



Identify and Analyze Efforts to Preserve the Local Values of Cultural Traditions “*Madduppa*” in Sidrap

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Abstract. This study aims to identify and analyze the preservation of local values of *Madduppa* cultural traditions in Sidrap. *Madduppa* means welcome and meet, a series of stages in Bugis’ traditional marriage. Later, it was known that *Madduppa* is a communication process that means inviting to meet certain people, using special procedures containing the values of respect and appreciation (*pangadekkang* or *mappakaraja*), which is done so that people attend weddings. Then, new cultures or modernization movements appear in social relations, marking the fading of certain local cultural traditions. This study uses qualitative research methods with an ethnographic approach to communication. With a qualitative approach, ethnography seeks to describe the phenomena of cultural aspects in depth through a combination of field observation, interviews, and document processing. Preservation is an activity carried out continuously, purposefully, and integrated to achieve goals that reflect something that remains eternal. The theory used is adaptive structuration, quoted from Introduction to Communication Theory, Analysis and Application by Richard West & Lynn H. Turner (2017). Two efforts can be made to preserve culture, namely cultural experience and cultural knowledge. Many people feel that *Madduppa* culture deserves to be abandoned because it is not practical in this fast-paced era, so there is a need to educate knowledge and understanding about the sacred meaning of tradition about the importance of preserving tradition by utilizing technology to provide information, communicate and apply in recent social life.

Keywords: Bugis Custom, *Madduppa*, Tradition Preservation.

1. Introduction

The fading or severing of relations with certain local traditions or cultures marks new cultural movements or modernization in the process of social relations. Therefore, communication needs to take place. Communication between generations is a process of social relations in society, which influences the form of modernization as part of developments over time. The development of the times can result in differences in perceptions about the application of a culture, which in certain circumstances can result in conflicts between individuals and community groups in the communication process.

One culture that is still attached is the *Madduppa* tradition. Initial information about *Madduppa*, which means welcoming, meeting or inviting, is a series of stages in the pre-wedding process, carried out after an agreement is reached between the two parties in a traditional Bugis marriage. Then it was discovered and explored that *Madduppa* is a form of communication in conveying messages with implementation procedures that are full of local cultural values, namely respect and appreciation (*pangadekkang* or *mappakaraja*), both verbal and non-verbal, to invite the person who is being held to be willing to attend the wedding and offer prayers approval.

Local culture, which is the root of national culture, can experience a gradual decline in traditions. Society seems to be swept away by the emergence of modern cultural values, resulting in classical values that are full of meaning and have deep roots, slowly fading and eventually being forgotten. For this reason, it is important to carry out preservation efforts to remain firmly rooted so that local cultural values can survive. In this regard, researchers will identify and analyze efforts to preserve local values of the *Madduppa* cultural tradition in Sidrap Regency (Sidenreng Rappang), South Sulawesi.

Sidenreng Rappang, the research location, originally consisted of two kingdoms, namely the Sidenreng Kingdom and the Rappang Kingdom. These two kingdoms were so close that it was difficult to find a dividing line. Even when changing royal seats, the two can complement each other, making it difficult to find a line differentiating the two kingdoms. The daily language is similar, the dialect of the language is the same, and the physical form is almost the same. Even if there is a prominent difference, it is only related to geographical location, where the Rappang region is in the north, while the Sidenreng kingdom is in the south.

History records that when the Dutch recognized the sovereignty of the Republic of Indonesia 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 it had been going on for a long time, with 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 regional boundaries are the northern part of Enrekang Regency and Pinrang Regency, the eastern part of Luwu Regency and Wajo Regency, the southern part of Soppeng Regency and Barru Regency, while the western part of Pare-pare and Pinrang Regency.

The people of South Sulawesi consist of various tribes and traditions. The Bugis tribe lives in Sinjai, Bone, Soppeng, Sidenreng-Rappang, Polewali-Mamasa, Luwu, Pare-pare, Barru. The Pangkajene, Maros, and Bulukumba areas are transitional areas inhabited by the Makassar tribe. In their daily lives until now, the Bugis people still use the Ugi language, a West Austronesian language with its script, namely the Lontara script, which comes from Sanskrit letters. The Bugis tribe has traditional clothing, namely *tokko* or *bodo* clothes, closed jackets, *lipa' sabbe* or silk sarongs, *songko pamiring*, and *songkok*, whose original designs have applications of pure gold thread. The traditional house is a stage consisting of an upper, middle and lower level.

The Bugis tribe in remote areas, including Sidrap Regency, is known to have several local cultures, including *tudang sipulung*, *mappadendang*, and *Madduppa*. The *tudang sipulung* tradition in local community culture is a tradition of determining the planting

period through deliberations called *tudang sipulung* (*tudang* = sitting, *sipulung* = gathering) or translated as a large deliberation attended by *pallontara* (experts on Lontara' books, namely historical books) and traditional community leaders. *Mappadendang* is a harvest festival in which a unique performance shows men and women wearing traditional clothes pounding a pestle (pair of mortars) in exchange. Then, a regular rhythm will be heard, which is played according to the players' skill.

This research uses an ethnographic communication approach to identify and analyze efforts to preserve local values, meaning the Madduppa cultural tradition in Sidrap Regency. This research is important to carry out so that the *Madduppa* tradition does not fade and be abandoned by the community because the fading of local values has the potential to cause the loss of a culture. The reality shows that many traditions in Indonesia have been lost because they were not preserved by the people, even though the loss of traditions as part of the nation's culture is a big loss for the Indonesian nation. This research is also important considering that no research is relevant to the research focus, which raises the object of discussion regarding *Madduppa* culture.

2. Research Methods

This research uses descriptive qualitative research methods with an ethnographic communication approach. Qualitative research aims to explain a phenomenon in depth and is carried out by collecting data. This method prioritizes phenomena and examines the substance of the meaning of these phenomena. Lexy J. Moleong (2005) stated that the qualitative method aims to understand the phenomena experienced by research subjects, explaining behavior, perceptions, motivation, behavior, etc., as a whole, in terms of language and a certain context.

The descriptive qualitative research method seeks to describe cultural aspects through a combination of field observations, in-depth interviews, and document processing to understand cultural phenomena that reflect knowledge about efforts to preserve the *Madduppa* tradition that guides the lives of its people. Culture is a way of life in a particular society, which consists of patterns of behavior, value systems, norms, attitudes, meanings, social hierarchies, beliefs, understanding of time, relationships with space, concepts related to the universe, material objects, which are shared by a group of people from generation to generation.

Ethnography of communication seeks to describe and interpret patterns of behavior, beliefs, and language that have developed and been adopted by various groups of people over time. The main aim is to understand a view of life from the perspective of indigenous people. Ethnographic research involves learning about the world of other people who have seen, heard, spoken, thought, learned, and acted.

The ethnographic approach to communication involves expanding observations of groups through Participant Observation, a technique that affects social interaction between researchers and informants. The researcher was present in Sidrap Regency and took a systematic approach. The researcher's presence was known to the informants. Researchers act as planners, data collectors, and analyzers. Researchers try to enter the

conceptual world of the subjects being studied in such a way, taking an intense approach to obtaining honest information.

The research location was determined because Sidrap Regency is one of the areas that is part of the Bugis tribe. Its attraction is that it has various traditions passed down from generation to generation by upholding ancestral cultural values as local wisdom. Although it is suspected that there has been a shift in *Madduppa* cultural traditions little by little along with the times and technological advances, considering that this area is one of the sub-districts which is passed by the Trans Sulawesi highway along the Pare-Pare Palopo and Parepare-Sengkang axes, this allows for the transfer of popular and modern culture. This cultural transfer is communicated by people who come and go.

There are two data sources in this research, namely primary and secondary data sources. The data collection technique used is purposive, where the researcher, on a certain rational basis, selects informants, namely people who usually receive special *diduppai* treatment, people who carry out *Madduppa* or *padduppa* activities, cultural figures, or people who understand the history of *Madduppa*, traditional leaders or people who make efforts to maintaining various traditions, including the *Madduppa* culture.

The theory used is adaptive structuration, quoted from Introduction to Communication Theory, Analysis and Application by Richard West & Lynn H. Turner (2017). This theory explains that structuring is how groups and organizations are produced, reproduced, and transformed through the use of rules and resources by their members.

The analysis technique used is a type of qualitative data analysis using several steps according to the theory of Miles, Huberman, and Saldana (2014), analyzing data in three steps, namely:

- Data condensation refers to selecting (selection process), focusing (reducing), simplifying (simplification), abstracting (summarizing), and transforming (transformation).
- Display data, and
- Conclusion drawing or verification (conclude).

Checking the validity of findings uses triangulation (combination), a data validity checking technique that utilizes something or other things outside the data for checking purposes or as a comparison, for example, by gathering information from new sources other than informants and comparing the choice of methods and theories used.

Preservation 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. Two efforts can be made to preserve Widjaja's opinion (in Ranjabar 2006): Cultural experience and knowledge.

The research results show how efforts are made to preserve the *Madduppa* cultural tradition as local values of the Bugis tribe in Sidrap district as part of the nation's culture.

3. Results

The *Madduppa* tradition is a tradition that the Bugis people have carried out since ancient times. *Madduppa* means meeting or welcoming someone. In terms of meaning, the basic message of *Madduppa's* behavior still has the same essential meaning as some of the spirits involved in it, namely, visiting certain people in a series of invitations to make the person being supplanted willing to attend events such as weddings or other forms of celebration such as *mappanre temme*, circumcisions, thanksgiving events or other activities as a series of thanksgiving to God Almighty for the blessings and mercy given."

Then it was discovered and explored that *Madduppa* is a communication process of conveying messages with implementation procedures that are full of local cultural values, namely respect and appreciation (*pangadekkang* or *mappakaraja*), both verbal and non-verbal, to invite the person being *diduppai* to be willing to attend the wedding and offer prayers approval. In the communication process, the *padduppa* is the communicator; the person being *diduppai* is the communicant who carries out the process of conveying the message through face-to-face communication channels, using verbal and non-verbal cultural symbols. Currently, the implementation is no longer original like the classic *Madduppa* performed by the Bugis tribe in the past.

The things that have changed in the *Madduppa* tradition in its current implementation are that it is no longer carried out with various conditions that previously had to be met, including the number of people who do the *Madduppa*, dressed in traditional clothes, namely *tokko* clothes or *bodo* clothes, with green provisions for *Madduppa*. An *arung* or nobleman carries a *bosara*, namely a tray with a lid and legs as a physical invitation holder. He includes certain accompanying items, such as several cigarettes and other criteria. The symbolic interaction means respect that is graded according to the level of nobility and respect, which is known and agreed upon within the community.

Recently, it is suspected that there has been a shift in the *Madduppa* tradition, namely that changes in how it is applied result from changes in structure and function in society. This requires handling so that this culture is not further eroded by time and replaced by modern popular culture. The treatment in question is an effort to preserve local values of the *Madduppa* tradition, especially in Sidrap Regency. For example, by providing an understanding of the meaning of the *Madduppa* tradition, including education about the *Madduppa* tradition in the formal education curriculum, holding arts and cultural performances, implementing it more often in preparation for Bugis traditional weddings, and utilizing technology as a means of introducing and reminding about the *Madduppa* tradition, so that culture this can go hand in hand with digital technology. Because, in reality, the use of electronic information in the digital era is often separated from the value system of traditional and cultural meaning. This is in line with the theory of adaptive structuring, where the structuring of power that exists in society tends to condition society to adapt to technological advances in the era of digitalization without in-depth consideration of the meaning of local cultural symbols that have been abandoned and forgotten in the *Madduppa* tradition.

According to Dillistone (2002), thinking about the meaning of symbols is always dynamic without negating the original meaning. However, the freedom that destroys this symbol is when humans let go of tradition or even never introduce tradition into a culture. Dillistone does not believe that traditional symbols can be forgotten because traditional symbols speak the depth of human life.

Preserving culture is important, even though current traditions have shifted and are no longer very popular. We are still not too late to re-communicate the meaning of tradition, trying to save *Madduppa* culture from extinction. Preserving a culture for the next generation requires serious and sincere efforts because each generation has its perspective on its era. Without good communication efforts, the *Madduppa* culture could become extinct and abandoned.

4. Conclusions

Madduppa is a form of communication. In *Maduppa*, messages must be delivered in a manner loaded with the value of local wisdom, as stated by Dillistone, with verbal and nonverbal cultural symbols that speak of the depth of human life. For example, the number of *padduppa* usually performed in pairs, nonverbal symbols that include certain tools and equipment, traditional clothes worn, manners of speech, and behavior.

Cultural experience is a preserve of culture by immersing yourself in cultural experience. For example, in *Madduppa* culture, people are directly involved in carrying out traditions, feeling their holiness, reviving and re-displaying them with various adjustments, staging artistic and cultural performances, creating fragments related to traditions, adapting without loss of cultural symbols the traditions of *Madduppa* culture to their inherent meaning as a form of local wisdom.

Cultural knowledge and preservation are carried out by creating information centers about the culture that can function in various forms. One of them aims to provide education for the development of culture itself, incorporating parts of tradition into the educational curriculum, such as the current government program, such as wearing traditional traditional clothing on one of the school days, making posts on social media that provide an understanding of tradition, and creating works on the theme of *Madduppa* tradition, making culture go along with the Times.

The realization of these efforts can begin with an approach to the community as a form of Group Communication or small formats in the community, such as Village counselling groups, mosque youth communities, and others.

Through small-format communication, this approach can help identify and design tradition restoration as a form of preserving and reviving *Madduppa* traditions that are loaded with local values so that they can be applied in modern life. However, the *Madduppa* tradition is a cultural property owned by the Indonesian people in general, especially belonging to the Bugis Sidrap community, the identity of the Bugis tribal community.

Eliminating and forgetting the *Madduppa* culture is the same as eliminating one of the forms of our ethnic identity. In this way, we are no different from a nation that is just a nation without an identity. We will be the same as other countries that have lost

their cultural identity. In fact, one of the elements that distinguishes our nation from other nations is our cultural diversity. Therefore, preserving culture is important through the serious and sincere efforts of people who understand and care about the continuity of ancestral traditions across time because each generation has its perspective on its time as an effort to pass on culture to the next generation.

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