

## ABSTRACT

The background of this research is a phenomenon occurred in the time of powerful New Order Regime Era in which a giant project (at least for Central Sulawesi Province) namely PLTA Palu-3, was planned to be implemented at Lindu lake. The giant project was projected to consume up 200 to 400 billion rupiahs. The interesting thing related with this project is that the government up to now cannot realize the project plan because continuously resintace with indigenous people Lindu.

The main questions raised related with this phenomenon are why the indigenous people Lindu refused the plan of the project? What kind of power that drove them to act against the project? The phenomenon is likely to be impossible to occur in Indonesia when compared with the same project within the same period.

This research was conducted on indigenous people Lindu in Lindu plain, district Kulawi, regency of Donggala, Central Sulawesi Province. This study uses ethnographic method with technigue of data collecting through participative observation and in-depth interview. There are three sub-districts in Lindu plain that are used as object of research namaely Anca, Tomado, and Langko. These three areas inhabited by the people Lindu origin that have emotional relationship with Maradindo, a prominent spritual figure of the areas.

This research uses Foster's theory of social-culture barrier, James C. Scott's theory of "everyday forms of peasant resistance", and Claude Lévi-Strauss analysis of human cognitive structure or mythical approach. This study is to prove the Foster's theory explaining that a group of people strongly bound to their own tradition often face many obstacles for changes; and to prove what proposed by Scott that lower-class people (farmer) always resistance closely. And the Lévi-Strauss theory is used to understand the structure of thought of indigenous people Lindu who are bound strictly to their tradition and who make use of Maradindo myth as the mean to resistance against the plan of PLTA Palu-3 project at Lindu lake.

Based on the observational data, the refusal of indigenous people Lindu on the plan of PLTA Palu-3 project at Lindu lake was mainly because the government did not openly communicating the project plan to the people since the beginning of the project until the relaease of Amdal 1, 2 and 3. Because of this, the indigenous people Lindu continuously set against the implementation of the project by negotiating with the government for not relocating them outside Lindu



Plain. Since their position from time to time got pressed and pressed, the indigenous people Lindu, then, used spiritual figure of Maradindo as cultural and mythical symbol in resistance against the PLTA project. For indigenous people Lindu, Maradindo is a prominent figure that is just and prudent in leading their people.

Based on the observational data and the theories used as mean to analyze the object of the study, three propositions can be derived:

First, when a group of people is going to driven out from their habitat, they intend to use their mythical ancestor as a mean to defend their existence.

Second, when a group of people is pressed heavily by other powerful group, they intend to establish close relation with their ancestors by communicating spiritual with them to ask their protection.

Third, myth revitalization is the way for them to build sacred value among the people to their indentity symbols, and such value is used for legitimazing their act of prevention of their cultural existence.

**Keywords: Indigenous people, revitalization, myth, *suaka ngata*, resistance, government and Hydro-electric Project**

