

## The Society's Perception of *Maddoa'* Ceremony in Enrekang South Sulawesi

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**Abstract:** *Maddoa'* is a traditional ceremony for society after conducting harvest rice in Enrekang South Sulawesi. It is an expression of joy and gratitude towards God Almighty for the success of farming. It has many values in social, cultural and religious lives and provides benefits for people's life. This research discusses the process of carrying the traditional ceremony and the perception of society toward *Maddoa'* in Kaju Bulo Village, Enrekang Regency, South Sulawesi. This research employs qualitative method with anthropology, sociology, and the phenomenology of religious approach. Thus, the data collected through observation, interview, and documentation. The result showed that *Maddoa'* is held in the month of Muharram every Friday. It is held with other ceremonies of *Mappadendang*, *Mappasosso*, and eating together on the last day. The *Maddoa'* gives various perception from society in Kaju Bulo village, Enrekang Regency, South Sulawesi. The *Maddoa'* contained many values that must be preserved by the next generation. The values were friendship, unity, cooperation, and solidarity.

**Keywords:** Culture; Perception; Traditional Ceremony of *Maddoa'*; Values.

**Abstract:** Upacara Adat *Maddoa'* merupakan pesta perayaan para masyarakat setelah mereka melakukan panen padi, sebagai ekspresi kegembiraan dan kesyukuran terhadap Tuhan Yang Maha Esa atas keberhasilan yang didapatkan melalui bertani. Ditemukan beberapa nilai-nilai baik itu nilai Islam sosial maupun nilai budaya yang memberi manfaat dalam dinamika kehidupan masyarakat. Penelitian ini membahas Bagaimana proses pelaksanaan upacara adat, persepsi masyarakat tentang *Maddoa'* di Dusun Kaju Bulo Kecamatan Maiwa Kabupaten Enrekang. Jenis penelitian ini adalah kualitatif, dengan menggunakan pendekatan antropologi agama. Pendekatan sosiologi agama, dan pendekatan fenomenologi. Teknik pengumpulan data dengan cara observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa proses pelaksanaan upacara adat *Maddoa'* dilaksanakan pada bulan Muharram pada setiap hari Jumat yang dirangkaikan dengan acara *Maddoa'*, *Mappadendang*, *Mappasosso* dan makan bersama pada hari terakhir. Persepsi masyarakat dusun Kaju Bulo Kecamatan Maiwa Kabupaten Enrekang terhadap upacara adat *Maddoa'*, sangat variatif dalam memaknai pelaksanaan upacara adat *Maddoa'*. Dalam penyelenggaraan upacara adat menurut persepsi masyarakat terhadap *Maddoa'* terdapat banyak nilai-nilai yang terkandung didalamnya yang harus dilestarikan oleh generasi penerus bangsa. Nilai-nilai yang dimaksud adalah nilai silaturahmi, persatuan, gotong royong dan solidaritas.

**Keywords:** Budaya; Nilai-nilai; Persepsi; Upacara Adat *Maddoa'*.

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### 1. Introduction

Culture is something that inherent attaches to human life. It is not a compliment in human life but it possesses by a human. Culture is closely related to tradition and serves as a guideline in society (Peck, 1998; Rohner, 1984). Furthermore, it will be inherited by the next generation (Abraham &

Hartono, 2008). Ceremonial activity is carried out to maintain the traditions. The existence of traditional ceremonies enriches the diversity of Indonesian. Each ethnic group has a different ritual from one to another (Rahmawati, Yahiji, & Rusli, 2019). The implementation of the traditional ceremony in society is interesting, it has uniqueness, sacredness, and moral values (Isa & Astafi, 2019).

The people of South Sulawesi have various traditional customs even before Islam was accepted. There was a belief in animism and assimilated with Islam after its coming. Religious tradition or ceremony is very identical to people who live in rural areas because they are attached to nature (Idris & Zubair, 2019). The society is homogeneous and cooperation, kinship and mutual cooperation. People were living in the village still carry out the tradition (Sunanto, 2001). They maintain the culture and preserve it. Society who lives in agricultural areas still carries out the cultural ritual which is always related to the Almighty (Soekanto, 2010). People in Kajubulo Village, Maiwa District, Enrekang Regency have a traditional ceremony called *Maddoa'*. *Maddoa'* is a celebration party for the society after harvesting rice, as an expression of joy and gratitude towards God Almighty.

In expressing the excitement and gratitude, there are several activities, both in the form of games and traditional ceremony. In the form of a game, they made a large swing by bamboo, this swing is called *Maddoa'* and be the characteristic of this traditional ceremony. *Maddoa'* traditional ceremony is held every four Friday followed by other rituals such as, *Mattulabala*, prayers, *Maddoa'*, *Mappadandang*, *Mappasosso* wearing bracelet, and eating together at the end of the *Maddoa'* process. Kajubulo village is a unique, strict, and neat place, this is influenced by the characteristics of the local society. The process of *Maddoa'* still involves in some practices before Islami and has been assimilated with Islamic culture.

Islam does not eliminate the culture that existed before (Aminah, 2016). However, in the procedure and process of *Maddoa'*, it was found that several values, both in social and cultural values provide benefits in the dynamics of life such as improving and strengthening the relationship between society. This is in line with Islamic teachings. *Maddoa'* traditional ceremony is a cultural heritage and is owned by people. There are certain ways or mechanisms in each society to maintain its people so that they learn about culture, which contains norms and life values. Obeying the norms and upholding the values is essential for society in preserving life. Referring to the social condition, it causes a process of perception among society.

*Maddoa'* is a post-harvest ritual. Previous research related to post-harvest rituals has done a lot. Ilwan & Wardani (2019) examined the ritual of *Mewuhiha Limano Bhis*a in North Buton. The same ritual is also found in several other areas, for example, the ritual of *Lep'mali auh Kabang* in the Dayak Kayan tribe (Paskalis, 2019), *Slametan* in the Javanese community (Handayani, 2018), *Monahu Ndau'* ritual in the Tolaki, Konawe community (Ajemain, Moita, & Alim, 2019) and many other areas with different names. These various studies only examine in terms of implementation and cultural meaning. This study is different from previous research, for example, not only the difference in the research location, but also in this study analyzing the community's perception of the *Maddoa'* ritual.

In this case, the researcher used qualitative research. Qualitative research is proceduring descriptive data in the form of written or oral words from people and behaves that can be observed directed at the background and individuals holistically (intact) (Gunawan, 2016). Qualitative research is focused on the wholeness (*entity*) of a phenomenon (Endswarsa, 2003) in the framework of examining the meaning of individual attitudes or actions in the midst of their social environment with all the subjective meanings. This research is focused on the Perception of Society toward *Maddoa'* traditional ceremony in the Kajubulo Village, Maiwa District, Enrekang district, in which the society of Kajubulo Village still maintain their custom and culture very well. To further understand about The Perception of Society on *Maddoa'* Traditional Ceremony in Kajubulo Village, Maiwa District, Enrekang Regency, the researcher used the following approach, namely; the Anthropological Approach of Religion; anthropology is the study of humans, especially about the origin, the different colors of the physical form of the community, customs, beliefs, and the culture produced so that each human is different from one another (Koentjaraningrat, 2009). Antopology

generally focuses attention on one aspect of the culture of society, as well as religion. However, religious phenomena are studied in relation to and unity with other aspects or elements of culture (Agus, 2006). Through this anthropological approach to religion, it is one way of understanding The Perception of Society on *Maddoa'* Traditional Ceremony with the form of religious practice by looking at religious forms that grow and develop in the society environment in Kajubulo Village, Maiwa District, Enrekang Regency.

Sociological Approach; this approach is needed to determine the perception of the society as an object in the implementation of *Maddoa'* traditional ceremony. The approach of sociology is to study the order life together in society and investigate the bonds that govern its life (Shadly, 1983). The definition of sociology is examine the social behavior and the tools of social affect human behavior (Lubis, 2015). Especially those related to society perception on *Maddoa'* traditional ceremony. Through this approach a social phenomenon can be analyzed with the factors that support relationships, social mobility and beliefs that underlie the process

Phenomenology; Phenomenology Approach comes from the Greek, namely *Phaino*, which means "to appear" and *phenomenon* refer to visible reality. And *logos* which means knowledge. Thus, *phenomenology* is a science that is oriented to get an explanation of visible reality. *Phenomenology* is essentially related to the interpretation of reality. *Phenomenology* seeks answers about the meaning of a phenomenon (Habiansyah, 2008). This approach is used to describe the things happen to the object research with events that occur systematically, namely the process of implementing *Maddoa'* traditional ceremony. Sources of data were taken by ten informants at Kajo Bulo, Maiwa Sub-district Enrekang, South-Sulawesi. Observation, field notes and deep interview were used to collect informations about *Maddoa'*. Qualitative method was applied to analyse the data.

## 2. The process of *Maddoa'* Traditional Ceremony

The *Maddoa'* traditional ceremony conducted by the society of Kajubulo village, Maiwa District in Enrekang regency. It is a celebration party aftern harvesting time and as an expression of joy and gratitude towards God Almighty. *Maddoa'* word comes from Bugis language, *Mattojang* which means swinging/playing swing (Yasir, 2019). Meanwhile, in the Enrekang language called *Maddoa'* which means swinging. The existence of a very high swing in the middle of the celebration is an attraction for the neighboring village community to attend this celebration. A swing will be installed until the entire *Maddoa'* harvest party event ended. The swing has become an icon of this event and it is intended as a venue for entertainment, *Sumanga pallajang* and to test guts.

*Maddoa'* traditional ceremony is a reflection of the culture of Ongko villagers. Especially in the village of Kaju Bulo which had been preserved from the kings of ancient times to the form of annual celebrations from generation to generation whose existence is still maintained by the society of Kaju Bulo. The existence has been considered important by the local society and is familiar with the term of harvest party or traditional ceremony.

The implementation of *Maddoa'* traditional ceremony by Ongko villagers especially in Kaju Bulo Village Maiwa sub-district, Enrekang Regency takes plenty of time in a month or even more to conduct the process. The process of carrying out *Maddoa'* traditional ceremony includes a series of activities including; planning, preparation, and implementation. Thus, we are going to look forward to the simulation picture of *Maddoa'* in figure 1.



Figure 1 People were doing liwu (gathering) to pray. Documentation on 27 September 2019)



Figure 2 The society were doing ma' baca (mando'a/pray) and mappasosso (Ritualism). The pictures below are the process of Maddoa' (documentation was on 4 October Oktober 2019)

### Planning Stage

Planning is the first step in every activity. The activities without well-prepared planning will not give maximum results. The topic of discussion is the implementation of the *Maddoa'* traditional ceremony, each participant was given the same right to speak about suggestions or arguments relating to the ins and outs of the implementation in *Maddoa'* traditional ceremonies.

The *Maddoa'* traditional ceremony is carried out after all people harvesting rice. This stipulation is valid from the beginning until now which is done every month in *Muharram* ( the first month of the year in Islamic calendar) and a series of ritual ceremonies which were held every Friday, but *Maddoa'* can be done at any time. Puang Jamiati (personal communication, October 04, 2019) explained the time of *Maddoa'* as follows:

*iyatu jolo-jolo indana bulan Muharram mende ase ra direkeng, nalluru waktuta nini Kaju Bulu o melo ilaksanakan ede nede tempo kabatulang i iyamo mancaji kapala desa isanga Baddu, natola i menta- menta na isanga adat. inda namelo ilaksanakan i nasaba na caccai, naluru nasaba badisalemo tu kita sa Maddoa' inda paja ekka leki menghadap lako kapala nasaba taro adaki lako ada' tapi mapa nede napalabaki dengan syarat joki bulan Muharram nasaba nakanna burung-burung tolak balaki, bulang malabi na bulang makarraai mane mangolo wara' ki magere manu, jaji bulan Muharram le mi ilaksanakan te' e adat o.*

At the time, implementation was not in *Muharram* but when the rice began to grow. As they wanted to carry out the *Maddoa'*, the head of the village named Baddu rejected the implementation of rituals because that he did not like the custom. However, the society was not

desperate. *Maddoa'* is a part of their life. So that, one day the village head allowed to carry out the rituals with condition that the implementation process must be on a good month which is in Muharram. Then, to slaughter the chicken, they must face the Qibla direction (the fixed direction towards the kakbah to perform prayers in Islam). So that, it is always held on Muharram month.

It is in line with other informant who says, as follows, "*waktu i laksanakan te'e upacara adat Maddoa' adalah setiap asso Jumat pi nasaba iyamo asso paling baik, na makkarra nannia saba asso arajang* (The time of the *Maddoa'* traditional ceremony is every Friday because that is the best, sacred, and great day)" (Ambo Latang, personal communication, October 04, 2019).

The traditional ceremony is held at the house of the head of the village called Ambo Lantang. The priority of the head house is made because the head is the one who implements the traditional ceremony.

#### *Preparation Stage*

Before *Maddoa'* custom is held, the 'preparations are needed to make the ceremony run well. The preparation process must be carried out before *Maddoa'*, Puang Jamiati (personal communication, October 04, 2019) says: "*iyake kita mai yisseng mi melo tama bulang Muharram pada sipulung maki tu meloki ikka mala awo ipake ipatojo tu doa' dau nasaba iya memang ra passewata mai o kampong* (We [the society] when we knew that the month of Muharram was approaching, we would collect bamboo that would be used to swing. This is a unity sense in this village)."

#### *Implementation Stage*

The *Maddoa'* traditional ceremony is held during the month of Muharram and every Friday. Based on the interviews with several interviewers and also from observations, the researcher obtained information about the process that took place during *Maddoa'* in Muharram month 'as follows:

The first Friday: prepare for the rice and salt. Every Friday night after the evening prayer all people will take rice and salt. First, rice is taken from *Pa'barrasangan* (place for storing rice) and it is thrown to the stairs, with the intention that people in village can fulfill their needs. Besides, rice is a staple food in Kaju Bulu village. Second, spread the salt over the house. That salt is burned with the intention of medicine to avoid bad things. Besides, it used as a bug to taste the food.

The second Friday: establishing a prayer or swing. After a series of ritual on the previous Friday, all people work together and help each other to build a swing made of *Awo* or bamboo with 8 meters high. After the *Prayer* (swing) stands, the local society can do the *Maddoa'* process (swing). The meaning of *Maddoa'* itself is *Mappalajang Sumange* 'or disposing of all diseases in the body. The society of Kaju Bulu also makes *Issong* (dimples) and *Alu* (made of wood which has a length of 1.5 meters) which will be used for the *Mappadendang* event. The meaning of *Issong* (dimples) is a place to grow rice, while *Alu* means how to maintain the rice from the beginning of planting until the harvest time. *Maddoa'* and *Mappadendang* are a unity that cannot be separated from rituals believed by the people of Kaju Bulu.

The third Friday: Slaughtering chickens and *Ma'bilang ulu*. Each Kaju Bulu people will bring a chicken to the house of the village head. Some parts of the chicken such as the liver, thighs, and wings were served as the menu for the *mabaca* at night. *Mabaca* time is around 23.00 p.m until 02.00 am. 02. It is believed that this is the best time to read. Besides chickens, they also carry rice and money (*mabilang ulu*), one person shared Rp 1.000. The money is used to buy kitchen utensils which will be put together and eaten together on the last day.

The fourth Friday: *Ma' baca Pabbura* (medicine giving), People bring the ingredients used such as onion, garlic, pepper, ginger, and oil. Then, they hand over the ingredients to the village head, in this case Ambo Lantang for *mabaca*. The meaning of onion, garlic and oil is used when a person has an illness to relieve pain. Like, *ma'tuo-tuo* (chicken pox) and *Cellakeng* (itching), the symbolic meaning of ginger is if a person experiences an accident, people will use ginger to relieve pain in the wound. The



ginger was sliced mixed with oil then rubbed on the wound area. While the meaning of pepper is the malaria medicine, people use pepper mixed with oil and rubbed on both feet.

The next step is to wear a bracelet made from the *indu* tree (palm tree) as a medicine to prevent disease and the symbol of *Maddoa*. People wear bracelets, do *Ma'cobo* 'with betel leaf, and finely ground kalosi then placed on both temples and the neck as medicine. The first person in Kaju Bulo and the local people believe in *Cobo* as *Sandro* (shaman). Because in the past, they did not have a doctor, so if someone is affected by the disease they will come to *Cobo* to ask for medicine. It is known as *Ma'bura Kampong*. The meaning of *Ma'cobo* in both temples is that the community always appreciates and remembers *Cobo* as the oldest person in the past, whereas in the meaning of *Ma'cobo* on the neck is someone who feels discomfort when experiencing pain.

For example, when a person has a fever, it will taste bitter. They will grind betel leaves and kalosi and attached to the neck to relieve pain. Then, sit together in the guest room and the head village will come out carrying incense and surround the people in the middle of the house three times and throw rice. It was done to protect them from all bad things and provide *belundra* (special food wrapped in coconut leaves) as *pabarakka*.

The fifth Friday or the last day is *Mapasosso*. People will make *rakki* (a place made of bamboo) and cook *sokko* in 4 colors that are white, yellow, red and black. It shapes like a crocodile shape and then flow it to the river with side dishes and fruit such as coconut and banana. Based on the interview, it obtained information that the *Maddoa'* traditional ceremony also include the four-color of *Sokko*. Following Munawir (personal communication, October 04, 2019) as a public figure who always carries out the traditional ceremony, it reveals, "*iyatu sokko patang rupa ede manang artinna nasaba isimbolkan i lakora batang kale, iyake warna mapute artinna tulang, cella artinna darah to massolo, bolong artinna mata pake makkita, kuning artinya balla ridi* (Four colors of sokko have each meaning symbolized. White means bone, red means blood, black means eyeball, and yellow means heart". Meanwhile, banana and coconut in the traditional ceremony mean a symbol of fruit so that the people have abundance of fruits)." While *sokko* which resembles a crocodile in the *Mappasosso* process is a symbol of their predecessor twin brothers called *Lindrung* (crocodile-shaped human) believed by the public until now.

The implementation of *Mappasosso* [Bugis language known as *Mappano* 'means to lower the food into the river]. In the *Maddoa'* traditional ceremony, it has only been held for the past two years. It is due to the Ambo Lantang (customary head) dreams of meeting the ancestral. Then, it is given instructions that *Lindrung* (crocodile-shaped human) wants to return to the village in Pinrang. This attracted the attention of the local community even people from outside the village such as H. Latinro latunrung (Member of DPRD Enrekang) visited and saw *Lindrung* (crocodile-shaped human)

### 3. The Perception of Society's Perception of *Maddoa'* Traditional Ceremony

Perception is a person's view in understanding the phenomena that occur in life through conscious estimation to manage information using aspects of cognition, affection, and convention (Tilaar, 1999). *Maddoa'* traditional ceremony implemented by the Kaju Bulo is one of the traditions that is still performed by the local people. The people view *Maddoa'* as a habit that must be implemented. According to Ambo Latang (personal communication, October 04, 2019), he points out the importance of *Maddoa'* is:

*Maddoa' artinna pesta panen rakyat yang dilaksanakan sebessewang dalam sattaung pada bulan Muharram salama a'pa' jumat yang wajib i pagau sabagai tanda sukkuruta ri pammase i duppana tu ase, mane iyatu maddoa' alliranna a'pa' nasaba jomi alirrannami tu wanua, jomi tu kapala, imam, madu dan sandro na iyatu a'pa massewa makassing pakkasana mancaji simbol ri pabbanuae.*

*Maddoa'* is a people's harvest party that is held once a year in Muharram for four Fridays. This must be carried out as a sign of gratitude to the almighty authority on the origin of rice products. Also, *Maddoa'* has four poles that are interpreted as the pole of the village head, village priest, village sandro, and honey. The four pillars become a strong bond as a symbol of this camp.

Prayer is a symbol of *Wanua'* or a village that has four main elements as follows:

- a. *Village head*; Each village has a leader as a role model to develop a region in social, cultural, and religious aspects.
- b. *Village priest*; Each village has someone to lead them in the religious activities, worship, and teach religious education in society.
- c. *Sandro Kampong (Village)*; Each village has protector, tabib who will guard the security of the village
- d. *Honey'* Each village has a group of people who live together in an interacting area.

It is also continued from Sinau's (personal observation, October 04, 2019) statement to the local community, as follows:

*ampe-ampe nakedo-kedo melori ri praktek kuammang i napaletei pammase assabareng napatulung i puang Allah Taala pakkamase kalako panca wanua beki keselamatan na kadisingeng titijomo praktek-praktek na nene-neneta jolo-jolo, iyamo i laksanakan rendeng mi isanga Maddoa' napole tu kamadisingen na banda madalle ase i duppa na tu pakario-r.*

Good attitudes and behaviors must be demonstrated. Safety and health were obtained from the God's blessing so that it was done by the previous ancestors. It is the reason for the implementation of the *Maddoa'* traditional ceremony and gets an abundant rice harvest.

Based on the results of interviews with several people in Kaju Bulu argue that the *Maddoa'* traditional ceremony was done as a form of gratitude to the creator. Besides, the local community also held this custom to commemorate the ancestral. One of the informants, Kamading (personal communication, October 27, 2019), explains as follows;

*iyatu sanga doa'irapang i kita ana lolo i doa' i namakassing tuona, sibawa iyatu tijo ede sanga datu' ase, iyamo i bacangi titijo o, pada-pada tu issong, iyamo nakamaseki nannia sukkuruki ri puang Allah Taala. Pole tu pilakkua tu pakkampong e iyamo isukkurukki na diadakan titijo, edemi na polei tu barakkana masyarakat buda hassele na tu ase, jaji iyamo na tu magere manu i poa mi tu nia, (bismillahi rohmani rohim inimo puang laksanakan dengan tulus atikku iyatu puraku pillakua lako pabbanua). Jaji ke ede i duppa ase buda na cidinna harus i sukkurukki, nasaba nai-nai tau inda namelo sukkuru ri puang Allah Taala iyamo tau masessa le papenadingna. Iyamo tujuanna indamo pappa lain i tudangi milakku saliwanganna jo puang Allah Taala.*

What is meant by *Maddoa'* by the ancients, it is like a baby on swung. It is expected so that his life gets good. Meanwhile, there is also *Datu Ase* (rice guard). This is what will be read later. Like halna with dimples (used when *mappadandang*) is a unity of *Maddoa'*. This is what must be grateful for the blessing of Allah SWT who grants the people's request so that the traditional ceremony can be held as a sign of gratitude. When slaughtering a chicken, they recite (Bismillahirrahmanirrahim, I carry these rituals as a blessing for this village). We must thank God for everything. This is the purpose of the implementation of the ritual, which has no place to ask other than Allah SWT.

The interview excerpt revealed that the *Maddoa'* traditional ceremony is a people's harvest feast that is still maintained by the Kaju Bulu society from their ancestors up to now. *Maddoa'* traditional ceremony is held once a year in the Muharram as a sign of gratitude to Allah SWT for the abundance of harvests. Thus, the implementation of the *Maddoa'* traditional ceremony which has been carried out is a form of legitimacy and respect from the people to the culture of their ancestors. People of Kaju Bulu had decided that *Maddoa'* traditional ceremony is an inseparable unity in their lives.

The difference between the harvest party or *Maddoa'* traditional ceremony with other villages is the determination of the time. Other village implementation is usually determined by the village head but *Maddoa'* is not. Besides, another ceremony in another village was conducted in two, three, or even

five years but *Maddoa'* in Kaju Bulu is different. As one of the Wa Bulla (personal communication, October 27, 2019) opinions as follows:

*iyatu mai Maddoa' tiap tahun na dilaksanakan tapi jopi bulan muharram mane asso juma' ra kana acarana, mane iyatu masyarakat wajib i bawa barra sa liter sibawa doi, iuatu doi pura memang mi itentukan nominalna bangsa sasabu perkapala dalam setip tu kaluarga iyamo isanga ma'bilang ulu.*

*Maddoa'* traditional ceremony is held every year in Muharram and every Friday. People must carry one liter of rice, and shared Rp 2.000., per person in each family member ". If the society left the traditional ceremony then something bad will happen to the village.

It is in line with Puang Jumiaty (personal communication, October 04, 2019) who said that; "*adat Maddoa' memang adat ta memang pole jolo-jolo, inda na wading i bilai nasaba nakanna ki dau abala keda sibawa paccoba sehingga masolang mi tukamong, indami appa barakkana i polei*" (*Maddoa'* custom 'is a custom that had been believed since a long time ago, so it should not be abandoned, if the custom is left behind there will be a disaster destroying this village, then all blessings will be lost). It is supported by Hasbi's (personal communication, October 04, 2019) statement as leader reveals that; "*iyatu tau madeceng rekeng nakalupai tu tapi ede dau cappana na duppa asselena, naruntu mi na kita abalana, iyamo mane na pirasai marajingna jaji percaya mi na jama mi pole* (When someone has succeeded then forget about the custom. One day, they will get a reply in the form of a disaster)."

As stated by Hasbi (personal communication, October 04, 2019) as follows, "*iyatu maddoa' makasi na ijama, nasaba mapai ninimi passewata, kadisingan na rejeki* (The *Maddoa'* tradition is good to be carried out because there is a value of unity, safety and fortune)." Munawir (personal communication, October 04, 2019) states that *Maddoa'* traditional ceremony is a traditional ceremony carried out in Islamic and social values ;

*adat Maddoa' selain tanda sukkuruki ri pamasse puang Allah Taala, edetu nilai-nilai lainna, pada nilai silaturahmi, sipulung manangki pole kerabat-kerabat ta pole lako tu mabela, kedua ede nilai gotong royong, massewaki laksanakan i te'e adat, edemi nilai solidaritas nasaba, mane iyake purami dilaksanakan manang, tudang maki kande sipulung natu sipakario-rio.*

This is in line with what is said by Munawir, one of the society leaders as follows: "*Maddoa'* is gratitude to Allah SWT in which it covers the value of friendship, relatives come to gather, the second value is cooperation value, united in carrying out the custom. There is also the value of solidarity because when all the series of events have been carried out, then the society will gather to eat together with joy.

The existence of obedience and adherence to the prevailing traditional ceremony because of society members perceptions that traditional ceremony covers the highest values for humans. This is a social reality that occurs in the lives of the Bugis people, especially in the Kaju Bulu village, Maiwa sub-district, Enrekang district, and is a living system that has been going on since their ancestors created the traditional ceremony. Even the traditional ceremonies are firmly established and are not deterred by the times. *Maddoa'* traditional ceremony which is carried out by the people of Kaju Bulu village, Maiwa district, Enrekang district is not only a traditional ceremony, but the implementation of *Maddoa'* traditional ceremony contains a lot of values in it.

Therefore, the *Maddoa'* traditional ceremony needs to be preserved so that society always implements these customs. Based on the observation, it is found that the process of carrying out *Maddoa'* traditional ceremony is connected with Islamic culture. So, the process of *Maddoa'* still covers Islamic cultures. Such as respect for the ancestors, conduct *Mappasosso* to be offered to *Lindrung* (Human in the form of culture), and believes in avoiding natural disasters. This is because Islam does not necessarily eliminate the previous culture. For this reason, the researcher provides advice to the people in implementing the *Maddoa'*. To deal with the society's perception of respect for the ancestors, it is changed by sending prayers of Surah Yasin and Al-Fatiha every Friday night.



The relationship between religion and culture is a vertical relationship in which the relationship with Allah in the form of a religious order (worship). Meanwhile, the relationship with humans forms social and human work in Islamic culture is a dynamic way of implementation. The values of God are permanent. In traditional Islam, it is known as *urf*, in the *Maddoa'* traditional ceremonial process' if it is connected with *Urf*, then *Maddoa'* is in *Al-Urf al-am* (certain custom concerned widely throughout the society and throughout the region) and *Al-Urf al-khas* (certain habits that apply in the social area). The function of the traditional ceremony namely the spiritual function, social function and tourism function In the process of *Maddoa'* traditional ceremony covers three of these functions which have some values inherent in the process of implementing the traditional ceremony.

#### *Expression of Gratitude to Allah SWT*

Gratitude is an attribute that is full of kindness and respect, thanks to God, and glorifies it for all of his favors, both expressed verbally which are established with hearts and carried out through actions (Muzakkir, Jusuf; Mijib, 2005). The implementation of *Maddoa'* traditional ceremony 'is an implementation that contains the value of expressing gratitude to Allah SWT. Gratitude is meant in the implementation of *Maddoa'* traditional ceremony when the society has ended *Mengngala Ase* (harvest of rice) and got abundant rice harvest then they will express gratitude to God by carrying out the *Maddoa'* traditional ceremony. Following the result of the interview, one of the figures the society, namely Kamading, who asserts that all result in *Mengngala Ase* (rice harvest) must be blessed because there is no place to ask other than Allah.

#### *Value of Hospitality*

Friendship is a tradition of visiting each other or visiting relatives, relatives, or friends so that family relations, kinship, and friendship are not interrupted. Islam strongly encourages hospitality in the life of the people, so the Messenger of Allah forbade his followers to break the relationship. The implementation of *Maddoa'* traditional ceremony contains the value of friendship. The friendly relationship between family and relatives live far from the village intentionally returned to the village just to follow the process of *Maddoa'* traditional ceremony. Even people from outside the village came and participate in the process of *Maddoa'* traditional ceremony.

#### *Value of Unity*

Unity in the Islam is called the *Ihkwan Islamiyah*, namely brotherhood in Islam, both the voice of fellow human beings and religious brothers and sisters. The value of unity among the people involved in it, mutual need, interdependence, mutual giving which in turn can create a harmonious, and balanced life. The wisdom of unity or *Ukhuwah Islamiyah* is:

- 1) Building unity and harmony, so that the atmosphere of togetherness is reflected peacefully, full of kinship, and mutual respect.
- 2) Strengthening *aqqidah* and belief in Allah SWT.
- 3) Establishing a sense of social solidarity. People brought 1 liter of rice in each family, money, and *belundra*, the purpose is not only to help carry out *Maddoa'* traditional ceremony but also to make them easier conducting *Maddoa'* which also stated by Hasbi, a society leader.

#### *Value of Mutual*

Cooperation is the attitude and behavior exemplified by the ancestors of this nation to be passed down to the next generation and contains many positive values. This is also a special characteristic of the Indonesian nation. Cooperation is an activity which is carried out together and voluntary so that the activities can run smoothly, easily, and lightly. During the observation, it is found that *Maddoa'* traditional ceremony form mutual cooperation where the society works together to finish establishing the prayer 'or ayung used in *Maddoa'* traditional ceremony as an attraction for people from other

villages. Also, the society in a group to help each other, such as cooking *Sokko*, *Likkua manu*, and other menus as dishes that will be pampered together.

### *The Value of Solidarity*

Solidarity is a sense of togetherness, a sense of unity, a sense of sympathy between fellow human beings. The value of solidarity is a value underlies one's actions towards himself, the basic principle itself that is used as a reference in studying solidarity is a love relationship for friendship, unity, sympathy between fellow human beings. solidarity itself encourages the realization of mutual respecting values among fellow individuals or groups with all the possibilities. In the implementation of the *Maddoa'* traditional ceremony. It holds the meaning of solidarity activities that are quite prominent including the place implementation of the *Maddoa'* traditional ceremony' where every society has the right to participate and rejoice without discrimination in terms of social status among the community. Every society or outside society that visits the location of the *Maddoa'* traditional ceremony always maintain order, and the politeness of the process of carrying out the *Maddoa'* traditional ceremony.

## 4. Conclusion

Traditional Ceremony of *Maddoa'* is society's harvest party as a sign of gratitude to Allah SWT for the abundant harvest rice carried out in the Kaju Bulu which is held in Muharram every Friday. The society's perception of Kaju Bulu Enrekang Regency on *Maddoa'* traditional ceremony, is very varied. The traditional ceremony of *Maddoa'* has been carried out as a sign of legitimacy and respect from the peasant society toward the culture of its ancestors, as a form of gratitude to Allah SWT, the implementation of *Maddoa'* traditional ceremony for society in Kaju Bulu is an inseparable unity in their lives. *Maddoa'* traditional ceremony has been provided many values and must be preserved by the next generation of the nation. The values refer to the value of friendship, unity, cooperation, and solidarity.

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