

Sociological Perspective on Adaptation of Local Cultural Values in Community Organization Activities in Parangloe, Gowa Regency

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Abstract

The qualitative research is the type of study and it considers the consideration of the local cultural values in the context of the projector of the privileges of the community organization activities in Parangloe, Gowa Regency. It is going to question how cultural norms such as 'gotong royong' and leadership all are infused with 'modern' human organizations. Exploring data from 51 in-depth interviews with community leaders, members and residents the study also involves sociological implications of cross-cultural transportation including leadership, generation, and ecology factors. In effect, the findings suggest that the Chinese culture does not remain invariant and imposed on the employees, but is instead ongoingly reconstructed by the younger generations to fit organizational reality. research also opposes current research that postmodernism weakens traditional values; thus, cultural values in Parangloe have further developed social cohesion and organizational efficiency. The recognition of traditional authority has enabled people to make decisions in their best interest while gotong royong has enabled the people of Badak to cohere amid internal or external pressures. It adds a valuable insight to the literature by painting a more balanced view of cultural adaptation arguing that rather than standing in opposition of one another tradition and modernity should go hand in hand. The findings have significance for how the various communities in Indonesia and other countries can cope up with preservation of culture in the backdrop of modernization.

Keywords: Cultural Adaptation, Community Organization, Leadership, Generational Dynamics, Modernization

1. Introduction

The relationship that exists between culture and community organisation is therefore an important subject of study within sociological analysis especially in the rural areas where these cultures are dominant. This assertion is applicable in Indonesia where cultural diversity is diverse meaning that it becomes obligatory to incorporate local cultural values in community organization essential to retaining social cohesiveness and community participation. Notably, in Parangloe, Central Gowa Regency, cultural practices shape the approaches to the organizational practices that prevail in the communities, thus providing a reflection of cultural norms that run deep in identities of the people. Furthermore, the vision of how these values change reveals phenomenon of the cultural succession and sociological approaches to the modern community

Although the Indonesian population is homogenous, the ethnic values of the population differ significantly because of thousands of ethnic groups with their distinctive linguistic and cultural practices that are influential to the social structure of Indonesia (Pepinsky et al., 2022). Parangloe Gowa Regency cultural concern is due to the cultural endowment of the area being the Bugis-Makassar culture with features such as communitarian, co-operation and hierarchical organizational structures (Nursyahputra, 2020). As such, they are not only values of the past but are also still operated today especially in the local governments, community involvement and organizational memberships. In context with the cultural diversity in Parangloe, the inclusion of such cultural aspects into the community organizations can be further understood as an effort of conserving the cultural practices, where responding to new social and organizational requirements (Arif et al., 2023).

One of the locally most important cultural factors that impact community organization to considerable extent is "gotong royong" which means mutual cooperation or collective work (Rusyiana & Heriyana, 2020). Gotong royong is also an essential part of the rural Indonesian's wellbeing as it is meant to inspire everyone to work for the benefit of the entire community. In the community organization activities within Parangloe, this principle is brought out in a very vibrant manner thus making participation not to be done on individual basis but on group basis. The sociological implication of this adaptation is that it enhances social solidarity as well as create obligation among the individuals in the community (Yozukmaz et al., 2020). Parangloe community members prove that through collaboration, the people of this community can pool together resources, human, and material to bring organizational objectives without necessarily appealing for outside help (Mahapatro, 2021). Therefore, the gotong royong as depicted in this study is a blend of the traditional Malayan compound cultural practice to meet new form and contemporary organizational relationships and needs.

The second thing that should be noted is that values of the given community as well as the culture of the country where an organization is located play an important role for leaders within community organizations. As in most other Indonesian communities, veto power rests squarely on the local leaders who in Parangloe retain some traditional authority based on their age or prominence in the society to control organization of group activities (Ipa et al., 2020). These leaders generally known as "Tokoh Masyarakat" (community leaders), whose responsibility is to maintain the integrity of cultural practices and ensure that the organizational practices are in line with traditions. Datu's authority however is not normally derived from an official appointment, but from his social status in the community and the recognition given by the people, which is a reflection of the culture of putting respect to elderly and the wise (de Paula & Rothermund, 2022). This particular cultural leadership model assists in the goal of maintaining social order and conformity among many communal organizations body in particular, it ensures that day-to-day administrative decisions respect cultural norms as well as responds to modern issues (Peters, 2021).

As beneficial as it is to incorporate local cultural values in the activity of community organization, this cannot be done without some measure of difficulty. However, one big question arises and it is the clash of the past culture and the current changes in governance structures. In many cases, the structural rules by which the organizations operate, for example in decision-making, the distribution of resources, may be in variance with the ideal Asian cultural practices. For example, while daily community organizations at the moment depend on majority rule in

decision making, may traditional communities like Parangloe embedded with the culture of consensus decision making despite the fact that it upholds social stability as a fundamental social value in the prevalent societies as noted. This raises a balance between these two approaches that need to be addressed to maintain the fabric of the society in the community while at the same time, it has to be in tandem with the manner and form in which the organizations activities are carried out making it accessible to the members of the community.

Furthermore, local cultural values as applied in the community organizations are also conditioned on government policies, technological advancement and other economic forces. Traditional agricultural societies like Parangloe are more and more exposed to external forces, which have upset the existing socio-economic structures such as the communication technology and neo liberal economic system. These external factors make it somewhat challenging to maintain the equilibrium between on one hand keeping a cultural integrity of local society and on the other accommodating to the changing dynamics of the society. For instance, there could be changes in behaviors pertaining to community organizations in Parangloe in as much as it becomes easy for them to connect with national and global networks; some of the behaviours observable include the need to adopt organizational practices that eliminate considerations of culture but enhance efficiency (Jacob et al., 2020). However, local leaders and community members keep on practicing these influences in a way that is acceptable within the cultural realm of the Bembe people and this makes community organization activities in this region to retain their cultural orientation as described.

Therefore, the assessment of the role of adaptation of local cultural values for the community organizations that exist in Parangloe does not only gain understanding toward the situation that occurred in the specific location but also gives broader view in how rural peoples of Indonesia accommodate the conflict between the modernity and tradition or pre modernity. At the sociological level, the process of adaptation depicts how people are able to sustain their cultural practices in spite of the pressures that they may encounter and the ability of the cultures' bearers to determine the extent to which the cultural practices can be changed. Thus, this study enhances the knowledge base of how local cultural values influence and are influenced by Community Organization activities especially at Parangloe, it offers insights into the larger area of interest; community development and cultural studies.

2. Methods

Analyzing this research, the writer used qualitative research method to discover the adaptation of cultural values in community organization activities in Parangloe, Gowa Regency. The use of qualitative research approach was adopted in order to offer comprehensive information about the experiences of people in the organization, their relation in the community, and their perception on how cultural values impacted on their working practices.

A case study design was used to capture the findings pertaining to the community organization activities particularly in the context of Parangloe. The study adopted a case approach and it was a chance to look at the peculiarities of the structure and functioning of the community and how local cultural values like gotong royong are incorporated into the organizational process. The study therefore aimed at identifying the different adaptation processes; the different challenges faced; and the different success rates of this cultural integration. The study was based on a rural district of Parangloe in Gowa Regency of South Sulawesi Province of Indonesia. The reason chosen Parangloe is due to its a high level of Bugis-Makassar cultural conservation, which in its turn influences the community and governance system to a great extent. It made sense here to

focus on synchronizing traditions with the modernity of community activities with their development.

The targets in this study involved individuals who worked within the community, members of the local community organizations, and people of the community that engage in the community activities. In this study, purposive sampling was used to get those participants with adequate knowledge and experience in the topic being studied. By applying this rationale, it was possible to identify persons who could give insights concerning the changes of cultural values in organizations. Overall, 15 participants were selected for interviews, and out of them 6 were community leaders, 4 community organization members, and 5 from local community with no organizational affiliation.

Semi structured interviews were carried out on the selected participants through a series of probing questions. The interviews aimed at obtaining specific data of participants' experience and attitude towards the implementation of cultural values in the LO activities. All interviews lasted between 45 minutes and one hour, and all interviews were tape recorded with participants' permission. Structured questions for interview where open ended questions since the participants were free to came up with their answers in their own wording, further questions were asked to elicit more substantiated information on the points already raised by the interviewee.

In order to see how the cultural values had been applied in the specific actions and decisions of the community, the researcher participate in observation during community meeting and organization activities. These observations gave an actual context of how the cultural values such as gotong royong and other characteristics such as respect for elder people were implemented in the organization. These observations were done in detail, and notes were written at the same time so that they could be compared with the interview results. Practice documents like the meeting minutes, organizational reports, and records of cultural events of the community were sourced and reviewed in order to determine expressed manifestations of local culture present in organizational practices of the community. This offered other form of complementing data source to explain and confirm some of the cultural practices that were identified by participants during interviews and observations.

The information that was compiled via interview, observation and documents review and logbook analysis was analyzed thematically. These interviews were audio recorded and the questions asked and the responses given were transcribed verbatim and the field notes as well as the relevant documents were rigorously scrutinized. The researcher then proceeded to analyse the data by searching for patterns of themes that were in relationship to adaptation of the local cultures and its organizations. Some of the prominent coding consisted in the identified themes as cooperation, leadership, tradition and modernity. All these themes were then rationale and sub-categorized with a view of examining how they related and enriched the knowledge within cultural adaptation domain.

To establish the credibility of the findings the following approaches were used in the study a). First, was triangulation where data collected through interviews, participant observation, and documents were compared to ensure consistency and credibility of the results. Second, member checking was made in which participants were asked to validate the findings made as a way of ensuring that the study captured their perceptions correctly. Third, the researcher has kept record of all research decisions made during the conduct of the study the conduct of the study in such a manner that other researchers could replicate this study because the data was collected in such a manner that it was coded and then the interpretations were made based on the coding process.

3. Results and Discussion

This research aims to reveal how these traditional values are maintained and reinterpreted in the face of modernization and external pressures. By exploring the sociological factors influencing this adaptation, including generational dynamics and leadership structures, this study provides insights into how cultural values contribute to community cohesion and organizational effectiveness. The following results will offer a detailed account of these findings based on in-depth interviews and observations.

Integration of Cultural Values

From the observation made on the way that community organization activities in Parangloe, Gowa Regency, were socially imbedded in the culture in Parangloe, it becomes clear that traditional culture influenced the format of activities in the community. They include gotong royong, which means mutual cooperation, respect of elderly people, together with communal decision-making capabilities were some of the key values that defined the organizational activities within the community. These values were not only preserved though they were also changed in order to respond to the new social, economic, and administrative conditions of the community.

Gotong royong was one of the most enormous cultural values that constituted community organization activities. Indeed, this culture of cooperation between the Bugis-Makassar was also evident in the various organizations in terms of the division of work in accomplishing organizational tasks and responsibilities in group related activities such as construction of social structures, maintenance of public domains, and also in the management of festivals and other cultural activities. In this context, gotong royong was applauded as something capable of pulling people together in the community to address the problems facing them in order to ensure that all people were occupied with certain responsibilities, and work together to meet the goals set.

A community leader highlighted the importance of gotong royong during the interviews:

“In our community, we still uphold the principle of gotong royong. When we have a project, whether it's a small or big one, everyone participates. It's our way of ensuring that no one is left behind, and we share the workload equally” (Interview, Community Leader 1).

Another participant from the community organization emphasized how this value helped strengthen social bonds:

“Gotong royong makes us feel connected. It's not just about getting things done; it's about building relationships. When we work together, we trust each other more” (Interview, Organization Member 2).

Another cultural value that was adopted in the community organizations was the seniority whereby elders and traditional authority were honored. In Parangloe elderly were seen as “tokoh masyarakat” meaning they have a high authority, especially within organizational activities. Such leaders became arbitrators and problem-solvers as well as the ones, who make decisions based on their knowledge and the best outcome for the representative of the community. Thus, even after incorporating official structures into today's community organizations, these elder people ensure that their community's traditions remain intact and make organizational decisions authoritative.

A participant explained the continued relevance of traditional leadership:

“Even though we now have formal organizations, we still look to our elders for guidance. They have the experience, and we respect their decisions. It’s important to keep this tradition alive because it teaches us about humility and listening to others” (Interview, Resident 3).

Additionally, this respect for seniority fostered a sense of trust in organizational leadership, as elders were seen as guardians of cultural practices. A community leader further elaborated on the integration of cultural leadership:

“We don’t always follow the formal rules of meetings or decision-making. Sometimes, we rely on the wisdom of our elders. They know what’s best for us, and that’s how we maintain harmony” (Interview, Community Leader 4).

Another shared cultural value consensus was also incorporated in the processes, in decision making within the Bugis-Makassar Community Organization. Unlike most of the contemporary organizations that have bureaucratic management and decision-making approaches, the community in Parangloe embraced the consensus approach where decisions are made through concurring through a consensus by the members of the community. This ensured that decisions were taken in a way that respected the communal interests and this reduced matters of conflict as the society had to stick together.

One participant explained how consensus was essential to their decision-making:

“When we have meetings, we don’t vote like in formal organizations. We discuss until everyone agrees. It can take time, but this way, no one feels left out or ignored” (Interview, Organization Member 5).

Such emphasis on the approval of multiple users helped to maintain correspondence between actual community organization activities and cultural values and perceptions of society.

In as much as the community of Parangloe embraced their culture up to the modernity they understood that such values had to be adjusted to fit the present-day society. For example, when there were circumstances that structures and regulations, enacted by the government, compelled the community to alter these, they managed to integrate these, with the proper culture. This was in the manner gotong royong was employed to rally the people into undertaking new public projects like infrastructure development, or the manner society’s leadership systems were integrated with the official resident meetings.

One of the participants reflected on this adaptation:

“We understand that times are changing, and we need to follow some new rules, but that doesn’t mean we should abandon our culture. We combine the new ways with our traditions so that our identity stays strong” (Interview, Community Leader 6).

This would have been important especially in retaining the local cultural values in functionality in response to various likely changes such as the governments, technologies, and economics among others. That the community was able to adopt these modernity influences in a manner that did not sever their cultural practices proved enough strength in cultural values.

While appreciating the assessment of cultural values in the community organization activities, there were problems mostly as a result of conflict between cultural values and the modern

organizational practices. For example, the decision-making based on consensus could turn into a disadvantage in some cases; the organization's activities might be too hindered in decision-making processes in cases that required timely decision making. Furthermore, the upcoming generation of the community especially the youth found themselves in cultures which embraced modern global standards and technologies calling for reconsideration of traditional practices in the new world order.

A resident shared their thoughts on the generational challenges:

"Some of the younger people in our community feel that the old ways are too slow, especially when they compare it to how things are done in the city. But we try to remind them that our culture is important, and we need to keep it alive, even if we have to make some adjustments" (Interview, Resident 7).

This generational tension indicated a potential shift in how cultural values might be adapted in the future, with younger members possibly advocating for faster, more efficient organizational practices while still respecting the core elements of their traditions.

Sociological Factors in Cultural Adaptation

Consequently, the sociological factors found within Parangloe, Gowa Regency regarding the organization of activities moving in cultures of the community is influenced by diverse aspects. Some of them are: social framework, leadership patterns, intra-generational, extra factors including modernizations and governmental influences. Every one of these elements has critical roles in determining how cultural values may be preserved, changed or even reinterpreted within the framework of these organizational activities of the community.

The current societal relations in Parangloe are strongly connected to traditional Bugis-Makassar power framework by social stratification, age and kinship which play an important role in social and organizational processes. The constant and rigid organizational structure in the community gives due importance to the conventional values like, respecting the senior citizens and authority figure like the elders and leaders of the community. The approval from the leadership especially among traditional power has ensured that some traditional norms and practices are upheld while at the same time helping the modern civilization adopt the norms for their use.

One community leader commented on the importance of these hierarchical relationships: One community leader commented on the importance of these hierarchical relationships:

"In our community, the younger people always listen to the elders. They are the ones who carry the knowledge of our culture, so when it comes to making decisions, their voices are heard the most" (Interview, Community Leader 1).

The established hierarchical social structure characterized the possibility of transferring the cultural norms across generations and teach the insights of cultural values of the Malaysian community like gotong royong and respect towards elders in organizational settings.

Finally, leadership in Parangloe is important in the transformation process of the cultural values especially in the organizational decision-making processes of the community organizations. The community still uses both traditional and modern authority figures in the society that provides access between the traditional society and the modernized structures. They are the ones who help determine or mediate between what is of cultural importance and different he relating forces such as modernization or formal rules. Support from the members of the community which guarantees

continuity of other cultures insists on the leaders as the standard bearers. One community organization member noted the role of leaders in balancing tradition and modernity. One community organization member noted the role of leaders in balancing tradition and modernity:

“Our leaders always find a way to respect our traditions while also following the new rules set by the government. They are the ones who know how to mix the old and the new so that everyone is satisfied” (Interview, Organization Member 2).

Leaders are thus cultural interpreters of the community’s heritage and culture by making sure that the adaptation to the modern organizational practices does not compromise the cultures deeply held beliefs and practices. Sociological changes that have characterized the community in the adaptation of cultural values include generational variation. The elders therefore always want to maintain the tradition of the community as they consider them important to the welfare of the entire society. On the other hand, the younger generation who have learnt from books and other relevant sources get exposed to global cultures and modern world lifestyles tend to challenge most of these practices due to modernity.

A young community member expressed this tension. A young community member expressed this tension:

“For the younger generation, sometimes it’s hard to understand why we need to follow all these old customs. We live in a modern world, and things move faster. But we still respect our culture because it’s part of who we are” (Interview, Resident 3).

Nevertheless, there are still signs of respect for traditions in the younger population even though they are more likely to look for changes in order to accommodate the contemporary society. Thus, the conflict between generation establishes a sociocultural opportunity for discourse and slow transformation where culture does not cease but is modified to fit modernity.

The sociological factor that has favored the adaptation of these values in the community of Parangloe is that there is a was strong collective identity that comes from cultural values and practices. People share responsibility through cultural practices, gotong royong in particular first promotes social solidarity because it entails everyone to participate and support each other. This has aided in preserving the cultural values of the people bearing this collective identity in view of the changing world since everyone in the community feels obligated to uphold cultural taboos and practices

One participant highlighted how cultural values contribute to the community’s collective identity:

“In our village, we work together for the benefit of everyone. This is part of our culture, and it makes us feel united. We know that when we help each other, the whole community benefits” (Interview, Organization Member 4).

This is important for sustenance of culture with the people involved having a shared identity but at the same time, they have to have the ability to determine changes in their organizational practices in order to survive. That has exerted a pressure in a form of modernisation; change in governance system, education systems and change in economic practices to influence the change of cultural setting of the community. Sometimes these need the communities to go formal and this hitches them in their normal practices which might oppose their traditional practices. However, as the discussion above depicts the community of Parangloe has been able to endure

and modify such influences while retaining the cultural essence of the community.

A community leader shared insights on how modernization is managed within the community:

“We cannot ignore the changes that are happening around us. The government has rules, and we must follow them. But that doesn’t mean we have to abandon our culture. We find ways to make both work together” (Interview, Community Leader 5).

This pragmatic approach to modernization has allowed the community to adapt to new organizational demands while ensuring that their cultural values, such as gotong royong and respect for elders, remain integral to their practices.

The increasing influence of education and technology in the lives of the younger generation has also played a role in shaping the community’s cultural adaptation. As young people become more exposed to modern technologies and ideas through schooling and the internet, they bring new perspectives to the community’s organizational practices. While this has created some challenges in maintaining traditional practices, it has also opened up opportunities for innovation in how cultural values are interpreted and applied in modern contexts.

One participant described how education has influenced their perspective on cultural practices:

“At school, we learn about new ways of thinking and doing things. Sometimes I wonder if the old ways are still necessary. But at the same time, I see the value in keeping some of our traditions alive” (Interview, Resident 6).

These educational and technological shifts represent both a challenge and an opportunity for the community, as they navigate the balance between preserving their cultural heritage and embracing modernity.

Impact on Community Cohesion and Organizational Effectiveness

They have shown that the incorporation of local cultural values in the activities of community organization projects in Parangloe, Gowa Regency has greatly influenced both the community relations as well as organizational efficiency. They act according to some culture norms such as gotong royong/mutual cooperation with dream and respect of elders, thus making social relations even stronger and creating general unity. At the same time, these values have also helped in the functioning of the community organizations since the people in these organizations are accountable to other members of the organization.

The cultural norms of the society for instance gotong royong is important in the promotion of togetherness among persons in the society. This concept which fosters collaboration that brings together individuals for the common good of everyone in the communities inspires community members. Er and young people become involved in communal tasks and in performing them become more involved with each other leading to strong bonds in the society. This collective participation is exemplified in the many social activities of the community and at the climax are the village activities and supported events.

A resident commented on the role of gotong royong in unifying the community:

“Whenever we have a big event or something important to do, everyone in the community comes together to help. It doesn’t matter who you are or where you’re from, we all pitch in because that’s part of our culture” (Interview, Resident 7).

The active engagement of all community members, regardless of their individual backgrounds or socioeconomic status, has contributed to a strong sense of solidarity. This has been particularly important in maintaining harmony and collective responsibility, as members of the community feel they are working towards a shared goal.

The integration of traditional cultural values has also led to increased levels of trust and collaboration within community organizations. Cultural norms, such as respect for elders and communal decision-making processes, have created an atmosphere where all voices are heard, and decisions are made collectively. This democratic approach fosters trust between organization members, as everyone is given the opportunity to contribute to discussions and share their opinions.

One organization member highlighted the role of cultural values in building trust:

“In our community, we trust each other because we have grown up with these cultural values. When we work together, we know that everyone has the best interest of the community at heart” (Interview, Organization Member 8).

The emphasis on mutual respect and cooperation has helped prevent conflicts and misunderstandings, ensuring that community organizations operate smoothly. This collaborative spirit not only strengthens the relationships between members but also enhances the overall functioning of the organizations.

The application of local cultural values within community organizations has also resulted in improved organizational effectiveness. The principle of gotong royong ensures that tasks are completed efficiently through collective effort, while respect for leadership and traditional authority ensures that decisions are implemented without unnecessary delays or disputes. These cultural norms create a clear structure within organizations, where roles and responsibilities are well defined, and tasks are completed in a timely manner.

A community leader explained how cultural values contribute to organizational efficiency:

“When we work together, things get done faster and with less conflict. Everyone knows their role, and we all respect the decisions that are made by our leaders. This way, we avoid delays and make sure that everything runs smoothly” (Interview, Community Leader 9).

This structured approach, combined with the collaborative nature of gotong royong, has resulted in higher productivity and effectiveness in community-led initiatives. Whether it's organizing events, managing resources, or addressing community issues, the integration of cultural values has ensured that organizations operate cohesively and achieve their goals.

In addition to enhancing organizational effectiveness, the integration of cultural values has helped maintain cultural continuity in the face of modern challenges. While the community is increasingly exposed to external influences such as modernization and governmental regulations, traditional values remain central to organizational practices. This has allowed the community to adapt to changing circumstances without losing sight of its cultural heritage.

One elder expressed the importance of maintaining cultural values while adapting to new realities:

“Even though the world is changing, we still hold on to our cultural values. These values

guide us in everything we do, and they help us face new challenges without losing who we are” (Interview, Elder 10).

This balance between cultural continuity and adaptation has ensured that community organizations remain relevant and effective, while also preserving the unique cultural identity of the people of Parangloe.

Most of the studies have shown that integration of cultural values has had positive effects on the community and organizational functioning with minor difficulties in cases of preserving these values in the contemporary world. The youth as a group is more often at times in a dilemma of trying to balance what the society expects of them and what life as we know it in the present world entails. Visions external to the organization including changes in the economy, modernization and government policies also pose challenges for the community organizations because to adapt they need to adopt modern practices that do not infringe on the cultures of the community.

Thus, an understanding of the kind that this study seeks to deliver is invaluable to a comprehension of the means by which local cultural values are embraced and incorporated in the course of the CO activities in Parangloe, Gowa Regency. Through discussion of sociological factors, leadership, generation, and external factors, this research has pointed to the lack of information in the literature concerning the interaction between cultural maintainers and cultural innovators in community environments. This section, therefore, compares the findings of this study with past research and explains how it has filled various gaps and contributed to the development of the area of research focusing on cultural adaptation in community organizations.

Cultural adaptation is a related concept which previous researches mainly examine from the lens of globalization and modernization processes, causing the change or even the loss of traditional cultural values in rural areas. Previous research has highlighted how communities struggle to reconcile heritage with assimilation to the rationality of the modern state and dynamics of neoliberal transformation (Dewi et al., 2020). Nevertheless, this research shows that instead of weakening the culture of the society, the community organizations in Parangloe are already integrating even the principles of gotong royong mutual cooperation and elders’ admiration into the contemporary firm environment.

On the similar note, contrary to King (2020) who asserts that hierarchy in the traditional communities hinders the efficient functioning of modern governance system, this research revealed that the adherence of the community members to traditional leadership has enhanced efficient decision-making and overall organizational efficiency. This is because leadership has been operationalized as culturally appropriate, since people in the community give way for the leaders they consider to represent the values of the society. The accommodation of culture in today’s organizational structures highlights the fact that culture can be incorporated in these organizations, this in a way is different from earlier works that paint a picture of a clear duality where a culture is either preserved or modernized. This finding contributes to the ongoing conversation about how traditional communities adapt to external influences without losing their cultural core (Lam et al., 2020).

Another area of concern this study also focuses on is the generational factor on cultural vocational fit. Although it is well documented that there are differences in the way the cultural values are perceived and practiced among generations (Spurk et al., 2020) not many studies have examined how these differences manifest themselves in the context of community organization.

Thus, the results of the work show that while the young people are resentful of the elderly, they still believe that cultural values should be upheld to preserve the unity of the community. This accords with Chawla (2020) observations about the younger generation living in new environments; while they are the ones who initiate culture-change they are, nonetheless, bound by tradition in terms of fundamental aspects of communal existence.

This research demonstrates that instead of rejecting the older generations' values, the young people of the current generation are interpreting the truly valuable traditions in a modern key. For instance, young people in Parangloe may have doubts about some cultural practices but they still engage themselves in some culturally, socially recommended activities. This was done in an excellent manner, where the film shows that cultural adaptation can be incorporated with modernization and culture. In fact, this observation seems to be the direct opposite of what Bitterman & Hess (2021) alleged that generational gaps cause the abandonment of cultural values. Rather the data actually point towards the fact that only the core cultural values but not the practices are retained.

Pointed out that leadership in local communities tends to be seen through its social lenses that may impose or set limitations to overcome or act as barriers to formulate equal opportunity organizations. But this work has confirmed the fact that the stronger leadership structures achieved in Parangloe have improved community integration as well as organizational efficiency. In contrast with views expressed, on how hierarchical structures of work settings reduce the level of involvement in organizations, this paper findings points to respect of the traditional leadership roles as enhancing the practice of togetherness and trust within community-oriented organizations. Honor or respect for the elders and community leaders does not only continue the traditions but also makes organization and decision making easier since the community follow it. This finding challenge previous assertions that hierarchical structures hinder modern organizational efficiency and suggests that traditional leadership can, in fact, contribute to the smooth functioning of community organizations when cultural legitimacy is strong.

This study can therefore be said to have made one of its major contributions in the analysis of the sociological structures that support both cultural appreciation and business success. In her pioneering work, noted that previous studies on communities found that people in communities experience the challenges of social integration that hinders them from protecting the cultural value systems from the forces of modernization as well as government regulations. What this study is able to do is complicate this narrative by illustrating that despite all of the tensions within Parangloe, the company is able to remain a coherent entity by actively incorporating aspects of cultural values into the organization's processes.

The previous forms of gotong royong and acknowledge and respect for conventional authority have helped to enhance the connection between folks making a high degree of reciprocity and belief. In contrast with other studies that observe the eroding effects of social integration by modernization, this research demonstrates that the modernization and external forces have been assimilated in maintaining unity not in tearing apart the cultural fabric. This finding extends previous research conducted, in which they found that cultural communities' social capital and organizational efficiency are higher. This is also evident in the findings from Parangloe which show that the cultural values can play a buffering role in community organizations in the face of pressure from outside forces.

Government and process of alteration have been portrayed as factors that break the code of ethics

and generate conflict between two groups of people. However, as this study makes it clear, such outside pressures are not without their problems and are not the end of traditional practices. On the other hand, the organizations that are present in Parangloe's community have well illustrated the ability to improvise without main steering away from their cultural essence.

Thus, the community's approach to modernization can be described as pragmatic, where no culture is immutable, but rather represents a set of changeable values. This is in concordance research work and deem it reasonable to propound that communal groups with good, clear and well articulating leadership structures and cohesive social referent identification statuses are more apt in the achievement of modernization goals. This demonstrates that modernization, rather than being a threat to traditional values, can be integrated in ways that reinforce community identity and organizational effectiveness. Despite these challenges, the community's collective commitment to cultural values has allowed them to navigate these tensions effectively. The willingness of community members to adapt while staying true to their cultural roots has been key to maintaining both cohesion and organizational effectiveness.

4. Conclusion

In this study, it was revealed that the processes of the adjustment of the cultural values of people in Parangloe, Gowa Regency to the community organizations are constant and contribute to the improvement of the organizations' performances as well as cohesiveness of the community. The locals' recent practices, informed by modernization, incorporate the 'gotong royong' spirit, humility to leaders and resultant order highlight how the community has been able to prevail in modernity's outlook without shedding its ethnic practices. The study also filled gaps in the research literature in the following ways; The study challenged the notion of duality of tradition and modernity in the cultural adaptation of the community organizations asserting that both the elements serve to support one another in the process of adaptation. In this case, strong leadership, intergenerational cooperation, and people's united identity have proven to be the pillars that helped in maintenance of this balance and hence can serve as an important source of experience for other analysed communities.

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