[ABS-78]

Interpretation of Meaning in the Makkita Wettu Tradition in Lontara Pananrang Regarding Pre-planting Actions of Cocoa Farmers (Case Study of Tapporang)

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Abstract

Indonesia is a country with various tribes and cultures, each tribe has unique habits and differentiates it from other tribes. One of the traditions that has developed among the Bugis tribal people of South Sulawesi is the "makkita wettu" tradition, which is a tradition carried out to find and choose good and bad days on the lontara pananrang which has been believed in for generations. Lontara pananrang contains instructions and guidelines for determining the best times of day. On sector agriculture , activities Makkita wettu done when will start farming. This research aims to interpret the meaning of the makkita wettu tradition in the lontara pananrang towards the pre-planting actions of farmers in Tapporang Village, Batulappa District, Pinrang Regency. This research was carried out from April to September 2023 using method approach qualitative descriptive . Data collection was carried out by observation and in-depth interviews with sources who knew about the Makkita Wettu tradition and cocoa farmers who applied the Makkita Wettu tradition in their pre-planting activities. As a result of this research, information was obtained that the makkita wettu tradition carried out by cocoa farmers regarding pre-planting actions is a form of symbolic interactionism which does not just happen but rather there is a process of "making meaning" of the actions of interaction between one another who translate each other's actions. In the pre-planting activities of cocoa farmers, makkita wettu is carried out twice, namely before the mabbela dare' activity and before carrying out the process of planting the beans.

Keywords : Makkita Wettu, Tradition, Cocoa Farmers

Interpretation of the Meaning of the Makkita Wettu Tradition in Lontara Pananrang on the Pre-Planting Actions of Cocoa Farmers (Case of Study at Tapporang Village, Batulappa Subdistrict, Pinrang District)

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Abstract. Indonesia is a country with various tribes and cultures, each tribe has unique habits and differentiates it from other tribes[1]. One of the traditions that has developed among the Bugis tribal people of South Sulawesi is the "makkita wettu" tradition, which is a tradition carried out to find and choose good and bad days on the lontara pananrang which has been believed in for generations. Lontara Pananrang contains instructions and guidelines for determining the best times to choose the day[2][3]. In the agricultural sector, makkita wettu activities are carried out when farming is started. This research aims to interpret the meaning of the makkita wettu tradition in the lontara pananrang towards the pre-planting actions of farmers in Tapporang Village, Batulappa District, Pinrang Regency. This research was conducted from April to September 2023 using a descriptive qualitative approach method. Data collection was carried out by observation and in-depth interviews with sources who knew about the Makkita Wettu tradition and cocoa farmers who applied the Makkita Wettu tradition in their pre-planting activities. The results of the research show that the makkita wettu tradition in pre-planting activities for cocoa farmers in Tapporang Village is carried out four times, namely when planting seeds, mabbela dare', planting protective crops and preparing for planting. The best time to carry out these activities is chosen based on the guidelines contained in the lontara pananrang, namely choosing the time with the plus symbol (+) which means tuo or life and support.

1. Introduction

Indonesia is a country with various tribes and cultures, each tribe has unique traditions and customs that differentiate one tribe from another. One of the tribes in Indonesia is the Bugis tribe. This tribe is the largest tribe in South Sulawesi with various customs embedded in daily activities and has now become an inseparable tradition in society [1][4]. One of the traditions that developed among the Bugis tribal people of South Sulawesi is the "makkita wettu" tradition, which is a tradition carried out to find and choose good and bad days on the lontara pananrang which has been believed in for generations[2]. *Lontara pananrang contains instructions and guidelines for interpreting the best times in choosing a day*[3]. The Bugis tribe believes that all days are good days, but there are best times in every hour of the day[5]. Usually this day is

determined when a wedding will be held, building a ship, starting farming and entering a new house[3]. This kind of phenomenon has been going on for a long time in the Bugis tribal community and was then passed down from generation to generation through stories, experiences, customs[1], and writing in the Lontara script language which is now known as Lontara Pananrang in the Makkita Wettu tradition. As happened in Tapporang Village, Batulappa District, Pinrang Regency. The Bugis tribe people in this village really believe in the best time to determine a good day when they want to start farming.

Most of the people in Tapporang Village make their living as farmers who make cocoa their main income[6].

This cocoa cultivation activity cannot be separated from the "makkita wettu" tradition, especially in starting planting. Before planting, the people of Tapporang Village usually make pre-planting preparations in the form of determining the planting day and time which is then adjusted by digging the planting hole 3-5 days before the specified planting time. This is intended to choose the best time of day that has been chosen to minimize growth failure caused by undesirable things. According to them, what they are doing is a form of effort that they can make before accepting what will happen to the fate of the Almighty [4]. The makkita wettu tradition carried out by farmers before planting cocoa in Tapporang Village is a tradition passed down from generation to generation and is a form of symbolic interaction that is generally found among the community, especially the Bugis tribe. The concept of symbolic interactionism refers to the distinctive nature of actions or interactions between humans, the peculiarities of mutually interpreting and mutually defining actions for the meaning they give. Farmers' belief in a tradition does not just happen but rather there is a process of "making meaning" of previous actions [7] [8]. Based on the explanation above, it is necessary to interpret the meaning of the makkita wettu tradition in lontara pananrang regarding the actions of farmers before planting cocoa seeds in Tapporang Village, Batulappa Subdistrict, Pinrang District.

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2. Research methods

2.1. Time and location of research

This research was carried out for 5 months, namely from April to September in Tapporang Village, Batulappa Subdistrict, Pinrang District, South Sulawesi Province. Researchers conducted research in this village because in this location the people have a high spirit of mutual cooperation, have many traditions and are a model village in cultivating cocoa plants in Pinrang Regency.

2.2. Resource person/informant

The resource person in this research is a cocoa farmer who carries out the makkita wettu tradition on lontara pananrang for pre-planting activities on his cocoa plantation.

2.3. Types of research

The type of research used in this research is a case study with a descriptive qualitative approach.

2.4. Data collection technique

Data and information collection in this research used two techniques, namely primary data collection and secondary data collection [9]. Primary data was obtained through in-depth interviews with sources. Sources were selected based on a non-random sampling technique, purposive sampling type, and sources were then determined using a snowball technique until saturation level was found [10]. Meanwhile, secondary data was obtained from journals, books and personal archives of the source's Lontara Pananrang.

2.5. Data analysis

The data obtained in this research was analyzed using qualitative descriptive data analysis using meaning interpretation as a tool.

3. General description of the research location

3.1. Geographic situation

Tapporang Village is located in Batulappa District, Pinrang Regency, South Sulawesi Province. From a macro perspective, the landscape consists of land and hills with the distance from the village capital to the sub-district capital being 5 kilometers with a travel time of 15 minutes. It is 18 kilometers from the capital of Pinrang Regency with a travel time of 1 hour and 200 km from the provincial capital with a travel time of 4 hours. Geographically, Tapporang Village has boundaries, namely to the north it borders Batulappa and Watang Kassa villages, Batulappa District. To the south it borders Massewae village, Duampanua subdistrict. To the east it borders on Benteng sub-district, Patampanua sub-district, and to the west it borders on Rajang village, Lembang sub-district. The area of Tapporang Village is 26.34 square kilometers, most of the land in Tapporang Village is used as agricultural land and plantations, the rest is residential. Based on the area of the village, it is administratively divided into 3 hamlets, namely hamlet 1, hamlet 2, and new village[11].

3.1.1. Climatology

The climate conditions in the Tapporang Village area, Pinrang Regency include types A and B [12], dengan curah hujan terjadi pada bulan Desember hingga Juni dengan curah hujan tertinggi terjadi pada bulan Maret. Musim kemarau terjadi pada bulan Juni sampai Desember. Kriteria bulan basah tercatat 7 - 9 bulan, bulan lembab 1 - 2 bulan dan bulan kering 2 - 4 bulan. Curah hujan tahunan berkisar antara 1073 mm sampai 2910 mm, Evaporasi rata-rata tahunan di Kabupaten Pinrang berkisar antara 5,5 mm/hari sampai 8,7 mm/hari. Suhu rata- rata normal antara 27°C dengan kelembaban udara 82% - 85%[11][12].

3.1.2. Topography

In general, the topographic conditions of Pinrang Regency have a fairly wide range, starting from plains with a height of 0 m above sea level to plains with a height of more than 1000 m above sea level (asl). The plains located at an altitude of 1000 m above sea level are mostly located in the central to northern part of Pinrang Regency, especially in areas bordering Toraja Regency. The Tapporang Village area, which is located in Batulappa District, is at an altitude of 20-1007 above sea level. [11].

3.2. Demografic Situation

The total population of Tapporang Village is 2009 people spread across 3 hamlets within the Tapporang Village area, consisting of 962 men and 1,047 women. Most of the residents in Tapporang Village earn their living as plantation farmers. Only a small number work as traders, private employees or as state civil servants. The plantation sector is the main source of life for the majority of residents in this village because the contour and type of land is very suitable for activities in the plantation sector.[11].

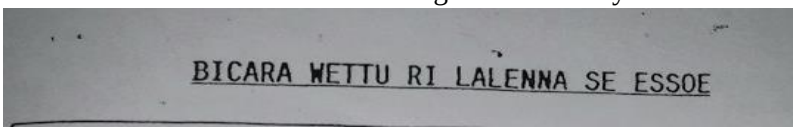
4. Results and discussion

4.1. Lontara pananrang

Lontara pananrang is a guideline for determining good days and bad days which has been trusted for generations by traditional elders and the Bugis community in general [13][14]. This lontara contains symbols in the form of special symbols which are made in such a way that they are easy to understand as a cultural heritage from ancient Bugis ancestors. These symbols have special meanings and meanings that can be understood and actualized by certain people who believe in the guidance of time in the lontara pananrang[15][13][16]. These guidelines are generally found in the form of sheets containing the title, introduction, contents and information without having a cover like a book.

4.1.1. Title section

The title section of the Lontara Pananrang guideline says *bicara wettu ri lalenna se essoe*. Consists of four syllables, namely *bicara*, *wettu*, *ri lalenna*, and *se essoe*. Each of these words comes from the Bugis language, namely *bicara/mabbicara* which means discussing something, *wettu* which means time, *ri lalenna* artinya which means inside, and *se essoe* which means a day. *Se esso* in bugis language means a day as long as the sun rises (12 hours) while the next 12 hours are called *se wenni.* So what is meant by talking about *bicara wettu ri lalenna se essoe* is discussing the time of day from sunrise to sunset (12 hours).



Gambar 1. Section title of *Lontara pananrang*

4.1.2. Introduction section

The introductory part of the *lontara pananrang* berisi himbauan contains an appeal and warning to anyone not to duplicate or copy the contents of the intended *lontara pananrang* without obtaining permission from the owner of the manuscript. This section also uses Bugis language which has been copied into Latin letters. There are written guidelines/instructions saying *pedoman/ petunjuk bilang wettu ri lalenna ta siessoe, iya engkae ripoji, ri seseta* (guidelines or instructions for calculating the preferred time of day). Then in the next column is written the sentence *temmpeddingmgi ri photo kopi, deto hallalakeng salingngi narekko degaga isinna to punnaingngi boe, iyarega tau susungengngi uki malaju* which means it is not permitted to duplicate, and it is not permitted to rewrite without obtaining permission from the owner of the book, or from the person who compiled the book. This is in Latin script

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Figure 2. Introduction of *Lontara pananrang*

4.1.3. Content Section

The contents of the lontara pananrang contain instructions on the best times of the day when you want to start or do something. In the first line, a description of the division of time is written which is divided into

5 time categories. The first category is *ele* which means morning (06.00-08.00), the second category is *ebbueng* which means near noon (08.00-11.00), the third category is *tangaso* which means midday (11.00-12.00), the fourth category is *loro* which means dhuhur time (12.00-15.00), and the last category is *assara* which means Asr time (15.00-18.00). Next, it contains information about the days starting from Friday and ending with Thursday (Friday, Saturday, Sunday, Aseneng, Tuesday, Araba, and Kammisi).

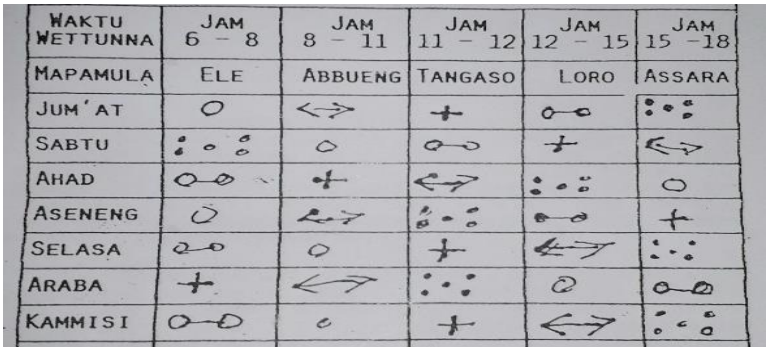


Figure 3. Contain section of *Lontara pananrang*

4.1.4. Closing part

The next part of the table contains five symbols that contain guidelines for determining the best times of the day (*se essoe*), starting from 06.00-18.00. The five symbols are the dice symbol for the number five, the number zero, a flat line with zeros at both ends, a flat line with arrows at both ends, and a plus sign. The last column of this lontara manuscript contains information about the meaning of the symbols used. The dice symbol number five means *berisi* (quality), zero means *lobbang* (empty), a flat line with zeros at both ends means *pulan poko* (break even), a flat line with arrows at both ends means *uju* (dead), and the plus sign means *tuo* (life). Based on the *lontara pananrang* guidelines, the best time to start an activity is the time which means *berisi* and *tuo*, namely the dice symbol for the number five and the plus sign because these two symbols have the meaning of quality and life. This refers to safety and welfare. Gunawan explains that the best symbols on the *lontara pananrang* are the five point symbol and the plus symbol because they mean that any activity that starts from this symbol will be given life, safety, prosperity and blessings[3].

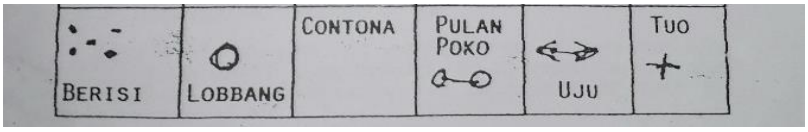


Figure 4. Information section of *Lontara pananrang*

According to S (105 years) the dice symbol number five is the best of all time, not just as a symbol but has a deeper meaning than just a symbol. The number five is the five times themselves, the quadrilateral at each corner is the four cardinal directions and right in the middle stands a point which is the point of belief that exists within every human being. While the plus sign means life and support, this plus sign also means sufficiency for the blessings and sustenance given. On the other hand, time symbols that are considered bad for starting something are the zero number symbol (*lobbang*) and the flat line symbol with arrows at both ends (*uju*). This is because this symbol means that any activity started at this time will end in vain. waste and failure[3].

According to R (57 years old), in his village there have been repeated miscarriages and until now the couple has not been blessed with a child. After being investigated, it turned out that the couple had their wedding ceremony on Wednesday at 09.00, and they believe that this is the basis for this happening because in lontara guideline pananrang this time means uju or death

.

Meanwhile, the *pulan poko* symbol is a symbol which means breaking even[3]. This refers to the meaning of fifty-fifty, which means that if you do or start an activity at this time, you will not gain a profit but you

will also not suffer a loss. There are also those who think that the symbol of return time means it is permissible to start something at this time because sometimes it contains good things and sometimes it also contains bad things.

4.2. Makkita wettu tradition

The *makkita wettu* tradition is a tradition carried out by the Bugis tribe with the aim of determining the best day and time on the *lontara pananrang* before starting an activity. Generally, this activity is carried out when getting married, building a ship, starting farming, and entering a new house [1]. This phenomenon has occurred from generation to generation and was then passed down through stories, writings, and habits which are now inherent and have become the culture of the Bugis tribal community. These collective habits are then referred to as "collective action". The theory of symbolic interactionism put forward by Herbert Blumer says that joint action in the theory of symbolic interactionism is the result of acts of interpretation between individuals and is then carried out repeatedly in stable conditions, then when larger it gives birth to tradition and culture[8].

4.3. Interpretation of the Meaning of the Makkita wettu Tradition in Tapporang Village

Tapporang Village is a village located in the eastern region of Indonesia, precisely in Batulappa District, Pinrang Regency, South Sulawesi Province. This village is a village where some of the people still believe in and practice the makkita wettu tradition in their daily lives. People in this village generally carry out the makkita wettu tradition before entering a new house, holding a wedding and starting planting in their rice fields or gardens. The forms and procedures of the traditions that they carry out do not just happen, but there is a process of "making sense" of the actions of interaction between one another which translates their actions to each other. This is a form of symbolic interactionism that is often found among society. Herbert Blumer stated that the concept of symbolic interactionism refers to the distinctive nature of actions or interactions between humans that mutually translate and define their actions, not just reactions to one person's actions towards other people [8]. A person's response is not made directly to the action but is based on the meaning given.

The makkita wettu tradition that developed in Tapporang Village was previously only carried out by community leaders or traditional elders. People who are going to carry out a mappabbotting (wedding) or mattaneng (starting farming) event will go to traditional elders called sanro wanua who are considered to have and understand the "makkita wettu" method to get information regarding good times and days to carry out the event [17]. However, as time goes by, texts containing guidelines for determining good and bad times are now often found among the public. Its exclusivity is now starting to shift due to different meanings from generation to generation. The way someone interprets something will influence other people's perspective on something. For someone, the meaning of something comes from the ways in which other people act towards them in relation to that something, the actions they carry out will create boundaries for something for other people [18]. "If parents give a positive response to a child who is not horrified by the sight of a garden snake, then the child will continue that behavior. But if he is blamed by his parents and playmates, then what changes is not only his behavior but also the meaning attached to that object.

4.4. Interpretation of the Meaning of the Makkita Wettu Tradition in Cocoa Farmers' Pre-Planting Activities

Pre-planting activities for cocoa farmers in Tapporang Village are activities carried out by the community before planting cocoa seedlings in their gardens. This activity consists of seeding and land preparation.

Table 1. Abstract of the meaning of pre-planting activities of cocoa farmers regarding the makkita wettu tradition

Type of Action	*Makkita wettu*	Description of activities	Interpretation of Symbolic Meanings
Nursery			

Seed selection	No	Sort the fruit according to the criteria that they are not defective, free from pests and diseases, perfectly ripe and come from the primary stem	Life lesson: The seed of a mother's embodiment, a good child is a reflection of great parents (S)
seeding	No	The cocoa beans are removed from the mucilage, soaked in a fungicide solution and then sown in damp burlap sacks	Choosing to grow and develop requires daring to step out of your comfort zone. (MJ)
preparation of planting media	No	Prepare planting media in the form of soil, husks and compost (4:3:1)	The formula for success in life is gained through experience. (L)
planting seeds	Yes	Cocoa beans are planted in the planting medium at the best time with the "plus sign" symbol on the Lontara Pananrang	Plants have spirits, if given positive stimulation the results will be positive. The plus sign means tuo (life) which means living and living. (S)
grafting	No	Selection of scion and grafting (shoot grafting).	Perseverance and creativity are what will bring about change. (R)
regular maintenance	No	Seedlings that have grown are maintained by sorting and watering.	The most obvious actualization of gratitude is nurturing. (MJ)
Land Preparation			
***Mabbela dare*'**	Yes	Determine when to weed the garden, leaving large trees as protection	Introduction and adaptation to the environment and maintaining the existing ecosystem. (MJ)
planting protective crops	Yes/No	Temporary planting of plants is carried out which provides temporary income while still paying attention to the planting time, namely selecting the plus sign on the *lontara pananrang*	Life lesson: The best individuals are those who are always useful to others. The plus sign means tuo (life) which means living and living. (S)
Planting preparation	Yes	Determining planting time, digging planting holes, adding organic material.	Self-awareness that the environment plays an important role in life. (S)

4.4.1. Nursery

Seeding is one of the most important things done by farmers before the planting process. Quality cocoa seeds come from healthy beans and are free from pests and diseases.[18] The fruit chosen by cocoa farmers in Tapporang Village as plant seeds is fruit from healthy plants and comes from the primary stem of the cocoa plant because the fruit from the primary stem is larger than the fruit from the secondary stem. Apart from that, the fruit from the primary stem is also interpreted as the first fruit which is likened to the purity of the human heart, if this first fruit is rotten then the others will rot too. They believe that purity of heart and sincerity are a form of their devotion to God Almighty, so that whatever happens in the future will not make them discouraged because they are sure that they will be given the best fortune by the Creator. This strengthens Edward Tiryakian's opinion that humans in their actions always mix non-rational actions involving sacraments, rituals and magical factors, not seen as deviations in the trajectory of modernity or as something that is futile but as fundamental to the dialectic of change.[10] . The spiritual meaning of farmers' activities is interpreted as not just carrying out agricultural activities, but more than that. This turns out to be able to make the mind and heart harmonize and never be careless about the existence of magical

things and invisible forces that can only be felt by the perpetrator, thus making the perpetrator conscious and never forget to continue spreading kindness.
The next stage in seeding is planting the seeds in the planting medium. Before planting the seeds, the makkita wettu tradition is carried out again by selecting the plus symbol on the lontara pananrang. This is so that the cocoa beans they will plant can grow well, as the plus symbol on the lontara pananrang means tuo (life). The planting medium used by cocoa farmers in Tapporang Village is generally a mixture of soil, husks and a little compost. There is no definite dose that they use, because according to them different soils produce different doses.
MJ (63 years old) said that the planting media mixture we use usually uses a ratio of 4:2:1 (soil, husks and compost). However, this is not an absolute dose that we have to use in preparing planting media, based on experience, we see that the looser the soil used, the smaller the other doses, as well as the clayier the soil used, the more mixing ingredients will be used. we use. Before planting the seeds in the planting medium, we usually do a soil looseness test by taking a polybag containing the planting medium mixture, then opening the plastic polybag upside down and then running it under running water. After that, a test is carried out by placing the middle and index fingers on the media and then pressing to see the level of friability. "Perhaps for some people this method is a bit complicated, but for those who have often used this technique, it will be easy to know whether it has reached the desired level of looseness or whether it is still too tough."
The next stage is the grafting process (shoot grafting). After the seeds planted in polybags containing the planting medium grow well, the next stage is the process of grafting the plants which is commonly known as grafting. This activity begins by preparing the stem branch or branch taken from a healthy plant with a high level of productivity and free from pest and disease attacks, then cutting it leaving two or three shoots. This is intended so that the cocoa pods that grow will have the same characteristics as the parent plant. Before starting the grafting process, farmers usually invite several other farmers to help in the grafting process which is then closed with a meal together. Helping each other is a familiar thing in this village, other farmers will enthusiastically come to help because farmers feel responsible for making each other's work easier. This act of mutual cooperation is a reflection of harmony in social life. Each of them realizes the importance of working together to complete a difficult job. Because each other realizes that work, no matter how heavy, will be lighter when done together. This supports Durkheim's statement which states that social solidarity is formed because of shared beliefs and the same perspective and how they view themselves as a unified whole. Community groups like this have a very strong collective consciousness, there is no individualism [19].

4.4.2. Land Preparation
Land preparation activities usually begin by determining the best time and day to start mabbela dare' (weeding the garden) if the farmer's garden location is still bushes, or land used for other commodities. However, if the location to be planted is a forest, there are additional rituals that must be carried out before cutting down the tree. Large trees are not completely cut down, but some are left. Apart from functioning as a protector for future cocoa plants, the activity of leaving a few trees is also believed to be a form of farmer concern for the existing ecosystem.
MJ (63 years old) said "we believe that everything in nature has two sides of life which are visible and which are invisible to the human eye. Many animals and other creatures make this tree their "home". Therefore, we should look after each other and love each other, whoever and whatever it is." We should not just ignore the existence of other creatures who need trees as their homes, we should live in synergy with them and maintain harmony with them and look after each other so that nature provides fertility to obtain good agricultural products (clean water, mountains that are not never dry, the land is fertile for agriculture, and there are no attacks by wild animals that damage plants) because they maintain harmony with nature in synergy and mutual benefit [10].
This mabbela activity is carried out for three consecutive days and cannot be interrupted. *According to S's presentation (105 years), this is intended as an introduction to and adjustment to the environment around the location of the garden where the cocoa seeds will be planted*. After carrying out mabbela activities, the

next stage is to plant temporary crops that function as additional income while waiting for the cocoa to grow and generate income. Apart from providing additional income, temporary plants also function as a medium for farmers to frequently visit their gardens. Because *according to L (70 years old), "the best fertilizer is footprints" which means whether a plant is healthy or not depends on how we treat the plant. Footprints are interpreted as a form of our attention to the plants we plant.* The next stage is preparation for planting. Before entering the planting process, the makkita wettu tradition is carried out again to determine or adjust the day and planting time that will be chosen. Determining the planting day and time is adjusted by digging the planting hole 2-5 days before planting. This aims to open the pores of the soil, making it easier for the plant rooting process, as well as preventing pests and diseases from appearing. Usually farmers add manure and compost or organic material to the planting hole before planting. Digging the planting hole early is intended so that the disease in the hole disappears as well as having enough time to fill the planting holes with plant remains and organic materials so that when you plant the cocoa seeds, the planting hole is full of a mixture of soil and materials. mature organic [20].

5. Conclusion

The *makkita wettu* tradition in pre-planting activities for cocoa farmers in Tapporang Village is carried out four times, namely when planting seeds, *mabbela dare'*, planting protective crops and preparing for planting. The best time to carry out these activities is chosen based on the guidelines contained in *the lontara pananrang*, namely choosing the time with the plus symbol (+) which means tuo or life and support.

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