

THE POINT OF VIEW OF BARRU SOCIETY TOWARDS MASSAPPO WANUA TRADITION

Berkah Amelia

Sastra Inggris, Universitas Muslim Indonesia
berkahamelia0912@gmail.com

Muli Umiaty Noer

Sastra Inggris, Universitas Muslim Indonesia
muliumiaty.noer@umi.ac.id

Emma Bazergan

Sastra Inggris, Universitas Muslim Indonesia
bazerganemma@gmail.com

Abstrak

Pandangan Masyarakat Barru Terhadap Tradisi Massappo Wanua. Tujuan dari penelitian ini, adalah untuk mengetahui pandangan masyarakat terhadap tradisi Massappo Wanua di Desa Binuang Kecamatan Balusu Kabupaten Barru. Penulis menggunakan metode kualitatif. Adapun sumber data penelitian ini adalah Kepala Desa, Sekretaris Desa, Pemangku Adat, dan masyarakat Desa Binuang Kabupaten Baruu, dan beberapa jurnal sebagai penunjang. Selanjutnya metode pengumpulan data Yang digunakan adalah Observasi, wawancara, dan dokumentasi. Hasil penelitian ini menunjukkan bentuk ungkapan rasa syukur kepada Sang Pencipta, Tradisi ini dilakukan setahun sekali pada awal tahun. Tradisi ini berlanjut hingga saat ini karena warga sekitar percaya dengan ritual pembersihan kampung dan bertujuan menjaga lingkungan agar terhindar dari penyakit, ancaman, ataupun bencana.

Kata Kunci: Masyarakat, Pandangan, Tradisi Massappo Wanua

Abstrack

The Point of view of Barru Society Towards *Massappo Wanua* Tradition. The purpose of this research is to find out the people's views on the *Massappo Wanua* tradition in Binuang Village, Balusu District, Barru Regency. The author uses a qualitative method. The data sources for this research are the Village Head, Village Secretary, Traditional Stakeholders, and the people of Binuang Village, Baruu Regency, and several journals as support. Furthermore, the data collection method used is observation, interviews, and documentation. The results of this study indicate a form of expression of gratitude to the Creator. This tradition is carried out once a year at the beginning of the year. This tradition continues to this day because the local people believe in the ritual of cleaning the village and aims to protect the environment from disease, threats or disasters.

Keywords: Community, Point of View, Tradition Masappo Wanua

INTRODUCTION

Indonesia as an archipelagic country is famous for its diversity of ethnicities, languages, religions and cultures. South Sulawesi is one of the 34 provinces in the Unitary State of the Republic of Indonesia (Yansa Hajra, 2019). The Bugis tribe is one of the largest tribes living in South Sulawesi. The Bugis tribe is a tribe that belongs to the Deuteron Malay tribe. The word "Bugis" comes from the word To Ugi which means Bugis people. The Bugis people still uphold the traditional values inherited by their ancestors (Bandung, 2020; Muhajir., 2018). Barru Regency is one of the Bugis tribes in south sulawesi was formed on a former colonial heritage area called Onderafdeling Barru, consisting of areas led by several Kings, so that culturally all of them are enshrined as regional symbols by the community and government consisting of 4 royal umbrellas standing beautifully on a monument located at the intersection of the four capitals of Barru Regency.

Therefore, based on this symbol here and there in Barru Regency, it is interesting to examine it as one of the areas of the former kingdoms in South Sulawesi which has regional locks (Zaenong, 2008). Talking about the Buginese, it is clear that they are not far from tradition. the tradition still exists in the Bugis tribe to this day. Tradition involves the continuation of the past in the present, not simply indicating the fact that the present originates from the past. Tradition is the totality of things and ideas that come from the past but really still exist today, have not been destroyed, damaged, discarded, or forgotten. Here tradition means only heritage, what is really left of the past (Kapojos & Wijaya, 2018). Tradition *Massappo Wanua* carried out through several stages, and there are various tools and materials used in the poses that contain certain symbols and meanings for the community . One of the traditional ceremonies of the Bugis community known as the tradition of the Ruwutan Bumi category or the village cleaning ceremony, located in Lapao Hamlet, precisely in Binuang Village, Balusu District, Barru Regency has a tradition that means cleaning the village called *Massappo Wanua* which literally means fence off the village (Fattah & Nirmalasari, 2022).

The purpose of this research is to find out the peoples view's of *Massappo Wanua* in Binuang Village, Balusu District, Barru Regency. From this study the authors hope that the study of the *Massappo Wanua* tradition can then be better known by future generations, especially the process and meaning behind the symbols of the tradition movements (Wahidmurni, 2017).

METHOD

In this research, the author uses descriptive qualitative. The data collected is in the form of words, pictures, not numbers. This research aims to explore the uniqueness of Bugis culture and explore Bugis culture that still exists today (Firman, 2015). The source of the data obtained from the author is interviewing 4 informants such as the village head, village secretary, traditional stakeholders and the community. Thus, the study report will be in the form of data excerpts to provide an explanation of the report. This study uses a qualitative research design to explore the phenomenon of words and people's perceptions of the *Massappo Wanua* Tradition. This research aims to explore the uniqueness of Bugis culture and explore Bugis culture that still exists today (Zaenong, 2008). The author obtains data through observation, interviews and documentation. the author conducted interviews with several informants such as the village head, village secretary, traditional stakeholders, and the Binuang village community regarding their views on the *Massappo Wanua* tradition.

FINDINGS AND DISCUSSION

The author describes the results of interviews regarding the *Massappo Wanua* Tradition in Binuang Village, Balusu District, Barru Regency. He said, Carrying out the *Massappo Wanua* Tradition which is held once a year is a form of request for village safety and cleanliness, by preparing several preparations such as saying ulu which is counted by the head, procuring ritual equipment, preparing food ingredients to be ritualized such as leppeppe and several other dishes, the community those who carry out this preparatory stage wear bodo clothes for women and wear caps for men. There are several processions carried out during the *Massappo Wanua* ritual, such as the food *mappangolo* which will be ritualized, then the *makkasiang* asking for prayers from God so that the people present are required to perform ablution first and wear polite clothes, most of the *Wanua* people of Binuang Village use *lipa* or sarong, then *mappasili* sprinkled water on everyone present, then the *mabbeda* ritual one person went around rubbing powder on the foreheads of those present, after that came the *Majjappi* community which was attended by traditional leaders.

The author concludes that the *Massappo Wanua* tradition lasts for 3 Fridays by avoiding predetermined taboos such as not shaving hair, cutting nails, pamali mappadara, not cutting trees, and killing other living things. Based on the results of interviews with several informants, it can be concluded that there are many values contained in the implementation of the *Massappo Wanua* custom, such as asking for protection and safety, friendship values and mutual cooperation values. When the writer interviewed, Head of Binuang Village told about the *Massappo Wanua* tradition. He said that, Carrying out the *Massappo Wanua* tradition, as an annual ritual of the Binuang community with the aim of cleanin the village from all disturbances, diseases and disasters. With a series of rituals about things that residents abstain from doing after the ritual is held. also made Binuang Village a cultural Village so that the customs in this village must be maintained and preserved. Another opinion was conveyed by traditional stakeholders, the community still believes in or still closely believes in the ancestral culture that has been carried on for generations, and these people even believe that if they away from taboos for three Fridays.

The people's view of this tradition is divided in two views, Most people still carry out of these customs, on average residing in mountainous and inland areas, which are still untouched by the changing times that are increasingly modern, so that their beliefs are still very closely related to ancestral beliefs. Fixed societal attitudes want to carry out because they respect their ancestors so that people feel the need to maintain this tradition. Another views of this tradition is, there are people who do not follow this tradtion, because of a lack of understanding of the meanings whatever is contained in the tradition of the *Massappo Wanua*, too due to changes in the increasingly modern times that make society don't believe in stuff like that anymore. They assume that matters like that has nothing to do with village being spared disastres, diseases and other wretched things have become provision only from Allah SWT.

There are people who not believe in participating in this tradition, there are those who think that the *Massappo Wanua* tradition is contrary to the teachings of Islam. In this modern era, people have begun to respect ancestral traditions. Sometimes they can be abandoned depending on the level of perceived need. So, the people of Binuang Village think that the *Massappo* tradition is a traditional that originates from their ancestors, so the community should continue to carry out and preserve this traditional as a form of respect and love for their ancestors. Thus, the implemation of the *Massappo Wanua* tradition which has been carried out so far is a form of respect and love

for its ancestral culture, also implementing the mission of Binuang Village, namely to become a Cultural Village.

CONCLUSION

The implementation of the *Massappo Wanua* tradition based on the life cycle was attended by the local community and relatives from several cities such as Mamuju, Soppeng, Sengkang and Bone. *Massappo Wanua* is a ritual for cleaning the village and aims to protect the environment from diseases, threats or disasters. The community believes that the village will be safe and secure when carrying out the annual ritual by staying away from predetermined taboos such as cutting nails, cutting hair, killing animals and other living things, so that the life cycle is not disturbed (Fazil, 2020). Perceptions in the community towards the *Massappo Wanua* tradition are divided into two groups, namely those who still carry out and those who do not carry out these traditional customs (Yansa Hajra, 2019). The ritual carried out by the community is a habit that is carried out from generation to generation and is applied in life. Maintaining tradition in this modern era is something that deserves to be appreciated and maintained. However, there are also some people who think that this tradition is contrary to the teachings of the Islamic religion because they ask for protection and help other than Allah.

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