



APPA 'DEKKO (HARVEST) AND PA 'BATTE JANGANG (COCKFIGHT) CULTURE

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ABSTRACT

Culture is a way of life that develops, and is shared and must be preserved and also a heritage and must be passed down from generation to generation. The customs in Takalar district, especially in Sayawang, have customs such as *appa'dekko* and *pa'batte jangang* with the intention of celebrating the birthday of Sayawang village. Once a year the event is held and there is also a house in Sayawang every time there is a family wedding which has an event that it is mandatory to come to the house before the pacing night. This tradition has developed and been passed down to the next generation in Sayawang Village, Takalar Regency. This article is able to describe one of the history and customs that exist in the Sayawang community and also the culture that has existed from generation to generation and the practices carried out by the Sayawang community in takalar district in *appa'dekko* and *pa'batte jangang* activities. This article uses a qualitative research method, through a series of research stages. This study used direct observation techniques and interview techniques with informants. The people of Sayawang still continue the traditions or customs of *appa'dekko* and *pa'batte* culture for the birthday of the village of Sayawang once a year and respect traditions passed down from generation to generation. The *appa'dekko* culture is a series of Sayawang birthday events that are held once a year and also has another event, namely *pa'batte jangang* and there is no element of gambling just for fun, this is related to the story of our ancestors about baraka oil.

Keywords: Makassarese; local customs; cockfight

1. INTRODUCTION

Humans (especially society) have a close relationship with culture because everything in society is determined by the culture that belongs to that society (Koentjaraningrat, 2009). Culture is passed down from generation to generation and continues to live even though the humans who are members of society have changed due to birth and death. In ancient times around 1800, there were 4 nobles who came to this village, the village of Sayowang used to not have a name. The name of the 4th royal is Daeng Ribilaya, Raja Kalling Karaeng Pangkalang, Raja Muhammad Bassiri Daeng Ngunjung (Karaeng Sayowang), and Karaeng Bayo ri sanrobone. The three nobles were one-time cousins, and the three were brothers. These four nobles come from the Kingdom of Gowa. Because at that time the kingdom of Gowa was under the control of the foreign VOC or Dutch, which we know, General SPL man, who brought his troops into Sulawesi, especially in Gowa.

The Appa'dekko culture is a series of Sayowang birthday events that are held once a year and also have another event, namely pa'batte jagang and there is no element of gambling just for fun, this is related to the story of our ancestors about barakka oil. That once the year was not clear because it had been a long time, suddenly Daeng kebo' who lived in the house saw a light in his window and then changed to "ase a'basse" or several bunches of rice bunches then Daeng Kebo' took a cloth called Cinde cloth (blanket) then wrapped the rice bundle and then he opened the cloth suddenly it turned into a beautiful bottle filled with oil and the oil has never run out until now and is called barakka sayowang oil.

Appa'dekko (harvest festival); Mappadekko is a custom of the Bugisnese from ancient times to the present, which is continuously maintained as a form of respect for their ancestors. The implementation time must follow tradition, namely after entering the harvest season and the dry season at night. The reason why the traditional mappadekko party is held at night is to follow the traditions of the ancestors and there is no farming activity. In addition to the time specified, the clothes of the players at the party are also determined, namely traditional clothes, the simple reason is that when people hold a traditional party, they must also wear traditional clothes. Furthermore, the procedure for carrying out the mappadekko traditional party, there are four female players while three male players have their respective duties, namely combining the rhythm of the collision of the pestle on the trough and the musical instruments used and pounding the pestle on the trough, the player must pound rice until it is finished and the mappadekko traditional party ended with dinner with all the people present. The meaning of the mappadekko traditional party for the Sayowang people is gratitude to God for the blessings and abundance of sustenance in the form of rice they have harvested.

Therefore, it is not uncommon to find it at any party or traditional ceremony, people in Takalar district still commonly carry out traditional ceremonies, both for the purpose of offerings and for thanksgiving.

In QS. An-Nisa:4 verse 48.

إِنَّ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Translation:

Verily Allah will not forgive (sins) for associating partners with Him (shirk), and He forgives what (sins) other than (shirk) for whoever He wills. Whoever associates partners with Allah, then indeed, he has committed a great sin.

Among the ceremonies that still exist, is the appa'dekko ceremony, which is a rite of the farming community, they carry it out because they believe that types of plants, especially rice, have guardians. Because of this belief background, the farming community always held an appa'dekko ceremony party which was carried out as busy as possible.

A traditional ceremony is not carried out at any time, but the ceremony must be carried out at a certain time and carried out according to standard rules, as was done by their ancestors. Because the ceremony carried out by the community is an activity that is considered sacred, it is described according to predetermined rules.

2. METHODS

The type of research that the authors use is descriptive qualitative research. Qualitative, namely a research method based on the philosophy of post-positivism, is used to research natural object conditions, where the researcher is the key instrument, data collection techniques are carried out in combination, data is inductive and research results emphasize meaning rather than generalization (Sugiyono, 2017). Based on the definition above, it can be understood that the meaning of qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example, behavior, ways of describing in the form of words, and language, in a special natural context and by utilizing natural methods. Descriptive is trying to solve or answer the problems being faced in the current situation. This is done by taking the steps of collecting, classifying, and analyzing/processing data, and making conclusions and reports. The main goal is to make a picture of a situation objectively in a description of the situation (Mohamad Ali, 2013)

The types of data collection techniques used in this study are 1) observation; With this participant observation, the data obtained will be more complete, sharp, and up to the point of knowing the meaning level of each behavior that appears (Ruslam Ahmadi, 2014), 2) interview; meeting of two people to exchange information and ideas through question and answer (Mohamad Ali, (2013) & Sugiyono (2017), and 3) Documentation; documents in the form of writing, for example, diaries, life histories, geographical stories, regulations, and policies.

In the research process, the author observed the process of carrying out the Appa'dekko tradition to local residents who had carried out the Appa'dekko cultural customs which were inherited from generation to generation. After that, the author conducted interviews with the people who carry out this tradition regarding the description of the tradition as well as matters related to this tradition, including religious symbols that are believed and carried out in the Appa'dekko tradition. In this interview, the author explored information about community involvement and the function of each form of this tradition, and the harmony that is practiced between Muslims (Ahmadi, 2013).

Located in Sayawang Village, South Polongbangkeng District, Takalar Regency, South Sulawesi Province, the research was conducted for 2 months, from March to April using field research methods, through a qualitative approach. The author describes the process of the Appa'dekko tradition descriptively. The author deliberately chooses informants who are directly involved in the process of carrying out the Appa'dekko tradition, such as elders/community leaders who are experienced in this tradition and people who work as farmers, village heads, hamlet heads, and priests who live together and are directly involved in this tradition.

The data concluded that in gathering information the writer took notes using a book and a pen in writing the results of the interviews. Where previously interview guidelines had been prepared, and also used information media such as mobile phones in taking pictures or photos as well as recording interview results as well as the places and tools used in the traditional process. After all the research data has been collected, then the next step is to analyze and reduce the data so that later it can answer problems that focus on Islamic values related to the Appa'dekko tradition at the harvest party in Parang Baddo Village.

3. RESULTS AND DISCUSSION

The social conditions and socio-cultural life of the community are greatly influenced by previous understandings and also affect survival and depend on previous beliefs, therefore their culture is maintained in the environment and becomes the social

basis for their survival (Ahmadi, 2013). Local culture is the wisdom values of the people in a certain area which are usually in the form of art, tradition, way of thinking, or customary law. Local culture can also be interpreted as rules that shape patterns of behavior and actions in society. Community culture which is believed to be a form of local wisdom with teachings and values brought by Islam which still believes in local beliefs. Specifically, Islam can accept local culture with the process of Islamization and can be accepted and developed with principles and adjustments to Islamic teachings and is useful for human life as social beings and can be of religious value.

Islam views and makes local culture as local wisdom while at the same time making local culture a form of Islamic culture, including the culture of the local people of Makassar. Local cultural wisdom is a local understanding that is integrated into belief systems, norms, and culture which are then depicted in traditions and myths that have been carried out for a long time (Nurmayanti, 2020).

1. Appa'dekko Tradition

Tradition is the inheritance of norms, rules, and habits. The tradition is not something that cannot be changed, the tradition is integrated in its entirety. Because humans make traditions, humans can also accept them, reject them and change them (Van Peuresen, 2019). In a simple sense, tradition is defined as something that has been done for a long time and has become part of the life of a community group (Nursyam, 2005).

The Appa'dekko ceremony tradition is a unique tradition that is carried out after the harvest season ends. This tradition is carried out as a form of gratitude to the creator for the blessings obtained and also as a ritual of respect for the ancestors. This tradition also takes place every year after the harvest season ends. This traditional ceremony is a thanksgiving for the community which is enlivened by the surrounding community. Appa'dekko have an understanding of the people who do Akdengka Ase's work. Akdengka Ase with the Paddekko method is a process between the pestle (beater) and assung (mashing container). from the stalks) then dried in the sun and the last step is in the lengnga (pulled to separate the paddy and the skin to become rice). Then the rhythm was developed into Appa'dekko or adding weight to the rhythm. This rhythm is called the musical element, while the dance element is called Asse're, a dance performed while playing the pestle.

Appa'dekko carried out by girls from the village community of Parang Baddo. Appa'dekko is also a type of folk game that contains values of togetherness and mutual cooperation, the tools used in this Appa'dekko are Assung and Alu.

2. The Procession of the Appa'dekko Ceremony Tradition in the Harvest Festival

a) Preparation

Prior to holding the Appa'dekko ceremony tradition, a meeting was first held regarding the custom to be held. As well as preparations that need to be prepared long before the ceremony is carried out, it has been announced and disseminated to all members of the Parang Baddo village community through mosques or word of mouth. Then the next preparation is the consumption for guests and the public who are present at the Appa'dekko ceremonial banquet in this harvest party.

The next preparation is the tool that will be used, namely:

- 1) Pestle, a pounder in the process of separating husks from rice. Bentul pestle extends about one meter. Usually, a pestle made of teak wood, jackfruit wood, or a strong type of wood is used in the Appa'dekko and Assiganrang Alu na batu dances.
- 2) Assung, is a container where the rice is pounded used in Appa'dekko is a type of assung which is made of hard wood and has sound quality. The importance of assung with a quality sound, because the sound of assung is also an important element needed in Appa'dekko. With a good sound of assung, the implementation of the Appa'dekko ceremony will be livelier and so that it can be heard in remote villages.
- 3) Traditional traditional clothing, in Makassar's traditional culture, has become a tradition or habit that every traditional party is required to wear traditional clothing. This customary provision needs to be carried out in the Appa'dekko ceremony so that the traditional party is more a noble activity and gives the impression of being honorable because traditional clothing is a symbol of honor. Distribution of traditional clothes:
 - a) Men's traditional attire consists of a shirt, trousers or sarong paroci or lipa' gusuruk, and a headgear or passappu. The clothes worn on the upper body are in the form of a closed coat or tutu coat. Especially for headgear wearing pasapu guru, the wearing of headgear in men's clothing has certain meanings and symbols which symbolize the social status of the wearer.
 - b) Traditional women's clothing, baju bodo, baju bodo is a traditional dress for women in South Sulawesi. The main materials for these clothes are fiber and hardened silk (ditokkoq). This garment is rectangular in shape with a small circle at the top in the middle where the head enters, beside it there are small holes for the left and right arms.

- 4) Baku', baku', namely palm leaves woven to resemble nyiru as a place to put all the ceremonial symbols, this symbolizes the government or the leader who is the foundation of uniting the people, and as a symbol of unification and unity in the village.

b) Implementation

A traditional ceremony is not carried out at any time, but the ceremony must be carried out at a certain time and carried out according to standard rules. As had been done by their ancestors. Because the traditional ceremony carried out by the community is an activity that is considered sacred, it will be described according to predetermined rules. The Appa'dekko ceremony is held in May, the dry season. Before the event started, a prayer was held beforehand so that the participants would not experience any obstacles until the Appa'dekko was finished. This prayer event is called assoro manca doangang (reading prayers) led by anrong guru. The preparation for reading the prayer is as follows:

- Songkolo. Songkolo or rice made from cooked glutinous rice which consists of two kinds of colors. The two colors are black and white.
- Bayao(egg). The egg is placed on the songkolo, likened to a person or government who always has good ideas, ideas, determination and intentions with a heart as round as an egg. Eggs also teach us not to forget our homeland and ancestors.
- Leko'(betel leaf). Wrapped in banana leaves which in one bunch contains 10-15 betel leaves. The leaves are not used all at once but are adjusted according to the number of sheets needed. Betel leaf has a meaning to keep away from danger.
- Coconut water. As we all know, the nature of water is cold, this water is splashed over rice (songkolo) which has two different colors (songkolo le'leng and songkolo kebo') as a symbol of tranquility in the village.
- Incense is a container that holds coconut coir which is burned with coals of fire to give off the smell of smoke. Incense means bringing good fortune and driving away evil spirits.

After carrying out the process of praying and then visiting the graves of the ancestors in Parang Baddo Village, the Appa'dekko Tradition is a very important thing. With this traditional ceremony, we face and pay respect to our ancestors who have taught us lessons through stories of struggle and knowledge. This does not mean associating partners with Allah, but giving respect and giving thanks because of the blessings of the ancestors who founded the village and with Allah's permission. For us, this ceremony guarantees the yield of the harvest in our village, because if we don't do this ceremony, it is certain that the next harvest will fail. Every year we hold this ceremony.

The ceremony that we carry out must also pay attention to the taboos that may not be violated in organizing this ceremony. If it is violated, it is certain that the harvest will also fail. By holding a ceremony once, a year, we visit the ancestral graves and pay homage to the Supreme Creator. Then after that the ceremony around the poko'rita (twin trees) seven times while accompanied by typical Makassar drums, besides this poko'rita an Appa'dekko ceremony is performed. The group returned to the Appa'dekko ceremony.

The event continued with reading the prayers first and greetings from all the government and the invitees, after which a young man did angngaru. Angngaru is the opening ceremony of the Appa'dekko ceremony. As for what is meant by angngaru here is making a pledge or oath which is loyalty between the leader and his people in front of his people. This pledge is said by a leader for him to remember and to appreciate his good deeds in front of his people. Before Appa'dekko and the siganrang alu na batu dance, the local residents who were present were entertained with several traditional dances such as the paddupa dance, the pakarena dance.

In carrying out the Appa'dekko process, the community flocked together to see the skills of the tau rungka (adolescents) in performing the siganrang alu na batu dance, the participants presented a dance of striking with a wooden pestle. After that, the Appa'dekko participants showed off their immunity from being hit, either by using a wooden pestle or by using a large river stone and the tau lolo (young girls) who were pounding rice). The ready assung and pestle was blessed in a niba'basa way. A pestle that had been pounded had already been prepared on the assung so that as soon as the girls arrived at the ceremony venue, they immediately held each pestle. There were 9 Appa'dekko participants, 5 on the left side of Assung and 4 on the right. After the rice has been placed on the mortar, the girls begin to act Appa'dekko with the position in the rhythm pattern that has been set. Besides the girls, there are two pounders already acting with a spontaneous variation rhythm pattern called padugu-dugu. Between the girls, there is also one person who plays the position of pakkatto-katto (beat holder).

When the Appa'dekko process begins, all the paddengka, which have been arranged in positions and how to pound with their respective rhythmic patterns, although sometimes it is wrong because the rhythmic patterns are taught spontaneously and only when they are about to pound rice and are already dealing with the mortar, their characteristics can be seen. Even so, Appa'dekko can also be called folk music.

After the event is over, the community and guests who arrive eat the food served by the residents, such as traditional snacks, namely buras, ketupat, gosos etc. All houses

serve food for guests who come like Eid Day. The community is very grateful if many guests come to attend the Appa'dekko ceremony.

According to residents who took part in the Appa'dekko process, the more guests who come, the more blessings and fortune will be on the next harvest. This is based on the dense number of guests who come and witness the Appa'dekko process, a tradition of the harvest festival.

3. Islamic Values in Customary Culture Contained in the Traditions of the Appa'dekko Harvest Party Tradition in the Village of Sayowang

Values are another feature of culture. According to Peoples and Bailey, values are a critique of the maintenance of culture as a whole because they represent qualities that people believe are important for their survival. Values are useful for determining how a person should behave in terms of desire, goodness, and beauty which is interpreted from culture as a guide in social life (Larry A, 2014)

Value is something that is valuable, qualified, show quality and is useful for humans. Something that is valuable means that something is valuable or useful for human life, these values greatly influence human actions and behavior, both individually and as a whole about good and bad, right and wrong, proper or inappropriate. A value if it is entrenched in a person's self, then that value is used as a guide or guide in behaving, this can be seen in everyday life.

These customs and traditions contain values that become the glue of social relations between them. These customs and traditions can be in the form of a performance of the values in the Appa'dekko tradition at the harvest party. After following a series of processes of the Appa'dekko customary tradition, researchers know that there are Islamic values contained in the Appa'dekko tradition in Sayowang village, such as:

a) Religious Value

According to Koentjaraningrat, religion is part of the culture, because it refers to the concept developed by Emile Durkheim regarding the foundations of religion which consist of four basic components, namely

- 1) Religious emotions that cause humans to behave religiously.
- 2) A belief system that contains all human beliefs and images about God's characteristics, about the existence of the supernatural (supernatural), as well as all the values, norms and teachings of the religion concerned.

- 3) The system of rites and ceremonies is a human effort to find a relationship with God, gods, or spirits that inhabit the unseen world.
- 4) The people or social unit that adheres to the belief system, and carries out the system of rites and ceremonies.

The religious system has a form as a belief system, and ideas about God, gods, spirits, hell and heaven. The religious system also has a form as sacred objects and religious objects consisting of belief systems, sacred literature, religious ceremonial systems, religious groups, occult knowledge, and systems of values and outlooks on life. 18 Religious values in the Appa'dekko tradition are like strains a match between Alu and Assung to express joy and gratitude to God because of the community.

b) Art Value

Art is beauty that can be displayed in various forms and ways such as:

- 1) The art of dance in Appa'dekko is the movements performed by the Assung colliders or the two pounders giving beats and improvisation. The movement that looks very dominant in this activity is the hand and pestle movement, this hand movement is called assoe (swinging the arm) while the pestle which is moved up and down is called mash. Movement is also seen dominantly in the pounder which specifically hits the pestle and mortar, while rotating around the mortar.
- 2) Theatrical art from Appa'dekko, which is dominantly performed by a person who serves as a pounder, this refers to theater in a broad sense covering all kinds of spectacles, whether with a story theme or not. This aspect can be seen in terms of the behavior of a pounder while hitting a pestle into a wooden mortar, he is good at impressing the audience with his funny moves and jokes, which are shown to entertain the audience.
- 3) Art Music is a social behavior that is complex and universal, and has an important character in human life so that there is no society or culture that does not have music. This music is played by the pounders whose job is to set the tempo of the musical rhythm of the pestle generated in the mortar and combined with the various musical instruments used during the Appa'dekko traditional party, such as setting scales, rhythms to musical notations such as rhythm and notation.

c) Social Value

As for the cultural elements in social values in the implementation of traditions, Appa'dekko in Parang Baddo Village, namely as follows,

1) Togetherness

A very important value in social life, which can be seen in togetherness in carrying out an activity, the community helping each other carry out the Appa'dekko tradition. There is a sense of brotherhood that creates a sense of solidarity. These values are able to revive the spirit of togetherness and kinship in society.

2) *Gotong-royong* (collaborating)

The traditional Appa'dekko tradition has reflected mutual cooperation, it can be seen that there is an attitude of helping each other, providing mutual assistance for the implementation of a tradition which is a common goal as a manifestation of the basic values possessed by humans as social beings. As is well known, carrying out this Appa'dekko tradition cannot be done without the help of others. Because humans are social creatures, it takes a sense of cooperation with one another. Humans must live together and work together to achieve their goals in life. Regardless of their religion, ethnicity, group, and differences, the principle is to have one goal, namely happiness in this world and in the hereafter.

3) Friendship

Human values, a sense of brotherhood, and mutual cooperation creates a sustainable friendly relationship between individuals and other individuals who join the community so that there are values that become one of the factors for maintaining harmonious relationships in the daily life of the people of Parang Village. Baddo who has noble aspirations to realize and apply traditional concepts that are in accordance with the concepts of Islamic teachings.

The community still adheres to the culture and traditions or customs of the process of appa'dekko and pa'batte jangang at the time of birthdays and during the dry season, and the community also enjoys lower foods such as songkolo, chicken, free-range and eggs.

In simple terms, culture is the creation of works and human feelings, all of which are owned by humans. As human history progresses, there is a classification of culture, be it religious, national or regional culture. All of which have their own differences and characteristics. This ethnic diversity can create a diverse culture. The culture grows and develops in the ethnic groups in the area (Rafel, 2007).

Local culture is local values resulting from the cultivation of the people of an area which are scientifically formed and obtained through a learning process from time to time. Local culture can be in the form of art, tradition, way of thinking, or customary law.

Indonesia consists of 33 provinces, therefore having a lot of cultural wealth can be a useful state asset for introducing Indonesia to the outside world. Examples of local cultural forms as follows. Traditional wedding customs are a form of local culture. Therefore, if there is a pair of brides who come from different regions, they often wear traditional wedding dresses alternately according to the regional dress of each bride and groom. Likewise, the traditional wedding ceremony is held twice, according to the traditional ceremony of each bride and groom (Bustanuddin, 2007).

Another form of local culture is traditional dance. Traditional dances in Indonesia were originally performed for certain events such as harvest, birth and wedding parties. Currently, this tradition is experiencing a shift, dances are performed for commercial events. However, this can be a means to preserve local culture, even to a more subtle level.

Another form of local culture is myth. Myth is a sacred story in the form of symbols that tell real or imaginary events about changes in nature and the origins of the universe, goddesses or someone's heroism. As in Takalar district, especially in Sayawang village, this culture is carried out and passed down from generation to generation, namely in the process of *appa'dekko* and *pa'batte Jangang*. People who are truly native to Sayawang cannot leave this culture, and this must be done during the dry season and on Sayawang's birthday.

Today, we have started to see that many of the younger generation are no longer familiar with art. They prefer *dangdut* art and other arts. The source of tradition is the existence of a habit that appears in the midst of the people and then spreads to become custom and culture. Local culture can usually be defined as the original culture of a particular community group. In local culture there is a concept including, culture is obtained from learning, culture belongs together, culture is a pattern, and culture is dynamic and adaptive. There is a relationship between local, national and religious culture, all of which will form a system of values or rules in society which will form a system of values or rules in society which will become the foundation of life, be it acting, thinking or even behaving.

Habits are the source of culture, inheritance from one generation to another, or the transition from one group to another that interacts with each other. Tradition is a human creation that does not conflict with the core teachings of the Islamic religion, we reflect on how the *Wali Songo* continues to preserve traditions that do not deviate from Islamic teachings. Culture is that complex which includes knowledge, belief, art, morals, laws, customs and habits shared by a group of members of society. Humans basically need some form of belief in supernatural powers. This belief will give birth to values to support the culture of life. These values are then institutionalized in traditions that are

passed down from generation to generation and bind members of the community who support them. Because of that tradition is very difficult to change and if it changes very slowly.

In the history of human belief that has spanned thousands of years, only a few developments of belief systems in the occult have been recorded, namely dynamism, animism, and polytheism (Hans, 2007). Dynamism and animism beliefs are considered as the beginning of human belief. Until now, these beliefs are still found in various layers of primitive society, the phenomena and practices are still similar, such as asking for help from a shaman to avoid various disasters. The Appa'dekko culture is a series of Sayawang birthday events which are held once a year and also have another event, namely pa'batte jangang and there is no element of gambling, just for fun, this is related to the story of our ancestors about barakka oil. Mappadekko (harvest festival). Mappadekko is a custom of the Bugis people from ancient times to the present, which is continuously maintained as a form of respect for their ancestors. The implementation time must follow tradition, namely after entering the harvest season and the dry season at night. (Adeng Mutagasari, 2010) The reason why the traditional mappadekko party is held at night is to follow the traditions of the ancestors and there is no farming activity.

Customs are very high cultural values, which are concepts about what lives in the minds of the majority of citizens of a society about what they consider valuable, valuable and important in life, so that it can play a role or function as a guide or guide. which gives direction and orientation to the life of the community. Indigenous Bugis people are still bound by customary values wherever they are, because these customs are not only recognized as rules and norms in life but also include values that are considered sacred. before the arrival of Islam, namely ada' (customs), rapang (parables or community habits), talk (court) and wari' (social stratification or genealogy) (Prov. Baktiar, 2008).

A grandfather named Baso Daeng Tojeng once saw prayers in the mosque at midnight in the month of Ramadan around the 1970s and had a chance to talk and then disappeared. Sayawang is now an area within the Pa'bundukang village area, South Polombangkeng sub-district, Takalar district. In the Sayawang environment there are cultures such as pa'batte jagag, oil barakka. There is one parent's house that is used to live in if there is an event or holding a wedding reception and before the evening pacing the residents have to come to Muntuli Korongtigi at the house to give honors as a form of gratitude.

The people in Sayawang Village, Polongbangkeng Selatan District, Takalar Regency, are people who have high cultural values, so that it becomes a tradition that has been passed down from one generation to the next. The traditions or customs of

the Sayowang village community are highly respected because they are considered valuable, valuable so they can function as guidelines that give direction and orientation to their community. (Deddy Mulyana, 2005) Compliance and perseverance of the Makassar people in Sayowang village towards their customs can be seen from the variety of customary systems that are often practiced, including customs in the tradition of going down the fields, harvesting, a wedding, welcoming customs the birth of a baby, customs in spreading Islam, such as the birthday of the Prophet, and so on.

The Appa'dekko culture is a series of Sayowang birthday events that are held once a year and also have another event, namely pa'batte jagang and there is no element of gambling just for fun, this is related to the story of our ancestors about barakka oil. That once the year was not clear because it had been a long time, suddenly Daeng kebo' who lived in the house saw a light in his window and then changed to "ase a'basse" or several bunches of rice bunches then Daeng kebo' took a cloth called Cinde cloth (blanket) then wrapped the rice bundle and then he opened the cloth suddenly it turned into a beautiful bottle filled with oil and the oil has never run out until now and is called barakka sayowang oil.

In the Sayowang environment there are cultures such as pa'batte jagang, oil barakka. There is one parent's house that is used to live in if there is an event or holding a wedding reception and before the evening pacing the residents have to come to Muntuli Korongtigi at the house to give honors as a form of gratitude. So that the Appa'dekko tradition is a rice harvest thanksgiving ceremony and has been a custom of the Sayowang people since ancient times. This mappadekko tradition is carried out after the main harvest, usually entering the dry season.

In conclusion, the Appa'dekko ceremony tradition is a unique tradition that is carried out after the rice harvest period has been completed. The Appa'dekko tradition is carried out as a form of gratitude to the creator for the sustenance obtained and also as a ritual of respect for the ancestors. It also contains values that are the glue of social relations among the people of Sayowang village. These customs and traditions can be in the form of a performance in the values of the Appa'dekko tradition at the harvest party. After following a series of processes of the Appa'dekko customary tradition, researchers know that there are Islamic values contained in the Appa'dekko tradition in Sayowang, such as religious values, artistic values, and social values.

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