



The meaning of “Madduppa” cultural tradition and its application as local values of the Bugis tribe in Sidrap Regency, South Sulawesi

Andi Karmila¹, Tuti Bahfiarti², Muhammad Farid³

^{1,2,3}Hasanuddin University Makassar

Correspondence Email: andikarmilamahafatni@gmail.com

ABSTRACT

In a society, there are differences in character with other communities regarding cultural values that are upheld as a guide in guiding individual behavior in various daily activities. People with traditions in culture will carry out their activities following the traditions passed down. Related to this, researchers analyzed the meaning of tradition and the application of madduppa culture as local wisdom values of the Bugis tribe in Sidrap Regency, South Sulawesi Province. This study uses qualitative research methods with an ethnographic communication approach. Qualitative research aims to explain a phenomenon in depth through data collection. This method prioritizes phenomena and examines more into the substance of the meaning of these phenomena. The principles of the ethnographic research method, namely a detailed research approach that describes an activity, are the primary strengths that provide a complete picture of events at the location. In Bugis society, madduppa means to invite and is a form of respect and appreciation (pangngadekkang/mappakaraja). Inviting in question is to go directly to the house of the person who will be invited. Madduppa culture is a tradition that the Bugis people have carried out, is a hereditary tradition from the ancestors of the Bugis tribe, and still exists today. However, it has experienced several shifts in meaning. Madduppa should be performed with specific procedures and conditions as a form of communication, as stated by Dillistone, with traditional symbols that speak of the depths of human life, both verbal and nonverbal. To the public to continue communicating and implementing madduppa culture in social life in this digitalization era, amidst the onslaught of modern technology and popular culture, to explore and re-educate knowledge about the madduppa tradition.

Keywords: Meaning of Tradition, Application, Bugis Custom, Madduppa

1. INTRODUCTION

In a society there are differences in character with other communities regarding cultural values that are upheld, as a guide in guiding individual behavior in various daily activities. A group of people who have traditions in a culture will carry out their activities in accordance with customs that have been passed down from generation to generation. Meanwhile, differences in times and generations can fade the cultural values that have been passed down from generation to generation, replaced by the inclusion of new cultures that are considered more popular and modern. The meaning of tradition in communicating both verbally and nonverbally has changed, as well as its application, in line with the times that have brought with them new values.

According to the history of Sidenreng Rappang in South Sulawesi, which is the research location, originally consisted of two kingdoms, namely the Sidenreng Kingdom and the Rappang Kingdom. These two kingdoms were very close. The language dialect is the same, the physical form is almost the same, the daily language is also similar. Even if there is a difference that stands out only from its geographical location, where the Rappang region is in the northern position, while the Sidenreng kingdom is in the south.

At the time of recognition of the sovereignty of the Republic of Indonesia by the Netherlands on December 27, 1949, the dynasty of the Kingdom of Sidenreng and the Kingdom of Rappang ended. They chose to change and merge with the Indonesian constitutional patterns, the two kingdoms eventually merged into Sidenreng Rappang Regency. The boundaries are that the northern part is Enrekang and Pinrang Regencies, the eastern part is Luwu and Wajo Regencies, the southern part is Soppeng and Barru Regencies, while the western part is Pare-pare and Pinrang Regencies.

The people of South Sulawesi consist of various tribes, the Bugis tribe is one of the tribes that live in areas including the Regencies of Bulukumba, Sinjai, Bone, Soppeng, Sindenreng-Rappang, Polewali-Mamasa, Luwu, Pare-pare, Barru, Pangkajene and Maros. The Pangkajene and Maros areas are transitional areas which are also inhabited by the Makassar tribe. In their daily lives, until now the Bugis people still use the language "ugi" which is the language of the Western Austronesian family. In addition, the Bugis people also have their own script, namely the Lontara script, which comes from Sanskrit letters. The traditional house is in the form of a stage consisting of the upper, middle and lower levels. Among the Bugis people there are still rules that are considered noble and sacred, which are called pangngaderreng or pangngadekkang.

Bugis tribes living in remote areas, including in Sidrap Regency are known to have several local cultures, including tudang sipulung, mappadandang and madduppa. The success of the rice harvest in Sidenreng was due to Nene Mallomo's firmness in carrying

out the law, this can be seen in the culture of the local community in determining the planting period through a deliberation called tudang sipulung (tudang = sit, sipulung = gather) or translated as a large meeting attended by the pallontara (expert on Lontara' books, namely history books) and traditional community leaders. Mappadendang is a harvest festival that is carried out from generation to generation, they carry out the mappadendang harvest festival as a form of gratitude for the crops produced,

In this study the focus is to identify the meaning of tradition and the application of madduppa culture as local values of the Bugis tribe in Sidrap Regency using an ethnographic communication approach. Ethnography is a qualitative research approach strategy, which seeks to describe and describe aspects of madduppa culture, through a combination of field observations and documents, to understand cultural phenomena that reflect the knowledge and meaning system of a tradition in the communication process, guiding the life of the cultural group. Culture according to Rogers and Steinfatt (1999: 79), as a total way of life of a society, which consists of patterns of behavior, values, norms, and material objects that are learned and shared. So that,

Madduppa in the sense that in the community it means welcoming, meeting or inviting, which is a stage in the pre-wedding process which is carried out after an agreement is reached between the two parties in a traditional marriage event or Bugis wedding (in Makassar traditional marriage customs it is called mappau-pau). Then it was discovered and explored that madduppa has the meaning of inviting by meeting certain people with special procedures or treatment that is full of values of respect and appreciation (pangngadekkang/mappakaraja), to attend a wedding.

This research is important to understand the meaning and identify the implementation of local values of a culture in society, so that in the future it can be preserved. The fact shows that many traditions in Indonesia have been lost because the people did not preserve them. Even though the loss of this tradition is actually a big loss for the Indonesian nation, so research is needed to avoid and overcome this occurrence. This research is also important considering that there is no research that is relevant to the research focus that raises the object of discussion regarding madduppa culture.

2. METHODS

This study, which identified the meaning of tradition and the application of madduppa culture as local values of the Bugis tribe in Sidrap Regency, used a qualitative research method with an ethnographic communication approach. Qualitative research aims to explain a phenomenon in depth and is carried out by collecting data. This method prioritizes phenomena and examines more into the substance of the meaning of these phenomena. Lexy J. Moleong (2005:6) reveals that qualitative methods aim to

understand the phenomena experienced by research subjects. Including by explaining behavior, perception, motivation, behavior, and others as a whole, in terms of language and in certain contexts. Sugiyono (2009: 15) reveals the definition of a qualitative research approach based on the postpositivist philosophy used by researchers to study the state of the main natural objects (not experiments). Means include targeted sampling of data from data sources. The survey method uses triangulation (combination), data analysis is inductive or qualitative in nature, and qualitative findings mean not generalizations.

Ethnography is a qualitative research strategy approach, which seeks to understand madduppa cultural phenomena that reflect the knowledge and systems of meaning that guide the lives of certain cultural groups, describing and interpreting patterns of behavior, beliefs, and language that have developed and been embraced by various groups of people over time. The main aim of this activity is to understand a way of life from the point of view of the indigenous people. Ethnographic research involves learning about the world of other people who have seen, heard, spoken, thought, learned, and acted differently. Ethnography not only studies society, but also as a way to evaluate the relationship of policy implications with society.

The ethnographic approach involves extending observations of groups through Participant Observation. The presence of researchers as full participants or directly involved researchers, namely techniques that involve social interaction between researchers and informants in a study. The researcher was present in Sidrap Regency, took a systematic approach, it was very clear that the presence of the researcher was known by the informant.

Researchers act as planners, data collectors, and analyzers. The researcher tries to enter into the conceptual world of the subjects being studied in such a way, takes an intense approach in order to obtain honest information, so that the subject understands what and how an understanding is developed by the researcher around events in everyday life.

This research was conducted in Sidrap District. The choice of location considers the attractiveness of the location with various kinds of traditions that are still being carried out from generation to generation by upholding ancestral cultural values as local wisdom. However, it is suspected that there has been a shift in the value of the meaning of the madduppa cultural tradition little by little along with the times and advances in technology, bearing in mind that this area is one of the sub-districts traversed by the Trans Sulawesi highway, the Pare-pare Palopo and Parepare-Sengkang axis, which allows for the transfer of popular culture. or modern that is communicated by people who come and go, or through information technology whose development is very fast.

The data sources used are primary and secondary data. Primary data is a type of data that is collected specifically according to the needs of the researcher and directly from the main source or informant, through in-depth interviews, directly involved in the location (participant observation), which is directed at understanding the views of informants in terms of social life, his experience, or the situation he experienced related to the meaning of the madduppa cultural tradition containing local values of Bugis culture.

Secondary data is data that has been previously available or documents used for complementary data. This data is in charts, graphs, or tables of important information such as a population census. This data is collected through various sources such as books, websites, government documents, or personal or published documents such as supporting websites, photos, books, journal articles, letters, notes, and social media.

The data collection technique used was purposive. Namely, researchers on specific rational grounds chose respondents to be used as informants, i.e., people who used to get special treatment for diduppai, people who carried out madduppa or padduppa activities, cultural observers, or people who understood the history of madduppa, traditional leaders or one who maintains the traditions of madduppa culture. The informants in this study are six people.

The analytical technique used is a type of qualitative data analysis using several steps according to the theory of Miles, Huberman and Saldana (2014), analyzing data in three steps, namely:

1. Data condensation (data condensation), referring to selecting, focusing, simplifying, abstracting, and transforming, from the journal Andi Misna, 2015).
2. Display data (presenting data), and
3. Conclusion drawing or verification (draw conclusions or verification).

Checking the validity of findings using triangulation (combined), which is a data validity checking technique that utilizes something or other things outside of the data for checking purposes or as a comparison, meaning that there are other sources as inspection techniques. For example, by extracting information from new sources other than informants, comparing the choices of methods and theories used, etc.

3. RESULTS AND DISCUSSION

Madduppa culture is a cultural tradition that has been carried out by the Bugis people from ancient times. Culture is an accumulation of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, beliefs, notions of time, relationships with space, concepts related to the universe, material objects, and possessions that are

championed by a group of people from generation to generation. Geert Hofstede (1928-2020) referred to culture as the collective programming of the mind which is the difference between members of a group or category of people, from other groups and categories of people.

Culture experiences a dialectic between the classical tradition and the reformation. It is clear that both cultural dimensions are equally important. Because without tradition and integration, a culture becomes without identity. Whereas without reform a culture will lose the possibility to develop, renew itself, or adapt to social change.

New cultural movements or the emergence of modernization movements in the process of social relations are sometimes marked by fading or breaking off relations with certain local traditions or cultures. Communication that occurs between ages is a process of social relations in society, this process is a part that influences the shift in the meaning of a cultural tradition in the form of modernization. The development of the times can result in different perceptions about the application of a culture and trigger a shift in meaning and procedures for applying a tradition, which has the potential to cause conflict between individuals and groups of people in the communication process.

Among the Bugis people there are still rules that are considered noble and sacred, which are called pangngaderreng or pangngadekkang, which are interpreted as the whole norm which includes how a person should behave in this case respect and respect for fellow human beings and for social institutions or systems that regulate behavior. society in return.

Associated with madduppa culture as one of the processes in pre-marital activities, The following is the sequence of implementation carried out in a series of traditional Bugis wedding processions in general, starting from the pre-marital, botting and post-wedding stages, including:

1. Pre marriage

- Lettu (application) is the visit of the groom's family to the prospective bride to express her wish to propose to the prospective bride.
- Mappettuada (nuptial agreement) is a visit from the man to the woman to discuss the time of marriage, the type of sunrang or dowry, the balance of marriage, holding a party and so on. However, currently mappettuada is usually discussed immediately when applying.
- Madduppa (invite/meet) is an activity carried out after reaching an agreement between the two parties to notify all relatives, families, local nobles, local government people, and respectable people about the marriage to be carried out.

- Mappaccing (clean) is a ritual performed by the Bugis community (usually only performed by the nobility). This ritual is carried out on the night before the marriage ceremony begins by inviting close relatives, elders and people who are respected. the method of implementation is by using pacci leaves (henna leaves), then the designated role models will take turns giving blessings marked by rubbing pacci on the palms of the hands, invitations are welcome to give blessings and prayers of blessing to the bride and groom. This is believed to cleanse the sins of the bride and groom, and become prayers and hopes for the good of the household in the future. Followed by doing sungkeman to both parents of the prospective bride and groom.

2. Marriage (botting)

- Mappaendre balance is a procession from the groom's side accompanied by a group of relatives, men and women, young and old, bringing various kinds of food, women's clothing and dowry to the bride's house.
- Marriage contract and tudang botting (party). Arriving at the bride's house, the marriage ceremony procession is immediately carried out, followed by a party, at which time guests give gifts of paksolo or ampau.

3. Post marriage

- Mapparola is taking the bride to the groom's house, after the ceremony and the wedding party at the bride's house.
- Grave pilgrimage namely visiting the graves of close relatives who have passed away.

It can be seen from the sequence of the wedding process, madduppa is in the pre-marital stage, namely the activities carried out in the preparation process for the wedding. Judging from the review of language, madduppa means inviting someone to attend a wedding. Inviting what is meant here is by visiting or meeting directly the house of the person who will be invited. In Bugis society, the madduppa tradition does not only mean inviting or meeting, but also a form of respect and appreciation (pangngadekang/mappakaraja), a request for blessings to the person being duppai. The madduppa tradition is understood as a hereditary ritual from the ancestors of the Bugis people and is still being carried out today.

The madduppa tradition is a culture encompassing a certain way of life of the Bugis people, which consists of stored knowledge, experience, beliefs, values, religion, ideas about time, roles, spatial relations, world views, objects, materials and geographical areas. As an Indonesian anthropologist, Koentjaraningrat (1923-1999) defines culture as the whole system of ideas and feelings, actions, and works produced

by humans in social life which are made their own by learning. Madduppa is performed with certain procedures and requirements as a form of communication, as stated by Dillistone with traditional symbols that speak about the depth of human life, both verbal and nonverbal. For example, wearing traditional clothes, choosing a certain color, the number of padduppas, the way of speaking and behaving, which although the symbol is not the value itself, but indicates how high the value of the respect it represents for the person being duppai.

The behavior of madduppa which is a tradition that has sacred values and meanings with various forms of knick-knacks and activities that are carried out to support its implementation, is currently not as original as the classical madduppa carried out by the Bugis tribe long ago. Meaningfully, the basic message of madduppa's behavior actually still has the same essential meaning as some of the spirits that participate in it, namely, "visiting certain people in a series of inviting to attend weddings, as a series of gratitude to God Almighty for the blessings and grace given."

For the Bugis people, when inviting someone is not arbitrary, but there are certain procedures that contain deep meaning. In madduppa culture, people who have an intention will send several family representatives to convey invitations. Some of these people who were sent were called padduppa. The Paddupa will go to the residence of the person they will invite according to the instructions of the person having the event wearing traditional clothes. If the person being visited is an aristocrat or someone who has a special position, in the social order, then one of the padduppa must be an elder. Men's padduppa wear suits, sarongs and songko, while women's padduppa wear bodo clothes (Bugis traditional clothes). The number of padduppa is usually even and in pairs, but it can also be seen from the number of days leading to the implementation of the wedding. The longest distance between the invitation and the execution time is nine days, meaning nine padduppa people. In communicating the delivery of messages using ugi language, which is the language of the Bugis tribe, with sentences that are politely arranged. The way to say goodbye is by crouching and walking backwards until you approach the door, then walk normally. The symbolic interaction used means a level of respect according to the level of nobility and respect, which is known and agreed upon in Bugis society, as a form of conveying a message in the communication process which aims to influence the person being served to give a blessing and attend the wedding procession. The longest distance between the invitation and the execution time is nine days, meaning nine padduppa people. In communicating the delivery of messages using ugi language, which is the language of the Bugis tribe, with sentences that are politely arranged. The way to say goodbye is by crouching and walking backwards until you approach the door, then walk normally. The symbolic interaction used means a level of respect according to the level of nobility and respect, which is known and agreed upon in Bugis society, as a form of conveying a message in the communication process which

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Tuti Bahfiarti in the textbook *Basics of Communication Theory* (2012: 12), communication as an intentional act or intentional act, namely the delivery of messages carried out intentionally by the communicator to persuade or influence the communicant to act in accordance with what is conveyed by the sender of the message. In the madduppa tradition, padduppa functions as a sender of messages and deliberately tries to influence the recipient of the message, namely the person being duppai, so that they are willing to do what the sender intended, in this case, to attend a wedding that will be held.

From the description above, it can be seen that the details of the previous people when doing something. All symbols have explicit and implied meanings. In addition to the number of padduppa, which is a symbol of the level of respect for the person invited, the number of padduppa can also be a symbol that represents the number of days, the padduppa usually brings accessories such as bosara, physical invitations and a pack of cigarettes or several sticks as part of the symbol of the level of respect, later cigarettes will be handed over to the host. After arriving at the house of the person to be invited, padduppa conveys the purpose of their arrival using ugi language, preceded by greetings from the parents or elders of the inviting party.

There are two types of conveying messages in the communication process contained in the madduppa tradition, namely verbal and nonverbal through cultural symbols, namely the cultural background. Verbal communication, namely communication that is carried out through words or writing, according to Bahfiarti (2012) indicates that humans have the ability to express feelings, emotions, ideas in conveying data and information as well as exchanging ideas, as Padduppa does when conveying messages directly to people. which was copied using the ugi language. Meanwhile, non-verbal communication is carried out without words or using only sign language or symbols that are given meaning, such as certain conditions or procedures in the madduppa tradition, where symbols are visible signs that replace ideas or objects.

In the madduppa tradition, nonverbal communication is shown by using traditional clothing symbols, traditional clothing colors, number of padduppa, items accompanying invitations, how to sit, and how to say goodbye. In classic madduppa culture, padduppa (practitioners of madduppa, performed by more than one person) must wear traditional clothing, the selection of traditional clothing colors also has provisions. The green color, for example, symbolizes the level or level of the nobility of the person being instilled. The number of padduppa sent indicates how many more days the celebration will be held or how strong the level of nobility is, all of that according to Sobur is a cultural symbol of a tradition, as a form of respect for the person being blessed. Likewise with squatting walking behavior, which symbolizes high respect (pangngadekkang/mappakaraja). These things were not said verbally, but people knew and understood what the padduppa communicated or conveyed. Regarding nonverbal symbols, Goffman said that even though an individual can stop speaking, he cannot stop communicating through body idioms. Nonverbal communication is an important thing in human interaction because it can create deep impressions. This is implemented in the madduppa tradition which shows several symbols of verbal and nonverbal messages used in the process of its activities, where these cultural symbols are signs that replace ideas.

Symbols are embodied in pictures, shapes, movements or objects that represent an idea. Although the symbol is not the value itself, but the symbol is needed for the benefit of understanding the values it represents. Symbols can be used for any purpose in cultural aspects, such as science, social life, or religion. The form of symbols is not only in the form of tangible objects, but also through gestures (nonverbal) and speech (verbal). The basic assumption is that symbols are powerful tools for expanding vision, stimulating imagination and deepening human understanding. Symbols are visible signs that represent ideas or objects. Symbols are often interpreted in a limited way as conventional signs,

As a definition states that a symbol expresses an object that is close to human life. This definition was later emphasized by Carl G. Jung who stated that a symbol is a term, name or even an image that may be commonly used in everyday life, such as the use of symbols in the madduppa tradition as Bugis culture. Then Dillistone also said that traditional symbols speak of the depth of human life. No wonder, because in every symbol contained a meaning. Devito (1997) says that the giving of meaning is an active process because meaning is created by the cooperation between source and recipient, speaker and listener, writer and reader. With the interaction between humans, symbols are formed that have meaning. The giving of meaning in the symbols of the madduppa tradition is an active process that is carried out in cooperation between the source and the recipient in a communication process. Where in this process humans have the privilege of being able to create symbols and interpret the symptoms caused by the natural surroundings. Humans can then interact with each other because of the presence of mutually agreed meanings as symbolic interactions. This ability can prove that humans already have a high culture in communicating.

According to Sobur (2013), a symbol is a symbol of a form other than the embodiment of the symbolic form itself. Symbols can be distinguished in several forms, namely:

1. Universal symbols, related to archetypes, for example madduppa as a way of inviting in Bugis society.
2. Cultural symbols that have a background in certain cultures, for example bosara (classical invitation place) as a symbol of pangadekkang in madduppa culture.
3. Individual symbols that can usually be interpreted in the context of an author's entire work, such as poetry.

In the madduppa tradition, the existence of these symbols is fundamental. Even though symbols are not values in themselves, symbols are necessary for the benefit of experiencing the values they represent. Susanne K. Langger (1942) states that in life, there are rules that apply. The difference between humans and animals is that, in animal life, instinct or feeling is regulated. Human life consists of several concepts, symbols, and language.

Furthermore, it is said that symbolization or the use of symbols is one of the primary human needs in communicating, and one fundamental human nature is the ability to use verbal and nonverbal symbols. Langger stated that symbolization or using symbols is a basic human communication need, and one that is human nature is the ability to use Wiemen and Walter symbols (Johannesen 1996: 46) in Mulyana (2013). Humans can interact with each other because of the mutually agreed meaning. Meaning

is contained in every symbol that arises from a special relationship between words (as verbal symbols) and humans.

Described in the theory of Symbolic Interaction where social life is formed through a process of communication interaction between individuals or groups by using the symbols they create and understand their meaning. This interaction takes place consciously and is related to forms of verbal and nonverbal communication, namely gestures, vocals, sound, expression, distance in space and time, ways of dressing, all of which are very important symbols (significant symbols) of signs that are interpreted based on mutual agreement, which can be seen in the interaction of the madduppa tradition, where these cultural symbols are signs that replace ideas about how to treat people who are respected in society. The symbols from the madduppa tradition are symbols in interacting referring to signs that express a certain purpose in conveying messages in the communication process. You can see its application in one of the symbols, such as the choice of green as a symbol of nobility. Symbolic interaction theory is a theory that assumes that humans form meaning through a process of communication that occurs from time to time. Symbolic interaction theory focuses on the importance of self-concept and the perceptions that individuals have based on interactions with other individuals in an area. The interactions that occur between individuals develop through the symbols they create, which are communicated to convey certain meanings whose meanings have been understood. The social reality of the existence of different levels of respect in society is a series of events that occur in several individuals. Interactions in communication between individuals take place consciously and are related to gestures, vocals, sounds, and body expressions.

According to Mead, all parties involved interpret nonverbal cues (such as body language, physical movement, clothing, status, etc.) and verbal messages (words, sounds, etc.) based on mutual agreement. That is a symbol with a very important meaning (significant symbol). In symbolic interaction, humans are assumed to be beings who act based on how they define, interpret and conceptualize something based on their experience. In social interaction, both material culture and social action are symbols that can be interpreted or defined, and based on this, they build a shared meaning, which is used as a pattern of interaction between them in communicating. It can be seen that the madduppa culture is rich in symbols as a form of communication within the Bugis community who are about to get married. The researcher uses symbolic interaction theory to find a shared perspective or social consensus that is owned by a community in the application of the madduppa tradition.

The assumptions of symbolic interaction theory, quoted from the book *Symbolic Interactionism* by Joel M Charon (1979), namely:

- Humans interact with others on the basis of the meanings that others have.
- Meaning is created when interacting or communicating with others.
- Meaning is modified through a process of interpretation.
- Humans develop self-concept through interaction with others.
- Self-concept provides important motives for behavior.
- Society is affected by cultural and social processes

There are three concepts in symbolic interaction according to Mead, namely:

1. Mind

Mind becomes the ability to use symbols with general social meaning. Thought cannot be understood as a separate process in social communication. There are two phases, namely movement and language conversation, conceptualized as verbal and nonverbal messages. Each individual must develop their thoughts through interaction with other individuals, to reach an understanding of meaning.

2. Self (self)

The self becomes the ability to imagine how we see others. This means how we reflect on other people's judgments of other people's opinions. Symbolic interaction theory is a branch of sociological theory that expresses about oneself and the environment, how an individual communicates, interacts by understanding the symbols that apply in the surrounding community.

3. Society

Society is a network of social relations humans create and respond to. Each individual engages in behavior that is actively and voluntarily chosen by himself. Then the choice becomes the determination of the role in society. People are motivated to act based on the meanings they give to other people, things, and events. These meanings are made in the language people use either in communicating with others, in self-talk, or in their own private thoughts. In one part of verbal and nonverbal communication is symbolic interaction, in which a person will act according to the meaning given to them by other people. Like the meaning of symbols in the madduppa tradition which is understood and continues to be applied in accordance with the meanings that have existed for generations.

Symbolic interaction is used to help see symbols and the meaning of tradition, namely customs that have been passed down from generation to generation and are still being carried out in society. Where habits in social life are formed through a process

of interaction between individuals and society by using symbols in conveying messages in the communication process that understands the meaning in them.

The following is symbolic communication in the madduppa tradition, namely:

1. The number of padduppa is a symbol of the level of respect for the person invited, the number of padduppa can also be a symbol that represents the number of days leading to the wedding. If the person being visited is an aristocrat or someone who has a special position in the social order, then one of the padduppas must be an elder.
2. Padduppa men wear suits, sarongs and songko, while padduppa women wear bodo clothes (Bugis tribal clothes). Traditional clothing is green as a symbol of nobility.
3. Padduppa brings accessories such as bosara, physical invitations and accompanying items, such as a pack of cigarettes or several sticks as part of the symbol of the level of respect, the cigarettes will later be handed over to the host.
4. After arriving at the house of the person to be invited, padduppa will sit on the floor or lower than the sitting position of the host, after being invited.
5. Padduppa then conveys the purpose of their arrival using ugi language, preceded by greetings from the parents or elders of the inviting party, followed by inviting sentences with full hope and respect.
6. The way to say goodbye is by crouching and walking backwards until you approach the door, then walk normally. As a symbol indicating how high the respect and appreciation for the host.

All of these cultural symbols are representatives of a series of verbal and nonverbal message delivery whose meaning is understood in the communication process. The use of these symbols can continue or stop due to the influence of those holding power in a region. As is the case with the application of madduppa culture in Sidrap Regency.

Stakeholders play a role in the application of the madduppa tradition, in adaptive structuring theory this is seen as a resource, because the power possessed by members of this community has the influence of guiding individuals to continue to carry out an action (tradition) or initiate change (West and Turner, 2009: 304). As expressed by Pace (1998: 253) who views power as the ability of individuals or groups to influence, give orders, and control. In addition, West and Turner (2009: 301) in adaptive structuring theory also states that people who are invited to be involved in a discussion and decision-making show that the person has a certain amount of power.

The formation of decisions in structuring does not look at the stages in the decision-making process. Instead, it looks at the effectiveness of the decision-making process in the structuring carried out. The effectiveness of the decision-making process

for applying the madduppa tradition is seen based on objective factors related to achieving a task or goal carried out by community groups and factors related to the group itself (West and Turner, 2009:308). Therefore structuring can also explain the impact of rules and how to apply forms of communication symbols in society.

In line with the purpose of this writing, which is to identify the meaning of tradition and the application of madduppa culture as local values of the Bugis in Sidrap Regency using qualitative research methods with an ethnographic communication approach, the conclusion is drawn that the madduppa tradition is a distinctive culture of the Bugis community, the meaning of tradition is not just inviting, but as a form of respect and appreciation (*pangngadekang/mappakaraja*) by going directly to the residence of important people who will be invited, both nobles and respected community leaders, while the meaning of the message is with the hope that the important person being instilled can attend the wedding ceremony in person, give a prayer blessings for the happiness and welfare of the bride and groom.

Along with the times, there has been a shift in the application of the madduppa tradition, this has occurred as a result of exposure to other cultures that have entered the region. Little and slowly starting to shift even one day it will replace the existing tradition, as a culture that develops. For example, in the past, people who invited people still came in person and/or used physical invitations, now people in power and people in general prefer to use digital invitations that are spread via social media because they are considered more practical, fast and without the need to go to the person to be invited. Regarding adaptive structuring theory, it is explained that the power structure in society decides to condition society to adapt to technological advances in the digitalization era.

Decision making in structuring does not look at the stages in the decision-making process, but instead looks at the effectiveness of the group decision-making process in the structuring that is carried out. The effectiveness of the decision-making process is seen based on objective factors related to the achievement of a task or goal carried out by the group and group factors related to the group itself (West and Turner, 2009:308). The refore structuring is also able to provide an explanation regarding the impact of rules and resources on decisions and communication in society, as a result of changing times and technological developments. It can be said that the structure of power exists in society and is part of decision-making, by using information in communicating to adapt to the surrounding environment, including continuing traditions of meaning and its application according to directions from those in power.

However, in the current developments in the internet era, electronic and digital information is found in reality often detached from value systems and culture. This shift and change in values as according to Kingsley cited by Selo Soemardjan (1990), is

referred to as social change, namely changes that occur in the structure and function of society, this is associated with changes in the way the madduppa tradition is applied as a result of structural changes. and function in society. The madduppa culture that is practiced now has experienced a shift in meaning and procedures for its implementation, due to a lack of knowledge and in-depth understanding of the sacred meaning of this tradition, so that it is made easy to implement.

Confession

All praise be to the presence of Allah SWT and His Messenger, by the will and mercy of Allah SWT the researcher can complete this paper, with the hope that, God willing, it will be worth worship. Thank you to my support system, parents, siblings, family, sons and daughters, relatives, friends and postgraduate friends, Hasanuddin University lecturers and staff, all best friends and related government officials, and informants who have assisted in the completion of this paper.

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