

This motto is then also colored so that generally in city or district areas the local language is used, known as Sanskrit, which originates from that area. This motto was chosen taking into account its special meaning to give encouragement and at the same time to reflect the unique characteristics of the area. The presence of a regional motto can be a guide or reminder for everyone who visits an area. An example is the motto in Bambang District, Mamasa Regency, West Sulawesi. The motto "Mesa Kada Dipotuo Pantam Kada Dipomate" "United We Stand, Divided We Collapse" contains social values. Social value is an appreciation given by society in the form of respect for something that is proven by the functional benefits it has in shared life. In the dynamics of community life, there are agreements that must be obeyed based on the applicable regulations. The function of this rule is so that social order can be realized. This agreement is considered a rule of social value. Social values are conceptions or patterns of thought that are built and entrusted to guide or direct people's behavior and attitudes, including behavior in forming laws.

However, as time goes by, the values contained in the motto "Mesa Kada Dipotuo Pantam Kada Dipomate" experience dynamics as time and generations change. Apart from that, the rapid development of information and communication technology is a further cause which has implications for making it easier for people to carry out their lives. This also makes a big contribution and at the same time can have an impact on situations and conditions that occur, including those related to social values in society, so that it can cause people to become apathetic and indifferent to the community and environment around them, including existing local wisdom. Furthermore, decision making also has an impact on situations like this.

In general, decisions taken by humans will always involve and/or take into account logical considerations. When the selection is made by paying attention not only to one aspect but more than that various alternatives are thought out and pondered as well as possible. This is of course with the hope of finding the best option, and the goals that will be realized will essentially result in the best decision too. Apart from that, it is also more satisfying for all parties. Therefore, decision making is a process that involves the capacity to think to determine alternative solutions and the best results. Therefore, the decision to determine the selection of the best option is judged from various positive and negative dimensions and its implications. In the end, one of the various options available is believed and deeply understood that this is the best way to solve existing problems. In general, decision making is a complex process that covers all dimensions, involves various aspects of life, and includes choosing from various options provided (Volkers, 2019).

Every individual who lives life in a culture brings with them every unique value believed in by their culture. Indonesian society has many diverse tribes, boasting a very diverse cultural richness. One of the values that is deeply respected and upheld in social life is mutual cooperation. Gotong royong has a cultural value that is the basis for various mutual assistance activities in society. Activities can be seen in relations between relatives and neighbors which directly occur when someone experiences difficulties without being asked and done sincerely. Thus, social values can arise from the values that exist in society's culture. Values originating from existing culture are useful for providing encouragement and making human actions and attitudes focused.

In connection with this, there are characteristics or traits of social value according to Andrain (Hardiyanti, 2018), namely: 1. General and abstract, because value is a general benchmark about something that is aspired to or that is considered good and has an abstract nature because it cannot be seen as an object physical things that can be seen with the eye, touched or photographed. Therefore, social values are basic behavioral guidelines whose existence exists in the beliefs of society which can only be described in the form of general behavior by society. 2 Conceptual, meaning that values are only known from a person's words, writings and behavior in dealing with other people or groups of people, because social values are not physical objects that can be seen with the eye, touched or photographed, because values are only a conception challenge community code of conduct in the form of guidelines between behaviors that are

permitted and those that are not carried out by community members. 3 Brings a dimension of morality, because each value reflects a guide to attitudes and behavior. This means that individual morality in the context of social life is closely related to every moral value that exists in that group. 4 It cannot always be fully realized in social reality, this indicates that values cannot always be fully realized in the context of social life. 5 In real life society, each value tends to be mixed. This indicates that there is no society that practices only one value. Instead, there are diverse combinations of values with varying levels and focus. 6 Tends to remain stable, difficult to change because recognized values have become institutionalized or have become an inherent part of society. Change is only possible if there is a change in the social structure or the emergence of new values in society.

In social life there are scopes or forms of social values such as: (a). Friendship value, (b). Cooperation or mutual cooperation is defined as a very important value for society. (c). Familiarity and togetherness in celebration of big holidays or kenduri events to create relationships that arise from a sense of brotherhood or kinship, beyond just ordinary relationships or cooperation. (d). Social concern is a feeling that reflects a relationship when someone considers and pays attention to the condition of other people. (e). Friendliness and greeting each other are considered values that are highly valued by society. (Hardiyanti, 2018).

A motto is a phrase, as well as a guideline that reflects the enthusiasm, encouragement and final results the organization wants to achieve. A motto in the Big Indonesian Dictionary is a short phrase/sentence as a basis for demands or principles of life. In the context of slogans or mottos, short sentences from Sanskrit or local languages reflect special meanings that give a unique spirit and identity to a region.

At the event "Kondosapata' Uai Sapalean" in Mamasa Regency there was a life motto or motto "Mesa Kada Dipotuo Pantam Kada Dipomate" which "means "Condo" is a very large rice field, "Sapata" means one agricultural land, "Kondosapata" "The meaning is that Mamasa Regency is considered as one patch of rice fields that is evenly flooded with water and is very wide, which symbolizes the inseparable unity of society in Mamasa Regency. This reflects the principle of equal rights and equal justice through the "Mesa Kada Dipotuo Pantam Kada Dipomate" system which means deliberation to reach consensus." This motto is used by the people of Mamasa Regency as a guide in dealing with problems, where every problem is addressed through the principles of kinship and custom. By obtaining consequences in accordance with customary law established in each region in Mamasa Regency, even if a problem has led to state law, then the method for resolving it will be given to traditional institutions to be given consequences in accordance with existing customary norms in that area (Kasenda , 2018).

George R. Terry in (Hayati et al., 2019) the basics of decision making approaches that can be used are: 1) Intuition Decision making based on intuition or feelings has a subjective nature so it is easily influenced. 2) Experience in making decisions based on experience has benefits for practical knowledge, because a person's experience can estimate the situation of something, and the pros and cons of the decision that will be made can be calculated. People who have a lot of experience will certainly be more mature in making decisions. 3) Fact-based decision making can provide healthy, solid and good decisions. With facts, the level of confidence in decision making can be higher, so that people can accept decisions that are made willingly and gracefully. 4) The authority to make decisions based on authority is usually exercised by leaders towards their subordinates or people in a higher position to people in a lower position. 5) Logical/Rational decision making based on logic is a rational study of all elements on each side of the decision making process. In rational-based decision making, the resulting decisions are objective, logical, more transparent, consistent to maximize results or value within certain limits, so that they can be said to be close to the truth or in accordance with what is desired.

However, as time goes by, the values contained in the motto "Mesa Kada Dipotuo Pantam Kada Dipomate" are increasingly needed to maintain and maintain unity. Rapidly developing technology is the

reason why it is becoming easier for humans to carry out their lives, causing humans to sometimes become apathetic and indifferent to the society around them and also tend to be destructive towards differences of opinion, ideas, ideas in deliberation in making decisions for the benefit of society at large. In maintaining unity and oneness, social values are really needed that are able to unite and harmonize society amidst the tendency to become more easily disoriented and integrated. One of the causes of the many possibilities is related of course to decision making. This is what is very urgent to analyze the implementation of social values in the motto "Mesa Kada Dipotuo Pantam Kada Dipomate" especially in the Bambang Mamasa community. Along with the many conflicts, disagreements and sometimes in people's lives there are riots, brawls and even disputes caused by failure to make decisions in every deliberation held by the Bambang Mamasa community. Another thing that is certainly very necessary is information from research, whether it is still implemented in its entirety or in full the social values contained in "Mesa Kada Dipotuo Pantam Kada Dipomate" which is the local wisdom of the Bambang Mamasa community or whether it has experienced degradation and or has experienced a shift.

## **2 METHOD**

This research is a descriptive analysis method. Data found in the field through the collection methods that researchers use will be described and analyzed using a qualitative approach. Researchers in collecting data used observation, interviews and documentation methods. Identifying data that has been collected from interviews and observations so that researchers can easily analyze it according to the desired objectives. So special research is needed for researchers as human instruments in the data interpretation process, namely comparing the results of interviews and observations as well as relevant theories to obtain the expected research results. Data credibility testing is defined as checking data from various sources in various ways, and at various times, by triangulating sources, triangulating data collection techniques, and time. The steps for analyzing the data used in this research are: a) Data reduction, Data display (data presentation) and drawing conclusions/verification.

## **3 RESULT AND DISCUSSION**

In oral tradition from generation to generation, it is said that the origins of Mamasa's ancestors came from "Ulu Sa'dan" which means the Land of Toraja region by a person named Pongka Padang which started from an adventure carried out by six brothers, namely Puang Rimulu, Mangkoana, (lando Belue'), Pongka Padang, Bombang Langi, Lando Guntu', and Lomben Susu. They departed from "Ulu Sa'dang", they wandered in various places and occupied several areas." Puang "Rimulu lives in Rante Pao, Lando Guntu' to Duri (Enrekang area), Lomben Susu to Galumpang, Bombang Langi' to Masumpu, Lando Belue' to Bone and Pongka Padang to the West and lives in Buntu Bulo-Tabulahan.

Pongka Padang, who traveled as far as Buntu Bulo-Tabulahan, is known as the ancestor of Mamasa. Then at that place, Pongka Padang met and married a woman named Torije'ne'. The name Torije'ne' is usually associated with someone who comes from sea water. Furthermore, the marriage of grandmother Pongka Padang and Torije'ne' gave birth to seven children, namely Daeng Mangganna (Demmangganna), Manassala'bi', Pallao Mesa, Simbadatu, Burale'bo', Pattana Bulawan and Buntu Bulo (Manapahodo). Pongka Padang's seven children gave birth to 11 grandchildren and spread across various regions in West Sulawesi, namely Dettumanan lives in Tabulahan, Tammi' (Ampu teije') lives in Bambang, Demmalona' (Daeng Matana) lives in Mambi, Makkadaeng lives in Mamuju, Daeng Kamaru (Daeng Marambu) inhabit Matangga, Tabuli Bassi inhabit Tappalang, Takkara Bulu (Takkara Batu) inhabit Mandar (Balanipa), Daeng Malulun inhabit Ulu Manda-Pamboang, Sabalima inhabit Tabang, Tala'binna inhabit Mangki,

Tomimattakalian inhabit Hau (Sempaga). The descendants of Pongka Padang's grandmother live in the Kondosapata' Wai Sapalelean area, which includes Pitu Ulunna Salu, namely Tabulahan, Aralle, Mambi, Bambang, Rante Bulahan, Matangnga, Tabang. Apart from the Pitu Ulunna Salu area, there is also another area called "Karua Tiparitikna Uai", meaning eight river estuaries. The eight regions are Messawa, Ulumanda', Panetean, Mamasa, Orobua', Osango, Mala'bo, Tawalian. The children and grandchildren of Pongka Padang are spread and inhabit the land of Kondosapata' from the mountains to the coastal areas in the current West Sulawesi region, which is known as "Pitu Ulunna Salu Karua Ba'bana Minanga".

It was the descendants of Pongka Padam who developed a living system called "Ada' Tuo". The traditional principles that bind the social community in Mamasa, are manifested in an attitude of respect for one another with the expression "sitayuk sikamase, sirande maya-maya" meaning mutual support, respect, mutual love and mutual respect. This principle is built into the motto "mesa kada dipotuo pantam kada dipomate" meaning that in unity, togetherness there is life, while living alone will lead to destruction or death. This motto has always been remembered from generation to generation and has become a strong basis in the life of the people of Pitu Ulunna Salu. Love each other, help each other, prioritize mutual cooperation in the Kondosapata' Wai Sapalelean area (a patch of rice fields with evenly distributed water).

Additionally, social values are generally thought of as contributing to the set of instruments that guide people's thinking and behavior, and ultimately determine whether a person fulfills his or her social role or not. Social values function as a means of fostering community among group members. Social values also function as a tool to monitor (control) human behavior by providing a kind of pressure and coercive power to make people act in accordance with the principles they uphold. Based on this, social values are considered to have a very important role in people's lives so that they can harmonize opinions and views on a problem so that they are able to formulate solutions to problems together. Based on the results of interviews conducted with the sub-district government, village heads and the community, there is a social value contained in the motto "Mesa Kada Dipotuo Pantam Kada Dipomate" in decision making in the Bambang District, Mamasa Regency, namely the value of mutual cooperation. Mutual cooperation provides many positive things in society. Mutual cooperation is an attitude in the form of individual actions or activities carried out for the benefit of other people or a greater interest without expecting anything in return. Mutual cooperation makes it easier to solve various challenges together, such as community development initiatives. The social values that grow and develop in this value are the creation of a harmonious and peaceful life in the midst of society and a high level of kinship.

Society in general upholds togetherness by prioritizing cooperation. The motto Mesa Kada Dipotuo Pantam Kada Dipomate in the Bambang community has become social capital which is reflected in the way of life side by side in the community. What can be seen at the harvest festival is that all the people come down to the fields to help each other to harvest agricultural products and the results will be shared. Another example can be seen during the plowing of the fields or at the end of a series of harvest festivals, before plowing the fields, traditional elders, the government and the community gather for deliberation to discuss when to start work on plowing the fields which is marked by the absence of marriage.

Several activities of the Pitu Ulunna Salu community, especially Bambang sub-district, in daily life illustrate the unity between the government and community members. First, respect and respect various religions and beliefs in the Bambang community. The implementation of the motto "Mesa kada dipotubo, Pantam kada dipomate", in this point means that tolerance in the Pitu Ulunna Salu community, especially in Bambang District, is maintained because of the role of the government, religious leaders, traditional parents and the community itself. The Bambang Mamasa community can live side by side and appreciate the value of kinship which ultimately brings the Bambang Mamasa area into an area that is able to develop thanks to the unity and solidarity of its people. Second, there is a command to reject things that can harm and destroy the nature of Pitu Ulunna Salu. One example is the refusal to open an entry mine in the Pitu

Ulunna Salu area in 2020. This refusal was based on an agreement through decision makers who provided all elements of society with input and ideas regarding this matter. Through joint decision making that prioritizes common interests between governments, religious leaders, traditional leaders, youth and all communities so that the resistance obtains results according to community expectations. Until now there has been no opening of a mine in the Pitu Ulunna Salu area.

Willing to sacrifice is defined as an attitude of willingness to sacrifice in terms of participation, whether sacrificing time, thoughts, feelings and money. The relevance of this value to the motto "Mesa Kada Dipotubo, Pantan Kada Dipomate", can be seen in the implementation of the daily lives of the Bambang people. First, the high level of social action when someone feels sorrow. Without any summons or coercion, people enthusiastically came to the funeral home with a purpose help with consumption and other preparations until the appointed day (allo pa'kuncian or bali dipasisaha'i). This was done without compensation and was done because of a call from the heart to help those who were experiencing disaster. And as social creatures, humans always need the help of other people. Second, in terms of material sacrifice, Bambang District adopts customs carried out before a wedding. Families and relatives who are getting married hold a deliberation/family meeting which is called family limbo to discuss the time and what to prepare for the party. The audience in the family limbo each endures both in form money and rice and further assistance from invited community members. This activity fosters a sense of kinship, willingness to make sacrifices, and unity in society which ultimately provides happiness.

The value of mutual help here is defined as the principle of social life that always works hand in hand in carrying out activities and carrying out activities together. The government and society in this case are to formulate solutions to problems based on togetherness, unity, mutual help and willingness to make sacrifices in society, both individuals and groups. The habits of the Bambang people which are relevant to the motto "Mesa Kada Dipotubo, Pantan Kada Dipomate" can be seen in the implementation of these social values. There are many examples that can be seen that show implementation in their lives, starting from building houses for newly married people or immigrants. Using simple labor and tools, the community worked together to take materials and build the house until it could be used. This is able to create a harmonious society and a growing and solid social sense.

Implementation can be viewed as a process of carrying out a decision. Implementation is a process of applying ideas, policy concepts, or innovations in practical action so that it has a positive impact in the form of changes in knowledge, skills and values, and attitudes. Based on the results of the data analysis carried out, it shows that there is good synchronization and is based on a spirit of togetherness between various parties in terms of efforts in decision making. Although decision making sometimes causes undesirable things such as commotion or commotion, emotional tension rises because each party defends their opinions and desires, and sometimes even fights occur between participants in the deliberation/decision making meeting and this has a further impact on chaos where you can't make a decision. Of course, these things and situations sometimes happen in various places and situations. A situation occurs where the sub-district government, village government and community are elements involved in decision making. In terms of implementing social values "mesa kada dipotuo pantan kada dipomate" in decision making, it is reflected in several situations and activities in society.

Discussion; Deliberation in the community is something that is done very often. Deliberation is a means of making joint decisions that have been agreed upon. Implementation of development and also in terms of solving a problem in society, the urgency of deliberation is really needed by the community. Joint decision making is made if the decision concerns mutual interests. Deliberation is a method used by society to solve problems faced together. Deliberation is carried out by holding a meeting as a forum to reach a mutual agreement where the results of the meeting are a product that must also be upheld together. In the situation that occurs, deliberation is carried out by bringing together and facilitating with principles of justice

all different opinions. The best opinion will be mutually agreed upon. From various opinions, of course it is not easy to find a good opinion. Usually everyone will say that their opinion is the best. When all opinions have been expressed, discussion occurs. After consideration, finally one opinion was agreed upon. That is what is then called consensus or mutual agreement. By reaching consensus, it is hoped that joint decisions taken will reflect all opinions. Deliberation is reflected in the daily habits of the Bambang Community, one of which is deliberation activities between hamlets regarding cleaning the environment. All residents took part and participated in the meeting and divided their shifts between hamlets to clean the environment.

Voting: Voting is a general term that refers to a mechanism for making decisions or giving mandates to someone which can be carried out openly or privately (secretly). If voting is carried out openly, interested parties simply raise their hands and their numbers are counted. However, if it is carried out in secret, eligible voters must vote or mark their choices in the voting booth, then put them in the ballot box, and finally have their numbers counted. Voting is one of the mechanisms chosen to exercise people's rights. There are many different choices for society, so both individuals, groups and local governments must work together to create a society that is aligned and like-minded. In the case of village head elections which were recently held in several villages in Bambang Mamasa District, the implementation went quite peacefully. There were no village head candidates or supporters who caused riots and those who were not elected accepted defeat and remained supportive and solid and congratulated those who won. This shows that people's attitudes and behavior are based on social values that are appropriate and deeply rooted in the motto "Mesa Kada Dipotuo Pantam Kada Dipomate". On the other hand, it also shows that in its implementation in society these social values tend to be widely practiced and prioritize peace-loving attitudes in relation to working together and developing society. Differences, tensions, competition, and even conflicts also sometimes arise in the two deliberation and voting activities that have been described previously, but awareness of the social values contained in "Mesa Kada Dipotuo Pantam Kada Dipomate" still has a significant effect and is a the right solution for them to solve it.

#### **4 CONCLUSION**

The social values contained in the motto "Mesa Kada Dipotuo Pantam Kada Dipomate" are the values of mutual cooperation, togetherness, unity, willingness to sacrifice and help. These values are the basis of life that prioritizes cooperation between government and society in terms of planning, implementation and evaluation related to development. Likewise, with problems that exist and occur in society, in principle the resolution always refers to social values that have been lived and understood collectively. Participatory collectivity in problem formulation up to the point of decision, these social values are reflected in the actions of society and government together. Collective formulation and/or identification of problems is carried out before the implementation stages are carried out to resolve them. This then has an impact on creating a controlled situation so as to reduce the intensity of potential conflict. Meanwhile, on the other hand, solving every problem in society with an attitude of being willing to accept other people's opinions rather than one's own opinion so that togetherness and harmony remain in society. The implementation of social values in deliberations and decision making, including voting, continues to be colored by awareness of the social values of "Mesa Kada Dipotuo Pantam Kada Dipomate". Society and the government can align their views in the midst of many different opinions and choices as well as problems, but alternative solutions are sought through reflecting attitudes, behavior, social values contained in "Mesa Kada Dipotuo Pantam Kada Dipomate" so that turmoil, disputes and even conflicts always exist. ends with a decision that is understandable and acceptable to all parties.

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## **AUTHOR CONTRIBUTIONS**

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