

FARMERS AND MAPPALILI TRADITIONS IN BARRU : AN ANALYSIS OF LOCAL WISDOM

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ABSTRACT

The results show that the mappalili tradition which is carried out every year by the farming community in Barru is able to foster a spirit of mutual cooperation by starting with musyarawah to determine when the beginning of the decline of rice fields and the mappalili tradition begins with a ritual that the farmer community is able to provide and bring blessings to the harvest Mappalili is an initial series from the beginning to descend the fields and then closed by carrying out the custom mappadandang ceremony as a thanksgiving to the Creator for the abundance of blessings in the form of good rice yields.

Keywords: farmers, tradition, mappalili

INTRUDITION

Indonesia has been implemented both before the independence of the Republic of Indonesia and after the Republic of Indonesia, South Sulawesi is one of the provinces in Indonesia which is continuously regarded as the national rice barn. This is because the Province of South Sulawesi has quite an abundance of rice production, where rice production is considered to have been able to meet the food needs of the people of South Sulawesi but also able to meet food needs in parts of Indonesia. The success of rice production in South Sulawesi is influenced by various supporting factors, including attention. South Sulawesi government is very high through various forms of assistance to the farming community.

Besides, the increase in rice production is also due to the appreciation of the forms of local wisdom used by South Sulawesi farmers who support the success of agricultural production. One form of local wisdom that is still upheld by the people of South Sulawesi is the mappalili tradition.

Etymologically, mappalili comes from the word palili which means to keep things that will disturb or damage rice plants away. Mappalili or palili by the Bugis-Makassar ethnicity generally call it, a ritual or manipulation of local wisdom that has been passed down from generation to generation in South Sulawesi when starting to go down the fields, the aim is that the land to be planted is protected from disturbances that can reduce agricultural productivity and bring it closer to things that can increase production. mappalili is a long tradition that has been passed down from generation to generation by the people of South Sulawesi in general.

In Barru Regency, the custom mappalili event has been held since the XVI century or 1547 AD since the establishment of the Agangnionjo Kingdom until now. According to the Barru Regency Encyclopedia that originally a kingdom in Barru called the Agangnionjo Kingdom was active in creating a means to find out people's support or protests against the government, the means used for this purpose was a ceremony for the initiation of rice field work known as mappalili. Mappalili in the Agangnionjo Kingdom was carried out on royal agricultural land or royal rice fields in order to understand the people's desire for its king during the last year of his term of office, the way to find out people's inspiration is to do actions that cheer for joy when the king plows the fields for a day and throws the king's pirated land instead. if the people feel displeased with the king and other royal officials.

From the explanation of the encyclopedia above, it can be understood that the meaning of mappalili in Barru aims not only as a means to increase rice production but also aims to see the extent of the charisma of the king's leadership towards his people.

Currently the mappalili tradition in Barru has undergone a change in meaning, which is different from the previous meaning during the kingdom era. This is due to the increasingly advanced times that demand a change in people's mindset, and also a change in the government system from the royal system to the current republican government system. This change in meaning began with the proclamation of independence. One thing that stands out from this change in meaning is that the mappalili tradition currently carried out is to increase rice production while maintaining cultural values and local wisdom in Barru Regency.

In the beginning, the mappaili tradition in Barru Regency was only carried out by farmer groups in their respective areas, as was done in Kiru-Kiru Village, Soppeng Riaja District and Mangempang Village, Barru District, Barru Regency and Pancana Village in Tanete Rilau District. The implementation of mappalili has not been carried out simultaneously throughout the Barru Regency, but is carried out individually by the local community according to the conditions of rice fields and local weather conditions. But with the development of the era, the mappalili tradition has been held in several places but for research and writing this thesis is a constant reference in the Soppeng Riaja and Barru districts and Tanete Rilau District.

RESULTS AND DISCUSSION

A. Background to the emergence of the Mappalili tradition

The mappalili tradition which is carried out every time it enters the rainy season every year always provides fresh air for the community, especially Barru farmers. The implementation procession which takes up to several days is a distinctive feature of mappalili, a traditional ceremony that has its own character and involves all components of society in one area. The involvement of government elements also makes mappalili has high credibility as an official event in Barru, this is what makes mappalili always a tradition or can be said with the celebration of the Barru community from the village or sub-district level to the sub-district level then the district level. Differences can indeed be used as a characteristic of a customary implementation in an area. But basically everything has the meaning of hope for the Creator to give outpouring of Grace to humans in the form of good rice harvests.

In general, the ceremony of descending the fields or planting period is also carried out in regions or districts, even provinces in Indonesia. This can be said to be an element of the national culture as well as the original culture of the people and the Indonesian nation as an agricultural country which is rich in natural resources, especially in agriculture. A form of togetherness and mutual assistance always colors the implementation of the ceremony to go down the fields in every region in this country. Various symbols are also reflected in the form of the ceremony being performed. Religious and magical nuances through certain rituals always color the series of activities before descending from the rice fields. The essence of togetherness is colored in the involvement of the entire Barru community in every ritual stage carried out

Touching farmers with the traditional mappalili event held by the government and the community every year, is a tradition that has been passed down to discuss various matters related to the implementation of the planting season for the Barru people, which have long been known as a rice producing area. mappalili or commonly called tudang sipulung, has the meaning of sitting and gathering together to discuss various matters related to the rice planting season implementation program which will be carried out simultaneously in the Barru regency. The tradition of the mappalili event that was held has been going on for quite a long time and is still going on until now.

Every time the Mappalili event is held, important agendas will be discussed, namely determining the planting pattern, planting schedule, varieties or superior seeds to be used, the use of fertilizers and insecticide drugs, planting rental, tractor rental. Another thing that is also often discussed is how to overcome the scarcity of fertilizers that have been complaining about by the farming community since the last few years, as well as the problem of regulating the use of irrigation channels properly, so that it does not cause conflicts between farmer groups and there are still many things that need to be discussed.

Hope for the Barru farming community, mappalili still has very useful benefits and carries out its daily activities because every problem that will be faced or will be implemented is discussed and decided together through the mappalili tradition (tudang sipulung) which has been

a means mediation which is able to provide the best solution in each planting season by presenting several agricultural experts, related agencies, farmer groups, and Pallontara and farmer community leaders in general.

Mappalili teaches the farming community about the values of positive social life, togetherness, and the nature of mutual cooperation that are still upheld by the community and consensus through deliberation. Belief in mappalili as a process that must be passed before planting rice is an inseparable part of the traditions of the Bugis people, especially the Barru people. All of this is done in order to avoid reinforcements, pest attacks or crop damage due to undesirable things. In general, this is very possible, because with the mappalili the farmers plowed and planted their fields simultaneously. Plants that are planted simultaneously can minimize pests that will attack rice plants

As in Sidrap, there once lived a famous Buginese intellectual figure during the Addatuang Sidenreng and Addatuang Rappang periods named Nene 'Mallomo. He did not come from the royal family, but his skill in state law and government made his name quite famous. A legal system that is still immortalized in Sidenreng is "Naiya ade'e de'nakeambo, de'to nakke'ana". The wise sentence was issued by Nene 'Mallomo when summoned by the king to decide the punishment for Nene' Mallomo's son who stole his neighbor's rice field plow equipment. In Lontara La Toa Nene 'Mallomo is matched with other Makassar Bugis figures such as I Lagaligo. The success of the rice harvest in Sidenreng is due to Nene 'Mallomo's firmness in carrying out the law, this can be seen in the culture of the local community in determining the planting period through a deliberation called Tudang Sipulung which was attended by Pallontara (expert on the book Lontara) Pappananrang (expert in determining seasons and figures. indigenous community leaders). Starting from that, that is one of the origins of the mappalili tradition, although not everyone knows that since when did Mappalili exist, people can only predict it.

The mapalili background was also added by several observers of mappalili, namely Mr. M. Rasda, arguing that the Mappalili Tradition is closely related to the entry of Hinduism in the archipelago, because it was marked by the sure 'meong palo karelae' because the ancestors were Hindu when they wanted to plant rice in Indonesia. Bali also sang sure 'meong palo karelae'. As quoted by H. Geertz and M. Yamin Sani, he classified the culture of the ethnic groups in Indonesia into three categories, namely

“The culture of the organic farming community (such as Java and Bali) of these ethnic groups is heavily influenced by Hinduism. The second category, the trophy of coastal culture which is marked by Islamic influence and prominent trading activities (Malay ethnic groups who inhabit the islands of Sumatra and Kalimantan and the Bugis Makassar and others in South Sulawesi), the third category, the culture of the people in Toraja D, South Sulawesi, the Dayak people in the interior of Kalimantan, the Halmahera people, ethnic groups in the interior of the island of Seram, the ethnic groups in the Lesser Sunda Islands, the Gayo people in Aceh, the Rejan people in Bengkulu and the Pasenah people in South Sumatra) groups -these ethnic groups

generally develop a livelihood system for cultivation, planting rice in fields, sago, maize and tubers "

Mr. M. Rasda also added that apart from that the majority of the Barru people adhere to Islam. M. Rasda said that mappalili is also in line with the teachings of the Islamic religion because it has a hadith which means that "Discuss you with them in this matter" (Ali-Imran: 158) So the purpose of mappalili is to equalize perceptions and unite opinions between farmers, government, pallontara (people who are experts in determining rainfall) and farmer community leaders

The background of mappalili that the writer got in the field is a narrative according to Mr. Andi Pananrangi as one of the observers of mappalili in Siawung Village, Barru District, saying that the Mappalili tradition is a form of respect for the goddess of rice, said to be the goddess of rice because rice originates from a person. goddess or woman because it is said that before she was said to be rice, her name was Sangiang Seri which means Sangiang (a person who comes from a god) and Seri means grass which then turns into rice. This is clarified by the book Ilagaligo which explains that it is true that rice comes from a goddess or woman, the informant also said that there are seven layers of the sky, the upper layer is called Lette 'space and we occupy the middle layer, namely Arase', and the last layer is named Mother Earth. The middle layer in which we live is inhabited by the first humans who lived alone. This first human came from the gods who were mandated by the gods in the sky, because this first human who would later become a role model for all humans, he was given a trial for forty-one years and after the trial passed, the gods in the sky brought down one goddess who later to become the wife of this first human, after marriage a daughter was born and who was only three days old, then died and this was the first death event in the world, the first human was crying complaining to the gods because his daughter died, the god said that you don't have to crying over your daughter's death because her death will be a blessing to the world, after a few days above the grave it grows into a series which then becomes rice and after becoming rice it is said to be Sangiang Seri.

The informant also added that mappalili is a tradition when he will start descending from the fields as a form of respect and hope for the goddess of rice so that later the growing rice will be good or even better than the previous year. Because descending from the rice fields begins with Mappalili, it is only fitting that after the rice harvest is finished, the traditional Mappadandang party is closed as a thanksgiving for the success of the rice harvest. In addition, the authors also get data in the field that the mappalili tradition has been around for a long time and has been established in Barru, as said by the fad grandmother who is the customary leader and guide of Mappalili. yes "

Based on the opinion of several informants regarding the origin of the mappalili tradition, it is closely related to the existence of Sure meong palo karelae. Sure meong palo karelae is chanted or recited by people at mappalili or when they want to plant rice and scatter the seeds as well as at the maddoja bine event. Maddoja (staying up late) while bine (rice seeds).

B. Patterns of Implementation of Mappalili Deliberations and Mappalili Traditions

1. Mappalili in Barru District (Galung Larumpia)

The story of the Barru Kingdom begins with the journey of the king's son of Luwu to Barru on the orders of the pajung (king) of Luwu. He ordered his son to expand the territory of the Luwu kingdom, so he entrusted his son to look for an area that was still empty (an area that did not yet have a government) by carrying a special message, namely to find the source of divine water, the journey must not be stopped before getting the divine water source. So a group of sons of pajung ri Luwu arrived in an area which is now known as Ajjareng'e '(the takajuara neighborhood of Sepe'e Village, Barru District, Barru Regency). that was where the source of the divine spring was found according to the commandment of pajung ri Luwu, the group stopped and cleared the land, at first found many trees which according to the local people were named aju berru and from the naming of these logs became the origin of the name Barru Regency. After the Governing Administration, the son of Pajung ri Luwu was blessed with 7 children, including the youngest woman and generally the women were weak, difficult to open their own land, so the people were ordered to make the first rice field which is now called Larumpia, this rice field. now in Mangempang Village, Barru District. It has become a tradition in Barru Sawah Larumpia Regency to be the beginning of mappalili (descending from the fields).

There is the belief of the Barru people that the rice harvest will fail if the Mappalili Larumpia event precedes it, meaning that if there are farmers who do Mappalili first, the harvest will fail. This is evident since the existence of the first Barru kingdom until now, even though the people of Barru have never been short of food. That was the forerunner of the mappalili in Barru District to be carried out in Larumpia Rice Field and it is still being implemented until now, so especially in Barru District, the Larumpi rice field was the first to have the Mappalili tradition. The patterns of implementation or technical implementation of the mappalili ritual are as follows:

1. Starting with the preparation of the ritual, which is to prepare: Betel leaves (ota leaves) which are specially formed, added with benno '(fried glutinous rice), kemenyang (incense), and fragrant oil (smelly oil)' which are usually made from coconut oil combined with teak leaves so that it is red, hoe or plow.
2. After the ritual materials have been prepared, the traditional stakeholders, the government, Pallontara, and all related communities flock to the location of the eldest rice field, in this case the Larumpia rice field.
3. After arriving at the location of the rice fields, the customary leaders began to carry out ritual events by performing the first hoe or plow as a sign of starting to descend the rice fields in the district which was witnessed by all components of the community.
4. After all the rituals of the mappalili event, it is usually closed by reading a prayer with the hope that the harvest will be blessed by the Creator.

2. Mappalili in Soppeng Riaja District (Sawah Lasinri)

Lasinri rice fields are located in Kiru-Kiru Hamlet, Soppeng riaja District, Barru Regency, this rice field is the oldest rice field in Soppeng Riaja District because it is said that the

first rice field in Soppeng Riaja District is Lasinri rice field according to Mr. Abdollo (Interview 11 July 2016) This is marked by the existence of a grave called "Tampu Lebbae". The community belief in Soppeng Riaja District that the person who first brought rice in this area was the person who had a tomb in "Tampu Lebbae". It is said to be tampu lebbae because of its wide tomb, not the size of a tomb in general.

This tomb is located not far from Lasinri's rice fields in the Kiru-kiru hamlet as well. Before the mappalili tradition was held at the sub-district level, previously every village or sub-district that was within the scope of the Soppeng riaja sub-district had a meeting at the village or sub-district level before being brought to the mappalili plenary meeting at the subdistrict level. As for the technical or implementation patterns of the mapaplili deliberations in Soppeng riaja District, each Kelurahan or Village has meetings or deliberations brought to the District level, for example the schedule for dropping the fields, scattering the seeds, the types of varieties used, no longer talking about the issue of mappalili location because in Soppeng riaja has designated Lasinri rice fields which become the center of the mappalili ritual because they are the oldest rice fields. The patterns or techniques for implementing the Mappalili Tradition or ritual in Sawah Lasinri, Kiru-Kiru Village, Soppeng Riaja District, Barru Regency are as follows:

1. Mappalise '. It is said to be a mappalise 'because several community leaders, traditional leaders, priests, government eat breakfast or breakfast at Pak Abdollo's house as the Head of Kiru-kiru Hamlet and one of the traditional leaders before leaving for the Lasinri rice fields (mappalili place for Soppeng riaja sub-district).
2. After mappalise ', community leaders, farmers, pallontara, government, observers of mappalili and the community who were directly involved in the ritual of the program mappalilil went to the elder's rice fields, namely Lasinri fields.
3. The customary leader or priest who acts as the leader of the mappalili ritual around the rice fields for 1 time by sowing benno '.
4. After walking around the rice fields 1x followed by maccera '(chicken blood). Then start with a hoe for 3x from the west. This hoe is the first sign of descent from the rice fields in Soppeng Riaja sub-district.
5. After all the mappalili ritual processions are carried out, it is followed by slaughtering the cows to be eaten together again at the sub-district office with all components of the community.

There is a belief among the people of Soppeng riaja that no one will start to go down to the fields when the mappalili ritual has not been carried out in Lasinri's rice fields because most of the Sopeng riaja people believe that rice first appeared in Lasinri's rice fields. Also the people believe that there is no rice field that produces good rice when the lasinri field is preceded.

3. Mappalili in Tanete Rilau District (Sawah Lamangade ')

Sawah Lamangade 'is located in Cendra Pole hamlet, Pancana Village, Tanete Rilau District, Barru Regency. This rice field is the oldest rice field by the community in Tanete Rilau

District. Mappalili in Sawah Lamagade is usually done during tagaso 'tanra. led by Jennang's grandmothers at that time. Like Nenek Manija, Ambo Sessu, Ambo Dollo, they are the traditional leaders as well as Pallontara. When they want to carry out the mappalili ritual, the women who take part in this traditional event are required to wear bodo 'clothes (traditional traditional clothing of the people of South Sulawesi). The techniques for implementing the Mappalili ritual in Sawah Lasinri are:

- a) Maccera Tedong, before exploring the fields or going down the fields, first cut the buffalo
- b) Around the rice fields for 3 times using a rakkala
- c) After that, it was marked the beginning of the decline in rice fields in Tanete Rilau District.

Before the mappalili ritual ceremony in Sawah Lamangade, no peasant community had preceded it. This is because the people in Tanete Rilau District believe that the rice fields harvest will be disrupted when the mappalili ritual ceremony in the Lamagade rice fields is preceded. (interviewed 3 August 2016)

4. Mappalili in Tanete Riaja District, Balusu District, Malluetasi District, Pujananting District

Mappalili 'comes from the Buginese language with the root word "palili" if further traced the root word "palili" is formed from the original word "lili" which means "rice fields" in the territory of a kingdom in Bugis Land in the past. For the four sub-districts above, the ritual of the mappalili event does not focus on just one rice field, such as in the Larumpia rice fields, Lamangade rice fields, and Lasinri rice fields, but the center of the mappalili ritual activities is rotated in each rice field in the village or sub-district of each District.

THE IMPACT OF MAPPALILI TRADITION FOR THE BARRU FARMERS

A. Social Impact

The impact according to the Big Indonesian Dictionary is a collision, an influence that has either positive or negative consequences. Ritual is an expression of a religious ceremonial system that reflects the existence of a human relationship with spiritual nature for those who do it. Rituals have a very important social function, namely integrating individuals in society and making them an instrument to channel positive and negative energies.

The mappalili deliberation is to unite opinions between the government, pallontara (people who are experts in weathering and climate), farming communities and observers as well as other components of society in terms of agriculture, such as the implementation of the mappalili ritual (descending the fields), scattering seeds, types of varieties to be used and others. so. Meanwhile, the mappalili ritual is a ritual passed down from generation to generation by the ancestors of South Sulawesi, especially in Barru as a form of respect for the goddess of rice or Sangiang Seri.

The mappalili ceremony for the community is not only carried out individually but is carried out in groups for those who support the event. The manifestation of social solidarity in the context of implementing the mappalili ceremony is reflected in the good cooperation patterns of various parties both in preparation for the implementation and funding assistance from the community as well as within the government.

The existence of social interaction relations in the community through the Mappalili Deliberation and the rituals of the Mappalili event, this can be seen at every deliberation and mappalili ritual in every sub-district in Barru Regency where all components of society flock to witness the event, besides that mappalili is a tradition for the farming community. Barru who gave a very positive impression both from the social side where it was seen that the community had mutual deliberations, mingled, interacted and cooperated, forging friendship between farmers, government, farmers and all other components of society.

B. Impact of Religion

Religion is a system that is based on the belief in absolute truths, accompanied by all the instruments integrated therein, including the worship system, the roles of the actors and the objects needed to realize the religion concerned.

The basis of the pre-Islamic Bugis religious system is one of the most prominent functions of religion in the mappalili tradition, which is to strengthen the beliefs of members of the general public, especially farmers, regarding the position of Sangiang Seri (the goddess of rice) in human life. In this case, Datu Patoto is known as the creative element that resides in the Petala sky but nevertheless the universe was created and humans were sent down from the sky so that the world would not remain empty. In addition, Datu Patoto, who was called To Palonroe, sent down his own son to earth, so that someone would treat him as God.

After Batara Guru came down to earth and his first child named We 'Oddang Nriwu', who died shortly after birth and was then buried a few days later, when Batara Guru visited his daughter's grave, he saw that the tomb was overgrown with various types of strange grass which were actually various types of grass. types of rice. Later, Datu Patoto informed him that the princess had been handed over to mankind, in the form of Sangiang Serri, for their survival. Batara Guru himself does not need to eat the new plant, just enjoy sago. Long ago, when Sawerigading visited the afterlife, he saw Sangiang Serri's house there and was told by the guide that while his body was living on earth, his soul resided in that place with the children who died as babies.

The process of earth events together with the arrival of the first humans on earth, in addition to the myth about the incidence of rice, which is believed to be a provision from the God of Heaven, then becomes established in people's minds through fairy tales or sacred literature. The holy tale is known by the public as surek (script) which includes twofold myths, namely the myth about the descent of the first human on earth (Batara Guru) and Surek Meongpalo Karella which tells about Sangiang Serri's wandering.

The mappalili tradition also has an important role in realizing social integration. The relationship between people who carry out traditions on the basis of common customs and beliefs can be united or brought together even though from different groups and social stratifications can be united in an activity of mappalili deliberation and rituals of the mappalili tradition

C. Economic Impact

Besides having a social impact and an impact Religion also has an economic impact, where the mappalili tradition has had such a big impact on the economy in South Sulawesi, especially in Barru Regency. Agriculture is very important, because rice can touch all aspects of life. Because in addition to rice which is the staple food and is consumed for food needs, it is also a source of livelihood for the farming community in South Sulawesi, especially in Barru, because it can cover other needs, such as abundant or more than enough harvest income, usually it is sold back for basic needs and other needs.

As explained by the previous author, the mappalili deliberation is to unite opinions between the Government, Pallontara (people who are experts in weather and climate visioning), farming communities and observers as well as other components of society in terms of agriculture such as the implementation of the mappalili ritual (descending the fields), scattering seeds, types of varieties to be used and so on. Meanwhile, the mappalili ritual is a ritual passed down from generation to generation by the ancestors of South Sulawesi, especially in Barru as a form of respect for the rice goddess or Sangiang Seri.

So when the mappalili deliberation, in this case, aims to unite opinions about the implementation of agriculture, it will have an impact on agriculture in the future because when it starts with deliberation it will end with positive things. Likewise, carrying out the mappalili ritual which has become part of the culture and traditions of the Bugis people of South Sulawesi which is believed by most of the Bugis Makassar people as a form of respect for the goddess of rice will also provide good harvests. So when deliberation and ritual are combined, it will have positive social and economic impacts.

CONCLUSION

Mappalili is a form of culture which is a tradition carried out a long time ago as a product of the noble culture of the people of South Sulawesi. Mappalili comes from the word palili which means the same thing, which is to keep things away that will disturb or damage rice plants. The basic difference between the mappalili deliberations and the mappalili tradition. The mapaplili deliberation is an activity carried out to equate opinions on how best to implement the next planting season so as to produce abundant rice production. While the mappalili tradition is a form of implementation of the results of the mappalili deliberations and is a form of respect for the goddess of rice. There are three rice fields which are galung assurekeng or old rice fields in Barru Regency and are the center of mappalili ritual activities, namely Lasinri rice fields in Soppeng Riaja District, Larumpia Rice Fields in Barru sub-district, and Lamangade Rice Fields in Tanete Rilau District.

During the kingdom era in Barru, the meaning of mappalili had a different meaning, namely the meaning of mappalili in Barru aimed not only as a means to increase rice production but also to see the extent of the charisma of the king's leadership towards his people. And in the 1970s there was a big change in the agricultural sector in Barru because that was the year the plow equipment changed, the types of varieties were also the same from ase mabbulu to gaba, and so on. Even though at first the Barru farming community seemed to be fighting against changes and developments in agriculture, for example when using fertilizers would harm health because it contained toxins, but gradually the community accepted modernization so that from the 1970s to 2015 there were those who combined agricultural technology by combining it with the mantra- spells that have been believed from generation to generation and some have left their spells and only use modern agricultural technology.

Many of the impacts caused by the mappalili tradition include social impacts, religious impacts and economic impacts. the mappalili tradition has a positive impact because through this tradition there is good social interaction, building strong solidarity between communities, mutual cooperation and the result of good social interaction in terms of mappalili deliberations will have an effect on the economic life of the Barru farming community with good yields. Likewise from a religious perspective, Islam has entered and developed in Barru society, but the beliefs of their ancestors are still firmly held.

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