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THE PHILOSOPHICAL MEANINGS OF THE MA'DUANGAN CEREMONIAL CULTURE (*PATANG PULOAN*) IN BATUNONI VILLAGE ANGGERAJA DISTRICT ENREKANG REGENCY

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HIGHLIGHT

The philosophical meaning and values contained in the implementation of the Ma'duangan or Patang puloan tradition.

ABSTRACT

Tradition is a word that cannot be separated from a nation, including the Indonesian nation which is a compound country with the largest multicultural in the world. Indonesia has more than 17,000 islands stretching from Sabang to Merauke, where each region has a different culture. This research aims (1) to find out the implementation of ma'duangan tradition in Enrekang regency. (2) to know the philosophical meaning and values contained in the implementation of the Ma'duangan or Patang puloan tradition. This study is ethnographic research. Data collection techniques are carried out by means of interviews and documentation, the data analysis used is qualitative descriptive analysis. The results of this study show that: (1). The implementation of the Ma'duangan or Patang Puloan tradition is

the culmination of events in a series of events/rituals of death ceremonies in Batunoni Village which starts from sangbonginna (first night) which consists of two types of activities, namely day and night activities, mangbongi tallu (third night), mangbongi pitu (seventh night), and mangpatang puloan (fortieth night) consisting of two stages of the event, the first is mangpellao (lowering), the second is manggere tedong (slaughtering buffalo). (2) The philosophical meaning contained in the ma'duangan event; a. The value of togetherness and a sense of solidarity. b. Foster cooperation in the form of gotong royong. c. The value of trust is recommended to the community to maintain the noble values contained in the implementation of the Ma'duangan tradition (patang puloan) as a guideline in public life, despite the development of the times (Globalization), education and religion (belief) which is very influential on society to make changes.

KEYWORD

The meaning philosophical, tradition, culture, customs

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A. INTRODUCTION

Culture is the heritage of the nation's ancestors or assets in the form of human works that must be maintained and preserved so that its existence is maintained among foreign cultures. The image of local culture in the country has long been known as equatorial emerald with its tribal presence and cultural diversity (Mubah, 2011:1). Cultural diversity really lies in local cultures, some things that include local culture include folklore, regional songs, regional rituals, regional customs, and everything that is regional (Muhyidin, 2009:1). Local culture must be preserved either in the form of cultural experience preservation or culture knowledge.

Affirmed in the Minister of Home Affairs Regulation No. 52 of 2007 article 1 paragraph 3 and article 2 paragraph 1 that: Preservation is an effort to maintain and maintain the customs and socio-cultural values of the people concerned, especially ethical, moral, and values that are the core of customs, customs in society, and customary institutions so that their existence is maintained and continued.

Affirmed by the ministry of education and culture (Mubah, 2011) the pattern of diversity of local cultures between each other can be known by studying various aspects of each culture of a nation.

Viewed from the modern aspect, the shift in Pancasila values among Indonesian teenagers is caused by globalization. As a result, people forget the traditional traditions that were once held firmly and considered very sacred in their implementation (Muhidin, 2012).

The variety of cultures is not a difference but becomes a wealth for the Indonesian nation. This is characterized by the birth of the motto *Bhineka Tunggal Ika* which means "although different but still one". The point is that in these differences, Indonesian people live peacefully side by side within the scope of the Unitary State of the Republic of Indonesia.

Customary law is a rule of human habits in community life since humans were revealed to the face of the earth, customary law is the original law of a nation. The source is unwritten legal regulations that grow and develop and are maintained with the legal awareness of the community. While custom is often seen as a tradition so it seems very local and outdated. This can be understood because customary law is a rule without real sanctions (punishment) in the community except regarding customary sins that are closely related to abstinence issues to be done.

In modern times, after Indonesia entered the era of reform, the provisions governing customary law are more clearly juridical. In relation, in the event of death is also regulated in customary law. In each region (customary territory) has a certain tradition both in the implementation of customary ceremonies and death ceremonies. As in the community of Duri Enrekang regency there is a tradition of Patang Puloan.

In Duri society, the tradition of Ma'duangan or Patang Puloan is a tradition that is carried out on the 40th day starting from the first day of a person's death. The purpose is to pray for the deceased in the hope of getting forgiveness, salvation and a proper place in the sight of Allah SWT.

In the implementation of the Tradition of Ma'duangan or Patang Puloan, there are its own conditions, such as the animals to be slaughtered or the way or process of implementation. In principle, the implementation of this tradition is not only aimed at the deceased, but also to strengthen the bonds of brotherhood. As well as a means to find out the genealogy of other family lineages. On development, tradition or Patang Puloan Ma'duangan has undergone a shift.

The development of the times is able to influence society to continue to change mindset in a more modern direction. So that the science of knowledge that develops both in terms of general knowledge and religious knowledge. Especially the religion of Islam, people who began to seek knowledge about the religion of Islam, then supported by the inclusion and development of religious organizations that provide a lot of detailed knowledge about the religion of Islam, so that the people of Duri tribe are easier to accept the new teachings of Islam.

The changing mindset is able to bring the duri people to gradually abandon the customary traditions. As for those who still hold firm to cultural heritage, the more isolated its existence amid the mindset of other communities that have been growing.

Literature Review

Tradition in Latin is "tradition" which means passed on or habit, in the simplest sense is something that has been done for a long time and become part of the life of a group of people. The most basic thing of tradition is the existence of information that is passed from generation to generation, both written and unwritten (oral). Because without this, tradition can be extinct, in another sense tradition is customs that are hereditary and still run in the community.

Tradition is born in two ways. The first way, arises from below through the mechanism of spontaneous and unexpected emergence and involves many people. For some reason, certain individuals find historical legacies that attract attention, piety, love, and admiration that are then spread through various means, influencing the many people. The attitude of awe turns into behavior in the form of ceremonies, research, and restoration of ancient relics and re-interpreting old beliefs. All these things strengthen the attitude. Admiration and individual actions come together and turn into real social facts. That's how tradition is born.

The function of tradition is as follows:

- a. Tradition is a hereditary strategy, to use clichéd jargon. It exists in our minds, ideas, customs, and values, as well as in objects made in the past. Tradition also gives us with historical artifacts that we may use.
- b. Existing life ideas, attitudes, institutions, and regulations are given validity. To bond its members, all of this requires reason.
- c. Providing a believable emblem of collective identity, reinforcing primal allegiance to the nation, community, and group.
- d. Assist in providing an escape from the current world's criticisms, dissatisfactions, and disappointments.

Culture and society are two aspects of existence that can never be separated and are constantly dual. Communities are groups of people who live together and develop culture; consequently, no society can exist without culture, and vice versa, no culture can exist without society as a container and supports.

The entirety that exists in society is determined with the aid of the lifestyles of a way of life that belongs to that society, so that the culture that is passed down from era to technology must maintain to stay, even though people who are participants of the community continually take turns due to death and delivery. The subculture of each country or society includes small elements that are a part of an entire this is as a unit.

Philosophy is a belief about how to behave and the remaining purpose that individuals want, and is used as a principle or trendy in lifestyles contained in the

view of existence of a person or institution of human beings which is the basic idea of the lifestyles that is aspired to (Ismail, 2011:13).

Philosophy is the meaning of a textual content, primarily based on the technological know-how of philosophy, namely by information and investigation with the mind approximately the nature of the whole thing that exists, as it originates from law. There are two factors of view are:

- a. Philosophy is a way of thought and examine primarily based on sound issues.
- b. Philosophy is an try and gain a complete view (Adriana, 2013).

Philosophy attempts to awaken our level of information, which at a few degree is unavoidable (Ujan, 2007:17). In schooling, philosophy is the view that underlies all normative professional behavior of each trainer, therefore, if philosophy is seen as a principle, then philosophy is the most practical concept. basically the meaning of the phrase philosophy is love of science and information or wisdom (Soeherman, 2009:159).

Culture can be divided in four ways. First, the network supports oral traditions with spontaneous inventive expressions becoming a source of interest for traditional arts. Second, way of life means people art. Third, subculture may be defined as each artwork estuary from multiculturalism in dance, tune, portray, literature that's in acculturation with foreign arts that enter this archipelago, Fourth, lifestyle is local folk art that's adversarial by town artwork (Sutrisno, 2006:86).

The traditions that exist in an area are a wealth of its very own which has its personal values as properly, those values which then emerge as the hints or pointers for the life of a society from the beyond till now. The values contained in normal law are a mirrored image of the persona of the network in order that most indigenous peoples nonetheless keep their lifestyle or even stay preserved, however no longer a few people also are slowly starting to go away existing traditions and then use them with new, more present day habits.

Conventional ceremonies that develop in society may be divided into various methods. primarily based at the herbal environment, there are coastal, inland, and mountainous environments (Hartatik, 2013:2-three). The ceremonies completed by the community are based totally on ideals and ordinary culture but include positive pursuits and goals. information adat in subculture is an activity finished by the network in their lives from era to generation, in accordance with the ideals held in a particular society (Aini, 2013:8). Traditional ceremonies are simply activities that comprise religious meanings which can be completely sacred and cut loose worldly things which are finished from technology to technology in accordance with the beliefs held in a society.

One in all them is the patang puloan subculture that exists inside the Duri community of Batunoni Village, Anggeraja District, Enrekang Regency, this

subculture is referred to as a subculture to commemorate forty days of someone's loss of life with the aim of praying for forgiveness and protection.

Patang Puloan, a tradition of marking 40 days after a person's death with the aim of releasing the souls of the deceased and praying for them, is the most important event in the chain of events/death rituals of Batunoni Village. The event phase started with the *Sangbonginna* (first night), the *Mangbongi tallu* (third night), the *mangbongi pitu* (seventh night), and the *mangpatang puloan* (forty night).

Piter (60 years old), a generational owner/customer and government official, explains: *Patang Pulo disanga acarana to mate to neneta jolo na sampe to'o allo di pugauk unnapa, iyato digere manuk, beke, sola tedong, sesuai penawa maksuna mendoakan sola male mangantara to mate. Acarana di pamulai jo sangbonginna, mane mangbongi tallu, mane mangbongi pitu dan puncana mangpatang puloan.* It means "Patang Puloan is an event for those who have passed away from ancestors to the present day and its purpose is to pray for the dead and save them. The event phase started with the *Sangbonginna* (first night), the *Mangbongi tallu* (third night), the *mangbongi pitu* (seventh night), and the *mangpatang puloan* (forty night)".

Now, according to Ambe Basir (63 years old), one of a generation of traditional pressure groups said: *Yate masyarakat Desa Batunoni na pugauk te tradisi Patang Pulo maksuna na hormati'i to nenek ta jolo, di pugauk acarana ta manggerek manuk sia beke ta sikumpulu sipakario sola keluarga.* It means "People of Batunoni Village practice *Patang Puloan* traditions with the intention of honoring their ancestors by slaughtering chickens and goats as a requirement of the tradition and holding events to gather with families to strengthen kinship ties.

According to one of the informants, Ambe Saruddin, (67 years old), one of Batunoni village's traditional stakeholders, the history of the *Patang Puloan* tradition revealed: *"Pamulu mangka pangjaja Jepang jo daerahna Enrekang, iyato nenek to jolo masarakana Tana Toraja pamula torro jo wilayah kecamatan Anggeraja yamo nanai Desa Batunoni na bawa to budayana Tanah Toraja, pamulu jo nenekna to jolo pugauk mangkuburu to mate jio sellak sellak buntu to disanga mandu sampe to allo, jo daerahna Anggeraja Desa Tontonan"* It means "Since the end of the Japanese occupation of the Enrekang area, the ancestors of the Tana Toraja lived in the Anggeraja district, including the village of Batunoni, and brought the *Tana Toraja* culture. Since then, their ancestors performed burials in what is today a mountain cliff called Mandu in the Anggeraja region, precisely in the village of Tontonan".

Birth of the *Patang Puloan* Tradition It is not possible to know the exact date or name of the person who first practiced the *Patang Puloan* Tradition. Ambe Dari (64 years old), is one of Batunoni village's traditional interest groups, according to sources *"Sipamulanna tradisi Patang Puloan jo kampong duri Batunononi dikabua sibirai jadi to pemangku adat iyato pamula, mbai kapang labih kurang 100, 200 taun*

tonanu. *Mane iyate pugauk onnapi te tradisi patang pulo laan kampong dari 573 kepala keluarga buda onnapa iyya tau adakan ii bai sekitar 300 kapala keluarga jo Desa batunoni saba iyato muhammadiya kurang-kurang pa inde kampong*” meaning “ The early history of the *Patang Puloan* tradition coincided with the formation of the first custom keepers, perhaps 100 or 200 years ago. Since then Muhammadiya's status is still lost, so perhaps about 300 families in Batunoni village continue the tradition of Patang Puloan in his 573-family village.

Ma'duangan or Patang Puloan or in Indonesian is described as the 40th anniversary of loss of life, this is achieved to wish for the person who died to get a right location with God, the calculation of those 40 days begins from the loss of life of someone.

Conceptual Framework

Primarily based in this framework, the researcher can explain or describe the philosophical which means of the *Ma'duangan* or *Patang Puloan* ceremonies inside the *Duri* land network. Based totally on the information on the ground, the *ma'duangan* ceremony birthday celebration is almost similar to the *rambu solo'* occasion from Toraja, in which folks that are considered extra located are specific from normal people or are taken into consideration inferior. Not best that, the birthday party is likewise very robust on the labeling of everyday humans (*kaunan*) in preserving ceremonies which can be seen from what number of sacrificial animals and ceremonial processes are accomplished.

The that means of reputation symbols within the *ma'duang* ceremony includes verbal symbols and nonverbal symbols. The verbal symbols contained inside the conventional *ma'duang* ceremony are inside the shape of prayers that are stated through the conventional chief this means that praise, petition, and for glorification. Even as non-verbal symbols within the form of tools as ceremonial device which might be meaningful as offerings to ancestors in addition to very last recognize for the deceased and for the circle of relatives left behind.

RESEARCH METHOD

The type of research used in this studies is ethnographic research. Ethnography is an outline and interpretation of a tradition or social institution or system (an ethnography is a description and interpretation of a cultural or social or device) (Tomo, 1998:58) with studies tactics producing descriptive facts about the analysis of the philosophical meaning of traditional ceremonies *ma'duangan*, the region of this research is in Batunoni Village. The motive for selecting this region is due to the fact it's miles in this village that the *ma'duangan* traditional rite procession continues to be accomplished with the aid of the local people. Statistics

analysis the usage of interactive evaluation, particularly by means of statistics reduction/categorization, statistics presentation and conclusions/verification.

DISCUSSION

Patang Puloan is the most crucial occasion in a series of activities/rituals of loss of life ceremonies in Batunoni Village. The tiers of the occasion commonly begin from the *sangbonginna* event (first night), the *Mangbongi tallu* event (third night), the *mangbongi pitu* event (seventh night), and the *mangpatang puloan* occasion (forty night).

Sangbonginna event (first night). There are first two sports at some stage in the day. within the afternoon, the funeral rite for the corpse is held first, on this event the family, near and remote spouse and children, in addition to the network around the house environment of the deceased person flocked to mourn, the mourners who have been gift normally added *sadekka* (donations to the bereaved own family) inside the shape of goods or the want to attend to the corpse, besides that there also are folks who bring passports or envelopes containing money. At this funeral, what wishes to be prepared are local chickens, goats and conventional cakes, then the organized bird and goat are first processed and cooked, after being cooked, a prayer is study by way of a conventional leader. However, earlier than the prayer is read, all subjects relating to the corpse need to have been done, after all the offerings had been study by the traditional chief and disbursed to all the families present, this pastime is accomplished at the house of the deceased own family. The distribution of the services marks the end of the afternoon sports and the own family ought to also put together for the wishes of the night time event.

The cause and objective of protecting the afternoon interest on the *sangbonginna* event is for the funeral of the corpse, at the same time as the folks who come to mourn are to stay in touch with every different however it is also a form of condolence for the loss of life of one of the own family individuals, even as the animals are slaughtered in this hobby is meant as alms from the family and the deceased.

The meaning of conserving funerals for the duration of daylight hours activities is a shape of respect for human beings who have died. As for the those who come to mourn, it approach that the kinship ties among them are still properly installed. Meanwhile, the animals are slaughtered in order that the corpse gets safety in addition to that in order that the own family, loved ones and those left at the back of get protection and help.

The second is the night activity after the burial rite is over in the afternoon, within the night a *sangbonginna* occasion is held, this event is likewise typically

referred to as *ma'randuk bongi*, at this event usually the closest own family expresses their gratitude to the mourners while concurrently studying prayers in flip, by means of the circle of relatives and mourners who came. on the *Sangbonginna*, the services are organized most effective with free-variety hen and boiled eggs (*tallo manuk*). This providing is examine by way of the conventional leader after which allotted to the own family as wished.

The cause and goal of the night time or *ma'randuk bongi* is a shape of gratitude from the family to all those present for his or her help inside the funeral procession further to praying for the deceased. whilst the offerings held at this activity are as alms from the own family and the deceased. whilst the that means contained on this activity is admire for the individuals who died via the analyzing of prayers so they constantly get help and protection.

The mangbongi tallu event (third night) at this event the own family goes to the cemetery to wish for the lifeless, this interest is known as reading *kalakking*, after the analyzing of *kalakking* is complete, the family returns home to offer services, namely goat, loose-variety fowl, and boiled eggs, similar to the *sangbonginna* event , the services are processed and cooked then a prayer is study via the conventional chief and then dispensed to the families present.

The *bongi tallu* event is completed with the purpose and cause of the own family making pilgrimages and praying for the useless, even as the offerings are intended as a shape of alms from the deceased. at the same time as the that means contained within the *mangbongi tallu* occasion is that the connection among the own family and the person who has died have to be maintained with the implementation of this event.

The *mangbongi pitu* occasion (seventh night time) on the *mangbongi pitu* event is held all through the day and at night, that is carried out for the duration of the day by means of slicing one free-range fowl and one boiled egg. This pastime is best accompanied by using the circle of relatives. Then in the nighttime, goats and chickens were prepared. This activity turned into attended by family, spouse and children and the encircling community, after the offerings had been ready, the conventional leader prayed for them and then dispensed them to the ones gift at this event. The *bongi pitu* occasion or commemorating the 7th day of someone's demise is done with the aim and purpose of harking back to the person that died further to praying for the person who died, the offerings organized are supposed as alms.

The climax of the occasion is the *patang puloan* (forty days) which includes ranges of the occasion, specifically: the first level of *mangpepellao* (lowering) the community believes that the spirits of people who've died for forty days from the time of loss of life are still together/reside in the house, in order that the

implementation of this ritual intends to mangpapellao (decrease) the spirit and deliver it to its proper vicinity.

The spirit this is nevertheless within the residence will be released/sent down via the implementation of rituals whose method is almost the same as the previous one. In this ritual, the services are goats and unfastened-variety chickens as much as viable, the own family is likewise required to put together utensils in the shape of plates and a few clothes. This ritual is held in the early hours of the morning around 03.00 till it's miles completed. All circle of relatives participants collect in a circle across the services, the atmosphere turns into more sacred whilst the incense smoke will become thicker. Then begin the offerings are read a prayer by the conventional leader, the services which have been prayed for are then allotted to circle of relatives contributors who are present and eaten collectively.

The reason and reason of conserving the *mangpepellao* occasion is to decrease and release the spirits of the dead and escort them to their proper realm (spirit realm). The offerings which can be prepared are meant as provisions for the spirits who will hold their adventure. The that means of the *mangpepellao* activity is that the bereaved circle of relatives has normal the departure of one in every of their circle of relatives individuals via preserving a *mangpepellao* event. The that means in the services which are prepared is that the spirit is safe on its adventure so that it will continue its journey to its right vicinity (the spirit realm).

The second stage is the stage of *manggere' Tedong* (slaughtering buffalo). In this event anyone can attend, this stage is carried out in the morning. At the *manggere' tedong*, the offerings are sticky rice (*sokko*), and traditional cakes (*baje*). Then the meat from the slaughter is distributed to members consisting of *appa' sulapa'* (four elements) both present and absent. The rest of the meat that has been distributed, will be cooked, everything is processed as simply as possible, when it is noon, all food menus are prepared and then placed in a container made of teak or banana leaves (*te'tuk*) and arranged in a tray. After everything was ready, then the traditional leader began to read a prayer. This ritual is performed under the column of the house or in the open. Everyone present sat in a circle and solemnly listened to the prayer read by the traditional leader. After the prayer reading is over, the food is distributed to those present, then eaten together.

The purpose and goal of conserving the *manggere' tedong* event with the aid of preparing offerings is a form of gratitude from own family individuals to the creator for all the sustenance given in order that the complete collection in organizing the death event can be finished. This ritual also pursuits to connect the binds of brotherhood among every family member. The that means contained on this occasion is that the sustenance acquired is a gift from God, so it's far important

to maintain thanksgiving so that the circle of relatives left at the back of can discover happiness.

Conventional ceremonies are an inseparable part of tradition, traditionally developing and developing in the assisting community, functioning to reinforce social norms and noble values. one of the traditional ceremonies that is nevertheless and is still maintained by means of the supporting community is the death ceremony. Many humans take lightly the dying rite. people are extra interested by taking note of different life cycle ceremonies including wedding ceremonies. In fact, if we have a look at cautiously as stated above, the dying rite also carries noble values in order to finally be inherited through the successors of the supporters of this lifestyle.

In the discussion of the second problem, the following will explain the values contained or philosophical meanings in this research: Social and cultural values in the implementation of the *Patang Puloan* tradition, togetherness and a sense of solidarity. The value of togetherness is reflected in the gathering of most family members with the surrounding community in one place, sitting and praying for the same purpose. The value of solidarity is reflected in the gathering of relatives and local residents in the ceremony, which consists of various social layers, indicating that there is a sense of solidarity between them.

The value of cooperation in the form of *gotong royong* in the *Patang Puloan* tradition can be seen when the family is assisted by local residents in preparing all the necessities for the *Patang Puloan* event. The value of trust among people who still adhere to the *patang puloan* tradition believes that the spirits of the dead are still above the house, with the holding of this *patang puloan* event with the intention of lowering and delivering the spirit to its proper nature.

However, with the development of science, habits or traditions that are considered no longer appropriate, will slowly shift. As is the case with the *Patang Puloan* tradition, which was originally an obligation for the community to be carried out if a family member dies, is now slowly starting to shift.

CONCLUSION

Based totally at the description provided within the preceding chapter, it can be concluded as follows:

1. The implementation of the *Patang Puloan* lifestyle in Batunoni Village, *Patang Puloan* is the highlight of the collection of occasions/rituals of loss of life ceremonies. The event starts from the *sangbonginna* (first night), *mangbongi tallu* (third night), *mangbongi pitu* (seventh night), and in the end the *mangpatang puloan* (forty night) which consists of two series of occasions, the primary is *mangpapellao* (reducing) and the second one is *manggere' tedong* (slaughtering buffalo).

2. The philosophical meanings and values contained within the *Patang Puloan* way of life are: the cost of togetherness and a feel of team spirit, the price of cooperation within the form of mutual assistance, and the fee of agree with.

3. The shift within the *patang puloan* way of life is caused by the development of the times (globalization), academic factors, economic factors, and spiritual elements (belief).

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