

THE SOPPENG DISTRICT SOCIETY POINT OF VIEW TOWARDS MAPPADENDANG TRADITION

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Abstrak

Pokok masalah pada penelitian ini tentang Perspektif Masyarakat Kabupaten Soppeng Tentang Tradisi Mappadendang. Tujuan dari penelitian ini, adalah untuk mengetahui bagaimana persepsi masyarakat terhadap tradisi Mappadendang di Desa Mattabulu Soppeng serta Untuk mengetahui dampak positif dari tradisi Mappadendang di Desa Mattabulu Kecamatan Soppeng. Penelitian ini menggunakan metode kualitatif. Adapun sumber data penelitian ini adalah masyarakat Matta Bulu Kabupaten Soppeng, dan beberapa jurnal, artikel, dan internet searching sebagai penunjang. Selanjutnya metode pangumpulan data Yang digunakan adalah wawancara, dokumentasi. Hasil penelitian ini menunjukkan bentuk ungkapan rasa syukur kepada Sang Pencipta, Tradisi ini dilakukan setahun sekali setelah panen padi. Tradisi ini berlanjut hingga saat ini karena warga sekitar percaya dengan berkah yang akan didapat dari pelaksanaan tradisi tersebut dan memberikan dampak positif bagi kehidupan sosial masyarakat desa Mattabulu Kabupaten Soppeng yaitu kegiatan gotong royong yang terjadi ketika hendak menggelar tradisi Mappadendang dan terjalinnya silaturahmi antar masyarakat saat acara tersebut.

Kata Kunci: *Mappadendang, Masyarakat Soppeng, Tradisi, Sudut Pandang.*

Abstract

The main problem in this study is about the Soppeng Regency Community's Perspective on the Mappadendang Tradition. The purpose of this study was to find out how the community's perception of the Mappadendang tradition in Mattabulu Village Soppeng and to find out the positive impact of the Mappadendang tradition in Mattabulu Village, Soppeng District. This study used a qualitative method. The data sources for this study are the Mattabulu community, Soppeng Regency, and several journals, articles, and internet searching as support. Furthermore, data collection methods used are interviews, documentation. The results of this study indicate a form of expression of gratitude to the Creator, this tradition is carried out once a year after the rice harvest. This tradition continues to this day because local residents believe in the blessings that will be obtained from the implementation of the tradition and have a positive impact on the social life of the Mattabulu village community, Soppeng Regency, namely mutual cooperation

activities that occur when they want to hold the Mappadendang tradition and the establishment of friendship between communities during the event.

Keywords: Mappadendang, Soppeng Society, Tradition, Perspective.

INTRODUCTION

Indonesia is a nation that is rich in culture, this cultural wealth has a diversity that is spread through out the archipelago, in the form of its uniqueness and characteristics, such as regional arts and invaluable national wealth, because it has its values. This value is a legacy from ancestors that is still well preserved so that the culture continues to grow and develop. One of the traditions referred to is natural ceremonies, traditional rites related to agricultural activities. Traditional ceremonies are an integral part of the culture of the supporting community as norms and cultural values of the people from generation to generation (Muhajir, 2018). These cultural norms and values are then displayed with a symbolic demonstration in the form of a ceremony performed solemnly by the supporting community members. Traditional ceremonies performed by the community are conceptualized as being able to fulfill the rites of its members, both individually and communally. The implementation of this tradition is important for community members for socio-cultural development, Such 2 traditions by (Manyambeang 1984) are mentioned as social activities that involve community members in a joint effort to achieve common goals.

The Bugis in South Sulawesi, have a traditional ceremony they said is Mappadendang, Mappadendang tradition that has been fostered several centuries ago. Mappadendang is held in the Soppeng district as a tradition that involves the wider community as a people's party which is a characteristic of agrarian communities, especially in the interior. Mappadendang is a harvest thanks giving ceremony as well as a performance of traditional Bugis art because it is a unique performance that produces regular rhythmic sounds or tones made from the shrewdness of the players. This tradition has been passed down from generation to generation in the mattabulu district. Every harvest season arrives, local people who believe in this tradition still carries out the Mappadendang tradition because it embodies gratitude to the almighty creator. The Mappadendang tradition in the village of mattabulu is usually carried out every year, namely during the dry season and is usually carried out by the local community together. The ritual of implementing Mappadendang is carried out by women and men. Together they pound the rice in a mortar (Palungeng) using an (alu). Those in Mappadendang wear traditional clothes such as bodo clothes for women and headdress (passapu) for men. In the Mappadendang tradition, there are several series of events, namely mattojang and massauang. By realizing the meaning of the role of the Mappadendang tradition in the context of gratitude to the Creator and the preservation of the noble cultural values of the Mattabulu village community, the writer think that it is interesting to investigate and understand how people perceive the Mappadendang tradition in people's lives and values. The culture contain in the Mappadendang tradition contain in the ceremony of carrying out the tradition. One of the manifestations that can be see from the implementation of the Mappadendang tradition in ceremonies relate to the human life cycle. The issue of cultural values in the dimension of social life is interesting to be explore and studies more deeply so that elements of local culture that can be preserve are known.

METHOD

This study used a qualitative research design to explore the phenomenon of words and people's perceptions of the Mappadendang Tradition. This study aims to explore the uniqueness of Bugis culture and explore the endangered Bugis culture mappadendang tradition in Soppeng Regency. Qualitative research is research that is used to find, describe, and explain the quality or characteristics of social influence that cannot be explained, measured, or described through a quantitative approach. The sample in this study, is a small part of the entire community, which has been selected to participate in this study. In this observation, 4 people have been selected from Mattabulu village, Soppeng Regency. The eligibility criteria in this study were: Mr. Aride, Mrs. Kartini, Mrs. kare, Mrs. Kartia. Researchers collected data based on the results of interviews.

FINDINGS

The early history of the mappadendang tradition in the village of mattabulu according to the local community

In this village of mattabulu, mappadendang was born and has been carried out since time immemorial as an expression of gratitude and as a way for the community to continue to preserve culture, because as the traditional leader, Mr. Aride highly respects the cultural values contained in it, namely an expression of gratitude to the almighty creator, so that's why mappadendang is still exists today in the village of mattabulu. The history of mappadendang in the village of mattabulu has several perspectives, but the goal is the same, namely the implementation of gratitude for the results obtained by the surrounding community. The author draws the conclusion that the early history of mappadendang in the village of mattabulu was carried out directly by the ancestors who first lived in the village of mattabulu and is till applied today by the local community, mappadendang is also a cultural activity of the Bugis community which is believed to be mandatory for gratitude to Allah SWT for the success of the harvest that is carried out every year.

The purpose of carrying out the Mappadendang tradition

The mappadendang (Bugis Traditional Harvest Festival), mappadendang or better known as the Bugis farmer's party is a celebration of gratitude for his success in planting rice to God. Mappadendang itself is a party held on a large scale. This party is also a form of traditional Bugis Makassar art performance because it is a unique performance that produces regular rhythmic sounds or tones from the shrewdness of the players, the local residents who act in the field booth. The purpose of the mappadendang is a tradition handed down from ancestors to maintain culture and also to become a gathering place for members of the Mattabulu village community. The procedures / when to carry out the Mappadendang Tradition activities in the village of Mattabulu, Soppeng Regency. The women who act in the new booth are called. Indo padendang, while the man who dances and sprinkles the tip of the mortar is called Ambo padendang. the baruga booth is made of bamboo, and has a fence made of woven bamboo called walasuji. When the mappadendang event begins, the dancers and players who will appear usually wear the traditional clothes that have been determined: For women, they are required to wear bodo clothes and for men, they wear a head wrap and black clothes, knee-length pants and then wrapped in a sarong. The tools used in mappadendang are: The dimple is approximately 1.5 meters long and a maximum of 3 meters wide, 50 cm wide. The shape of the mortar is similar to

a small boat (jolloro; Makassar) but is rectangular in shape and has six sticks for a pounder called a pestle which is usually made of hard wood.

The parties involved and are obliged to attend the mappadendang tradition

The parties involved in the mappadendang activity are 3 men (ambo' padendang) from the villagers of mattabulu, 6 women (indo padendang), the traditional head of the mattabulu village, the mattabulu village head, the mattabulu village apparatus, and the entire mattabulu village community. "anyone and from anywhere can attend to witness the "Mappadendang" harvest party activity when it is being carried out there are no restrictions preventing the community from coming to witness the harvest party in Mattabulu village". Mappadendang Tradition still being preserved by the villagers of mattabulu The people of Mattabulu village still carry on and believe in previous traditions. Mappadendang is a hereditary tradition from ancestors for safety and gratitude after the harvest that has existed for a long time. Therefore, the surrounding community still 31 believes in the mappadendang which is believed to bring blessings and gratitude for the results obtained by the surrounding community.

The form of community solidarity in the mappadendang tradition

Solidarity in the mappadendang tradition in Mattabulu village, Soppeng district is quite good/still often found among the community, especially in carrying out the mappadendang tradition we can see the action of pounding rice using a pestle in mutual cooperation and how the community cooperates in the division of tasks in carrying out the mappadendang tradition very well. We can see the solidarity of the mattabulu village community from the division of tasks in carrying out the Mappadendang tradition where the community participates voluntarily in preparing the mappadendang event starting from small things to big things. In addition, the community also cooperates in making small baruga, in making baruga booths and places to install padendang tools, we can see the community working together in completing small baruga which will be used when the event begins.

The impact of the Mappadendang tradition on community social relations

Mappadendang is a tradition that is quite good for cooperation, especially with the community in Mattabulu village, especially for young people, children and adults. Farming communities can maintain their cooperative nature. A farmer's party tradition is a citizen's gratitude to the Creator, in addition to establishing kinship among citizens. The meaning of traditional processions and cultural practices is lost but its main function as a form of gratitude is still carried out because it is a community tradition that has been passed down from generation to generation. So with this Mappadendang activity, it has a very good impact on the residents of the Mattabulu village. Because the effect is good to increase community cooperation with the local government.

DISCUSSION

The Social Perception of Mappadendang Tradition in Soppeng Society

Based on the findings data above about the mappadendang tradition in Mattabulu Village, Soppeng Regency, Mappadendang is a party held after the rice harvest, namely the event of pounding grain in a mortar with a large stick as the pounder. This event has a magical value which is called the purification of grain in the sense that it is still tied to the stem and connected

to the ground to become ace (rice) which will later merge with the human, so it is necessary to purify it to make it more blessed. In every belief, a village community group usually has a habit that is liked by the community which later becomes a tradition in that community group, the people in Mattabulu Village have the mappadendang tradition, which is the embodiment of gratitude to God for the abundance of fortune and repaying the promise to the goddess Sengiang Serri. Mappadendang activities can also be called artistic activities, a farmer's party with a magical background. Perception refers to the interpretation of what we take in through our senses. The way we perceive our environment is what makes us different from other animals and different from each other. Perception depends on complex functions of the nervous system, but subjectively seems mostly effortless because this processing happens outside conscious awareness. Social perception is the part of perception that allows people to understand the individuals and groups of their social world, and thus an element of social cognition. The perception of the people of Mattabulu Village, Soppeng Regency, the Mappadendang Tradition is seen as an important custom to be preserved until now. Aside from being a way to express gratitude, this tradition is also a place for residents to gather and strengthen ties with one another.

Based on the results of interviews with traditional leaders and local residents from the village of Mattabulu Regency Soppeng, the Mappadendang tradition does involve many parties, namely 3 men (ambo' padendang) from the villagers of mattabulu, 6 women (indo padendang), the traditional head of the mattabulu village, the mattabulu village head, the mattabulu village apparatus, and the entire mattabulu village community. During the implementation of the tradition, all residents may attend because this tradition has been seen as a people's party. In general, Mappadendang is a hereditary tradition from ancestors for safety and gratitude after the harvest that has existed for a long time. Therefore, the perception of surrounding community still believes in the Mappadendang which is believed to bring blessings and gratitude for the results obtained by the surrounding community.

The Positif Impact of Mappadendang Tradition in Soppeng Society

Organic solidarity is a form of solidarity that binds complex societies, namely a society that recognizes a different division of labor detailed and united by the interdependence of the parts. Every member performs different roles, and are interdependent such as on the relationship between biological organisms. It could be said that on. This organic solidarity causes a society that is dependent on one another, because of this interdependence, the absence of certain role holders will result in disruption of the work system and community survival. State of society with this organic solidarity, the main bond that unites society is no longer a collective consciousness but an agreement that exists between various professional groups (Kamanto Sunarto, 2004: 128). As stated by the traditional leader and several local residents of Mattabulu Village, Soppeng Regency, community relations and their solidarity are very well established, mutual cooperation is always carried out in many ways and one of them is in preparing this mappadendang tradition. So the author finds that the mappadendang tradition has a positive influence on maintaining harmony, kinship, and solidarity among residents. This is also one of the reasons this tradition is still preserved today.

CONCLUSION

Based on several discussions conducted by researchers, it can be put forward some conclusions as follows: The Mappadendang tradition carried out by residents of the village of

Mattabulu, Soppeng Regency is a form of expressing gratitude to the Creator. The tradition is carried out once a year after the rice harvest. This tradition continues to this day because local residents believe in the blessings that will be obtained from the implementation of the tradition. The mappadandang tradition can be attended by all local residents so that it has been considered a folk party for local residents. this tradition has a positive impact on the social life of the Mattabulu village community, Soppeng district, namely mutual cooperation activities that occur when they want to hold the Mappadandang tradition and the establishment of friendship between the community when attending the event.

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