Ethnography Communication of the Shift in the Meaning of "Madduppa"
Cultural Tradition in Sidrap District

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ABSTRACT. The development of the times resulted in different perceptions about the application of a culture, the fading of local classical cultural values as a result of the integration of modern culture which brought with it new values, then became a trigger for a shift in the meaning of a cultural tradition, including madduppa culture. In Bugis custom, the madduppa tradition is a series of pre-wedding processes, not just meeting or inviting, but containing the meaning of respect (pangadekkang or mappakaraja), by sending padduppa to meet certain people, hoping that person will give blessings to the bride and groom, and can attend the upcoming wedding. The purpose of this research is to identify the shift in the meaning of the local tradition of madduppa culture in Sidrap Regency, South Sulawesi. Based on the results of the research, it was found that the madduppa tradition is still carried out today, but has experienced a shift in the meaning of the tradition, so the procedures for its implementation have also changed. The main cause is the lack of knowledge and in-depth understanding of the sacred meaning of the madduppa tradition, as well as advances in information communication technology in the digital era, causing a more practical and easy way of implementation. It is appropriate for the community to make efforts to preserve the classical madduppa cultural tradition, as an effort to maintain cultural richness which is full of meaning and local wisdom, by communicating it regularly and disseminating information to the public about the deep meaning and procedures for carrying out the classical madduppa tradition.

KEYWORDS: Shift in Meaning, Bugis Custom, Madduppa.

INTRODUCTION

The times have changed many things in life, not only in the use of technology in the era of globalization but also in the meaning of cultural values. Differences in ethnicity with different characteristics and traditions are part of the cultural diversity of Indonesian society. Tradition includes a way of life and development that is shared by a group of people as customs or habits. Culture consists of several elements such as religion, politics, customs, language, tools, clothing, buildings, and works of art.

According to Geert Hofstede (Armia, 2002), culture is an area of mental programming that influences human thought and behavior. Collectively, the spiritual program of a group of people in a country is called the national culture. Culture is defined as a people's way of life that is passed down from generation to generation through various learning processes to create a certain way of life that best suits their environment. Culture is a pattern of basic assumptions that groups learn through solving problems of external coordination and internal integration. According to Michael Zwell (Syakhrani, 2022), culture consists of an organized group of people who share goals, beliefs, and values and whose influence on motivation can be measured.

New cultural movements or the emergence of modernization movements in the process of social relations are sometimes marked by fading or breaking off relations with certain local traditions or cultures. Communication that occurs between generations is a process of social relations in society, this process is a part that influences the shift in the meaning of a cultural tradition in the form of modernization as part of the times. The development of the times can result in different perceptions about the application of a culture, triggering a shift in the meaning of tradition, which under certain circumstances can lead to conflict between individuals and groups of people in the communication process. Local culture which is the root of the nation's culture seems to experience a gradual but real decline in value. Society seems to have been swept away by the emergence of modern cultural values, so it cannot be denied that classical values which are full of meaning and have taken root have slowly faded and eventually been forgotten. To overcome this, efforts to preserve tradition as the nation's
cultural wealth are needed which are carried out sustainably.

South Sulawesi is a region in eastern Indonesia, geographically located to the west by the Makassar Strait, to the southeast by Bone Bay, to the south by the Flores Sea, and to the north by Central Sulawesi Province. The people of South Sulawesi consist of the Bugis tribe, which is one of the other tribes living in the districts of Bulukumba, Sinjai, Bone, Soppeng, Sindenreng-Rappang, Polewali-Mamasa, Luwu, Pare-pare, Barru, Pangkajene and Maros (Magdalena, 2021). Even though there are differences in customs and traditions, the goal is the same, namely to be effective in educating members of the community to be virtuous, and polite, maintain friendly relations, and do good to members of the community to one another.

This study focuses on finding out how to identify shifts in the meaning of madduppa traditional values which are a series of pre-marital processes, through an ethnographic communication approach. Madduppa actually means to meet or invite, by visiting certain people, meeting in person, and explaining the plans for the event to be carried out by the invitee, in this case, a wedding. This research is important because a shift in the meaning of tradition can result in the fading of local values of a culture, and has the potential to be the cause of the loss of tradition in a culture. The reality shows that many traditions in Indonesia have become extinct because the people did not conserve or preserve them. It should be understood that the loss of this tradition is a big loss for the Indonesian nation.

RESEARCH METHODS

This study uses qualitative techniques with an ethnographic communication approach. Lexy J. Moleong, (A, 2022), explaining qualitative methods intend to understand the phenomena experienced by research subjects. This includes describing actions, perceptions, motivations, and so on as a whole from a review of language as well as in a particular context.

Ethnography is a scientific and theoretical approach aimed at obtaining detailed descriptions and analyses of culture based on fieldwork. Ethnography means understanding the culture and way of life of other people from outside the native's point of view, in Neuman (Yusanto, 2020). The ethnographic approach involves extending observations of groups through Participant Observation. The presence of researchers as full participants or directly involved researchers, namely techniques that involve social interaction between researchers and informants in a study. The researcher was present in Sidrap Regency and took a systematic approach, the presence of the researcher was very clear and was known by the informants.

This research was conducted in Sidrap Regency with the consideration that the community still carries out the madduppa tradition from generation to generation by upholding ancestral cultural values as local wisdom. But unfortunately, it was found that there has been a shift in the values of the meaning of the madduppa cultural tradition little by little along with the times and advances in technology.

Primary and secondary data are the sources of data used. Primary data was collected specifically, following the needs of researchers, directly from the main source, namely informants, through in-depth interviews, directly involved in the location (participant observation). The data is directed at understanding the views of informants in terms of social life, experiences, or situations they experience related to the meaning of madduppa cultural traditions and how to maintain intergenerational relations in preserving the local cultural values of the Bugis tribe in Sidrap Regency. While secondary data are previously available documents, used for complementary data. Secondary data, namely data obtained from other than data obtained from people who were observed and interviewed, Moleong in (Gunawan. H, 2022). For example books, websites, government documents, and personal documents, as well as published data such as supporting websites, photos, books, journal articles, letters, notes, and from social media.

Using observation techniques, in-depth interviews, and documentation in data collection. The informant selection technique is purposive, in which the researcher chooses the informant himself by considering various criteria (Kaharuddin, 2021). The selected informants included people who usually get special treatment for diduppa, people who carry out madduppa or padduppa activities, culturalists or people who understand the history of madduppa, as well as traditional leaders or people
who maintain *madduppa* cultural traditions.

The analysis technique used is a type of multistage qualitative data analysis according to the theory of Miles, Huberman, and Saldana (Misna, 2015), where the data were analyzed in three stages, namely:

1. Condensation or compression of data, related to the process of selection, focus, simplification, abstraction or summarization, and transformation.
2. Presentation of data, and
3. Draw or verify conclusions.

Checking the validity of the findings using triangulation. Norman K. Denkin states that triangulation is a combination of several methods used to examine interrelated phenomena based on different perspectives and points of view (Susanto & Jailani, 2023).

**RESULTS AND DISCUSSION**

*Madduppa* culture is a cultural tradition or custom that has been carried out by the Bugis community, especially the Sidrap Bugis. This tradition has existed since ancient times, passed down from the ancestors of the Bugis people, and still exists today. Judging from the review of the language, *madduppa* means to meet or invite someone to attend a celebration, especially a wedding. To meet or invite what is meant is to go directly to the person to be invited. In Bugis society, *madduppa* does not only mean to meet or invite but is also a form of respect (*pangadekkang* or *mappakaraja*), aimed at asking for blessings and the willingness of the person being *diduppai* to attend the wedding.

For the Bugis people, when inviting someone is not arbitrary, but there are procedures for doing it that are full of verbal and nonverbal communication symbols. In the *madduppa* cultural tradition, the invitee will do the following:

1. The inviter will inform the person who will be inducted before carrying out the *madduppa* activity, several family representatives who will convey the invitation are called *padduppa*.
2. *Padduppa* even and in pairs, usually consisting of four pairs. In addition, the number of *padduppa* sent can indicate the number of days leading up to the wedding. For example, if six *Padduppas* come, then the event will be held in the next six days. The longest time interval from inviting to the event is nine days, meaning that the number of *padduppa* is nine, not even.
3. *Padduppa* the person will come to meet the residence of the person who will be invited by wearing traditional clothes. Men wear *sarong* along with *songko* and women wear bodo clothes, traditional Bugis clothes. *Padduppa* must also bring accessories such as *bosara* as a tray or physical invitation mat, as well as accompanying items such as a pack of cigarettes or several sticks, the cigarettes will later be handed over to the host.
4. The color of the traditional clothing worn by the *padduppa* symbolizes how high the strata or nobility of the person invited is. The green bodo shirt color symbolizes a higher social status than other colors, such as descendants of royalty or highly respected people.
5. Among the *padduppa* there must be an elder from the inviting family.
6. The sitting position of a *padduppa* during *madduppa* should be lower than the person being performed.
7. In general, *padduppa* will convey the meaning of their arrival, there are no specific or standard sentences that have been set, the most important thing is that the sentences are polite and speak in *ugi* language.
8. After conveying the intent and purpose, *padduppa* took his leave. In the application of the classical *madduppa* tradition, if the person being visited is a descendant of a strong nobility or someone who is highly respected, there is a procedure for the *padduppa* to walk when they take their leave. They would crouch backward until they reached the exit, after which stood up and turned back.

Some of these things show the verbal and nonverbal message symbols used in the *madduppa* activity process, where these cultural symbols are signs that replace ideas. These symbols are symbols in interacting referring to signs that state a specific purpose in conveying messages in the communication process. The symbols used mean multi-level respect, which is known and agreed upon in the community.
Madduppa behavior, which is a tradition full of verbal and non-verbal communication symbols, has sacred values and meanings with various forms of trinkets and behaviors to support its implementation. If traced, currently the procedure for its implementation has shifted and is no longer original, different from the implementation of the classical madduppa tradition carried out by the Bugis tribe long ago.

Meaningfully, the basic message of madduppa’s behavior actually still has the same essential meaning as some of the spirits that participate in it, namely, "meet by visiting certain people in a series of inviting processions, with the intention that those invited can give blessings and at the same time attend events such as weddings as well as other forms of celebrations such as mappanre temme, circumcision, and thanksgiving events or other activities as a series of forms of giving thanks to God Almighty for the blessings and grace given."

Nowadays, the implementation of madduppa culture has experienced a shift in the meaning of tradition, it is no longer carried out with various conditions as before it had to be met. Changes in its implementation include:

1. The invitee does not have to notify in advance if he wants to do madduppa activities.
2. Padduppa does not have to consist of several pairs. In addition, the number of padduppa sent does not indicate how much longer the event will be held.
3. Padduppa you don’t have to wear traditional clothes, you can use Muslim clothes or other polite clothes.
4. The color of the traditional clothing of padduppa actors still has a symbolic meaning of the level of position in society, but is no longer a requirement in its implementation.
5. In the padduppa troupe, there is no need for an elder as a representative of the family.
6. The sitting position of the padduppa is equal to that of the host, the same low or high.
7. The sentence is polite, it doesn't have to be in ugi language.
8. After conveying the intent and purpose, padduppa took his leave without having to crouch while walking backward.

This shift in madduppa cultural traditions cannot be separated from exposure to other cultures that enter a region. Little by little and slowly start to shift and even replace tradition as a growing culture. For example, if in the past people invited people to come in person and bring physical invitations, now along with the development of information technology in the digital era, people prefer to communicate through digital invitations which are considered more practical and easy, without even having to go to the person to be invited. This is to the theory of symbolic interaction, in which social life emerges through a process of communicative interaction between individuals or groups using modern symbols.

The influence of globalization has resulted in shifts and changes in cultural traditions in society. The development of the internet, electronic and digital information, in reality, is often detached from the system of cultural values. According to Kingsley (Laily, 2022), this shift and change in values is referred to as social change, it is part of changes in social structures and functions, related to shifts and changes in the meaning of the madduppa tradition.

As a tradition, this madduppa culture must be preserved. According to Wijaya (Umm, 2022), Conservation is an activity that is carried out continuously, directed, and integrated to achieve a certain goal, reflecting the existence of something that is eternal and eternal. There are two things we can do to preserve culture, namely:

1. culture experience,
   namely cultural preservation by engaging directly in the cultural experience. For example, in madduppa culture, the community is directly involved in carrying out the madduppa tradition, feeling the need and importance to carry it out according to local wisdom procedures, not abandoning the values or meaning of the true classical tradition.

2. culture knowledge,
   namely, cultural conservation, carried out by holding an information center related to culture that can be used in many forms. It aims to provide knowledge for the development of culture itself, communicate and restore the meaning of tradition and re-apply it in social life. Thus, madduppa culture remains sustainable, will not disappear, and will never be forgotten by society.
CONCLUSION

In line with the aim of this study, namely to identify shifts in the meaning of traditional values of local madduppa culture in Sidrap Regency using a qualitative ethnographic research method approach to communication. It can be concluded that the madduppa cultural tradition is a typical culture of the Bugis community followed by meaning not just to meet or invite but as a form of respect (pangadekang or mappakaraja) with the hope that the person being diduppai can give blessings for the happiness and well-being of the bride and groom, attend the wedding ceremony in person,

Madduppa culture is still practiced today but has experienced a shift in the meaning of the tradition and the procedures for its implementation. This is due to a lack of knowledge and in-depth understanding of the sacred meaning of this tradition so that it is made easy to implement. If related to adaptive structuring theory, this happens because the power that takes place no longer prioritizes aspects of tradition in the activities of a culture, but only looks at the practicality and ease of implementation, including the madduppa tradition in the pre-marital process series, forgetting the essence of the meaning of tradition madduppa.

It should be understood that the madduppa tradition is one of the cultural assets owned by the Indonesian nation, in this case specifically belonging to the Bugis community. Madduppa culture can be said to be the identity of the Bugis people. Removing madduppa culture is tantamount to eliminating a form of ethnic identity in the South Sulawesi region and in our nation. In this way, we are like a nation that is only a nation without an identity. It causes us to become the same as other countries that have lost their traditional identity from their culture. In fact, one thing that distinguishes our nation from other nations is the diversity of cultural traditions that we have. Therefore, preserving local cultural traditions is an important thing to do.

Even though there have been many shifts and are not very popular anymore, it is still not too late to try to preserve madduppa culture. Where the shifts that occur can be overcome by policymakers in making decisions from the ongoing power structure so that the madduppa tradition is not eroded by technological advances as a form of adaptation to the times, as explained in adaptive structuring theory. To preserve culture for the next generation, an earnest effort is needed, one of which can be started by building and intensifying small-format communication within community groups, from people who understand and care about the continuation of ancestral traditions, because each generation has its way of own view of the era.

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REFERENCE


