

Acculturation Of The Tradition Of Maddoja Bine On The Bugis Community In The Village Of Bakke, Lilirilau District Of Soppeng

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Abstract:

This research aims to find out the aculturation that exists in the Maddoja Bine Tradition among the Bugis community in Soppeng. The village of Bakkae is one of the areas that still retains the customs of their ancestors, one of which is the cultivation of padi with the Maddoja Bine ritual. This type of research is field research whose data sources are obtained from informants using observation techniques, interviews, documentation as well as instruments that are guidelines for interviews. The results of this research show that in the Maddoja Bine Tradition there are Barazanji and Massureq readings performed by the Bugis community only once a year. The Massureq itself was read by the Passureq (writers) who told the story of Meong Mpalo Karellae with Sangiang Serri who was believed to be the beginning of the Maddoja Bine Tradition. In this study there has been a social change which Massureq no longer carries out because of the minimality of the Passureq and the script does not exist and only certain people have it. The absence of Masureq's activity was not intentional but because of a cause. It can be said that this research is included in the assimilation due to the disappearance of one of the cultures that exist within the Maddoja Bine Tradition.

Keywords: Aculturation, Bugis community, the Maddoja Bine Tradition.

Introduction

South Sulawesi is one of many tribal areas such as Bugis, Mandar, Makassar, and many more. In addition to the tribe, there are also various traditions that exist in society, one of them is the Maddoja Bine tradition carried out by the Bugis tribe community. The Bugis have a variety of very

interesting characteristics, for example, building their own empire without any Indian influence and establishing cities as the center of their activity. The Bugis also have a literary tradition, both oral and written. A variety of written literary works that evolved along with the oral tradition, to this day can still be read and copied. The combination of oral and written literature, then produced one of the world's largest literary epics, *I La Galigo*, which is longer than *Mahabarata* (Perlas, 2006).

The culture associated with agriculture is all the activities of the community that give specific characteristics about the life of the society which in its connection is concerning how to manage the agricultural land, rituals, equipment used up to all activities that are directly related to the activity of planting and harvesting agricultural produce. (Rahmadhani, 2020). The agricultural system for societies with non-agricultural cultures is understood as a way or tactic of managing natural resources for increasing agricultural productivity. Generally speaking, the agricultural system in the management of agriculture has similarities with the methods implemented in some areas, although there are still differences that are characteristic of local agricultural systems. (Nani, 2019).

According to Sztompka tradition as a whole of material objects and ideas that originated from the past but really still exists today, not destroyed, corrupted, discarded or forgotten (Sakaruddin, 2019) So it can be concluded that tradition is an inheritance that originates in the past and remains to the present and is still done until the present. Traditional customary ceremonies are the embodiment of a system of public belief that has universal values that can support national culture. These traditional ceremonies are religious and are considered sacred and sacred. Where every human activity always has a purpose and a purpose to be achieved, including religious activities.

The area of Soppeng is precisely in the village of Bakkae there is a tradition that to this day still pursue the tradition of Maddoja Bine to the present day. But as the times progressed, people no longer practiced the tradition so it can be seen that those who still practiced Maddoja Bine's tradition were people who still cherished the heritage of their ancestors even though only one or two families practiced it. This is what makes people turn away from what they used to do every year but now there are a lot of people who no longer do the tradition. He found a fact that the ancestral tradition of only one or two families still preserves the tradition of Maddoja Bine.

People who still cultivate the habits of their ancestors think that what they do is something very important that affects their day-to-day lives. Not only is it keeping what their ancestors have inherited is one way to respect the people of the past (Irmayani,2020) As is done by the community of the village Bakkae LiliRilau district of Soppeng. The people still stick to the tradition that has been inherited by the ancestors, the tradition of Maddoja Bine.

This is what is causing the disappearance or burial of ancestral traditions in today's times because society is more following the developments of the times as they are today. Therefore, there are many people who forget about the tradition, and there are people who don't even know about the Maddoja Bine tradition at all. Many of the communities that followed this tradition were more concerned with external cultures than with their own cultures, which contained more local wisdom and were left alone to follow the development of the modernization era. The tradition of Maddoja Bine begins with the appearance of plants in the tomb of Batara Guru's son, We Oddang Riuq, which is the result of his marriage to We Saung Riuq. The daughter of Batara Guru died seven days after her birth, and three days after the death of her daughter Batara Master missed her son and then visited his grave. He saw the plants grow in his son's grave for the first time so he assumed that his daughter had not yet died.

Maddoja Bine is a tradition that the Bugis community has done to this day. In Bugis the word Maddoja means "wake or awake or not sleeping" while the word Bine means "seed". The ritual of Maddoja Bine is to stay awake at night waiting for the seed of the strawberry, before being sown at the next meeting of Bugis farmers in tribute to Sangiang Serri. Sangiang Serri is the name of Batara Guru's son who died after seven days of his birth, believed to have been described as a padi-shaped plant so that it was named Sangianga Serri by the Bugis community.

As for the public understanding of religion, the researchers see that there is a majority of those who consider that the tradition that they have been pursuing is not an act that breaks away from Islam but rather they accept the Maddoja Bine tradition that people do as a good act because it contains good things such as silaturahmi, as well as respect each other and preserve the heritage of their ancestors, even though there are still many societies that do not agree if there is still one who preserves the tradition of their fathers. In religions, some people can't regard this tradition as a bad thing just by looking at it. But people need to understand what's in the Maddoja Bine tradition. (Laukkase, 2020)

The system of values that exists today reflects the nature of the tradition in its communities, which will ultimately determine the pattern of the ritual structure. For example, in the implementation of Maddoja Bine in the Soppeng area, include elements of Islam (Barzanji). This shows the current orientation of the people in the Soppeng region who adhere to the Islamic religion against the tradition. It is also related to the creativity of the people in dialogue their culture with the religious teachings they believe. The result of the interpretation will determine the structure of Maddoja Bine's execution. Islam in its application turns out to have variations according to time and place/area (now and here) (Zullarnaen, 2017). It can be known that there are values contained in the tradition of Maddoja Bine namely; the values of the accreditation, the value of the worship and the valor of the moral. It can be concluded that the Maddoja Bine tradition is not just a tradition that is continuously carried out by society without knowing the value that is in it. Not only are the values contained in the tradition, but there are also benefits in it, such as teaching us to be polite in speech, to have patience and compassion, and to respect each other, and so on. As written in the story of Meong Mpalo in Passureq. This is reinforced by the research carried out by Sarifah Suhrah and Rosita written in the journal so that it becomes a reference for researchers who are now (Sarifah, 2020).

The first observation that the researchers understood about the process of implementation of aculturation by the community against the Maddoja Bine tradition was by carrying out Barazanji activities on the night of the second dive of padi seeds. Barazanji is not only done on the night of Mappacci, Aqiqah, as well as riding a new house turns out Barazanji is also done in the tradition of Maddoja Bine. Aculturation can be said to be a blend of Islamic elements with local culture. Aculturation that exists in Bugis society is no longer new to researchers, because aculturation has existed for a long time. Aculturation carries a tremendous influence on the Bugis people especially in their culture and traditions. This can be seen in the Bugis community as in the Mappacci night tradition where there are Barazanji activities performed by some people usually led by one person (a village priest), Aqiqah events also there are Barazanji events performed, riding a new house, and many more others.

Based on the background that is revealed above, then the author can find the formula problem as the main problem in the writing is How the Aculturation of the Tradition of Maddoja Bine against the people Bugis Village Bakkae Prefecture Lirilau district Soppeng.

Research Method

The type of research that a researcher takes is coulitative, which is where the researcher must be present at the time of conducting research that uses coultative research. Researchers should not be represented for this kind of activity, so researchers must come to the research site to get information about the Maddoja Bine tradition from the community that carries it out. To understand more about the tradition of Maddoja Bine village Bakkae district Lilirilau district Soppeng researchers used several approaches so that they were able to understand the symptoms. As for the approaches referred to, among others: (1) Religious Anthropology; (2) Historical Approaches.

The researchers will conduct the research that exists in the area of Soppeng, specifically Bakkae Village, Lilirilau district. The reason the researchers took the research in Bakkae Village because it did not cost much can be said that the location of the research is a residence (village) researchers, thus making it easier to carry out research in the area. This village is one of the research sites chosen by the researchers because the community still runs what is called the ancestral tradition, the Maddoja Bine Tradition. Those who will be interviewed will be people who understand the Maddoja Bine tradition, and people who still follow the tradition.

Researchers will carry out research after the proposal is presented and obtain permission to research, for approximately two months (adjusted to need) to obtain information and data collection. Within the prescribed time, the researcher must make good use of the time given.

Data collection is a phase of research where researchers do activities unuk menmui research respondents and ask them to fill in the investigator's lift (if using the lift as a research instrument), observing activity (if using observation guidelines kind of checklist), recording numbers or words related to research topics (if using documentation guidelines), or other relevant activities. in this sub-chapter what is to be presented is how it will be done research to obtain research data and when data collection activities done.

Finding and Discussion

Meompalo Karellae'

Sureq Meong Palo Karellae is a legacy of the Bugis ancestors especially for the agricultural community. It contains the leaders, the organizers and the local wisdom of the Bugis organization. It's the story of Sangiang Seri's

journey with Meong Palo Karellae to find someone who is good and noble and who respects, respects and accepts him.

Meong Palo is a cat that has two or three colors like black and white (Ma'balo-balo), orange white (Makkarellae), white and black orange. Meong Mpalo is a cat that accompanies Sangiang Serri on a journey of faithful care. Lontarak letters, which are still used in everyday life, are used as the language of the Bugis community and as a learning material in the field of education. Meong palo karella'e is an incarnation of the Inannyumparenna We Oddangriu. This story tells us. Sangiang series adventures and his followers to some Bugis country in search of a man who is well-educated and behaves polite. Meong palo karella'e, which means a cat rolling into red when seen from the front, the dominant color is black, but when viewed from the side, the cat looks red. Until now in Bugis society, cats that have a red or black colour are considered to have maturity aspects, therefore they should be treated as sacred and gracious creatures. (Nonci, 2006)

Tradition of Maddoja Bine Bugis Society

Maddoja bine is a ritual to keep the seeds of padi to be sown in the field. Maddoja bine is an agricultural tradition that is often carried out by Bugis farmers in order to honor Sangiang Serri (the goddess of Padi according to the Bugis) or the ceremony of sowing of padi seeds and it is believed that when the narrator of this story feels happiness when telling it, it means that it is a good clue to the harvest, and vice versa. Maddoja bine is derived from the Bugis language, which means to stay awake, not to sleep; Bine means seed. Maddoja bine has been carried out for a long time which was passed down by the ancestors from generation to generation, in the process of the tradition of Maddoxa bine carried on the reading of the letters of the fool or called Massure`. This tradition of reading has survived to this day and what is read is a letter in the form of a manuscript or what is called the MeomPalo Karellae's manuscript. Implementing this tradition has a profound impact on society. This is because at a time when the tradition continues, crowds come to the implementation of the tradition without being invited with the intention of hearing or witnessing in person. In the presence of this tradition, communion and solidarity can be intertwined so that the bonds of brotherhood between human beings can be connected.

A great nation is a nation that values its culture. Culture is selfishness and self-identity. The cultural diversity of Indonesia is something that cannot be denied. In the context of comprehensive society, in addition to the

culture of the tribal group, the Indonesian society is composed of various regional cultures which are a gathering of the various cultures of tribal groups that exist in the region.

Encounters with cultures outside also influence the process of cultural assimilation that exists in Indonesia. Indonesia has a variety of cultures that are found in almost every region. One of the cultures that became customary in Indonesia as a tradition of ancestors was in South Sulawesi Province precisely the village of Bakkae Kec. Lilirilau Kab. Soppeng's traditional name is Maddoja Bine which is still done to this day by the Bugis community of Bakkae Village. The history of the tradition of Maddoja Bine has a very different story from several regions. The history of this tradition is contained in the manuscript Meong Mpalo Makkarellae in the form of Latin:

Engka seuwa wetu de'na naipakaraja Sangiang Serri ri pabbanuae ri tana Luwu. De'na naipatudang ri onrong marajae, de'na gaga pabbanua turu'i pammatoa, appemmaliangnge, naanreni balawo riwennie, napitto manu riwellang kessoe.

Maeng Palo iya pakarajai Sangiang Serri isessa pabaanuae. Gangkanna menssinyawa Sangiang Serri najoppa lao mabela salai onrongngero sibawa Meong Mpalo Karellae.

Ri somperenna, Sangiang Serri massibawa lettu ri Enrekang, nampa ri Maiwa nappa lao to ri Soppeng, Langkemme, bettu ri Kessi, Lisu, nampai lettu ri Berru.

Laleng naolae mappammula Enrekang lettu Lisu runtusassa na pa'halang nasaba panggaukeng rupa tau iya de' naiminasai meong nasessa teppaja, Sangiang Serri de'na naitaro ri rakkeangnge. Napada malupu manenni naiyatopa dekka, pella iya matoro'e ri esso nampa cekke temmaka-maka cekke ri wennie. Pada lao salei onrongngero.

Riwettu mattama ni ri daerah Berru narunktu seddie seuwa na de nengka naruntu'i. Sangiang Serri massibawa iduppai madeceng, ipakaraja nappa ipasau dodong ri rakkeangnge. Pabbanuae mabessa meneng mua iya adele, mammuare'i Sangiang Serri manyameng monro ri onrongngero.

Ri wetu ero, Sangiang Serri temmaka dodonna, na masussa to pappeneddinna nasaba mangngerangngi alallengenna naruntu tona sifa

pabbanua iya meddupa-rupangnge. Napikikirikini salai linoe, maelo maenre ri langi siruntu duae pajajianna iya engkae ri Boting Langi. Sangiang Serri massibawa nasaleini linoe joppa ri langi, naikia wettunna lettu Sangiang Serri massibawa de' nailoreng monro ri duae pajajianna monro ri langi'e nasaba pura ri atoro berekkuammengngi nulle ma'bere atuongeng ku Linoe.

(Only Meong Mpalo Karellae respected Sangiang Serri, but he was often tortured by the inhabitants. Sangiangseri series then felt pity to see him so he brought Meong Mpalo Karellae away from the place. They came to Enrekang, to Maiva, to Soppeng, Langkemme, Kessi, Lisu, and to Barru.

In the course of their journey through Enrekang to Lisu, they never ceased to suffer in the place where they went. Meong Mpalo is always tortured by people who do not want to be there, while Sangiang Serri is no longer kept on the roof. They're also hungry and thirsty. When they feel the heat of the sun in the daytime, and when they feel cold in the nighttime. That's why they always leave wherever they go.

When they entered the Barru area, they found something that had never been found before. Sangiang Serri and Meong Mpalo Karellae were welcomed well, arranged and placed well on the attic. All the people were friendly, honest and fair, so that Sangiang Serri and Meong Mpalo Karellae felt comfortable staying there.

At that time, Sangiang Serri felt sad and relieved when he recalled the story of his painful journey and the various treatments of people to him. He's thinking of leaving the world and going back to heaven to meet his parents in Boting Langi. (The name of the dwelling place of the gods in the heavens, according to the belief of Bugis).

Sangiiang Serri and Meong Mpalo Karellae then left the world and ascended to the sky. But when they arrived at Boting Langi, they were not allowed to stay there because they were destined to give life in the world. Sangiang Serri and Meong Mpalo Karellae then returned to the world. It was not felt that Sangiang Serri had been in Barru for seven days and seven nights, and he began to give messages, advice, and suggestions, especially concerning the methods of planting peas, as well as the customs in treating peas so that people live in goodness. The people then believe that when they carry out the message of Sangiang Serri, then their life in the world will bring good, nor will Sangiangserri leave them.)

Aculturation of Maddoja Bine's tradition against the Bugis Masyarakates of Bakkae Village. Lilirilau Kab. Soppeng

Aculturation is a social process that arises when a group Human beings with a particular culture are confronted with elements of a certain culture. The alien is slowly accepted and transformed into its own culture without causing the disappearance of the cultural elements of the group itself. Generally speaking, foreign skills combined with local culture can be easily adapted to local conditions so that they are easy to use and benefit.

Aculturation is done in a non-forced or peaceful way because in this way aculturation can last a long time when compared to the method of coercion. Aculturation arose by itself as a result of cultural contact with foreign cultures which were slowly accepted by local cultures without losing their original cultural personality. Whereas forced aculturation will not last long because it is not accepted by the local culture.

In aculturation there are often changes and cultural developments of local communities, such changes can have a positive or negative impact on the community. As far as the effects are concerned,

1. Addition is the addition of old cultural elements with new cultural elements so that structural changes occur or not at all.
2. Syncretism is the fusion of old cultural elements with new cultural elements without abandoning each other's identity and forming a new cultural system.
3. Substitutions are cultural elements that have existed or have been replaced by new cultural elements, especially those that can fulfil their functions. In this case, the likelihood of structural change is very small.
4. Deculturalization is the growth of new cultural elements to meet new needs as a result of changing circumstances.
5. Rejection is the rejection of elements of change that happen so quickly that most people can't accept it. It can provoke rejection, even rebellion or a resurrection movement.

The researcher interviewed one of the students who lived in the village of Bakkae asking how aculturation exists in the tradition of Maddoja Bine, he asserted that:

“Aculturation contained in the Maddoja Tradition Bine adapat accepted in society and able to be preserved in the environment of the community

itself for the environment that does implement and strives to preserve the tradition”.

He reaffirmed that the question raised by the researchers is how the fusion of local culture with Islamic culture (Massureq and Barazanji) is contrary to Islamic religion or not, and he said that:

“I think the two things are connected or supporting each other. In the sense there is no deviation because still doing elements of Islam in it”

He reaffirmed that the question raised by the researchers is that when one of the cultures in a cultural union undergoes social change, the reading of Meong Mpalo Karellae's (Passureq) manuscript is no longer applied in the Maddoja Bine Tradition, can it still be said to be included in the aculturation of cultural union, and he said that:

“The social change that has taken place in such a case has led to the occurrence of aculturation deviations, because Passureq is no longer done which is part of the local culture while what is done is only Barazanji which is Islamic culture. In the sense that there is no longer a combination of local culture and Islamic culture because of Passureq no longer applied”.

According to Koentjaraningrat, cultural aculturation is a process of social interaction in which an original culture with an incoming culture merges into a new culture without losing the characteristics of the old culture. In conclusion, there are still traits of foreign and immigrant culture even though the two cultures have been mixed into new cultures.

Cultural meltdown is caused by the presence of external cultural elements or immigrants that bring benefits to the lives of their citizens, however small it may be. This process of aculturation can cover a wide range of fields, such as language, science, technology and the arts. The process of aculturation occurs through cultural contact between individuals from two different groups. However, most of the processes are usually seen in the whole or part of the society. The duration of the culture melting process varies, but it usually takes a long time because the process is slow. Nevertheless, people can directly accept the culture of immigrants and undertake the process of aculturation for a better future.

Cultural aculturation occurs as a result of the interaction between tribal, religious, racial and group differences within society. Difference leads to an interest that creates adaptation and produces a cultural aculturation.

Sociologists Gillin and Raimy state that aculturation is a process of modification between existing cultures in society and other cultures. Cultural modification is due to the existence of two or more cultures that undergo social contact and result in cultural aculturation.

The process of cultural aculturation takes place dynamically without removing the old culture that already exists. According to Devereux and Loeb, the process of cultural aculturation is to make groups the most important thing in a culture. Dohrenwen and Smith argued that although social groups are in a constituent position in culture, they still have a relationship and influence with aculturation individually. From some of the debates on cultural aculturation above, Gillin, Raimy, and Eaton revealed, in the end, cultural aculture occurs in groups and individuals. In group cultural acculturation, aculturation is demonstrated by changes in value orientation and adoption of values from other groups. Without it, cultural aculturation is still possible, because it is created from the existence of values and attitudes naturally.

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