

THE MEANING OF “DENGKA SE LOLO” HARVEST PARTY FOR THE PEOPLE IN PABENTENGANG VILLAGE, KAEMBA HAMLET

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Abstrak

Tujuan dari penelitian ini adalah untuk mendeskripsikan proses pelaksanaan festival panen padi “Dengka Se Lolo” dan mengetahui makna dari festival panen padi “Dengka Se Lolo” di Desa Pabentegang Dusun Kaemba. Penelitian ini menggunakan pengolahan data kualitatif dengan teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan teknik reduksi, display data dan penggambaran neraka. Data dari penelitian ini adalah budaya Festival Panen suku Bugis yang merupakan tradisi turun temurun yang diturunkan dari nenek moyang. Harvest Festival diselenggarakan sebagai ungkapan rasa syukur masyarakat kepada Sang Pencipta dan untuk mempererat tali silaturahmi antar masyarakat setempat. Hasil penelitian ini menunjukkan bahwa festival panen padi “Dengka Se lolo” merupakan salah satu tradisi dan budaya masyarakat Desa Kaemba yang rutin diadakan setelah panen raya yaitu Dengka se lolo atau penggilingan padi. Hancurkan nasi dengan alu dan lesung. Peneliti juga menemukan bahwa festival panen ini rutin diadakan setiap tahun karena menjunjung tinggi tradisi leluhur dan menunjukkan rasa syukur atas hasil panen yang melimpah.

Kata kunci: *Budaya, Dengka Se Lolo, Makna, Pesta Panen, Suku Bugis, Tradisi.*

Abstract

The purpose of this study is to describe the process of carrying out the rice harvest festival "Dengka Se Lolo" and find out the meaning of the rice harvest festival "Dengka Se Lolo" in Pabentegang Village, Dusun Kaemba. This study uses qualitative data processing with data collection techniques through observation, interviews and documentation. Data analysis techniques using reduction techniques, data display and depiction of hell. The data from this study is the culture of the Bugis Harvest Festival which is a hereditary tradition passed down from the ancestors. The Harvest Festival is held as an expression of the community's gratitude to the Creator and to strengthen ties between local communities. The results of this study indicate that the rice harvest festival "Dengka Se lolo" is one of the traditions and culture of the people of Kaemba Village which is routinely held after the main harvest, namely Dengka sel lolo or rice mill. Crush the rice with a pestle and mortar. Researchers also found that this harvest festival is

routinely held every year because it upholds ancestral traditions and shows gratitude for an abundant harvest.

Keywords: Bugis Tribe, Culture, Dengka Se Lolo, Harvest Festival, Meaning, Tradition.

INTRODUCTION

Culture and communication cannot be separated, because in essence all of our behavior is very dependent on the culture, language, rules and norms of each of us. Culture and communication have a reciprocal relationship. Culture which is Some of the communicative behaviors and their communications determine, maintain, develop and transmit this culture. So it can be determined that culture is communication which is culture (Puspitasari & Jeanny Maria, 2016) . One of the areas inhabited by the Bugis tribe is Maros Regency, which is a district in South Sulawesi, Indonesia. Maros Regency is divided into 14 districts covering 80 villages and 23 villages. This regency has an area of 1619.11 km². Maros Regency is a region adjacent to the capital city of South Sulawesi. The natives of this area are the Bugis tribe who are devout in worship and uphold the adab of mutual respect and mutual help. Marusu District, Pabentengan Village, Kaemba Hamlet is one of the areas where there is still a lot of agricultural land to be found, so that local people use it to grow rice. Uniquely, every year when the main harvest arrives they still carry out the harvest party tradition which is no longer carried out by other villages in the sub-district.

Customs are a collection of rules of behavior that have the highest position because they are eternal and are very strongly attached to the people who have them. Tradition is a code of behavior that is eternal and passed down from generation to generation as an inheritance so that it has a strong integration with the pattern of community behavior. Traditions and rituals are an integral part of every human life. This closeness makes the two mutually influence the character and personality of a person in the area. In fact, traditions can sometimes occupy an equal position with spiritual rituals or religious teachings. As it is known that a society considers tradition as an essential part of religion which has entered the order of social life. Each region in Indonesia has a variety of cultures with their own characteristics and history, one of which is the Dengka Se Lolo tradition of the Bugis-Makassar tribe in South Sulawesi and its surroundings. This traditional party to give thanks for the harvest has been going on for generations among the community, especially in the Maros area, to be precise in Pabentengan Village, Kaemba Village. Party harvest paddy is something activities carried out every a year very or every finished harvest highway by the community village Pafortenga, hamlet Kaemba. In party harvest This paddy that has harvested by farmers will pounded use mortar and pestle to get become rice.

METHOD

The research method in this study is a qualitative method. A qualitative research method is a research method that studies the state of a natural object (e.g., an experiment conducted by a partner). This research is key to the internet, sampling from data sources is purposefully snowballed, data collection techniques are triangulation (combinatorial), analysis and inductive/qualitative properties and learning outcomes emphasize meaning over generalization. The survey location will be Pabentengan Village, Kaemba Hamlet, Mars District, Maros Regency, and the survey will be conducted from March to April 2023. Data were obtained using interview techniques with informants, namely village heads, hamlet heads, RT heads, traditional

leaders and community leaders who are in the Pabentengan village, Dusun Kaemba. Writer do research This with use primary data sources and information data. Primary data ie sourced information _ from observation direct to location research. Primary data obtained with use technique collection data: Observations, interviews, and documentation. Information data is the data obtained from journal and results related research _ with problem to be researched.

FINDINGS AND DISCUSSION

1. The Processes of " Dengka Se lolo" Harvest Party

Harvesting is the activity of harvesting rice fields that have been planted with rice. this term is most often used by the community in farming activities and as a sign of the end of activities on a particular land. in pabentengan village, to be precise, in kaemba hamlet, there is one community tradition which is always carried out after the main harvest, namely the rice harvest party or better known as "Dengka Se Lolo". Party The Dengka Se Lolo rice harvest is usually carried out in an open field or in the yard of a resident's house which is large enough to live in and starts after Isya or at night. The rice harvest party or Dengka Se Lolo is the name for the post-harvest party in Pabentengang Village. Dengka se lolo itself is a traditional event or party held on a large scale. people from neighboring villages usually attend and witness this event. Dengka Se Lolo is led by two people who are each at the ulu or head of the lesung to set the rhythm and tempo of the rhythm by using fist tools. while the one who punches the middle part or dimple body is a woman who is adept at using bamboo or wood as tall as a person's body. The tradition of the rice harvest festival is just one of the many traditions that exist in Pabentengang village in Kaemba village, by witnessing or participating in it, we have helped preserve the culture we have.

The stages or processes before planting rice in the fields are: Appalili (Community leaders and farmer groups gather at a mutually agreed place to discuss everything related to the harvest season. In this tradition, in principle, hold a deliberation to discuss when is the right time to start planting rice in the fields and what seeds the farmers should use. In addition, it also discusses techniques or ways to care for rice, for example what is the correct fertilization pattern, what is the correct spacing and when is it estimated to be able to harvest rice, etc.), Abbaja (Plowing fields is very important before planting rice because this is very useful for loosening the soil so that later the farmers' plants can produce good quality rice. Especially if the farmers make this rice as a livelihood. If the rice produced is not good, it will affect the selling price and will be detrimental to the farmers), Maddoja Bine (Staying up late guarding the rice is a tradition of staying up late to take care of the rice seeds that will be used for planting. The rice seeds were previously soaked in water for 2 days then taken home to perform the maddoja bine ritual for 2 nights), Addengka Se lolo Dengka Se Lolo or pounding rice is a tradition that is carried out every year by the community after the rice harvest. usually the main components in Dengka Se Lolo consist of six or more women, four men, mortar, pestle', and a batik sarong. The personnel in charge of playing the art of pounding the mortar or dengka se lolo are led by two people, each of whom is at the ulu or head of the mortar to set the rhythm and tempo of the rhythm by using a pounder. while those who pound the middle or body of the mortar are women who are adept at using bamboo or wood as tall as a person's body. the tradition of the rice harvest party is just one of the many traditions that exist in Pabentengang village, Kaemba hamlet, by witnessing or participating in it, we have helped to preserve the culture that we have .

In the context of the Denka Ceroro tradition, implicit meaning is the physical meaning of the nonverbal elements in the Denka Ceroro tradition, and connotative meaning is the material meaning of those elements. See the table below for details on each form of non-verbal sign in the Mappadendang tradition and the meanings they contain.

Table 1. Accessories of Dengka se Lolo Harvest Party

Non-verbal Symbols Category	Form of Non-Verbal Symbol	Meaning
Artifacts	Batik Sarong (Lipa' Sabbe)	This Lipa' Sabbe is interpreted as the identity of the Makassar Bugis woman who in ancient times showed her nationality
	Mortar	Reading is interpreted as a vessel or place for pounding rice. It is believed that the large size of the long and tall mortar will produce abundant rice.
	Pestle	Pestle is a rice pounder which is believed to produce a rhythm or music that will invoke the rice goddess
Kinesis (body language)	Pounding movement	The action of pounding rice is interpreted as representing the daily life of farmers in the past, who continued to pound rice. The move is also interpreted as an expression of gratitude to God for success. their harvest.

2. The meaning of the Dengka selolo rice harvest festival for the people of Pabentengan village, Kaemba Hamlet

Every tradition or custom that exists in society must have its own special features or meaning for the people who preserve it from generation to generation. the same goes for the rice harvest festival. This harvest party is carried out as an expression of gratitude for the abundance of crops given by Allah SWT besides that this party is also carried out to honor their predecessors. The Dengka Se lolo Harvest Festival itself also has its own magical value or meaning for the village community. Dengka Se Lolo is also known as the purification of rice or grain which in this sense is still tied to the stem and connected to the soil to become rice which will later unite with humans. In this harvest festival tradition, there is a purpose or goal for the local community, why continue to preserve the rice harvest tradition. Dengka Se lolo has its own message or meaning for the village community namely:

- a. Religious Message (Every tradition or party that is carried out must have a purpose or message to be conveyed through this party. It's the same with this harvest festival tradition which is routinely held once a year or after the farmers get an abundant harvest. For the local community this tradition is carried out as an expression of gratitude to Allah SWT who has given good and abundant harvests for farmers).

- b. Social Message (In organizing this harvest party, the cooperation of the local community is needed so that the event can run well. Therefore, this harvest festival is expected to strengthen friendship between local residents by working together to help prepare the harvest party venue. With this harvest festival, people can get to know each other again or if there are new residents in the village. This party can be used as a place to talk to each other.
- c. Moral Message (Traditions that exist in society cannot be separated from our ancestors and ancestors. The tradition of this rice harvest party has been carried out since the time of their ancestors, therefore, to honor the services of their ancestors, the local community continues to preserve this tradition by carrying it out after every harvest. Apart from that, usually people also read prayers to be sent to the ancestors who had preceded them .

CONCLUSION

Based on results data analysis and discussion so can formulated conclusion that Dengka Selolo is a rice harvest party which is held every year after the main harvest is finished in Pabentengan village, Kaemba hamlet. once every year. The Dengka selolo rice harvest party can also be said to be a gathering place for the local community. As for the activities of the dengka selolo rice harvest party that was carried out, namely the holding of mutual cooperation together to clean up the harvest party event and also the community was directed to discuss the preparation of activities that involved the whole community. In this activity togetherness is highly valued by the community. The Dengka Se Lolo tradition is It is one of Bugis' unique cultural monuments and aims to integrate a sense of togetherness between farmers and the surrounding community. With the presence of Dengka Se Lolo, it is hoped that it can add to the sense of togetherness and strengthen ties between fellow villagers.

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