



**Mappadendang Tradition in Efforts to Preserve The Environment in
Parepare Communities of Indonesia**

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Abstract

Environmental damage is one issue that attracts the attention of academics, environmental practitioners, and society. Various efforts have been made, one of which is by utilizing local wisdom to foster ecological awareness of the community. One of the local wisdoms that aims to preserve the environment is the Mappadendang tradition. This study aims to examine the existence of the Mappadendang tradition of the Parepare community in Indonesia, implementing the Mappadendang tradition, and the Mappadendang tradition related to environmental conservation efforts. A qualitative approach is used to answer the research objectives. This research was conducted in Watang Bacukiki, Parepare City, South Sulawesi, Indonesia. Informants in this study are the people who live around the research location and take part in carrying out the Mappadendang tradition. The data collection techniques are interviews and documentation. After the data is collected, the data is analyzed. This study found that the Mappadendang tradition has been implemented since the community has been familiar with agriculture and the tradition still exists today. Implementing Mappadendang tradition includes rice mashing activities, dances, and eating together. The Mappadendang tradition cannot be separated from efforts to preserve the environment. This can be seen from the activities of cleaning the environment together and the stipulation of rules not to litter and to carry out activities that do not damage the environment. From the findings of this study, it can be concluded that the Mappadendang tradition, as a tradition passed down from generation to generation, must be preserved because implementing the tradition is closely related to environmental conservation efforts.

Keywords: *culture; environmental conservation; Mappadendang tradition; society*

A. Introduction

Environmental problems are still an issue that is often discussed (Alam et al., 2018; Sujana et al., 2018; Ahmad, 2010). As in Indonesia, environmental problems still often occur in various regions. Examples of environmental problems that often occur are floods, landslides, declining soil quality, drought, and clean water, which is very difficult to get (Mina, 2016; Nurmardiansyah, 2014; Prihambodo, 2017). Here, it is necessary to provide education about the importance of the environment in life. To realize public awareness, it can be done through the traditions of the people in their respective regions. Local wisdom is a series of orders in life (social, political, cultural, economic) during people's lives. In the

community, there is local wisdom, namely the form of a series of rules, knowledge, skills, and ethics and values that govern the social structure that will experience sustainable development.

Environmental damage that occurs requires real solutions that can start from individuals to become collective awareness in the community, so that local community wisdom becomes one of the main assets in overcoming the problem of environmental damage. Local wisdom is not just a belief in something, but the meaning in the local wisdom. Awareness to protect the environment that is manifested in the attitudes and behavior of the community is something that needs to be preserved and imitated by future generations (Sufia, Sumarmi, & Amirudin, 2016).

Technological developments are not the only right solution to overcoming environmental problems. But what can be done to preserve, protect and manage the environment is the involvement of the community itself. The existence of local wisdom in the community can be an effort to help create human awareness in maintaining, preserving and managing the natural environment in order to form good ecological ethics (Niman, 2019).

The benefits of local wisdom in protecting the environment with the existence of ecological cultural values help people love the environment and foster care for the environment, which will become a good ethic for present and future generations. Like what the people in Wattang Bacukiki of Parepare did. To preserve local wisdom and the environment, every year the people of Parepare hold a harvest party (Mappadendang) which is a tradition passed down from generation to generation from their ancestors. This is done as gratitude to God for successful harvests, strengthening brotherhood, establishing friendship and cooperation, which is very attached to the community. This tradition also contains moral values, especially in ecological ethics, to preserve local wisdom.

The Mappadendang tradition has a positive impact on the environment in maintaining its sustainability where farmers play an important role in maintaining an agricultural land such as in maintaining soil conditions so that they are always fertile, and do not use chemicals (pesticides). From previous studies, many have provided views on preserving local wisdom, which has become a habit of the community itself in implementing it and is an alternative in protecting the environment, especially for farmers, and will certainly have a positive impact on the surrounding community. Preserving the natural environment is an obligation to minimize environmental damage. Local wisdom is a culture that has been passed down from generation to generation into a habit for the community between environments that makes a reciprocal relationship in achieving the goals of sustainable environmental conservation (Niman, 2019).

Local culture makes a custom that cannot be separated from social beings because cultural values and norms foster a sense of love for culture (Azis & Jufri, 2017). The existence of religious and socio-cultural values in the Mappadendang tradition which provides a good moral message for the community to always preserve this local wisdom and the continuity between local wisdom and protecting the environment (Nurmayanti, 2020).

Local wisdom contains character education values including tolerance, social, cooperation, mutual assistance, and a high sense of solidarity and educating the community in ecological ethics. This does not mean just celebrating with various existing rituals (Amir, 2017).

Several studies have examined the Mappadendang tradition in the Bugis ethnic community (Saleh, 2021; Nur, 2020; Rakhmat & Fatimah, 2016; Yusrianti, Jazuli, & Florentinus, 2019), but there has been no research that specifically examines the Mappadendang tradition in environmental conservation efforts in the Parepare community in Indonesia. Therefore, this study intends to examine the existence of the Mappadendang tradition, the process of the Mappadendang tradition, and the Mappadendang tradition to preserve the environment. From this study, a broad understanding of the values in the local wisdom of the Mappadendang tradition can be got.

This study uses a qualitative approach through analysis that can produce descriptive data to study the Mappadendang tradition and efforts to preserve the community's environment in Parepare of Indonesia. Here, it is to examine the Mappadendang tradition carried out by the community in Wattang Bacukiki village. The subject of this research is the Parepare community, who carries out the Mappadendang tradition. In this study, the interviewees were the people of Parepare, Wattang Bacukiki. The data collection techniques used are interviews and documentation. Data got through primary and secondary sources. Primary data is done by interviewing sessions with the community in the research location and secondary data is got from data that provides information such as sources of journals, books, articles and others. The data analysis technique used in this research is qualitative data analysis through three stages, namely: the first stage is the process of data collection and data interpretation. The second stage is to reduce the data as a matrix and categorize the existing data. The last stage is the presentation after analyzing the data properly by interpreting each data result got (Creswell, 2013).

B. Discussion

1. The Existence of the Mappadendang Tradition in the Parepare Community of Indonesia

Initially, Mappadendang started with harvesting customs or habits carried out by farmers when they were harvesting. Starting from going down to the fields, plowing, until it's time for the harvest. There is an appalili ceremony before plowing the land. There is an appatinro pare or appabenni ase before the rice seeds are sown. This ritual is also commonly performed when storing rice seeds in the possi balla, a special place in the center of the house which should keep no animal from passing on it. Then the ritual is combined with a massureq, reading meong palo karallae, one of Lagaligo's epics about rice. And when the harvest arrives, a katto bokko is held, a harvest ritual which is usually accompanied by kelong pare. After going through a series of rituals, Mapadendang is carried out. In Pinrang and its surroundings, this ritual is known as Mappadendang, which means pounding young rice. Mappadendang or apadekko is said to have started from this activity (Rakhmat & Fatimah, 2016).

Mappadendang is the tradition of pounding rice. In the past, rice was threshed only by pounding. Now using a milling machine. Therefore Mapadendang is increasingly rarely done. In fact, it was in the ritual that the sense of togetherness of the farmers emerged. Even Mappadendang is often a meeting place for young people who want to find a life partner. In this ritual, each pair gets to know each other's potential partners, pay attention to their attitudes and behaviour (Rakhmat & Fatimah, 2016).

There are several areas in South Sulawesi that carry out the Mappadendang tradition because this tradition is a Bugis tradition which is still preserved until now because in South Sulawesi most of the Bugis people are and there are many paddy fields in various areas in South Sulawesi, such as Bacukiki the one in South Sulawesi (Sari, 2017). For the Pakalu community, the Mappadendang tradition is related to the cosmology of the daily life of rural farmers. Rice is not only a source of life. He is also a human being. He sacrificed and turned into rice. So that humans can get something to eat, which seems to want to revive the myth of Sangiyang Sri, or Dewi Sri in rural Java, who is believed to be the highly respected goddess of rice (Rakhmat & Fatimah, 2016).

Although the Mappadendang Tradition is widely found in the South Sulawesi region, of course there are differences in its implementation, but the goal remains the same, namely as their gratitude for the harvest they get every year. In addition, this Mappadendang activity is not carried out simultaneously in the South Sulawesi region, which has this custom, this is

because each region has its own characteristics in carrying out Mappadendang activities. In addition, the harvest period for each region is different so that it becomes a determinant of whether the Mappadendang traditional party will be held eventually (Gustiana, Najamuddin, & Jumaidi, 2016). It can also be seen that, when carrying out the Mappadendang tradition, it does not become an obstacle if the harvest is unsuccessful. Watang Bacukiki community will continue to carry out the Mappadendang tradition together with farmers and the surrounding community in groups.

Since the beginning of agriculture, the Mappadendang tradition has been carried out in Parepare and this tradition is carried out every year. In the past, people still believed in rituals that were contrary to religion such as animism, but gradually they were abandoned. This is because the community has distinguished between custom and religion. So that the existence of this tradition aims to preserve the tradition and as gratitude for the farming community for the agricultural products got (Interview with SM, December 15, 2021).

Historically, the Mappadendang tradition has been carried out by the Bugis people. This tradition is carried out after the harvest usually enters the dry season. Mappadendang is the sound of the mortar and pestle hitting each other when pounding the rice. The main components are 6 women, 3 men, the baruga booth, the mortar and pestle, and traditional clothes, namely baju bodo. This traditional party is a unique performance that produces regular rhythmic sounds or the tone of the player's shrewdness. The women in charge of the baruga booth are called pakkindona, while the men who dance and sow the ends of the mortar are called pakkimbona. The baruga booth is made of bamboo, and has a fence made of woven bamboo called walasoji (Gustiana, Najamuddin, & Jumadi, 2019).

In social life, it is close to the environment and tradition. Like the tradition carried out by the people of Parepare, Watang Bacukiki, namely the Mappadendang tradition. Mappadendang tradition is a tradition that is carried out after harvesting activities for farmers. Therefore, some people know this tradition as a post-harvest party. There are people who say that the Mappadendang tradition has been carried out since Watang Bacukiki community recognized agriculture. This Mappadendang tradition was carried out for the first time on Mount Lawalange in Bacukiki. Since then, the Mappadendang tradition has continued to this day. This tradition is held every year that is, around March or April.

In protecting the environment, farmers carry out farming activities not only as a fulfillment of human needs as rice, but they use nature as their needs and respecting nature, which has become part of human life. The Mappadendang tradition is a reminder for the

community to maintain and preserve the rice production sector, which will become rice as the staple food of Indonesians (Rakhmat & Fatimah, 2016).

2. Mappadendang Tradition Process

The Mappadendang tradition is a harvest thanksgiving ceremony and performing Bugis traditional art performances, which is a unique performance and produces a regular rhythm and sound of notes made by the shrewdness of the players. This tradition is in the Bugis tribe or can be called the Bugis traditional harvest party in South Sulawesi. This party is considered a farmer's party or a celebration of gratitude for their success in farming for the Bugis people. The party is held or carried out with a big celebration by a community group which is believed to bring blessings and contains deep meaning for those who adhere to it. This thanksgiving party is highly expected by the community, namely the event of pounding rice or grain in a large mortar in the shape of a boat. Then the condition of the people who live, their social and cultural culture, which is now very much defending their culture and protecting the environment, which is the social basis for their survival (Sari, 2017).

Implementing the Mappadendang tradition includes rice mashing activities, dances, and eating together. When carrying out the Mappadendang tradition, Watang Bacukiki community held a discussion beforehand to prepare for implementing this tradition, invited the Bacukiki community, and also collected Mappadendang tools as rice pounder which was stored at the house of one resident in Bacukiki. In implementing this tradition, the Tumbuk padi is carried out in groups and alternately there are men and women. This tradition is also accompanied by dances, shared meals, and swings (Tojang) (Interview with RL, November 28, 2021).

The Mappadendang tradition is carried out whether the harvest is successful or unsuccessful because it has been passed down from generation to generation by the Bacukiki community. In its implementation, there are several tools used, such as a rice pounder (Alu) as a small boat, which in Makassar society is known as Jolloro. However, this rice pounder is more rectangular. In addition, the tools used are strong wood or bamboo for pounding rice. Six stalks are tall adults and two are short.

The layout of the Mappadendang players is that two people are on Alu's head to set the rhythm. While those on the body of the mortar are women or men who are already proficient at using bamboo or wood that are as high as a person's body or pounder. There is also the art of dance and music in the process of this tradition. Dance and music activities serve

as an attraction for the outside and inside communities to take part in witnessing the Mappadendang tradition.

In carrying out the Mappadendang tradition, there are also straw burning activities. However, hay burning activities are rarely carried out by the Bacukiki people because the farmers prefer to give the straw to cattle farmers. This is because straw can be a source of food for cattle. Farmers think that the straw will be more beneficial for livestock. According to some farmers, straw burning activities have no impact on the surrounding environment when viewed from the rice fields in Watang Bacukiki. The distance between houses and residents is quite far and the settlements here are also few. This is because, after the straw burning activity is carried out, the people who take part in the Mappadendang tradition will work together to clean up the remnants of the burned straw. In the straw, there are elements that have a positive impact on the soil and can be made into organic fertilizer, however, the burning of straw has a negative impact on the air. Because, basically, burning smoke is not good for clean air (Sasmita, 2018).

3. Mappadendang Tradition and Environmental Conservation Efforts

Mappadendang tradition in its implementation is closely related to environmental conservation efforts. This can be seen through the activities of cleaning the surrounding environment in cooperation. The surrounding community has also set rules about not littering because the surrounding community has awareness about the importance of a clean environment.

Gustiana et al. (2019) stated that the Mappadendang tradition also contains many values. These values include spirituality, togetherness, and kinship, and entertainment is something that is very important for them because this needs to be maintained so that the harmony of human life, nature, and God can be maintained.

Human behavior towards nature is very influential on the preservation of nature. Local wisdom, such as the Mappadendang tradition, can be an alternative to build community ecological awareness. This is because local wisdom is closer and has been internalized by the community. Local wisdom is something that has the power to influence people's behavior.

The quality of the environment is currently experiencing damage, which is the impact of human immoral behavior on nature. Various human activities such as throwing garbage (both domestic and industrial waste) carelessly without going through a sorting process, waste that is not managed properly, land that is converted into a contributor to environmental damage (Zahrawati, 2021). The urgency of ecological awareness becomes an important topic

to pay attention to by considering the current ecological situation. Every individual has a responsibility to preserve the environment, so every individual must have ecological awareness.

Ecological awareness is an awareness that is needed to solve environmental problems. The role of various groups is needed as agents of change. In environmental ethics theory, the term deep ecology has the perspective that humans must understand the environment holistically in order to see the meaning and significance of each element (Zahrawati, 2021).

Deep ecology gives several emphases, namely: 1) humans are one component of nature; 2) there is justice for equal rights for all living things; 3) this ethic is concerned about nature and its components being exploited immorally; 4) natural management must be oriented to the interests of all living things; 5) humans must not control nature and must use it wisely by considering long-term sustainability; 6) germplasm and all biological diversity must be maintained and protected; 7) systems that have been ordered in nature must be respected and maintained; 8) goal-oriented in line with sustainable ecosystems; and 9) systems that have an economic orientation and political interference are criticized and provide alternative systems with the principle of utilization while maintaining (Hudha, Husamah, & Rahardjanto, 2019).

Someone who has ecological awareness will have an awareness of the importance of protecting the environment, which includes the social environment, is to keep sustainability going. In realizing a sustainable environment, it is mainly based on the emphasis on ecology, where every ecological component starting from the smallest should not go unnoticed. Ecological emphasis will be an important component of environmental sustainability, not only because of its potential to reduce the impact of environmental damage, but also because of its potential to introduce new concepts about the relationship between humans and nature (Zahrawati, 2021).

The integrative conservation of the natural environment has elements of building full human consciousness. Because the values in local wisdom are superior values in local communities. So it is very appropriate if the natural environment preservation system is taken from the superior values that exist in local communities. If the preservation of the natural environment based on local wisdom can be applied as a strategy, then local wisdom has an important role in building awareness and mental and moral attitudes, as well as the human perspective on the preservation of the natural environment. Thus, the ecological value in local wisdom contributes to the preservation of the natural environment (Niman, 2016).

The efforts made so that the Mappadendang tradition remains sustainable is by carrying out the Mappadendang tradition every year, so that the next generation can witness the tradition and at the same time to learn it because efforts to preserve the Mappadendang tradition are also an effort to preserve the environment.

C. Conclusion

The research findings conclude that the Mappadendang tradition is a tradition that has been present since the community was familiar with the agricultural system and this tradition is still being carried out today. This tradition is carried out including rice mashing activities, dances, and eating together. This tradition is not only related to social and cultural aspects, but also relates to environmental aspects. Every activity in this tradition aims to build awareness of the importance of protecting the environment. Furthermore, this research cannot be separated from its limitations, namely: data collection is carried out when the community has not carried out the Mappadendang tradition, so that researchers have not been able to provide a comprehensive picture of the process of implementing the tradition. Therefore, it is recommended that further research be carried out when the Mappadendang tradition takes place.

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