

# Sappulo Tallu Tradition in Putta'da Sendana District, Majene Regency, West Sulawesi

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## Abstract

This research aims to find out how humans and the environment interact in Putta'da, Majene Regency, as local wisdom values carried out by the Mandar community which are related to the environment, especially the built environment. The research location is in Puttada Village, Sendana District, Majene Regency. The research variables consist of: a) How the community interacts with the surrounding environment, b) How the local wisdom of the Mandar community relates to preserving the traditional residential environment. The data in this research is the result of direct observation and documentation in the field. The data was analyzed descriptively qualitatively and then used as a basis for drawing conclusions. The research results show that: 1) The interaction of the Mandar community with the environment is very close. In fact, this interaction relationship is regulated institutionally and neatly structured in the structure of a traditional institution called *Ada' Sappulo Tallu*, or there are 11 positions of traditional stakeholders who regulate the entire life system of the community in interaction, both interaction with the living environment and interaction with the social environment, 2) The local wisdom of the community, both related to the environment and related to traditional living and residential procedures, is entirely embedded in the duties and responsibilities of each traditional holder, which in this case is generally coordinated by *Sando*, especially *Sando Banua* or *Sando Boyang*, and *Sando Katuho-tuhoan*.

**Keywords:** interaction, community, environment, housing, traditional

## 1. Introduction

The research location is in Majene Regency, more specifically in Sendana District, namely in Puttada village as one of the centers for the spread of hadat culture and government in the past, and these cultural roots are still preserved today and respected as a form of local wisdom of the Mandar community.

Azzulfa (2021), explains that: Human life and activities cannot be separated from social interaction. As social creatures, every human being will interact in social life. Discussions related to social interaction were explained by several sociologists in the 19th and early 20th centuries. Among them, Mead (1934) and Goffman (1956), explained social interaction as a form of individual activity which can be a factor in forming the personality of each person. . The two sociologists also formulated theories about social interaction, namely Symbolic Interactionism and Dramaturgy. The Symbolic Interactionism theory put forward by Mead (1934) said that social interaction occurs due to the use of symbols that have meaning. These symbols create meaning that can trigger social interactions between individuals. Dramaturgical theory by Goffman (1956), explains that social interaction is like an artistic performance. Because, in social interaction there are two types of life, namely backstage and also frontstage. Goffman's theory describes human life as having different interaction patterns that depend on situations and conditions.

According to WHO, a residential environment is: "A physical structure for shelter that is equipped with facilities and services so that it is beneficial for physical health and provides good social conditions for all its inhabitants." (Ahira, 2011). The term settlement, which

became popular in the sixties, is defined as a combination of housing and the lives of the people who occupy it. (Kuswartojo, 2005). Furthermore, Dixiadis, (1971) in Kuswartojo (2005) explained that settlements contain five elements, namely: 1) nature, 2) shells, 3) networks, 4) humans, and 5) society.

A house is a building that functions as a residence or residence and a means of family development (Law No. 4 of 1992). In a broad sense, a residence is not only a building (structural), but also a residence that meets the requirements for a decent life, viewed from various aspects of community life (Frick and Muliani, 2006). The construction of residential houses is influenced by factors that have remained the same since the past and some that change according to situations and conditions, as well as local human tastes including climate, building materials, image of traditional houses, topography, security needs, living environment, land availability, social status and wealth (Frick, H. and Widmer, P. 2006).

According to Koentjaraningrat (1993), traditional architecture is a reflection of a particular form/era that has distinctive and original characteristics from the area, and is integrated in a balanced, harmonious and harmonious manner with the community, customs and environment. Suprijanto (2000) stated that traditional is a tradition, namely something (rules, conditions, guidelines) that is passed down from generation to generation, where the process of passing on the rules or regulations in the tradition is adjusted to the circumstances or era, so that if there is a change in its nature it will not change. true.

Tylor (1971) states that culture is a complex system that includes knowledge, belief, art, morals, law, customs, abilities and habits acquired by humans as members of society. Apart from that, according to Malinowski (1960) defines culture as human adaptation to their living environment and efforts to maintain their survival in accordance with the best traditions. Holahan (1982) stated that a person's cultural background also influences the amount of personal space. The greater the difference in status, the greater the personal space.

According to Rapoport (1969), socio-cultural factors are the determining factors for the realization of architecture, because there is a value system in it that will guide humans in viewing and understanding the world around them. Gulmez (2007) states that cultural and ecological aspects are two entities that complement each other. In a cultural context, the identity of a region is traditional and cultural values which are reflected by sustainable architecture. Hamzah (2013) states that local wisdom is a source of knowledge that is held dynamically, developed and passed on by certain populations which is integrated with their understanding of nature and the surrounding culture. Hamzah (2013) further explained that local community knowledge which is accumulated and formed throughout the history of human life has a very big role because it is the basis for humans to interact with their environment. Furthermore, Sartini (2004) stated that local wisdom is local excellence which relies on values, norms, ethics, knowledge, technology and behavior owned by a community group and traditionally institutionalized which are used to overcome life and living problems. Marfai (2012) explains the characteristics of local wisdom as follows: (1) able to survive against foreign culture, (2) has the ability to accommodate elements of foreign culture, (3) has the ability to integrate elements of foreign culture into native culture, (4) ) has the ability

to control, and (5) is able to provide direction to cultural development.

Based on the description above, it can be concluded that local wisdom is the knowledge of local communities that is accumulated and formed throughout the history of human life, which has a very big role because it is the basis for humans to interact with their environment which relies on values, norms, ethics, knowledge, technology and behavior. which is owned by a community group and is traditionally institutionalized and used to overcome life and living problems.

## **2. Research Methods**

This research aims to find out how humans and the environment interact in Putta'da, Majene Regency, as local wisdom values carried out by the Mandar community which are related to the environment, especially the built environment. The research location is in Puttada Village, Sendana District, Majene Regency. The research variables consist of: a) How the community interacts with the surrounding environment, b) How the local wisdom of the Mandar community relates to preserving the traditional residential environment. The data in this research is the result of direct observation and documentation in the field. The data was analyzed descriptively qualitatively and then used as a basis for drawing conclusions.

## **3. Results and Discussion**

### *3.1 Research Results*

#### **3.1.1 Community Interaction with the Environment.**

To interact with nature and the environment of the Mandar community in the Puttada territory in Sendana, the Hadat Government Hierarchy is known as Ada' Sappulo Tallu, or there are 13 elements of traditional stakeholders with their respective functions, which were formed long before Indonesia became independent. To illustrate the structure of the traditional government, it can be seen in Figure 1 below.

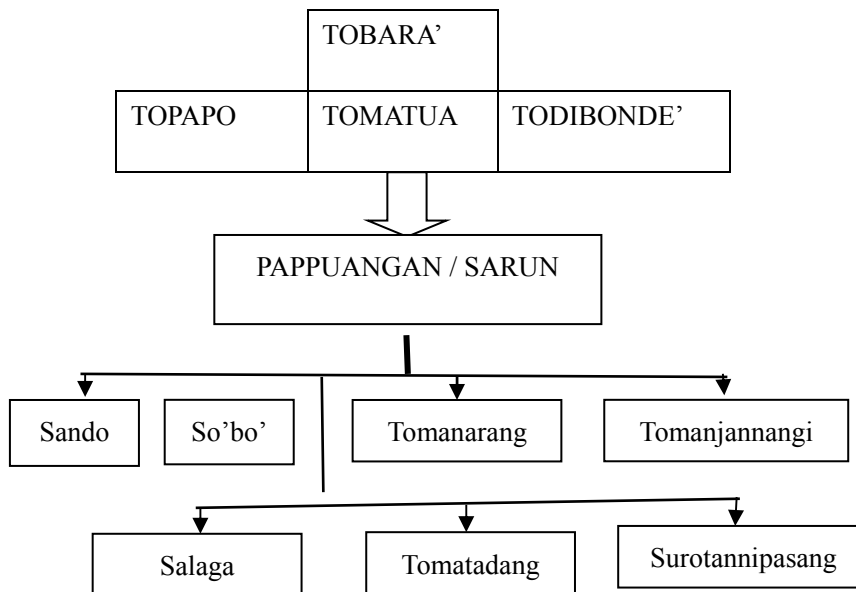


Figure 1. Ada' Sappulo Tallu government structure

Source: Research Results

As policy makers to determine the direction of traditional government in order to foster good relations between humans and the environment, and human relations with each other or the social environment, there are four elements of traditional stakeholders who collectively make policies, namely: Tobarat' is the elder and is given the title Indoara' who in this case decides everything after consideration, as well as being a protector and advisor in the Puttada traditional government'. In carrying out its functions, it is accompanied by three other traditional stakeholders, namely Topapo, Tomatua, and Todibonde'. This term is not the name of a person, but rather the name of a traditional title given to carry out the traditional functions they carry out. So they determine policies, or act as drafters of all matters relating to human relations with nature, and human relations with humans under the coordination of Tobarat'.

One of the very important tasks they have to carry out is to appoint Pappuangan and Sarun, who will carry out their duties as executors of traditional government. Before Pappuangan was established, there was another traditional authority who was given the title Surotanipasan, carrying out a task called Manjala'ba' or conducting an investigation to see who in the community was suitable and had the integrity to be designated as Pappuangan. The results of the investigation or investigations carried out by Surotansipasan were then determined by Tobarat' to be the traditional government administrator as Pappuangan.

Pappuangan's position in Hadat Mandar's government was as mandatary of Tobarat', chosen by Topapo, Tomatua, and Tobonde'. Or as prime minister to carry out all hadat governance within the Mandar hadat environment, especially in the Puttada area and its surroundings, which is currently administratively included in the Sendana District area.

Sarun, as Pappuangan's companion, is a traditional trusted person whose job is to supervise all Pappuangan policies. If, in his judgment, the Pappuangan violates customs, is absent or unable to continue his duties, or the Pappuangan dies, then Sarun immediately removes the Pappuangan's Songko' (Office hat), and wears it for a maximum of once every 24 hours, then takes him to Indoara' or Tobarar' to immediately carry it out. Pappuangan replacement process. Before the replacement process was carried out, the songko' was not worn by the Tobarar' but was kept until the Pappuangan replacement process was complete, and was put back on the new Pappuangan head as a sign of his inauguration to carry out the duties of traditional government.

The position of Pappuangan, not a lineage, may be chosen from traditional descendants, but may also be chosen from the general public if it is judged that he has integrity and can be trusted to carry out the duties given by custom. The term is Malindo-lindo, namely the people who judge but Tobarar' who decides. If there is a Pappuangan child who is born while in office, they are given the term Tallo' Mariri and have the potential to be appointed Pappuangan if the father is no longer in office.

In carrying out Pappuangan's functions and responsibilities as mandatary of the traditional elders as explained above, he is assisted by seven traditional stakeholders who carry out special functions, although the special functions of the seven traditional stakeholders also contain special or confidential matters that must be conveyed. go straight to Indoara or Tobarar'. The seven traditional positions are: 1) Sando. There are two types of Sando positions, namely Sando Banua, whose job is to lead the ritual to build a traditional Mandar house. All matters relating to the rituals and conditions for building a traditional Mandar house, are led by Sando Banua or Sando Boyang. Second, Sando Katuho-tuhoan (life). Sando is in charge of treating people, if someone is sick, so his knowledge of various types of traditional medicine must be extensive. Apart from that, in other areas of life or all things related to life, things of a spiritual nature that must be done are the authority or duty and responsibility of Sando Katuho-tuhoan to lead the ritual. 2) So'bo'. Everything related to agriculture is So'bo's job. so that in the current modern era, So'bo's function is a kind of Minister of Agriculture at the state level, or Head of Agricultural Services at the regional level. In determining all things related to agriculture, for example when to start working on the land, when to start planting, whether rice in the fields or other crops on the plantation, So'bo' is the one who gives instructions on when to start planting, so a So'bo' must know the season. including the breeding season for pests such as rats, wild boars, and so on, so that plants are protected from attacks by these pests.

One of the so'bo' tasks is to observe the performance of each person assigned a task in the community, for example the Imam, or other traditional holders. If the atmosphere in the village is not conducive, for example there is a disease outbreak and many people die, or the harvest is not good, So'bo' does something, namely planting plants intended for each office holder. If the growth of the plant does not grow well, it means that the person is not suitable for that position, so So'bo' proposes to Tobarar' for an inspection. At that time Surotanni put carries out Manjala'ba's duties, namely carrying out an investigation to see who is suitable person is proposed for the position to be replaced. If a candidate has been proposed, then

Tobara' negotiates with other traditional officials, especially Topapo, Tomatua and Tobonde', then calls Pappuangan to replace the official. If a position holder is replaced, there are sanctions, namely that up to seven descendants are not allowed to hold that position again. 3) Tomanarang. Tomanarang or a smart person like the minister of information and education, and also covers matters related to development or the equivalent of the public works department. Tomanarang, gives consideration to development, both physical and non-physical development. Tomanarang, must have the skills to think about everything related to development, both physical and non-physical development. 4) Tomanjannangi. A kind of coordinating minister or general assistant, because the person holds this traditional function, and can connect all the activities of other traditional stakeholders as an assistant to Pappuangan, or tries to harmonize all activities that fall under the authority of Pappuangan. 5) Salaga. Salaga's duties are closely related to Sando and So'bo's duties to carry out what Sando and So'bo' decide. So what Sando and So'bo' decided was implemented by Salaga. 6) Tomatadang. The Minister of Defense as a brave man or warlord, whatever task he is given must be carried out. Tarolana, nauwa Malariperratuan in mataallo, malariperratuan in mo yamo napoelo' ada' This means, it is a pledge or promise that whatever is ordered, customary, must be carried out and 7) Surotanni put. His job is called Panjala'ba' or Spy or intelligence agency carrying out his duties without being told where he is, and conveying information to Pappuangan, and urgent matters are reported directly to Tobara' (Pappuangan's eyes and ears) which is regulated by custom. Apart from that, the Panjala'ba' task is also to investigate who is suitable for a particular position.

All the traditional positions above, which is the main requirement for holding office, must be from the lineage of each traditional holder. Except for the Pappuangan position, it can be from traditional descent or from ordinary people, the important thing is that it meets the criteria of integrity, can lead, is liked by the community and is then determined by Tobara' together with other traditional stakeholders, namely Topapo, Tomatua and Todibone'.

Regarding traditional settlements, initially people lived in places to get close to the source of life. For example, fishing communities will live in coastal areas, to approach the sea as their source of life. Meanwhile, people who live from farming, especially gardening, will live on mountain slopes to approach their gardens as their source of life, because the topography of this area is mountainous, so the main life of the population is gardening. Meanwhile, rice fields are very limited. Their traditional house model is a house on stilts with round wooden poles

### 3.1.2 Local Wisdom of the Mandar Community Related to Environmental Preservation of Traditional Settlements

Concerning the local wisdom of the Mandar community, especially the community in Puttada village, Sendana District, which is the location of this research, it is generally reflected in each of the functions and duties of traditional stakeholders as described above. In which, every customary activity related to the environment, including the biotic, abiotic and social environment, has been regulated in the duties and responsibilities of each customary holder in accordance with their respective areas of duties and responsibilities. Or in other words, their



local wisdom is attached to the traditional functions they carry out. However, there are several types of local wisdom that stand out which are unwritten agreements but are still implemented as follows.

The rice fields are not divided but are managed in turns, for example if one lineage has rice fields inherited from their ancestors, the rice fields cannot be divided but must be worked on in turns, based on the number of children in the first generation from their parents. For example, if a parent has three children, the rice fields are worked in turns, one planting season each, and the fourth planting season goes back to the first child, and so on. If there are already many descendants, then work is still done in turns with representatives from each generation, and they divide the results among their respective families. And even though they only get a little, that's not a problem because their descendants are already numerous and many households have to get a share. And this also acts as a kinship bond and a sign that they come from the same ancestor or family.

Other local wisdom, for example, slaughtering buffalo, the distribution of meat is also carried out based on family representatives. So even though you only get a little meat, it is already a symbol of appreciation for each member of the family. From the family, just ask who represents our family who received the distribution of meat. If they have been told, they will be satisfied enough and feel that they have received a share as a whole.

### *3.2 Discussion*

The results of the research prove that the interaction of the Mandar community with the environment is very close. In fact, these interactions are regulated institutionally and neatly structured in the structure of a traditional institution called Ada' Sappulo Tallu, or there are 11 positions of traditional stakeholders who regulate the entire life system of the community in interaction, both interactions with the living environment and interactions with the social environment.

Concerning the local wisdom of the community, both related to the environment and related to traditional living and residential procedures, everything is embedded in the duties and responsibilities of each traditional holder, which in this case is generally coordinated by Sando, especially Sando Banua or Sando Boyang.

Research on Mandar Culture has been carried out by many experts, such as that conducted by Adnan et al (1991), regarding the Cakkuriri flag raising ritual ceremony in Puttada village, this research focuses more on this ritual event. Apart from that, research conducted by Maulle, et al (2023), also focused more on the analysis and meaning and symbols of the Mappalelo tradition (flying) of the Cakkuriri flag as communication to unify the community in Pappuangan Puttada and its surroundings. Other research, conducted by Adnan et al (2022), explains that the pattern of inheritance in ritual performances occurs genetically/vertically from parents to their offspring and the non-formal and informal education processes that occur in the Pappuangan organization are introduced through the Mappalelo Cakkuriri ritual performance.

Thus, research relating to the interaction of the Mandar community with the environment,



especially among the Puttada community has never been carried out specifically, which is revealed through the results of the research described above, so the results of this research are something new in terms of revealing how the community interacts. Mandar with the environment through Ada' Sappulo Tallu. Which is implemented in the Puttada community environment, Sendana District, Majene Regency.

#### 4. Conclusion

The results of the research prove that the interaction of the Mandar community with the environment is very close. In fact, these interactions are regulated institutionally and neatly structured in the structure of a traditional institution called Ada' Sappulo Tallu, or there are 11 positions of traditional stakeholders who regulate the entire life system of the community in interaction, both interactions with the living environment and interactions with the social environment.

The local wisdom of the community, both related to the environment and related to traditional living and residential procedures, is entirely embedded in the duties and responsibilities of each traditional holder, which in this case is generally coordinated by Sando, especially Sando Banua or Sando Boyang, and Sando Katuho-tuhoan.

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### **Authors contributions**

Mithen Lullulangi as the main researcher, and main author of the article as well as Corresponding Writer and Bakhrani Abdul Rauf as Chair of LP2M, and is responsible for providing funding for this research. Rahmansah, as the Second Researcher, is responsible for collecting data and analyzing the data in this research. And Agustinus Sudi assisted in data

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We The authors declare that we have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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