

## THE PROCESSES OF MANGNGARO TRADITION IN MAMASA DISTRICT OF MESSAWA SULAWESI BARAT

**Citra Damayanti**

ctedmyntii04@gmail.com

*Sastra Inggris, Universitas Muslim Indonesia*

**Hariratul Jannah**

hariratul.jannah@umi.ac.id

*Sastra Inggris, Universitas Muslim Indonesia*

**Emma Bazergan**

bazerganemma@gmail.com

*Sastra Inggris, Universitas Muslim Indonesia*

### **Abstrak**

*Penelitian ini bertujuan untuk mengetahui proses tradisi Mangngaro di Messawa, kabupaten Mamasa, Sulawesi Barat. Penulis menggunakan metode etnografi kualitatif, yaitu melakukan wawancara dengan tokoh adat dan masyarakat yang berada di kabupaten Messawa. Penulis hanya fokus membahas proses budaya Mangngaro di Messawa, Kabupaten Mamasa, yang berkaitan dengan tradisi yang masih kuat dan masih sering diadakan di wilayah Mamasa, Messawa dan sekitarnya. Langkah-langkah dalam pengumpulan data meliputi metode observasi, wawancara, dan dokumentasi. Temuan penelitian ini untuk mengetahui proses Mangngaro, yang termasuk mengeluarkan jenazah dari Alang-alang atau liang mereka kemudian melakukan parade ke Lattang atau sawah yang telah disediakan sebagai tempat penguburan. Di tempat itu, jenazah dijejerkan semalaman untuk melakukan proses pembungkus pembungkus yang membungkus jenazah. Kemudian mereka melakukan proses penyembelihan ternak sebelum jenazah dikembalikan ke Alang-alang atau Lokko dan ternak tersebut dibagikan kepada kerabat yang hadir dan disesuaikan dengan struktur atau senioritas dalam keluarga.*

*Kata Kunci: Mangngaro, proses, tradisi*

### **Abstract**

This study aimed to determine the processes of Mangngaro tradition in Messawa, Mamasa regency of West Sulawesi. The author used a qualitative ethnography method, namely conducting interviews with traditional and community leaders which is in Messawa district. The author only focuses on discussing the processes of Mangngaro culture in Messawa, Mamasa Regency, which is related to the tradition that is still strong and is still often held in the Mamasa, Messawa and surrounding area. The steps in data collection included observation method, interviewing, and documentations. The findings of this study to find out the processes of Mangngaro, that is included removed the body from Alang-alang or burrow they then carried out a parade to Lattang or rice fields that had been provided as a place of burial. At that place, the bodies were lined up overnight to carry out the process of updating the wrapper that wrapped the body. Then they carry out the process of slaughtering livestock before the body is returned to Alang-alang or Lokko and the

livestock is distributed to the relatives present and adjusted to the structure or seniority in the family.

**Keywords:** Mangngaro, processes, tradition.

## INTRODUCTION

Each tribe has a unique culture and the attraction is through outward appearance, as well as the contained meaning, which is very rich but difficult to understand. This is because objects are not understood completely or thoroughly by relying on sight and hearing but require special skills and expertise. The meaning and message contents of culture are comprehended from various perspectives. Subsequently, conveyed messages can be understood through theories that have been formulated and developed by experts to help in dissecting cultures. Theoretical foundations for understanding culture anywhere on earth, and each theory entails both advantages and disadvantages. In revealing the meanings and messages of the Mangngaro ceremony performed by the Messawa District community in the Mamasa Regency, various anthropological theories can be used. Therefore, the discussion mechanism will begin with a description of the ceremony, which will be further analyzed from the perspective of the evolution theory. It is rooted in the local beliefs of Aluk Tomatua and has experienced numerous changes and shifts concerning the meaning and function. (Koentjaraningrat, 2010; Syarifuddin, S., Hasyim, I., & Firmansyah (2022). If somebody wants to deliver a message to the gods, a chicken must be slaughtered while the message is uttered, hoping that the soul of the chicken will deliver the message to heaven. However, a more direct and more certain way to establish contact with heaven is found in the religious ideas about the sons of the gods, who came to earth. Their return to heaven has opened the possibility to communicate through rituals with 'relatives' in heaven, the ancestral deities.

Description of the expectation of the people for the deceased: *le'ba' lao memballi dewata*, they go and transform into gods. An expression used for a dead person is: *pepasola dewatami*, someone who provides the possibility of communication with the gods. The gods of heaven, created at the time of the separation of heaven and earth, are practically unreachable for human beings (Madandung and Arianus, 2005). Mangngaro is a funeral procession carried out by the Messawa society, Mamasa Regency, West Sulawesi. Mangngaro is a death ceremony tradition that is still preserved today. The meaning of Mangngaro is a form fulfillment of vows for loved ones during their lifetime and is expressed through packaging renewal activities as well as the meaning of love and respect. Because according to ancestral religion, even though a person has died, he can still interact with the family he left behind. Therefore, they should also be treated like people who are still alive. In line with the development of the entry of Christianity and other religions, Mangngaro activities have experienced a shift in meaning related to beliefs, for example the activity of giving offerings (food) to spirits commonly referred to as Ma'dulang is currently no longer carried out, namely conducting worship together in accordance with their beliefs. Once a year, the residents in Messawa will issue the bodies of his ancestors of the pit that is shaped like a barn (alang-alang), parading the dead bodies into the tent (Lattang) in flat expanse of land. And wrap the body then put it back into Alang-alang or Lokko (goa tanah). This group then lined up walking, led by several women (elders) walking toward Lattang while carrying a red cloth beside him. Meanwhile, those who were lifting the corpse behind kept on shouting excitedly while occasionally jumping with the corpse.

Mangngaro or repairing a deceased person's wrapper is a sign of love or affection for a deceased family member. And as a sign that the surviving family doesn't forget their deceased family members. The Mangngaro ceremony as a continuation of the death rite is executed during the pealloan period or when the harvest has ended. According to the beliefs of the locals, performing the ceremony without the harvest completing will damage it. This ceremony also means gratitude to the ancestral spirits for the finished rice harvest and an avenue to request for blessings in the upcoming planting season. During the 1970s to the early 1990s, the Mangngaro ceremony was rarely performed mainly as the tribal religion adherents were decreasing. This was because the church had prohibited members from performing the ritual which, according to them, was against Christian teachings. Although the church strictly forbids it, pro and contra attitudes still exist among the members, and the activities have become more frequent in recent years. The performers are generally Christians, including those previously opposed to the ritual.

## METHOD

This study used ethnography approach to support this qualitative study. The meaning of ethnography method itself according to James P. Spradley (1997) in "The Ethnographic Interview", Ethnographic is a written or reporting an ethnic of nation, which is written by an anthropologies based on field work in months or years. Therefore, Ethnographic is a technique of collecting data through observation and participation is opened and indepth interviews, conducted in a relatively long period, not a short visit with a structured question areas the survey study. The data for this study derived from interview with the Mamasa community, then the Mangngaro which is worthy of being the object of this study. And data obtained from literature or books and reading materials that have discussions related to this study.

The data had been analyzed using this following procedures included library study and field study. Library study that is place the theoritical data by analyzing various book of literature and other book substance related to study about the problem and topic. And field study like 1) observation method is collecting the related data to object to be checked by through perception directly, 2) interviewing, that is method done by conducting direct question and answer with the responder to obtain the accurate primary data as answer of problem statement of this study, 3) documentation, that is through record keeping document writing at object study. The data analysis techniques that have been used are as follows: 1) the writer making observations, writing field notes, tape recording interviews, and gathering documents, 2) the wirter will collect the data from the observations, 3) analyzing the data that has been collected by using etnography method or cultural approach, 4) describes the purpose of Mangngaro, 5) describe about how Mangngaro tradition processes, and 6) lastly, the writer ended the analysis in this study.

## FINDINGS

This section covers the data analysis and the result of study. Before a deceased person in *Aro*, the family must first make a pilgrimage to the tomb (*Meollong*), only then can the person be in *Aro*. Usually, people who will be in *Aro* already dead for two years or even some are up to five years to top with the family's consideration that the wrapper is still good. It is also necessary to know that the deceased person was wrapped very neatly using a cloth and very thick. Even people who first saw it often thought of a rolling pillow because its shape resembles a rolling pillow. The color of the outer wrap of the deceased person it doesn't use color origin. The colors used are

adjusted to the number of buffaloes slaughtered at the time the person died. One of them is a red color that should only be used by people who are accepted and fanned (*di baba*).

### **Implementation of *Mangngaro***

The *Mangngaro* tradition is carried out every year around the months of August – December after the rice harvest. The procession began with family members and relatives of the deceased walking hand in hand to the cemetery, where women wore traditional black clothing.

### **Opening the Grave.**

Upon the arrival of the motorcades at the cemetery, the bodies of the ancestors were then removed by opening the grave first and then parading to the place where the female relatives were waiting.

### **Removing Bones.**

After the bodies arrived at the place of the relatives, the bones of the corpses were lined up on mats under the tent and then arranged according to their family tree. When there are other relatives who are buried elsewhere that should have been included in the burrow at that time, then the grave can be dug and then the body is taken down to the *Mangngaro* place.

### **The Bodies are Down to *Lattang*.**

After the bodies of their ancestors were collected, the families then paraded through the rice fields to the tent or what they used to call *Lattang* or where they buried the bodies. The parade leading to this tent they usually call *Ma'titting*. *Ma'titting* has its own charm, where women wearing traditional black clothes walk at the forefront while spreading red cloth in a row of families carrying bundles of cloth containing corpses. As explained by Sudirman, the unique thing that happened during the parade was the enthusiasm of the families who were very enthusiastic about lifting their grandmothers or ancestors, even though a few moments ago shouts were also heard when the body was placed on the ground during the descent process.

The group then walked parallel, led by several women (elders) walking towards the *lattang* carrying red cloth beside them. Meanwhile, those who lifted the corpse behind incessantly kept screaming excitedly and occasionally jumped up and down with the corpse.

### **The Bones or Corpses are Re-enumerated.**

In this ritual, the bodies of the ancestors were interred under tents that had been prepared in the rice field area (*Ratte*) for one night for the process of wrapping or re-encapsulation. In the evening while re-wrapping the body, the men outside the tent performed the *Ma'badong* ritual while the women in the tent performed the *Ma'sailo* ritual. It was stated by Amma' Jumiati that *Ma'badong* accompanied by musicless dances and praise verses addressed to the deceased.

### **Slaughter of Farm Animals.**

The next day, the *Mangngaro* tradition was continued by slaughtering livestock such as buffalo which was still small and the size of the horns was only an inch as well as pigs and chickens. And the slaughter process they did was buried and then they made offerings to the corpse before being paraded back to the reeds or *Lokko* (Land Cave).

### **The Recitation of Prayers.**

In this procession the leader of the *Aluk Todolo* (A Kind of Priest) then recites the prayers addressed to the Gods or God with rituals that they have maintained for generations. With the aim of praying for the one who has left them first.

### **Eat Together.**

After the families have performed the prayers, they then perform a meal together by giving meat to a number of families who attended the event and adjusted to the structure or seniority in the family. So, the higher their position in the family, the more valuable the meat given to them.

### **The Corpse is Put Back into the Burrow**

After a series of traditional processions that have been carried out, the bodies are then returned or put back into the *Alang-alang* (*Lokko*) or into burrows. According to the explanation from Ambo' Makuang as a community, *Alang-alang* is also almost the same as a rice granary, what distinguishes it from a rice granary is that *Alang-alang* does not see the door while the rice granary is seen the door.

## **DISCUSSION**

Rituals can simply be interpreted as activities that become the traditions of a particular society and are also processes or steps of human activity whose patterns are the same and are usually carried out repeatedly. A collection of various materials or activities that the community carries out to relate it to what is worshipped. A process is a series of systematic steps or stages that are clear and can be pasted repeatedly based on a series of activities carried out to achieve a specific goal. This event is not necessarily carried out. People who can be in *Aro* are people who when they die carry (are slaughtered) at least three buffaloes. Not only that, the *Mangngaro* event can be carried out if there is a one in the name (*Pambawa Lattang*) namely the person who is accepted (the person who at the time of death was slaughtered 9 buffaloes) or the person who is cobbled (16-25 buffaloes). This *Pambawa Lattang* provides one buffalo that will be slaughtered at the *Mangngaro* event. If there is already a *Pambawa Lattang* then there is no limit for other people who want to join the event as long as everything is in accordance with the applicable conditions.

The *Mangngaro* tradition itself is only carried out once a year and in a certain month, namely in August to December after the rice harvest. In August (the month of *Liang*) the society specializes it to make a pilgrimage to the grave and at the end of the month of August to December the *Mangngaro* event is held, where, a dead corpse or person is removed from the grave and below to wilderness (*Ratte*) to be repackaged or refurbished. After they removed the body from *Alang-alang* or burrow they then carried out a parade to *Lattang* or rice fields that had been provided as a place of burial. At that place, the bodies were lined up overnight to carry out the process of updating the wrapper that wrapped the body. Then they carry out the process of slaughtering livestock before the body is returned to *Alang-alang* or *Lokko* and the livestock is distributed to the relatives present and adjusted to the structure or seniority in the family. So, the higher the position or structure in the family, the more meat they get. Finally, before the body was returned to the *Alang-alang*, they offered a prayer to the Dewata or Gods with the aim of praying for the one who left first.

## CONCLUSION

The *Mangngaro* tradition is a funeral procession carried out once a year between August until December in the rice harvest season. The residents in Messawa will issue the bodies of his ancestors of the pit that is shaped like a barn (*Alang-alang*). In the *Mangngaro* tradition, the clothes of the corpse are not changed. However, adding additional dressing to form a bundle resembling a giant bolster. The meaning of *Mangngaro* is a form fulfillment of vows for loved ones during their lifetime and is expressed through packaging renewal activities as well as the meaning of love and respect. Because according to ancestral religion, even though a person has died, he can still interact with the family he left behind. Therefore, they should also be treated like people who are still alive. The current meaning of *Mangngaro* is more of social meaning and no longer religious meaning. Even though it has undergone a shift in meaning, in fact, the *Mangngaro* tradition is very important to be preserved and continue to develop social values, togetherness and moreover preserve our cultural wealth.

*Mangngaro* tradition is very useful for students and readers who want to know about *Mangngaro* tradition because *Mangngaro* can teach us to respect each other's differences in beliefs between religion communities. Make it easier for us to establish a family and unity in carrying out every traditional activity. The content of values that we can use as a guide, reference and reference for the younger generation in the search for identity and character building that I really need an example includes the noble values of the teachings of our predecessors. Hopefully this study can be knowledge and also a reference for readers who need it, especially for students about the *Mangngaro* tradition.

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