

Ethnography of Communication Shifting the Meaning of the "Madduppa" Cultural Tradition in Sidrap Regency

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<p>Article History: Received June 07th 2023 Revised October 18th 2023 Accepted February 20th 2024</p>	<p>ABSTRACT</p> <p>The development of the times has resulted in differences in perceptions regarding the application of a culture, the fading of local classical cultural values due to the integration of modern culture which brings with it new values, which has triggered a shift in thought patterns and the meaning of a tradition, including madduppa culture. In Bugis tradition, madduppa is the activity of inviting by meeting the person being invited, with the intention that the person being invited can directly attend the wedding party and give blessings to the bride and groom. This research aims to identify shifts in the meaning of the madduppa cultural tradition in Sidrap Regency, South Sulawesi Province. This research uses qualitative methods, with an ethnographic communication approach, there are two types of data processing, namely primary and secondary, data collection techniques are observation, determining informants, conducting in-depth interviews, and document processing. Miles, Huberman, and Saldana's analysis techniques, namely data condensation (selecting, simplifying, abstracting, and/or transforming), data display (presenting data), and conclusion drawing or verification (drawing conclusions). Based on the results of the research conducted, it was found that there has been no shift in the meaning of the madduppa tradition, the tradition is still practiced today but has experienced a shift, namely the procedures for implementing it, the cause is technological advances causing the desire to make the implementation of the invitation process more practical, there are procedures for implementing it clashing with religious law, as well as a lack of knowledge and in-depth understanding of madduppa cultural traditions in society.</p> <p>Keywords: <i>Bugis Customs; Madduppa; shifting meanings</i></p> <p>ABSTRAK</p> <p>Perkembangan zaman mengakibatkan perbedaan persepsi terhadap penerapan suatu kebudayaan, memudarnya nilai-nilai budaya klasik lokal akibat adanya integrasi budaya modern yang membawa serta nilai-nilai baru, menjadi pemicu terjadinya pergeseran pola pikir dan pemaknaan suatu tradisi, termasuk budaya madduppa. Dalam adat Bugis, madduppa adalah kegiatan mengundang dengan menemui orang yang diundang, dengan maksud agar yang diduppai dapat menghadiri langsung pesta pernikahan tersebut dan memberikan berkah kepada kedua mempelai. Tujuan penelitian ini adalah untuk mengidentifikasi pergeseran makna tradisi budaya madduppa di Kabupaten Sidrap Provinsi Sulawesi Selatan. Penelitian ini menggunakan metode kualitatif, dengan pendekatan etnografi komunikasi, ada dua jenis olahan data yaitu primer dan sekunder, teknik pengumpulan datanya dengan observasi, menentukan informannya, melakukan wawancara mendalam dan olah dokumen. Teknik analisis Miles, Huberman dan Saldana, yaitu data condensation (memilih, menyederhanakan, mengabstrakkan dan atau mentransformasikan), data display (menyajikan data), conclusion drawing or verification (menarik kesimpulan). Berdasarkan hasil dari penelitian yang dilakukan ditemukan bahwa tidak ada pergeseran makna tradisi madduppa, tradisi masih dipraktikkan hingga saat ini, namun telah mengalami pergeseran yaitu tata cara pelaksanaannya, penyebabnya adalah kemajuan teknologi menyebabkan timbul keinginan agar pelaksanaan proses mengundang lebih praktis, adanya tata cara pelaksanaan yang berbenturan dengan syariat agama, serta kurangnya pengetahuan dan pemahaman mendalam tentang tradisi budaya madduppa di dalam masyarakatnya.</p> <p>Kata Kunci: <i>Adat Bugis; Madduppa; pergeseran makna</i></p>
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INTRODUCTION

Recent developments in the use of technology in the era of globalization have changed many things in life, including the meaning of cultural values. Different ethnic groups with different characteristics are part of the plurality of cultures and traditions of Indonesian society. This diversity of traditions is an ancestral cultural heritage that has been passed down from generation to generation, including a way of life and a way of development that is adopted by a group of people as a habit or custom. Meanwhile, culture is built with several elements, namely religion, politics, customs, language, tools, clothing, buildings, and works of art.

In a society, there are differences in character from other community groups regarding the cultural values that are upheld, as guidelines in guiding individual behavior in various daily activities. A group of people who have traditions in culture will carry out their activities by the customs that have been passed down from generation to generation. Differences in era and generational differences are internal factors that can fade cultural values that have been passed down from generation to generation, while the external factor is the entry of new cultures that are considered more popular and modern. The fading of local classical cultural values is one of the impacts of the development of information technology and the integration of modern culture.

Initial information about the madduppa tradition in society means welcoming, meeting, or meeting, which is one of the stages in the pre-wedding process which is carried out after an agreement is reached between both parties, in a traditional Bugis wedding ceremony. Furthermore, it is known that the madduppa tradition is a process of inviting by meeting certain people, this culture is carried out so that the person being diduppai can attend the wedding and give a blessing.

Culture is an accumulation of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, beliefs, understanding of time, relationships with space, concepts related to the universe, material objects, and possessions that are fought for by a group of people, from various parts of the world from generation to generation Deddy Mulyana said that the meaning of culture is a comprehensive lifestyle. Culture is complex, abstract, and very broad. Many cultural aspects also determine communicative behavior (Abusyairi, 2013). According to the science of Anthropology, culture is a whole system of ideas, actions, and human works in community life obtained by learning (Detikedu.com, 2021).

Cultural dynamization creates a dialectic between tradition and reform, both cultural dimensions are equally important. Because, without tradition and integration, a culture becomes without identity, while without reform or disintegration, a culture will lose the possibility of developing, renewing itself, or adapting to social change. Changes that are worth asking about in every culture, including modern Indonesian culture, are what the impact on a tradition will be of updates to the culture in question. Is the balance between the two still a creative balance, or is one of the two so superior that it brings great risks to a culture? Both risks to cultural identity and cultural renewal.

New cultural movements or the emergence of modernization movements in the process of social relations are sometimes marked by the fading or breaking of ties with certain local traditions. Current developments can result in differences in

perceptions regarding the application of a culture, in certain circumstances it can cause conflict between individuals and community groups in the communication process. Society was swept away by the emergence of modern cultural values so that the classical values that had taken root slowly faded and were eventually forgotten. The madduppa tradition, a local culture that is the root of the nation's culture, appears to be experiencing a gradual but real decline in value. To overcome this, efforts to preserve traditions as the nation's cultural wealth are needed sustainably.

South Sulawesi is one of the regions in eastern Indonesia that is geographically located to the west bordering the Makassar Strait, to the south bordering the Flores Sea, to the southeast bordering the Gulf of Bone, and to the north bordering Central Sulawesi Province. Mountains with varying heights form highlands in the Bone, Maros, Enrekang, and Toraja regions. The natural topography of a region influences the existing cultural diversity with its various traditions. South Sulawesi has four main ethnicities, namely Bugis (Sulawesi Riattang, Maniang, Lautang, and Manorang), Makassar (Timoroka Sulawesi), Malay Makassar (Salatang Sulawesi), Luwu (Nekke Sulawesi), and Toraja (Pollo'na Sulawesi) (Fatmala et al., 2020). The Bugis tribe can be said to be the largest family, inhabiting the Bone, Soppeng, Wajo, Sinjai, Sidenreng Rappang, Barru, Pinrang, and Pare-pare areas. Meanwhile, the Pangkajene and Bulukumba Islands are transition areas that are also inhabited by the Makassar clan. It is difficult to separate the two families, so they are often called Bugis-Makassar.

Sidenreng Rappang Regency or commonly known as Sidrap Regency, the district bukota located in Pangkajene Sidenreng, is one of the regencies in South Sulawesi Province located approximately 183 Km north of Makassar City. Based on history, Sidenreng Rappang, which was the research location, originally consisted of two kingdoms, namely the Sidenreng Kingdom and the Rappang Kingdom. These two kingdoms were very close, so close that it was difficult to find the dividing line. Even when it comes to changing royal seats, the two can complement each other. It is not uncommon for Sidenreng traditional leaders to fill the royal seats by choosing from the Rappang community. On the other hand, if the throne of the Rappang Kingdom is vacant, they can choose the Sidenreng Kingdom, making it difficult to find a line that differentiates the two kingdoms. The dialect of the language is the same, the physical form is almost the same, and the everyday language is similar. Even though there are differences that stand out only from geographic location,

At the time of the recognition of the sovereignty of the Republic of Indonesia by the Dutch on December 27, 1949, the dynasty of the Sidenreng Kingdom and the Rappang Kingdom ended. After independence, the Sidenreng Kingdom showed its nationalist nature by being willing to give up its royal system even though this system had been going on for a long time, up to 21 leadership changes, followed by the Rappang Kingdom. They chose to change and merge with the Indonesian constitutional pattern, and the two kingdoms finally merged to become Sidenreng Rappang Regency. The boundaries are Enrekang and Pinrang Regencies in the north, Luwu and Wajo Regencies in the east, Soppeng and Barru Regencies in the south, and Pare-pare and Pinrang Regencies in the west (Wikipedia, 2024).

The people of South Sulawesi consist of various tribes, the Bugis are one of the tribes that inhabit areas including Bulukumba, Sinjai, Bone, Soppeng, Sidenreng-Rappang, Polewali-Mamasa, Luwu, Pare-pare, Barru, Pangkajene, and Maros districts (Alimuddin, 2015). The Pangkajene and Maros areas are transitional

areas that are also inhabited by the Makassar tribe. In their daily lives, until now the Bugis people still use the "ugi" language, which is a West Austronesian language. Apart from that, the Bugis people also have their script, namely the Lontara script which comes from Sanskrit letters. The traditional house is in the form of a stage consisting of an upper, middle, and lower level. The upper level is used to store rice and heirlooms. The middle level is used as a residence, divided into rooms for receiving guests, sleeping, eating, and kitchen, while the lower ground floor is used to store agricultural equipment or livestock pens. Among the Bugis people, there are still rules that are considered noble and sacred, called *panngaderreng* or *panngadekkang*, which are interpreted as overall norms that cover how a person should behave towards fellow humans and social institutions in a reciprocal manner (ethics).

The Bugis tribe who live in remote areas, including Sidrap Regency, is known to have several local cultures, including *tudang sipulung*, *mappadandang*, and *madduppa*. The success of the rice harvest in Sidenreng cannot be separated from Nene Mallomo's steadfastness in implementing the law, this can be seen in the culture of the local community in determining the planting period through a deliberation called *tudang sipulung* (*tudang* = sitting, *sipulung* = gathering) or translated as a large meeting attended by the *pallontara* (experts on the Lontara book, namely historical books) and traditional community leaders. *Mappadandang* is a harvest festival that has been carried out from generation to generation, they carry out the *mappadandang* harvest festival as a form of gratitude for the harvest produced, where the *mappadandang* tradition is a unique performance of men and women wearing traditional clothes hitting a pestle (a pair of mortars) back and forth, then a regular rhythm is heard which is played with the skill of the players. The *mappadandang* event itself also has other magical values, it is also known as the purification of the grain, which means it is still tied to the stem and connected to the ground to become *ase* (rice) which will later become one with humans.

In this research, the focus is to find out how the meaning of the *madduppa* tradition shifts through an ethnographic communication approach. Ethnography is a qualitative research approach strategy, that seeks to describe aspects of language as cultural codes in a tradition, carried out through a combination of field observations with in-depth interviews and document processing, to understand cultural phenomena that reflect the knowledge and meaning systems of a tradition, in a communication process that guide the life of a society or cultural group.

Culture is a concept that arouses interest and is related to the way humans live in their society, learn to think, feel, believe, and strive for what is appropriate according to their culture, in the sense of the word it is behavior and social phenomena that describe the identity and image of a society Syaiful Sagala (Syakhrani & Kamil, 2022). From the results of the research, it will be known whether there has been a shift in the meaning of tradition and what the impact is, as the results of previous journal research on communication ethnography show that the shift in the meaning of *Padungku* tradition has had a positive impact on post-conflict social harmonization in Poso, Central Sulawesi (Lapasila et al., 2020).

This research is important to carry out because if the waning of local *madduppa* cultural values is not immediately addressed, this could potentially be the cause of the loss of this culture. The facts show that many traditions in Indonesia have been lost because they were not preserved by the community. The loss of this

tradition is a big loss for the Indonesian people, so in-depth research is needed to avoid and overcome this incident remember that research with a research focus that raises the object of discussing the maddupa tradition has not been found before.

METHODS

This ethnographic communication study uses qualitative research methods aimed at explaining a phenomenon, carried out by collecting data through field observations, in-depth interviews, and data processing. This method prioritizes phenomena and examines more deeply the substance of the meaning of these phenomena. Lexy J. Moleong (Amirudin 2019) stated that qualitative methods aim to understand the phenomena experienced by research subjects. This includes explaining behavior, perception, motivation, behavior, etc. as a whole, in language, and in a certain context. Sugiyono expressed the meaning of a qualitative research approach based on postpositivist philosophy which is used by researchers to study the state of primary natural objects (Salsabila et al., 2022). Means include targeted sampling of data from sources, namely predetermined informants. The survey method uses triangulation (combination), data analysis is inductive or qualitative, and qualitative findings are not generalizations.

Ethnography is a qualitative research strategy approach, which seeks to understand cultural phenomena that reflect the knowledge and systems of meaning that guide the lives of certain cultural groups, describing and interpreting patterns of behavior, beliefs, and language that have developed and are shared by various cultures, group of people over time. The main aim is to understand the traditions in a society that are implemented in the way of life from a customs perspective. Ethnographic research involves learning about the world of other people who have seen, heard, spoken, thought, learned, and acted differently. Ethnography not only studies the role of language as cultural codes in rituals in society but also as a way to evaluate the relationship between policy implications regarding a tradition and its society.

The ethnographic approach involves expanding group observation through Participant Observation, where the researcher is present as a full participant or researcher who is directly involved, namely a technique that involves social interaction between researchers and informants in research activity. This means that the researcher is very clear about his presence in Sidrap Regency, takes a systematic approach, and the researcher's presence is known to the informants.

Researchers act as planners, data collectors, and analyzers. The researcher tries to enter the conceptual world of the subject being studied in such a way, taking an intense approach to obtain honest information, so that the subject understands what and how the understanding developed by the researcher regarding events in life as a culture.

Researchers chose the location of Sidrap Regency, considering that this area is one of the regions of the Bugis tribe, the sub-district is traversed by the Trans Sulawesi highway, the Pare-pare Palopo and Parepare-Sengkang axis, which allows the transfer of popular or modern culture to be communicated by people who come and go, or through internet-based information technology which is developing very

rapidly. And, considering the attractiveness of the location with various traditions that are still carried out from generation to generation by upholding ancestral cultural values as local wisdom.

The data sources used are primary and secondary data. Primary data is a type of data that is collected specifically according to the needs of researchers and directly from primary sources or informants, through in-depth interviews, directly involved at the location (participant observation), which is directed at understanding the informants' views in terms of social life, their experiences, or the circumstances they experience, regarding the madduppa tradition and how to maintain intergenerational relations in preserving the local cultural values of the Bugis Tribe.

Secondary data is previously available data or documents, used as complementary data. This data is in the form of charts, graphs, or tables that contain important information such as the population census. Secondary data can be collected through various sources such as books, websites government documents, or personal or published documents such as supporting websites, photos, books, journal articles, letters, notes, and from social media.

The data collection technique used is purposive, that is, researchers for certain rational reasons choose respondents to be informants, namely people who usually receive special treatment towards diduppai, people who carry out madduppa or padduppa activities, cultural figures, or people who understand history madduppa, a traditional authority or person who maintains madduppa cultural traditions.

The analysis technique used is a type of data analysis using several steps. Miles, Huberman, and Saldana (2014), analyzed the data through three steps, namely (1) Data condensation refers to selecting, focusing, simplifying, abstracting, and transforming; (2) Display data, and (3) Drawing conclusions or verification (Miles et al., 2014).

Checking the validity of findings uses triangulation (combination), namely a data validity checking technique that utilizes something or other things outside the data for checking purposes or as a comparison, meaning that there are other sources as an examination technique. For example, by exploring information from new sources other than informants to compare the choice of methods and theories used.

RESULT AND DISCUSSION

Research developments show that madduppa culture is a communication process of sending cultural symbols, and verbal and non-verbal messages which is a tradition of the Bugis community since ancient times, inviting by directly approaching the person who will be invited, is a form of respect (pangadekang or mappakaraja), aims to influence the person who wants to be invited, invited to attend the wedding, as well as asking for blessings so that the bride and groom will be blessed and have a lasting marriage. As stated by Tuti Bahfiarti (2012), communication is the deliberate delivery of messages by the communicator to persuade or influence the communicant to act according to what is conveyed by the communicator (Bahfiarti, 2012).

Madduppa activities are a tradition that has sacred value and meaning, it has special procedures that are carried out to support its implementation. From the research results it was found that there was no shift in the meaning of the tradition, what happened was a shift in the procedures for its implementation. Even though the procedures for implementing it are no longer the same as those carried out by the Bugis tribe in the past, madduppa still has the same essential meaning as the spirits who participate in it, namely visiting certain people in a series of inviting processes, such as a communication process, which The aim is to influence the bereaved person to attend a wedding or other activity as a series of thanksgiving to God Almighty.

Table 1. The implementation of the classical madduppa tradition which is full of respectful values in the form of communication conveying cultural symbols

Verbal message symbols	Nonverbal message symbols
<ul style="list-style-type: none"> - Keep up with arrival times - Padduppa in pairs (can be up to 6 pairs), symbolizing the level of respect, and imaging. 	<ul style="list-style-type: none"> - Padduppa in pairs (can be up to 6 pairs), symbolizing the level of respect, and imaging. - Traditional Bugis clothing is songkok pamiring, lipa' sabbe, closed suit, tokko shirt or bodo shirt (there is a meaning of color). - Using bosaras which are trays with lids and legs as a place for printed invitations and carrying accompanying items such as cigarettes and confectionery. - One of the padduppa is a person who is widely known from the inviter. - The number of padduppa in total can symbolize the day leading up to the wedding. - Sitting position lower than the host - How to go home, crouch down while walking backwards to the limit of the exit, and then walk as usual.

As time goes by, the madduppa tradition has experienced a shift in tradition, namely the procedures for implementing it. Here are the changes:

Table 2. The table of procedures for implementing the madduppa tradition which have undergone changes

Verbal message symbols	Nonverbal message symbols
<ul style="list-style-type: none"> - It is not mandatory to provide information regarding arrival time - Although ugi language remains the main suggestion, it can also use Indonesian. 	<ul style="list-style-type: none"> - The number of padduppa does not symbolize a level of respect, although it remains part of the imaging event. - Padduppa no longer has to dress customarily and is not bound by symbols of color choice. - Use a bosara or tray with a lid and legs as an invitation place, but it does not have to include companion items such as a few cigarettes. - There doesn't always have to be a person who is appointed as a representative of the inviter's family - The total number of padduppas no longer symbolizes the day leading up to marriage - Padduppa sat on par with the host. - How to say goodbye to the application of madduppa tradition is no longer squatting and then walking backwards.

It is recently feared that this shift will experience significant changes related to advances in communication technology, where some of the younger generation no longer carry out the madduppa tradition, starting to replace it with web-based virtual invitations. In reality, the development of information and communication technology is often independent of the value system and culture of a society. According to Kingsley, this social shift and change, quoted by Selo Soemardjan is called a change in the structure and function of society (Al'Alim et al., 2023). The social change in question illustrates that this group in society changed the relationship between arung (nobles), community leaders, and the general public, to a relationship that no longer needed to emphasize local values with special treatment from the madduppa tradition.

The madduppa tradition has experienced a shift in the way it is implemented, and in line with this, conservation efforts have also been made. And, because some of the younger generation have even switched to virtual invitations, it is appropriate that efforts to preserve it be made more intensively so that this culture can be maintained. As stated by Ranjabar conservation is an activity carried out continuously, directed, and integrated to realize certain goals that reflect the existence of something permanent and eternal, dynamic, flexible, and selective (Nahak, 2019),.

The shift of madduppa cultural tradition is caused by several things including the lack of deep knowledge of the sacred meaning of the tradition, there is a clash with religious law, a lack of socialization with the proper use of information technology sophistication, certainly cannot be separated from exposure to other cultures that have entered Sidrap Regency, little by little they are starting to shift and even replace traditions that have been going on for generations.

This is in line with the Symbolic Interaction theory where social life is formed through a process of communication interaction between individuals or groups. This theory is part of sociology created by George Herbert Mead and has been part of communication science since the early 19th century (Novia, 2022).

According to Mead three concepts in symbolic interaction theory are outlined in verbal and nonverbal message communication, namely thoughts, self and society (Isnaeni & Hakiki, 2016).

Thoughts, where each individual develops their thoughts through interaction with other individuals, translating and understanding the concept of the madduppa tradition, for example when the padduppa conveys his aims and objectives must be able to influence the thoughts and actions of the host to attend and give blessings at a wedding.

Self, namely the ability to behave, interpersonal communication, how to see and communicate with others, and how our attitude towards the madduppa tradition, for example when padduppa gives news of his planned arrival, how to behave, intonation and gestures displayed, or how to sit lower than the host's sitting position, and a unique way to say goodbye by first understanding the meaning contained.

Society, where someone will act by the meaning that other people give them, is the realization and implementation of the madduppa tradition in the social environment. The ability to communicate and position yourself will make it easier to interact in society. For example, conveying verbal messages using the ugi language, as an effort to establish closeness with the host, the meaning of the level of respect

that follows the number of padduppa's partners and the meaning of the color of the tokko or bodo clothes worn by the padduppa contains local cultural values.

Meanwhile, two efforts can be made to preserve culture, according to Sendjaja that is Cultural experience and Culture knowledge (Sendjaja, 1994). Cultural experience is the preservation of culture by immersing directly in the cultural experience. For example, they often wear traditional clothes, namely tokko clothes or bodo clothes, using Ugi language when communicating, especially for artistic occasions such as cultural performances.

Cultural knowledge is the preservation of madduppa culture which is carried out by creating an information center about this culture which can function in various forms. For example, including bodo clothes as uniforms on one of the school days, like the current government program. In this way, madduppa culture will never disappear and society will never forget it.

CONCLUSION

Madduppa culture is a Bugis traditional tradition that is still practiced today, although it has experienced a shift in tradition, namely the procedures for its implementation, namely changes in the communication process of sending verbal and non-verbal messages and cultural symbols as previously described. This is due to a lack of knowledge and in-depth understanding of the sacred meaning of this tradition so the younger generation is less interested in learning and considers this tradition to be ancient and does not keep up with the times. If it is related to adaptive structural theory, this happens because the current power no longer prioritizes aspects of the depth of meaning of the tradition, but only looks at the practicality and ease of implementation. Another cause is the existence of implementation procedures that conflict with religious law, and advances in information technology that make it easier for popular or modern culture to enter and be adapted.

Research suggestions, it is necessary to understand that the madduppa tradition is a cultural wealth belonging to the Indonesian people, in this case specifically belonging to the Bugis community. Even though there has been a shift and it is no longer very popular, it is still not too late to preserve and save the madduppa cultural tradition. The shift in traditions and implementation procedures that occurs in the delivery of verbal and non-verbal message symbols can be addressed by policymakers so that the implementation of the madduppa tradition can be revived as part of the process of implementing Bugis Traditional pre-wedding activities so that it is not eroded by the times and progress. technology, more often active in creating educational writings or posts about the madduppa tradition on social media, involving the younger generation as practitioners of the tradition, more often holding arts and cultural performances as a medium of reminder about the madduppa tradition, as a form of adaptation to current developments. To preserve culture for future generations, serious and sincere efforts are needed from people who understand and care about the continuity of ancestral traditions, because each generation has its perspective on its era. By making good and serious efforts, madduppa culture will always live as part of the diversity of the nation's cultural riches, not be abandoned or become extinct in the future

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