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MABBAKANG TRADITION (Case Study of Local Cultural Values in the Pange Community, Mattappawalie Village, Barru Regency)

Emi Mastura[1]*, Akhiruddin[2], Arfenti Amir[3], Sriwahyuni[4]
[1,2,3,4]Sociology of Education, Faculty of Teacher Training and Education, Universitas Megarezky, Makassar, Indonesia

Correspondence*
E-mail: emhymastura3@gmail.com

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Abstract
This study aimed to determine the public perception of the mabbakang tradition in Pange, Mattappawalie Village, Barru Regency. This type of research is a qualitative case study type using purposive sampling to determine research informants. The techniques in data collection are observation, interviews, and documentation. With data analysis techniques through data collection, data reduction, data presentation and concluding. The results of this study are the perception of the Pange community regarding the mabbakang tradition, namely (a) the mabbakang tradition as a tradition of giving honey or maccani; (b) the mabbakang tradition as a tradition of warding off disaster.

Keywords: Mabbakang Tradition, Local Culture, Pange Community

INTRODUCTION

Culture belongs to individuals who are the creators of ideas and concepts expressed in society. The culture of each region includes customs that reflect patterns, styles, or characteristics that are essentially the identity of each community group.(Hayat, 2018). Thus, society is a container of culture and culture also belongs to society so that relationships are created between each other. Each society has certain methods and mechanisms in studying and maintaining a culture so that the existence of the culture is still preserved until now. To keep cultural life alive in society, members of society need to uphold the ideals and adhere to the values contained in a culture so that they can be passed on to the next generation. Those who still hold fast to their views on a culture usually uphold

the values of local wisdom contained in that culture (Iskandar, et al., 2023). Because today's culture is universal, beliefs that are still considered conventional in society are also the result of the culture that has seeped into society and become the centre of attention in life.

Cultures that are deeply embedded in society and passed down from generation to generation are increasingly interwoven into the lives of society, giving rise to views on things that are difficult to eliminate. Beliefs that persist in community life are usually maintained by local wisdom traits that are always upheld by society. (Minarni, 2018). The local culture of a community usually arises from the spiritual support of the community and local rituals that have spiritual and material meaning for the social life of the village community (Abidin, Yusuf Zainal and Saebani, 2014). The culture of a region is closely related to the people who live in that environment and all the natural conditions that exist in that environment (Setyaningrum, 2018).

Local culture expressed through traditional rituals has a very important role. Raising community solidarity to unite the intentions, aspirations and feelings of residents when performing rituals. Like any art, regional culture historically always has a contextual nuance, and art cannot be seen without a certain function for some people in any culture. Traditional rituals and local culture that form a unity of environmental culture are not only expressions of spirituality, but also include cultures that direct society towards caring, preserving, and preserving the natural environment (Kasim, 2022).

Almost every human society today and in the past has inherited customs and cultural heritage from their ancestors (Amane et al., 2024). In addition to cultural artefacts, this heritage is usually in the form of concepts, ideas, or noble values. This heritage may be a component of universal tradition, which is an innate human tendency to uphold accepted ideals and realities so that their existence is still preserved.

One of the cultural heritages that until now is still carried out and maintained by the Bugis community, especially the Pange community, Mattappawalie sub-district, Barru district, is the Mabbakang Tradition. The Mabakkang Tradition is like a process of self-purification and must go through several stages to avoid unwanted things. This tradition is strong and still applies today (Anggraini, et al., 2022). The Mabbakang tradition is one of the traditions that is considered noble and until now is still often carried out and performed by the people of Pange village from generation to generation. The tradition is aimed at newborn children and adults who live in the area.

The community's view of the mabbakang tradition is that it is something that must be done because it is considered to ward off disaster to avoid unwanted things such as illness, itching and the like. This is considered as a refinement of the child as a Bugis person. The implementation of this tradition can also only be done once for each child. The existence of this mabbakang tradition is still maintained because it is something that must be done. So if it is left alone, it is believed that it can bring about something unwanted such as disaster or disease. The

mabbakang tradition also contains many social values that are still maintained and applied in the social life of the community.

METHOD

The research method used by the researcher is qualitative. According to Bogdan and Taylor (in Rahman and Kasim, 2024) defines qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people and observable behaviour. This research uses qualitative research of the case study type (Ali, & Raj, 2023; Sriwahyuni et al., 2022). According to Rukin, (2021), Case studies are research conducted on objective something that must be researched thoroughly, completely and in-depth about a program, event and activity whether at the individual level, a group of people, a particular institution or an organization.

This research was conducted in Pange, Mattappawalie Village, Barru Regency. The data sources in this study are primary data and secondary data. The instrument in this study is the researcher himself as an interviewer who collects data using an interview guide, recording tools and documentation. In this study, the researcher conducted interviews with 7 research participants who were determined through purposive sampling techniques. Data collection techniques in this study were through observation, interviews and documentation. With data collection techniques using data collection techniques, data reduction (reduction), data presentation (display), conclusion (conclusion)(Hasyim, 2023).

RESULTS AND DISCUSSION

Results

Public Perception Regarding the Mabbakang Tradition

Based on field observations and interviews, it is known that the public perception of the mabbakang tradition has two different views. One is that the mabbakang tradition is a tradition of giving honey to a child who participates in the implementation of the tradition. This is under the statement of Ambo Jainuddin, as a traditional figure that: "*Yaturiaseng abbakkangeng yatunatu susueng maccani, marina tuli' ipogau nasaba pole rioloparomai napogau tau rioloe lettu makkukuangnge. Akko makkukuangnge rarely ni misseng ladde magapammulanna engka susueng mabbakkang jaji irita bawanni maga batena tau marioloe*". Translation: "The giving of honey and mabbakang are two of the same things. The reason people continue to carry out this tradition is because it has existed since ancient times and is still carried out today. It's just that nowadays many people don't know about the origins of this tradition. And people only follow the procedures carried out by their predecessors" (Interview on June 25, 2024).

Apart from being a tradition of giving honey, the mabbakang tradition is also said to be a tradition of rejecting evil which is done to avoid bad things.This is following the results of an interview with one of the informants, Mrs. Kismawati, that: "Mabbakkang can be said to be a mandatory tradition for us to work as Bugis people. Moreover, this is used as a tradition to ward off disaster so that all of us in the village can avoid bad things from the past. Moreover, children often get sick

so they have to be babbakkang". (Interview on July 10, 2024).

The implementation of the mabbakang tradition usually lasts for 3 or 7 days depending on the time determined by Jangkae. However, currently the implementation of the mabbakang tradition is more often carried out for 3 days. This is under the results of an interview with an informant from Indo Idiyah who stated that: "In the past, people carried out the mabbakang tradition for only 3 or 7 days. If there is a big problem with the term, what is it? It is common for people to carry out the mabbakang tradition for 3 or 7 days only. Meanwhile, currently, the implementation of the mabbaking tradition is only carried out for 3 days according to what has been determined by Jangkae. This is done to adjust to the busyness or work of the people who participate in the implementation of the tradition. At present, the mabbakang tradition is only carried out once every three years, unlike before because it is adjusted to the children born in the area' (Interview on June 25, 2024).

In the mabbakang tradition, several taboos must not be done and carried out during the implementation of the tradition because they are considered to violate existing rules or taboos. This is per the results of an interview with one of the informants, Mrs. Hawariah, that: "Yakko mabbakangngi tauwwe dena'edding mareso, majjamana ridare'e na rigalung'e, dena'edding sembarang iama apana mappammali, dena'edding mappeddara olokolo pappada manu'e, dena'edding manre sininna makate'e sibawa engakae gettana". The translation: "While carrying out the mabbakang tradition, people in the area are not allowed to work in the fields or in the gardens, are not allowed to slaughter animals until they bleed and are not allowed to consume foods that contain gum" (Interview on July 14, 2024).

From several opinions of the informants above, it can be concluded that the mabbakang tradition is a tradition that is still considered sacred and its existence is taboo so it is difficult to eliminate in the lives of the community that has been carried out since long ago. So that a close relationship is created between society and tradition. It is considered sacred because when carrying out the tradition several things should not be done.

Discussion

Perception is an active process to identify, interpret or interpret stimuli or stimuli, whether in the form of people, objects, events or incidents, situations or activities received by human senses. Each person's perception of an object will be different. Therefore, perception has a subjective nature. A person's perception is influenced by thoughts and the surrounding environment. Humans are social creatures who have and have different perspectives and opinions about objects or phenomena that occur in their surroundings (Ketut, 2022).

Mabbakang Tradition as a Tradition of Giving Honey or Maccani

The Maccani-cani tradition is a tradition that has been inherited from their ancestors. This tradition is intended for babies, children, teenagers, and adults who

have not been processed according to the mabbakang or maccani-cani tradition. This ritual is carried out as a self-purification to avoid disasters or calamities for the village, its residents, and toddlers so that they are safe from disease and become good children for the community. Furthermore, the name is given the name Maccani-cani because during the ritual, everyone who gathers in the house is given honey, and then the honey is smeared on several parts of the body.

At the beginning of the ritual, all children are required to consume brown sugar and coconut. It is believed that consuming both of these ingredients will make children smart, well-behaved, and useful to others. The philosophy of the sugar palm and coconut trees, which are used from the roots to the fruit, is considered to give to everyone. During the tradition, these coconuts and palm sugar must be present (Hijrayani, Fairus, 2022).

After praying, led by the traditional leader to ensure the ritual runs smoothly, the children are smeared with honey on their foreheads, left and right arms, and ears. Then enter the self-purification ritual, namely bathing themselves with the aim that all sins are erased and the bad luck that has been done can be washed away with the water and return to a better life. Then finally the ritual of releasing what is taboo and at that time the community is allowed to slaughter chickens and process them in the form of food accompanied by sticky rice (Sokko/songkolo). Then after that, the community collects the food in a house that is occupied by the ritual and after that, the traditional leaders perform a ritual of reading to ask for safety and avoid diseases and dangers. This tradition is carried out as a manifestation of the safety of the area, also so that the people in the area can establish family relationships with each other and as a form of the community having an orderly and smooth life (Iskandar, et al., 2023).

Mabbakang Tradition as a Tradition of Rejecting Evil

The tradition of tolak bala' is a cultural practice carried out by the community to ward off or prevent disasters and diseases. This tradition often involves various rituals, prayers, and certain symbols that are considered to have the power to protect the community from danger. Each region or community group may have a different way of carrying out the tradition of tolak bala, depending on their local beliefs and culture.

Usually, the tradition of tolak bala' is carried out at certain times that are considered vulnerable or when there are signs that are considered bad omens. Some common practices include holding traditional ceremonies, using certain objects such as incense or leaves, and reciting prayers or mantras that are believed to have magical powers. These rituals often involve the participation of all members of the community, creating a sense of togetherness and solidarity. Behind these practices, there is a deep belief that disasters can be avoided or overcome by asking for protection from supernatural powers or ancestral spirits. This tradition also reflects the close relationship between humans and nature, as well as the belief that balance and harmony must be maintained to avoid disasters.

Stages of Implementing the Mabbakkang Tradition

1. **Preparation stage**

   The first stage that must be prepared before the implementation of the mabbakang tradition is to prepare rice, coconut, brown sugar and four live village chickens as the main ingredients needed. This can be seen from the people who have started to come to the special house that has been determined in advance.

2. **Implementation Stage**

   The implementation stage is a series of activities that will be carried out during the event. Likewise, the implementation of the mabbakang tradition consists of several stages from the beginning to the end of the implementation of the mabbakang tradition carried out by Pange community which lasts for 3 consecutive days.

Taboos in the Mabbakang Tradition

In the mabbakang tradition some taboos must be avoided, namely not being allowed to do any work such as bathing and gardening, especially for parents whose children follow the mbakkang tradition, for parents whose children are dibakkang they are not allowed to go home and spend the night in their own home so they are required to stay put. in the house, you are not allowed to kill or slaughter animals until they bleed, you are not allowed to eat spicy or gummy foods, you are not allowed to eat eggs during these activities. So, it is only permitted when the implementation of the tradition has been completed. According to local beliefs, if anyone violates these taboos, they will experience itching and fever.

Values in the Mabbakang Tradition

Based on the results of observations and research, several social values contained therein can be revealed, namely:

1. **Spiritual Values or Beliefs**

   Spiritual values become an indicator in emitting light and implementing belief in the existence of the Almighty in human life that contains beliefs, examples and commitments that are channelled from generation to generation through a tradition. Likewise, the belief of the Pange community arises from the implementation of the mabbakang tradition towards masagalae. The community is committed to continuing to maintain the mabbakang tradition as a form of belief in masagalae to ask for protection to avoid things that are considered bad.

2. **Value of Solidarity or Togetherness**

   Solidarity is a sense of togetherness, a sense of unity, a sense of sympathy between fellow human beings. The value of solidarity is a value whose existence can provide benefits for social life in society. Likewise, in the Pange community who still uphold their values of togetherness. This can be seen from a few days before the implementation of the mabbakang tradition, the community will come together to the house where they will carry out the mabbakang tradition according to Jangkae's directions. The community will

come bringing some food ingredients that will be needed, such as rice. Given that the implementation of this tradition requires a lot of energy, the community will help each other and help each other from the beginning to the end of the implementation of the mabbakang tradition. For example, the community will sleep, work and eat together during the tradition because there is a prohibition on returning to their respective homes.

3. **Moral values**

   Moral values are values related to morals, attitudes and behavior of a person in interacting with their surroundings such as respecting each other and having an attitude of tolerance towards others. As in the mabbakang tradition, although there are different opinions about it. The community still appreciates and maintains it as a hereditary tradition.

4. **Health Value**

   The health value contained in the mabbakang tradition is the belief among the community that if this mabbakkang tradition is carried out, we will be protected from various diseases, especially children.

Review based on Social Action Theory of Traditional type of Max Weber

Traditional actions in Max Weber's theory are very relevant when linked to how society views a tradition (Nur et al., 2024). Traditional action, according to Weber, is an action carried out by individuals because of habits or customs that have been deeply ingrained in them. The public perception of tradition is often positive because tradition provides stability and a sense of connectedness. Tradition helps define social norms and shared values, which in turn strengthen solidarity and a sense of togetherness. In this sense, traditional action is not just about following customs, but also about strengthening community identity and providing meaning in everyday life. This action occurs not because of rational calculation or emotion, but because it is something that has been done repeatedly and has become part of everyday life.

CONCLUSION

Based on the results and discussion regarding the public perception of the mabbakang tradition, the mabbakang tradition is a tradition that has been carried out by the Pange community from generation to generation because this tradition is a cultural heritage from ancestors or forefathers, the public perception of the mabbakang tradition is divided into two different opinions, namely the mabbakang tradition is a tradition of giving honey or maccani-cani and the mabbakang tradition is a tradition of warding off disaster which is carried out to avoid all bad things.

Furthermore, in the process of implementing the mabbakang tradition carried out by the pange community, usually only lasts for three days because this is adjusted to the work and busyness of the people who participate in the implementation of the tradition. In the implementation of the mabbakang tradition, several things should not be done during the activity because they are considered to be able to bring something bad such as disaster or disease. In the

mabbakang tradition carried out by the pange community, there are social values that are still maintained and applied by the pange community in their daily lives, such as spiritual values or beliefs, solidarity or togetherness values, moral values and health values.

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