

# Cultural Meaning of Mappalelo Cakkuriri Tradition in Putta'ta Village Community

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**Abstract.** Majene Regency, precisely in Sendana sub-district, Putta'da Village, West Sulawesi Province, has a traditional tradition known as the Mappalelo Cakkuriri tradition ceremony or custom flag raising. This research reveals the meaning contained in the tradition, as the people of Putta'da Village believe that the tradition continues to be preserved from generation to generation until now. The Mappalelo Cakkuriri tradition can only be carried out by the customary leader and his descendants. The people of Putta'da village are included in the category of traditional society so they interpret that tradition as very important and inseparable in life. Increasing the intensity of the sense of kinship between communities, can keep farmers' crops stable and bring happiness. but if the tradition is not carried out, it can lead to disaster and bring an atmosphere of unhappiness in the community. This research uses qualitative methods to describe the meaning of the Mappalelo Cakkuriri tradition with symbolic interaction theory. the results showed that there are negative meanings and positive meanings in the tradition, negative meanings if the tradition is not carried out, and positive meanings if the tradition is carried out.

**Keywords:** Meaning, Culture, Tradition, Mappalelo Cakkuriri.

## 1. Introduction

Basically, culture has existed since the presence of the first humans on this earth. The function of culture is to fulfill the needs of human life, both supernatural and material needs. The needs of the community are largely met by the culture that comes from the community itself. A culture is a number of ideals, values, and standards of behavior that are supported by some members of society, so it can be said that culture always exists in every community on earth. [1].

Culture comes from the Sanskrit language *buddhayah*, which is the plural form of *buddhi* (budi or reason) which is defined as things related to the human mind and intellect. Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Indonesia is one of the countries that have a lot of cultural diversity that is very interesting and unique. Historically, the culture of the Indonesian people was formed in a complex way of thinking, including the feelings and emotions involved. The richness of symbolization has been reflected in its various cultures [2].

One of the riches of symbolization that can be found is in traditional ceremonies which

are a series of actions or actions that are bound to certain rules originating from customs and religion then become a system of activities organized by applicable customs or laws and related to various important events, with customary provisions that apply to the community concerned [3]. Communication involves a symbolic process in it, that people have the ability to build language, and symbols and give meaning to them. As Cangara stated that it is curiosity that forces people to communicate. Want to know the social environment, and also want to know what is happening to him. So communication is a necessity. This need is fulfilled through exchanging messages, so the language of human communication is used, both oral and nonverbal language and both use a system of symbols or symbols [4].

In the Majene district, precisely in the Sendana sub-district, Putta'da village, there is a tradition known as the Cakkuriri flag-raising ceremony. This traditional ceremony is one of the wealth of art and culture that is very old. Some traditional ceremonies have similarities with the cakkuriri traditional ceremony but have changed their function. The traditional ceremony that was originally born as a place to honor ancestors and as a form of expression of gratitude has changed its function to become just entertainment for the community. However, the people of Putta'da Village still maintain the sacred value of the Cakkuriri traditional ceremony. The Mappalelo Cakkuriri traditional ceremony contains the value of educational elements, communication, and social criticism. The educational element contained in it is that we can find out a variety of traditional musical instruments that are very rarely found today, by listening to Taroala sentences in the ancient mandar language with meanings that can be used as guidelines for life, as well as a series of unique and interesting ceremonies [5].

The Mappalelo Cakkuriri traditional ceremony is held at the top of Sendana Mountain. The process of the Mappalelo Cakkuriri traditional ceremony contains communication with nature even though it is symbolic, because the Mappalelo Cakkuriri traditional ceremony is carried out when the putta'da community succeeds in the harvest period. When the Cakkuriri flag raising is held, a buffalo must be slaughtered. The Mappalelo Cakkuriri ceremony is a manifestation of the community's belief system that has universal values that support national culture. The tradition of Mappalelo Cakkuriri traditional ceremony is a belief that is considered sacred and holy. Where every human activity always has a purpose to be achieved. The Mappalelo Cakkuriri traditional ceremony is a form of tradition that is hereditary in nature and is carried out regularly and orderly according to the customary habits of the community in the form of a request or as an expression of gratitude [6].

The raising of the Cakkuriri flag is carried out only at a certain time, this means that the raising of the Cakkuriri flag cannot be done if it is not a predetermined time. The determination of the time for raising the Cakkuriri flag has been around for a long time and has been passed down from generation to generation of Putta'da traditional leaders or those who hold the Cakkuriri heirloom today. The Mappalelo Cakkuriri tradition ceremony still survives today because Cakkuriri is the heart of the heirloom or symbol of Sendana kingdom or the great flag of Sendana kingdom.

The community's ability to maintain and preserve the existence of the Mappalelo Cakkuriri tradition that has been passed down from generation to generation is a very tough struggle. The values of local wisdom summarized in traditional rituals are becoming increasingly rare. Many people put forward a realistic attitude, leaving the traditional teachings instilled by their elders. The tendency to marginalize traditional values becomes more widespread when the environment is supportive. Traditional systems, as a specific

characteristic of a customary system, are no longer a basic reference in behavior. The helplessness of indigenous people in maintaining their existence is a serious threat to the next relay of traditional values. Preserving the Mappalelo Cakkuriri tradition has strengthened the existence of the religion embraced by the community because various traditions related to the cycle of life develop and become strong when they have been traditionalized and cultured in the midst of community life, where the essence of the teachings is included in the community's tradition because it is not just an "empty message" that has no content in the cultural heart of the community [7].

Along with the development of social life, the Mappalelo Cakkuriri tradition that has been passed down from generation to generation has experienced a value shift in understanding the meaning of the Mappalelo Cakkuriri Tradition. The Mappalelo Cakkuriri tradition is something that is still very sacred by traditional elders, only the community tends to lack meaning from the implementation of this Mappalelo Cakkuriri tradition. Based on the explanation above, this research needs to be studied in depth in an effort to improve and straighten out the understanding of the Sendana community in Putta'da Village regarding the meaning of the implementation of the Mappalelo Cakkuriri tradition [8].

## **2. Research Methods**

This research is a type of qualitative research. Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that shape or influence the study of research problems related to the meanings imposed by individuals or groups on a social or human problem. Qualitative research is integral so that it is able to capture the full symptoms [9]. This research goes directly to the field to collect data using interviews, collecting documents related to the meaning of the Mappalelo Cakkuriri tradition.

Qualitative research uses a framework of data collection in a natural environment that is sensitive to the people and places of research, then deductive and inductive data analysis and the formation of themes or patterns. The final written report or presentation includes the voices of the participants, reflexivity and researcher, description and interpretation of the research problem, and its contribution to the literature or calls for change [10].

Qualitative research is a research procedure that produces descriptive data in the form of written and spoken words from people and behaviors that can be observed [11]. This approach was chosen because the researcher considered that research using a qualitative approach was the most suitable approach to realize the objectives of this study. This research uses a type of phenomenological research.

Phenomenology can be interpreted as a study of a person's lived experience or a method for studying how individuals subjectively perceive experiences and give meaning to these phenomena [12]. Management in this study acts as a data collector in the field. While other data collection instruments besides humans are in the form of tools and other documents, the presence of researchers here is a measure of success in understanding the phenomenon being researched [13].

Data sources use primary data and secondary data, where primary data is obtained by conducting interviews with informants directly and conducting in-depth interviews with the

Putta'da Village Community and Priests. Secondary data is data that supports the completeness of primary data obtained from research results related to the Mappalelo Cakkuriri tradition in Putta'da Village such as books, journals, and articles related to the research topic. This research uses Miles and Huberman's data analysis technique, namely, Data Collection, Data Reduction, Data Presentation, and Conclusion [14].

### **3. Results and Discussion**

The Mappalelo Cakkuriri tradition is a ritual activity of the Putta'da community by washing ancient heirlooms/heritage objects that are believed to provide safety for the Sendana community, especially in Putta'da village. The Cakkuriri flag is a symbol of the greatness of the Sendana kingdom. In general, customs are the attitudes and behaviors of a person that have been followed by others for a long period of time. Ideally, customs are able to reflect the soul and personality of a society. One of the traditions that have been used as local wisdom with a hereditary inheritance process and as an investment by the Majene district government in 2019 is the Mappalelo Cakkuriri tradition.

The Mappalelo Cakkuriri ceremony is a traditional celebration carried out by the people in Puttada village for generations. The people of Puttada village up to now uphold their cultural heritage, including the Mappalelo Cakkuriri tradition. This tradition is an obligation for the descendants of the first king in Puttada village so that their generation is protected from their own ugliness. It is a life cycle that is always held, there is even a community assumption that this ceremony is a must that cannot be abandoned.

Cultural influence is the main factor in the implementation of the mappalelo Cakkuriri tradition because mappalelo cakkuriri is a custom of the people in Puttada village that has been passed down from generation to generation with the belief of their predecessors and ancestors that in the past this tradition was the heirloom of the king of Sendana, especially when the king was preparing for a battle during the spread of Islam. Before the king and his soldiers carry out an activity, they first do a prayer along with dhikr which is one of the processions of the Mappalelo Cakkuriri tradition to ask for safety. Mappalelo Cakkuriri is one of the belief systems of the people in Puttada village that is still maintained until now, namely the formation of values, norms, ethics, and social order of the Puttada community which until now no one has rejected its existence [13].

The Mappalelo Cakkuriri tradition is held after the harvest which is called in Mandarese "Pattappariama". Pattappariama is part of the Mappalelo Cakkuriri tradition. The cultural meaning of the Mappalelo Cakkuriri tradition is to improve spirituality which gives strength to the relationship between God, nature, and living things. The Positive Meaning of the Mappalelo Cakkuriri tradition is the element of humanity that arises from the culture, namely working together, helping each other, conducting deliberations, having mutual friends, and living in harmony between communities. The tradition carried out certainly fosters a positive meaning of the tradition, which according to the narrative of one informant that when this tradition is carried out there is great hope for the village of Puttada, namely a village that is maintained and a community that lives in harmony. In this case, Hayati, one of the community members, revealed that:

"This Mappalelo Cakkuriri tradition is like medicine for us, especially in Putta'da Village.

Because by holding and following this tradition, it means that we pray for the village and Sendana Sub-district to be safe from any disasters. Then if this tradition is not carried out within a period of 4 years, usually there are unwanted things happening in our village, and we consider it a warning when we forget about this tradition".

This has become a routine carried out by the people in Puttada village so it has become a culture that is carried out continuously. Negative meaning if not done, because the tradition is carried out once every 4 years with various series of traditional rituals carried out by the community in Puttada village and the Mappalelo Cakkuriri tradition cannot be abandoned and must be done, because it is believed by the local community that various kinds of things will appear if the tradition is not carried out. Looking at the history of the Mappalelo Cakkuriri Ceremony, the background of the mappalelo cakkuriri ceremony is because this tradition is a medium to ask for safety in times of war.

The implementation of the Mappalelo Cakkuriri tradition has stages carried out by Pappuangan (customary elders) and the community in Puttada village, namely: *First, the* washing of the heirloom sword means that it is sacred and can tell when there are signs of changes in the state of nature and its surroundings. *Second, the* slaughtering of buffaloes has meaning as a reminder for someone when doing work to always maintain patience. *Third, Mappalelo Cakkuriri* (Raising the Cakkuriri traditional flag) has meaning struggle in spreading Islam using animate and inanimate objects so that humans are able to read and understand the creator. *Fourth, the* traditional bath reflects a spiritual message which means that when someone wants to do an activity, they should purify themselves first.

#### **4. Conclusion**

Cultural influence is the main factor in the implementation of the mappalelo cakkuriri tradition because mappalelo cakkuriri is a custom of the people in Puttada village for generations and the beliefs of their predecessors and ancestors which are carried out when conducting warfare and asking for safety. Mappalelo Cakkuriri is one of the belief systems of the people in Puttada village that is still preserved to this day, namely the formation of values, norms, ethics, and social order of the Puttada community which until now no one has rejected its existence.

The cultural meaning of the Mappalelo Cakkuriri tradition is to increase spirituality which provides the strength of the relationship between God, nature, and living things. The positive meaning of the Mappalelo Cakkuriri tradition is the element of humanity that arises from the culture, namely working together, helping each other, conducting deliberations, having mutual friends, and living in harmony between communities. The tradition that is carried out certainly fosters a positive meaning of the tradition, which according to the narrative of one informant that when this tradition is carried out there is great hope for the Puttada village, namely a protected village and a community that lives in harmony.

This has become a routine carried out by the people in Puttada village so it has become a culture that is carried out continuously. Negative meaning if not done, because the tradition is carried out once every 4 years with various series of traditional rituals carried out by the community in Puttada village and the Mappalelo Cakkuriri tradition cannot be abandoned and must be done, because it is believed by the local community that various kinds of bad things

will appear if the tradition is not carried out.

**Acknowledgments.** The author would like to thank the informants in Puttada village for providing the opportunity to study and research, as well as to the beloved family who has provided encouragement and prayers in the process. This research and all those who helped in this research.

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