

## TRADITION MANGDUANGAN IN PEKALOBEAN AT ENREKANG

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### *Abstrak*

*Penelitian ini bertujuan mengetahui tentang proses pelaksanaan tradisi Mangduangan dan juga untuk mengetahui nilai sosial yang terkandung dalam proses pelaksanaan tradisi Mangduangan tersebut khususnya di Masyarakat Pekalobean. Penelitian ini menggunakan metode kualitatif deskriptif. Penelitian kualitatif yaitu sebuah penelitian yang menghasilkan data deskriptif tentang kata-kata lisan maupun tertulis dan tingkah laku yang dapat diamati dari orang-orang yang diteliti. Proses pengambilan data berdasarkan observasi dan wawancara. Hasil penelitian ini adalah dapat mengetahui tahap-tahap pada proses pelaksanaan Mangduangan di Desa Pekalobean Kecamatan Anggeraja Kabupaten Enrekang. Mangduangan adalah salah satu kebiasaan yang diperingati pada hari maulid nabi Muhammad dan pada acara rambu solo pada acara kematian. Adapun beberapa proses dalam tradisi Mangduangan yaitu, sangbonginna, mangbongitallu, mangbongipitu.*

Kata Kunci: *Budaya, Tradisi, Mangduangan*

### **Abstract**

This study aims to find out about the process of implementing the Mangduangan tradition and also to find out the social values contained in the process of implementing the Mangduangan tradition, especially in the Pekalobean Community. This research uses descriptive qualitative method. Qualitative research is a research that produces descriptive data about spoken and written words and observable behavior of the people being studied. The data collection process is based on observations and interviews. The results of this study are able to know the stages in the process of implementing Mangduangan in Pekalobean Village, Anggeraja District, Enrekang Regency. Mangduangan is one of the customs that is commemorated on the birthday of the prophet Muhammad and at the solo sign ceremony at the event of death. There are several processes in the Mangduangan tradition, namely, sangbonginna, mangbongitallu, mangbongipitu.

Keyword: Culture, Tradition, Mangduangan

## INTRODUCTION

The world “culture” derives from a French term, which in turn derives from the Latin “colera”, which means to tend to the earth and grow, or cultivation and nature. Culture has many definition, and it affects everything people do in their society because of their ideas, values, attitudes, and normative or expected patterns of behavior. Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts (Rijal, S., Syamsidar, Badollahi, Muh Zainuddin., 2020). One of the oldest and most famous definition of culture stems from the English anthropologist EB Tylor, who defined culture as follows on the first page of his book *primitive Culture*, published in culture of civilization, taken in its widest ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, custom. And any other capabilities and habits acquired by man as a member of society”. Many have seen this definition as a rather useful one, in spite of -or perhaps because of -its very wide and and general character. Tylor includes every ‘capability and habit’ he can think of, and then some, in his concept of culture. Later attempts at defining culture in the leading spokesman for interpretive anthropology. Muhajir, Anuar, Mohd Bin Abdul Rahman, (2013), suggested in the 1960s that culture be seen as shared meaning expressed thought public communication. Share culture does not, in other words, entail that everybody has obtained exactly the same knowledge and acquired exactly the same skills, but that those who share a culture also share a world-view and speak the same language in both a literal and a metaphoric sense. Culture involves at least three components: what people think, what they do, and the material product they produce. Thus, mental processes, beliefs, knowledge, and values are parts of culture. Some anthropologists would define culture entirely as mental rules guiding behavior, although often wide divergence exists between the acknowledged rules for correct behaviour and what people actually do. Consequently, some student pay most attention to human behavior and its material products. Culture also has several properties: it is shared, learned, symbolic, transmitted cross generationally, adaptive, and integrate. Culture is creation, taste and human initiative. Culture contains a very broad meaning, which is a manifestation and implementation of thoughts, feelings, character, human will in all power and effort that can provide benefits or be efficient for their lives and the lives of other people or society at large. Culture as a form of expression of creativity from various aspects of human life which consists of patterns or varieties.

The Indonesian nation's diverse cultures are maintained and passed down from generation to generation, creating a picture of the Indonesian nation's culture, which serves as the capital and foundation for economic and cultural progress. Only humans are cultured as an expression of the creative and constructive process in investigating and developing the caliphate's mandate on the planet. Traditions are cultural practices that have been passed down from generation to generation (from ancestors) and are still practiced in today's culture (Muhajir, 2018). From the many cultures that exist in Indonesia, many of these traditions have been mixed with other traditions, resulting in the emergence of many traditions that are produced by the community itself. From the many traditions that exist in Indonesia, many of these traditions have been mixed with other traditions, resulting in the emergence of many traditions that are produced by the community itself. Tradition, on the other hand, is something that comes from above, passed down from a divine source. As a result, tradition has a very broad definition. It is used not only in religious metaphysics, but also in a variety of other domains, such as traditional art. Enrekang

Regency has many cultures, one of which is the Mangduangan Tradition which is located in Pekalobean village, Anggeraja, Enrekang Regency, South Sulawesi 91752. Mangduangan is one of the cultures that is still preserved and the customs that exist in Pekalobean village, carried out in several series of events, namely sangbonginna, mangboi tallu, mangbongi pitu, and mangduangan. With a sequence of events that are gradual and different. The Mangduangan tradition has social values that are highly respected by the community, namely value getting, solidarity value, teamwork value, and truss value, where people will help each other and work together for the smooth implementation of the Mangduangan tradition (Syarifuddin, S., Hasyim, I., & Firmansyah, 2022).

The current problem is the lack of people who know the steps that must be taken in the mangduangan process and the sandro who know about the procedures for implementing mangduang already have a very old age, the lack of information obtained about the procedures for implementing Mangduang because sandro knows the procedures the method of implementation cannot communicate using Indonesian and only uses the Duree language (Yunus, M., Rahmawati, S., Muliadi., 2022). Another problem is that people do not want to learn how to implement the Mangduang tradition because they think that there are still people who can carry out the process of implementing mangduang in Pekalobean village. From the description above, the author wants to conduct research with the title "The Mangduangan in Pekalobean at Enrekang (study cultural analysis)."

## METHOD

Research is conducted with descriptive research methods with qualitative approaches. Data collection is done by observation and interview on the research site. This research is intended to explain the process of carried out the Mangduangan traditions and the social value reflected in the Mangduangan tradition implementation.

## FINDINGS AND DISCUSS

### **Mangduangan Custom is Being Carried Out in Pekalobean Village, Enrekang Regency**

The implementation of the Mangduangan tradition starts from the sangbonginna event (first night), the mangbongi tallu event (third night), the mangbongi pitu event (seventh night), and the Mangduangan event. The preparations made to prepare bananas, sugar cane, sugar, coconut, diamonds, flour and betel leaf are called kande macanik which means sweet food prepared for the spirits and also used in the process of reading prayers where in the implementation stage it is always prepared, Then, in every stage of the family mourning must prepare chicken and mutton according to the ability of the family. The family also every morning, afternoon and evening prepares brown sugar which is burned with charcoal, sokko, coffee, water, processed chicken or goat meat, betel leaves, areca nut and coins prepared in a large place or container for food. spirits who died for 40 days.

#### 1. *Sangbonginna* Event (first night)

In the *Sangbonginna* event there are two activities, the first is the afternoon activity, during the day the funeral of the corpse is held first, in this event the family, close and distant relatives, as well as the community around the house of the deceased, flock to the funeral, mourners who Those present usually bring *Sadekka* (donation to the bereaved family) in the form of goods or necessities to take care of the corpse, in addition there are also those who bring *Passolo* or an

envelope filled with money. at this funeral, what needs to be prepared are native chickens, goats and traditional cakes, then the prepared chicken and goats are first processed and cooked, after being cooked then a teacher reads a prayer, the teacher here is the one who leads in all the rituals- rituals performed. However, before the prayer is read, all matters concerning the corpse must have been carried out, after all the offerings that have been read by the teacher are distributed to all the families present, this activity is carried out at the house of the deceased family. The distribution of the offerings signifies the end of the day's activities and the family must also prepare the necessities needed for the evening event.

#### 2. *Mangbongi tallu* event (third night)

At this event the family goes to the cemetery to pray for the dead, the family goes home to prepare offerings, namely, goat, free-range chicken and boiled eggs, just like the *sangbonginna* event, the offerings are processed and cooked then a prayer is read by the teacher then distributed to families who present, offerings are prepared according to the abilities of the bereaved family. Acara *bongi tallu* is carried out with the intention and purpose of the family making pilgrimages and praying for the dead, while the offerings are meant as a form of alms from the deceased. While the meaning contained in the *mangbongi tallu* event is that the relationship between the family and the deceased must be maintained by carrying out this event, and the symbolic meaning of the slaughtered animals in the form of chickens and goats is believed to make it easier for the corpse to travel to another world.

#### 3. *Mangbongi pitu* event (seventh night)

The implementation during the day is to cut one free-range chicken and one boiled egg, and this activity is only followed by the family. And in the evening, goats and free-range chickens were prepared. This activity was attended by family, relatives and the surrounding community, after the offerings were ready, the teacher prayed for them and then distributed them to those present at this event. The *bongi pitu* event or commemorating 7 days of someone's death is carried out with the intention and purpose of paying homage to the person who died, the symbolic meaning of the offerings prepared in the form of a goat is intended as a lot of food supplies on a long journey to another world. The meaning of the *mangbongi pitu* event is that to appreciate and remember the services of the deceased, it is necessary to hold tributes through the events carried out.

#### 4. *Mangduangan* event

The *Mangduangan* event was held at night 40 after the funeral of the body. The people of Pekalobean Village believe that the spirits of people who have died for forty days from the time of death are still together/remaining in the house, so the implementation of this ritual is meant to read prayers and ask forgiveness from Allah SWT to make it easier for the road to go to a place that is safe. should. This event starts from 19.00 until finished. This procession is carried out in several ways, namely the traditional leader/customary leader, teacher and priest will sit in the front row to lead the ritual ceremony then followed by people who want to follow the ritual by forming a circle but now people only occupy places that can be occupied to follow the ritual This is because it follows the condition of the house they live in. The *Mangduangan* event began with a series of prayer readings. After the reading of Al-Fatihah by the traditional leader/customary leader, it is continued with the reading of the prophet's prayer led by the priest and followed by the people who follow the ritual by shaking their head left and right and with a very fast tone repeated repeatedly. in a long time then continued with the reading of prayers to pray for the

person who has died. From the research results described in the previous discussion in this chapter, the analysis that can be given by the author is as follows:

In general, the data obtained through direct observations and interviews in the field shows that the community's belief in the traditions they adhere to is still very strong despite an increase in the number of people leaving this tradition from year to year, this is proven after direct observations in the field that almost every community who adheres to the Mangduang tradition, never once left any stage of the ritual held. Mangduangan is a tradition 40 days after someone's death with the aim of praying for the souls of the deceased, the most important event in a series of events rituals of death ceremonies in Pekalobean village. The stage of the event usually start from the Sangbonginna, Mangbongi tallu, Mangbongi pitu, and Mangduangan event. This Mangduangan tradition teaches that God gives pleasure and happiness according to the good deeds done, if people who still believe in this tradition and do not carry out the ritual procession, then people believe that bad things will happen to their families, whether it's sick or otherwise. For humans, belief is a guide in believing in something supernatural that is supernatural. Mangduangan in the Pekalobean Village community places trust in the supernatural world which is its essential nature. Belief in the Mangduangan tradition is the last belief and respect for the corpse.

### **Social Value Reflected in The Mangduangan Traditional's Implementation in Pekalobean Village, Enrekang Regency**

Social and cultural values in the implementation of the Mangduangan tradition. The value of Gething, the value of solidarity, the value of cooperation, the value of trust.

1. The getting value, one of the values that exist in society is the value of getting, togetherness in social and community life is very important to realize a harmonious social life. Without an awareness of togetherness in society, a harmonious social life is difficult to realize. The value of togetherness is reflected in the gathering of most family members with the surrounding community in one place, sitting and praying for the same purpose. The value of togetherness in the implementation of the Mangduangan tradition is where people meet each other with their relatives
2. Solidarity value, solidarity is an attitude possessed by humans in relation to the expression of human feelings for sympathy and empathy for other people or groups, because it is based on a sense of concern. A sense of solidarity grows in humans within a certain period of time, a sense of solidarity is closely related to human self-esteem for survival with other people and groups in society. The results of the researcher's observation that one of the values of solidarity is reflected in the gathering of relatives and local residents in the ceremony, which consists of various social layers indicating that there is a sense of solidarity between them. The value of solidarity is a sense of togetherness, a sense of unity, a sense of sympathy, and a sense of sharing among family and friends and the entire Pekalobean Village community. In the implementation of the Mangduang tradition, community solidarity is very prominent, it can be seen from the people who attend the Mangduang tradition, they do not see their social status, all of them have the right to follow the tradition.
3. Teamwork value, cooperation is one of human nature as social beings. Cooperation has very broad dimension in human life, both related to positive and negative things. Cooperation is not only based on family relationships, the main basis in cooperation is expertise, where each

person with different skills works together as a group/team in completing a job. The value of cooperation in the form of mutual assistance in the Mangduang tradition can be seen when families are assisted by local residents in preparing all the necessities in the Mangduang tradition, it can also be seen in the process of slaughtering chickens and goats, people flock to help each other.

4. Truss value, the value of trust is something that is believed to exist and is embraced and used as a basic reference for individuals and society in behavior that is considered good, true. Value is an abstract thing that can only be thought about, understood and lived. The results of the researcher's observation that one of the values of belief among the Pekalobean village community who still adheres to the Mangduangan tradition is that they believe that the spirits of the dead are still above the house. The people of Pekalobean Village, a small part, still believe in supernatural things about the spirits of the dead who still live in the house

## **CONCLUSIONS**

After discussing all the findings and discussion in this study, the researcher can conclude That the first, Mangduangan is a tradition 40 days after someone's death with the aim of praying for the souls of the deceased the most important event in a series of event / rituals of death ceremonies in pekaloeban village. The stages of the event usually star from the Sangbonginna (first night), Mangbomgi tallu (third night), Mangbongi pitu (seven night), and Mangduangan event. The second, in the process of implementing the Mangduangan tradition in pekaloeban village, Anggeraja district, Entekang regency, it is formed from social values in society, namely, the gething value, solidarity value, timwork value and truss value

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