

Mallanca: A Manifestation of Community Joy at the Harvest Festival in Ajang Pulu Village, Bone Regency

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ABSTRACT

This research aims to determine perceptions, values and social changes in the implementation of the Mallanca tradition for the people of Belawae, Sibulue District, Bone Regency. This research uses observation, interviews and documentation methods. The results of the research show that the community considers that the Mallanca tradition is a tradition that has been passed down from generation to generation by the Belawae people which is deeply ingrained. Even though it was tough, there was no feeling of resentment between one player and another. Because it fosters ties of brotherhood and becomes a place for friendship. The noble cultural values that are currently maintained by society can be sourced from social values, cultural values and religious values. The changes that occur are basically only a few things that are material in nature. However, the spiritual aspect remains unchanged

INTRODUCTION

Society is a group of people who live together in an area and form a system, either semi-open or semi-closed, where the interactions that occur within it are between the individuals in the group. Etymologically, the word "society" comes from Arabic, namely *musyarak* which means relationship (interaction) (Murjazin et al., 2023). So the definition of society is a group of people who live together in one place and interact with each other in an orderly community. According to Selo Soemardjan, society is people who live together and produce a culture (Aer et al., 2022). According to Paul B. Harton, society is a group of humans who are relatively independent, live together for a relatively long time, inhabit a certain area, have the same culture, and carry out most of the activities within that human group (Hastuti & Supriyadi, 2020). According to Indonesian anthropologist Koentjaraningrat, society is a unit of human life that interacts according to a certain system of customs that is continuous and bound by a common sense of identity (Koentjaraningrat, 2009). Society has the characteristics of being in a certain area, namely inhabiting a place together and for a long time, there is a culture, there is social interaction, there is change, there are leaders, and in society there is social stratification (Siregar et al., 2023).

One of the ancestral legacies that still survives and continues to be implemented by the supporting community is the *Mallanca* tradition (calf strength contest) carried out by the Belawae community. The *Mallanca* tradition has been going on for a long time and is still preserved by all the people of Belawae. *Mallanca* comes from the word *lanca*, namely kicking and using the shin, the target of which is the *ganca-ganca*, namely the part of the foot above the heel. *Mallanca* is done by pitting the calf strength against each other by kicking each other's calves. Every young and old man shows off his calf strength in turn in one arena. Like in the village of Belawae, Sibulue District, Bone Regency, where farmers still preserve this tradition, even though it looks anarchic, this tradition is warmly welcomed by the community members, especially the Belawae community. When carrying out the *Mallanca* tradition, all Belawae people will leave their daily activities and join in these activities. It's not just people who live in the Belawae area. However, people outside Belawae also seemed enthusiastic about participating in *Mallanca* activities. For the people of Belawae, the *Mallanca* tradition is an interesting tradition that residents always look forward to meeting with other villages. Before doing *Mallanca*, the participants first carry out the *mabaca-baca* ritual process, which means praying for God's blessing so that the *Mallanca* tradition runs smoothly because it is a symbol of rain. Prayers were offered by a shaman who was trusted by the local community. After the *mabaca-baca* ritual is complete, the community members get ready to start the traditional *Mallanca* game. This game involves kicking the opponent's leg, the target of the attack is the ankle muscle. This game often results in opponents breaking their legs, but what is unique is that they never regret or hold grudges against their opponents.

The meaning contained in the *Mallanca* tradition is the strong value of togetherness as a form of inheritance from the ancestors of the Belawae people. If you look closely at the *Mallanca* tradition in Belawae village, it contains values that can be used as a reference in everyday life. These values include the value of togetherness which is reflected in the gathering of most community members in one place. This is a form of togetherness in living together in the environment. In this case, togetherness is a community that has the same territory, customs and culture.

Society cannot be imagined without culture, and conversely, culture is only relevant because of the society that creates it. Humans as individuals and communities are always subjects in relationship to their culture. Culture can thus be seen as the entire work of society, although at the same time it is difficult to deny that culture also shapes the personality of the general population of a society. On the other hand, society cannot be imagined without the whole work, which at the same time makes it specific and thus distinguishes it from other societies. So, it is really not an exaggeration if culture is understood as the personality of a society. One part of culture is tradition. Tradition is a spirit of culture that strengthens the cultural system. Traditions are also tested for their level of effectiveness and efficiency, and always follow the development of cultural elements. Traditions can take the form of attitudes or actions in overcoming problems (Ma et al., 2021). If their effectiveness and efficiency start to become low, the traditions will soon fade and be abandoned by the perpetrators.

Traditions are a way for a community group to express their values, beliefs, history and cultural identity (Bhat & Rajeshwari, 2022). This involves various practices and rituals that are lived in a particular context and have special meaning for that group. Traditions cover various aspects of human life, such as traditional ceremonies, dance, music, language, clothing, food, and including traditional games. Traditions reflect the values, beliefs and history of a societal group. Maintaining culture and traditions is important because they reflect the historical and cultural identity of a community. Village traditions are an important pillar in local community life, binding communities together and honoring their ancestors. When a tradition is lost, a piece of collective identity is also lost.

LITERATURE REVIEW

Tradition in the Perspective of Functionalism Theory

Functionalism is a philosophical theory that considers mental phenomena in dynamic unity as a system of functions for the satisfaction of biological needs. Functionalism is a thought that does not reject immaterial substances, but states that ultimately all substances are material. Functionalism sees society as a system of several parts that are interconnected with each other. One part cannot be understood separately from the whole. Thus, in perspective Functionalism has several requirements or functional needs that must be met in order for a social system to survive (Schaffer, 2021).

Adherents of this understanding view each element of society as providing a function to other elements of society. Changes that arise in one part of society will cause changes in other parts as well. Change is considered to disrupt the balance of society. The process of disruption stops when the change has been integrated into the culture (becomes the community's way of life). Therefore, according to this understanding, new cultural elements that have a function for society will be accepted, whereas those that are dysfunctional will be rejected (Vargas, 2024).

In the field of anthropology and social sciences in general, the theory of functionalism pioneered by Bronislaw Malinowski (1884-1942) is a classic theory that was very influential in the early development of anthropology in the 19th century. However, even though this theory is known as a classical theory, as a grand theory that is very influential in the development of contemporary anthropological theory, this theory is still widely used as a conceptual basis by social scientists today in various studies of society and culture. Likewise, in the study of religious systems, in many cases this theory is still relevant as a theoretical reference in carrying out anthropological studies of socio-religious phenomena. The following article outlines the basic assumptions and conceptual foundations built by Malinowski in developing the theory of functionalism and its implications for the study of religions (Kubica & Brzezi ski, 2024).

Traditions in Community Life

Tradition is a comprehensive system. The decline in traditions that maintain lineage leaves the impression and belief that if you violate a tradition it will disrupt harmony and damage order and stability, both in small and large relationships. Maintaining traditional values so that they always survive today amidst interactions in a multicultural society and cultural acculturation. All of this leads to the collective view of a society in giving value to tradition (Ismail et al., 2022).

Traditional values can be obtained through several links, namely: a) values related to facts; b) value is related to the judging subject; c) practical-pragmatic values; and d) value potentially exists in the object. The process of maintaining values in traditions, as stated by Esten traditions are habits passed down from generation to generation by a group of people based on the cultural values of the community concerned. Traditions are not only related to past habits, but also to values, norms, identity and culture (Soiman et al., 2021).

According to Maulana, communities that have the same culture, territory, and interact in a structured social relationship inherit the past through: 1) traditions and customs (values, norms that regulate behavior and relationships between individuals in groups); 2) advice from the ancestors is preserved by preserving the advice through the collective memory of community members and then passing it on orally from one generation to the next; 3) the role of elders (group leaders who have greater ability to conquer nature) in society; 4) create a warning to all members of the community group in the form of paintings and tools as life support tools as well as building monuments or graves; and 5) belief in spirits and ancestral spirits can include oral history because they leave

historical evidence in the form of objects and buildings they made (Mahfuz, 2019).

Filters for selecting good things can be taken from tradition and then become life activities that can create agreed life patterns, procedures, perspectives, rules and values. This then creates traditions that are carried out by individuals and their groups. Further stated that tradition is a similarity of material objects and ideas that originate from the past, but still exist today and have not been destroyed or damaged. The most basic thing about tradition is that there is information that is passed on from generation to generation, both written and oral. Because without information, a tradition can become extinct. The specificities of past traditions have also experienced development, both in form and meaning. Efforts based on the long road in preserving traditional values are expected to run smoothly. Traditions should be appreciated and interpreted according to changing times. Traditions are not only preserved, but also developed. The core traditions inherited from the past are continuously preserved until now (Ergashev & Farxodjonova, 2020).

The legacy of the past can be in the form of values, social norms, behavior patterns and customs as a manifestation of various aspects of life. Aspects of life depicted through traditions can be used as characteristics of a community/region. Apart from that, tradition strengthens lineage or kinship. Loyalty to the heritage of tradition makes it local wisdom and remains unextinct (Utama, 2021).

METHODOLOGY

This study took place in the administrative area of Ajang Pulu Village, Sibulue District, Bone Regency. Sibulue District itself consists of 20 villages, all of which have definitive status. The majority of Ajang Pulu Village residents are Bugis ethnic. The fertile natural conditions and basic skills that are experts in agriculture mean that the residents of Ajang Pulu Village mostly work as farmers. One of the characteristics of the farming community in this village is that they still preserve the harvest festival ceremony which includes the mallanca tradition. This study uses a qualitative method. The data collection method used in this research refers to (Suhartono, 2000) by conducting field studies to see the phenomenon of farmers. In order to complete field data from observations, researchers conducted interviews (Ikbar, 2012) with people involved in mallanca traditional activities. After the data was collected, the researcher verified the data. Data that has been confirmed to be correct through verification is then analyzed and then narrated in written form like this. Provide clear and concise versions of your methods of conducting research, population and samples, and data analysis tools.

RESULT AND DISCUSSION

Implementation of Mallanca Traditions

A village that has a background and has many traditions, but until now only one tradition is still maintained and carried out by the residents of the Belawae community, namely the ingrained *Mallanca* tradition which is a legacy from the ancestors of the Belawae community. *Mallanca* comes from the word *lanca*, namely kicking using the shins, the target of which is *ganca-ganca*, namely the part of the foot above the heel. *Mallanca* is done by pitting each other's calf strength by kicking each other's calves. Every young and old man shows off his calf strength in turn in one arena. Like in Belawae Village, Sibulue District, Bone Regency, where farmers still preserve this tradition, even though it looks anarchic, this tradition is warmly welcomed by the community members, especially the Belawae community. Before carrying out the *Mallanca* tradition, first carry out mutual cooperation to clean the well or rice fields around the well where the *Mallanca* tradition will be carried out and make preparations to start the tradition. The rules in this game are that in one round there are four people, each two against two. Each person in each team has their own role, one of them is the target of the calf fight, putting his feet in a strong stance while his friend stands behind to hold his friend with his feet. Two people attaching the legs and two other people who kicks the calf, this is done alternately. *Mallanca* is performed on old men, adult men and teenagers. Each two against two is carried out twice in rounds.

The opponent who was ready with his stance immediately kicked his calf, and the calf fight took place. Before performing *adubetis*, the participants had prepared themselves by performing the *Majampji-Jampi* ritual on their calves. They believe that the ritual they perform will prevent them from disaster. The reason is, it is not uncommon for residents to experience broken bones when pitting their calves against their opponents, but sometimes they experience sprains. Even though it looks extreme because it doesn't use safety equipment, this activity is entertainment for the residents and to strengthen ties of brotherhood and friendship while avoiding feelings of hostility. So it's not uncommon for participants to have red calves or sprain their legs and get kicked, but there's no feeling of resentment between them. This *Mallanca* tradition is not only a spectacle for men, but children and mothers also enjoy it. *Mallanca* lasts for 4 hours from midday to evening

Uniquely, in this game no one is declared the winner because in this game nothing is expected, they just rejoice at the *Mallanca* event so that it rains. By believing in this tradition, it sometimes rains during the game. After the *Mallanca* event was held, the mothers immediately prepared food on the grass where the *Mallanca* was held which was below the house. All residents eat the food, both

local residents and residents from outside. Even though this game is tough, friendship and brotherhood always come first.

Culture has a huge function for humans and society. The various forces that society must face, including natural forces and other forces within society itself, are not always good for it. Apart from that, society also needs satisfaction both in the spiritual and material fields. The needs of the community are largely met by culture that originates from the community itself. *Mallanca* is the result of community culture which can provide material satisfaction as well as spiritual satisfaction to the community so that its implementation is always eagerly awaited by the outside community as well as the Belawae community itself.

Values in Mallanca Tradition

The community sees the values contained in the Mallanca tradition as a guideline that is still maintained today. Just as every society has a value system, that society has a different value system which is passed down from generation to generation from ancestors or from generation to next generation. Values can come from social values, cultural values and religious values.

The social values in implementing the Mallanca tradition are: Group Solidarity. The value of solidarity is the attitude of solidarity between individuals and their groups or togetherness between members of the community, towards what is done or carried out together, where one of the social values contained in the Mallanca tradition is the high sense of community solidarity both in the implementation of the Mallanca tradition and in other social activities. For the people of Belawae, Mallanca is an important tradition and is closely tied to ties of brotherhood. Mallanca is trusted by the presence of other communities to always maintain a sense of brotherhood or friendship among the residents of the Belawae community, Mallanca is carried out every year during the dry season. The meaning contained in the Mallanca tradition is a very strong sense of togetherness which is a legacy from the ancestors of the Belawae people. This Mallanca tradition contains values that can basically be used as a reference in everyday life. These values include togetherness and mutual cooperation. The value of togetherness is reflected in the gathering of most community members in one place. The strong sense of togetherness and solidarity is a form of inheritance from the ancestors of the Belawae people. Mallanca, which is held on the expanse of grass near the well, embodies a sense of simplicity and togetherness. After the Mallanca event, the community eats with other residents. This tradition is a unique and fun tradition because it is an activity that can build ties of friendship.

Like Durkheim's attention to solidarity, using the term mechanical solidarity, it is based on a collective consciousness that is practiced by society in the form of total trust and sentiment among community members. and organic

solidarity occurs in societies where social life is relatively complex but where there are shared interests on certain grounds. To analyze society as a whole, not organizations within society. The Mallanca tradition itself is included in mechanical solidarity where this solidarity is not separate and its function does not change because this mechanical solidarity is truly unified, this can be seen in the implementation and how the Belawae community of Ajang Pulu Village maintains this tradition. Until now, in the midst of many external influences or modernization that have entered the village. An experience gained from the implementation of Mallanca is difficult to forget because it penetrated the spirit of residents from outside and especially the Belawae community itself. This is accompanied by eating together which is an experience that is sacred.

Cooperation in the Form of Mutual Cooperation: Cooperation is considered a social process and interaction that actually occurs, cooperation is a real phenomenon of social life since ancient civilizations, humans have worked together to meet life's needs using joint production tools. The cultural value contained in the Mallanca tradition is the value of mutual cooperation. Mutual cooperation is working together to complete a job and the results are enjoyed together. In fact, there are no written or unwritten rules that state whether you have to participate or not in this mutual cooperation. It's just that in the societal paradigm there is a kind of natural or natural agreement that just happens which is one of the results or fruits of social interaction.

Someone who does not participate in cleaning or working together while other residents work together. Residents who do not participate are considered to have no sense of togetherness. In this case, no one has the right to punish citizens who do not participate, because no particular individual is harmed. Even citizens do not harm society. residents who do not participate in mutual cooperation to clean up will only feel ashamed of other communities. The individual will feel embarrassed if they do not participate in cleaning the place where the mabaca-read event will be held and the place where Mallanca will be held. So the essence of mutual cooperation is the principle of togetherness, solidarity and commitment to the group and a person's identity towards the group. Mutual cooperation activities do not determine the principle of reciprocity between individuals and groups, mutual cooperation activities in the Mallanca tradition are very visible in cleaning activities.

The framework in a local culture creates a new understanding that even though they are different, everyday life cannot be separated from local traditions which keep the community united and are a reflection that is worthy of an example. The mutual cooperation carried out by the Belawae community in preparing the mallanca tradition was carried out sincerely because the community was in a happy mood in preparing this tradition.

Socio-Cultural Values: Humans as members of society cannot live without other people. then it's a must shown by the community in the form of self-devotion, namely through participation in community activities, including a Mallanca tradition which is still carried out by the Belawae community. One of the social values demonstrated is a sense of solidarity.

The value of solidarity shown in society is also one of the cultural elements contained in the Mallanca tradition. However, apart from community solidarity, the cultural values that stand out in the Mallanca tradition are reflected in the habits carried out from generation to generation which are still maintained by the community, which shows that the social and cultural values of the community are very strong in the implementation of Mallanca.

Religious Values in the Implementation of Mallanca Traditions In implementing the Mallanca tradition, if viewed from the perspective of religious values, it does not conflict with religious values because it is a form of gratitude for the people of Belawae, Ajang Pulu Village, Sibulue District, Bone Regency. If seen or viewed from the perspective of religious values, the implementation of the *Mallanca* tradition is carried out in the fields, rice fields or around rice fields not far from the well, where the well is a source of clear spring water. During the dry season, the well never dries up and does not conflict with religious values because the residents do not come to idols but instead come to work together to clean the well. If one day during the dry season, all the residents will come to get water for washing and bathing.

Changes in Mallanca Traditions

Every human society during its lifetime must experience changes, which can be in the form of unattractive changes in the sense that they are less striking. There are also changes whose influence is limited or broad, and there are also changes that are very slow, but there are also those that occur quickly.

Culture is stable as well as dynamic and every culture experiences continuous changes. Every culture must experience changes or developments. Only dead cultures are static. It's just that sometimes a change in culture is not felt by members of society. There are cultural elements in a social group that are easy to change and some are difficult to change, likewise there are individuals who are quick to accept change, there are also those who are slow to accept change and there are even individuals who tend to resist change.

The Mallanca tradition in the Belawae community is still carried out from year to year and is held once a year. There have also been changes in it, but basically only a few material things have changed. For example, changes in implementation time. When this tradition is implemented, it is carried out in the dry season and its implementation depends on the Belawae community, the procedures for carrying it out, the types of activities in this tradition, however,

the spiritual aspect remains unchanged. This tradition is still preserved by the local community because the meaning contained in it is very important for the lives of the Belawae people.

Family from far away or relatives may not attend due to certain obstacles, but this tradition will always be maintained and preserved. No society's culture is eternal. In the implementation of Mallanca, there have been changes in material aspects which have been adapted to current developments. For example, in the case of food preparation equipment that residents bring from home, they no longer use banana leaves but instead use food equipment that is used today, such as plates, spoons, bowls, glasses and so on. Tradition Mallanca is a traditional value that is still considered by the supporting community because the meaning contained in it gives a very deep meaning to the lives of the people of Belawae, Ajang Pulu Village.

This Mallanca activity has very strong values in it so that this tradition continues to be maintained and paid attention to by the local community because the meaning contained in it really provides a very deep meaning for people's lives and creates ties of friendship between one resident and another. . Mallanca traditions in our area must be well maintained because they produce positive things. Since ancient times, our area has had Mallanca culture as a place of friendship for village residents to strengthen ties of brotherhood while preventing feelings of hostility that exist within each individual. This Mallanca tradition is still maintained today because Mallanca is a tradition of the Belawae people which is ingrained and becomes a routine every year.

CONCLUSIONS

Mallanca, a unique tradition that has been passed down from generation to generation by the Bugis community, especially in Ajang Pulu Village. Mallanca, the local regional language, means calf fighting. Mallanca comes from the word *lanca*: to kick and use the shin which targets *ganca*: the part of the foot above the heel. In this fairly extreme tradition, the players do it in groups and pairs and in a large circle (arena).

The Mallanca tradition is a tradition that has been passed down from generation to generation by the Belawae community and is deeply ingrained. The values contained in the Mallanca tradition are social values in which group solidarity is believed to be a suggestion for friendship for the Belawae community. This tradition has changed, however, basically the only things that have changed are material things, the spiritual aspect remains unchanged.

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