
The Sijujju Sulo Tradition as a Media of Community Communication in Pongka Village, Tellu Siattinge District, Bone Regency

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Abstract

The Sijujju Sulo tradition is a tradition that is still maintained by the people of Pongka Village, Tellu Siattinge District, Bone Regency, which is held every three years to commemorate the birth of Pongka Village. This tradition is carried out continuously and routinely until now. The process of implementing the Sijujju Sulo tradition presents cultural rituals with various symbols full of good meaning, togetherness, local friendliness, kinship, simplicity, the spirit of mutual cooperation and hard work in opposing evil, and always being grateful to the Creator and Ruler of the universe. Allah SWT. by His grace and mercy. The Sijujju Sulo tradition is one of the communication media for the people of Pongka Village to convey messages or advice from their predecessors, especially those who are considered to be the originators and founders of Pongka Village. Each implementation process and the equipment used has a symbol, namely a form of non-verbal communication that is full of messages and meanings.

Keywords: *Sijujju Sulo tradition; communication media; culture and ritual.*

INTRODUCTION

There are a lot of ethnic groups in Indonesia, one of which is the Bugis tribe, which has many traditions and still maintains to this day. A custom, activity, or habit of a community that is carried out regularly and continuously, has existed for a long time and integrated with people's lives which is called a *tradition*. The purpose of implementing the tradition is to convey messages to the community and people involved in the implementation of the tradition, either orally or written (verbal communication) or in the form of symbols (non-verbal communication).

Non-verbal communication is permanent and always exist, so when communicating both of them cannot be separated. Non-verbal communication is carried out spontaneously so it is more honest than the verbal communication. The forms of non-verbal communication in the form of symbols including facial expressions, colors, *gestures*, symbols and so on. (Tri Indah Kusumawati, 2016).

All forms of traditional art or folk performing arts are not necessarily included as a medium of communication. Siswayasa said that, a traditional art can be categorized as a

communication medium if there are elements of communication in it, namely: the communicator (*sender*), the message that is conveyed so that the communication process occurs, and the receiver (*receiver*).

Bone Regency has many traditions that are still maintained today, one of which is the tradition of *Sijujju Sulo* which is carried out as a celebration after harvest by the community in Pongka Village, Tellu Siattinge District. The tradition is an ancestral heritage carried out from generation to generation by the local community.

This research will discuss the communication media, it is the tools (channels) used by the community in conveying information, messages, or symbols orally or in writing, either to individuals, groups or all residents who are involved in *rituals* or performances from generation to generation. (Siswayasa, 1993). The commitment of the Pongka Village community in maintaining, implementing, respecting and transmitting their customs and culture is a hallmark and uniqueness for the Pongka Village community itself.

Based on the explanation above, it can be seen that in the implementation of *Sijujju Sulo* has traditional values that want to be conveyed to the people of Pongka Village so this tradition continues to be carried out so the values are applied in people's lives. In this regard, this research asks questions, they are (1) How is the origin of *the Sijujju Sulo tradition*, (2) How is the procession of implementing *the Sijujju Sulo tradition*, (3) What is the form of *the Sijujju Sulo tradition* as a medium of community communication in Pongka Village, Tellu Siattinge District, Bone Regency ?

RESEARCH METHOD

Type of Research

The type of research used is descriptive qualitative research, which is a research where the results are descriptive data (description) of the behavior of people who are observed/researched so the oral or written facts are found. (Jalaluddin Rahmat, 2000).

Sources of Data

The data sources in this research consist of primary data and secondary data. Primary data is data obtained from the main source (original source), both in the form of quantitative and qualitative data. Primary data is data from observations (observations) and interviews (questions and answers), which were obtained by researchers from informants. Secondary data is the type of data that comes from the processing results of a second party who has previously conducted field research, both in the form of quantitative data and qualitative data. The secondary data in this research came from the documentation and profiles of Pongka Village, Tellu Siattinge District, Bone Regency.

Research Instrument

The research instrument used by the researcher consists of an observation guide, an interview guide, and a documentation tool. Observation guide, is a guide in recording and observing the object to be studied. Interview guide, is a list of questions compiled and then asked to the object of research, namely the resource person. The informant here is the traditional heads and the people of Pongka Village. Documentation tool, the researcher collected data by looking at the written document of the studied object. Documentation is a record of events that have passed. Documents can be in the form of pictures, writings, or monumental works of someone.

Technique of Data Collection

The data in this research were collected using observation, interviews, and documentation. Observation is a way of collecting data by observing directly the object to be studied. Interviews are collecting data by discussing or asking questions with the informants in order to obtain information and data that is in accordance with the object of research. Documentation is collecting data by looking at documents related to research.

Technique of Data Analysis

After the data is collected, the next step is to process and analyze the data. The data processing techniques in this research were data reduction, data display, and drawing conclusion /verification.

RESULTS AND DISCUSSION

A. The Origin of the *Sijuju Sulo Tradition*

The origin of *the Sijuju Sulo Tradition* can not be separated from the event of the formation of Pongka Village, which started from the people's resistance to the Soppeng kingdom. This resulted in the displacement of the people of the Soppeng Kingdom, especially the people of Kampung Baringeng in large numbers to look for new land to be used as settlements and start a new life. The move occurred because the people did not agree with and opposed some of the royal regulations at that time, the people considered the kingdom to be acting arbitrarily and did not fulfill the aspirations and expectations of the people.

This was stated by H. Nawir as a traditional leader and as a retired school principal when he was met at his residence in Pongka Village, Tellu Siattinge District, Bone Regency.

He explained the origins of *the Sijuju Sulo tradition* as well as the history of the formation of Pongka Village, he said that,

"*The Sijuju Sulo tradition* is closely related to the formation of Pongka Village. This started from the wisdom of the Soppeng Kingdom which was considered contrary to the character and norms in society, the King was arbitrary and did not pay attention to the interests and expectations of the people. One of the King's policies at that time which was against the norms of society, it is when going to the bathing place, girls aged 17-20 years had to line up and welcome the King, this was considered taboo and could no longer be tolerated by the community, so they carried out massive attacks. The attack was led by the king's own brothers and accompanied by warlords (*Ponggawa*) such as Petta Makkuli Dajenge and Petta Mabbaranie by using fire as a weapon at night. In addition to taking the palace throne, this attack also took valuables belonging to the palace, namely the magic drum (*drum*) which when sounded could give clues. After the attack, a meeting was held with the result that the decision would be to find a new area to build/live a more peaceful and secure life, and leave their hometown. The attacking troops left the kingdom, especially the people from the Baringeng village. They traveled eastward and each time they stopped to rest they beat a magic drum with the intention of finding and determining a new place that was appropriate and suitable for habitation. Every time the drum beats, the sound is always changing during the trip, which means that the place is not suitable for housing. Until, they arrived at a land surrounded by hills which when the drums were hit they made a sound "*engka..... engka....*" which keeps repeating and does not change like before. "*Engka*" means "*there is*" so they decided to build a settlement and named it Pongka. While building their dwellings, they often play with fire, namely throwing *sulo* and directed at their opponents, this is what is here in after known as *the Sijuju Sulo tradition* as well as to commemorate the incident and commemorate the formation of Pongka Village." (H. Nawir, 2021).

Places that are used to rest and beat the drum include, Lacenno Village in Mario Village, Dua Boccoe District, Bone Regency, which is called Lacenno because when the drum is hit it produces a loud sound (*macenno*). The next place when the drum is hit produces a boisterous sound so it is called Kampung Mario. The last place they hit the drum and produce the sound *kang.....kang....kang...* which in Bugis language means *engka* (*there is*). After the drum made the sound they stopped walking and called the place Pongka which means the foundation of prosperity.

The place was then used as a place of residence until now known as Pongka Village. The residents of Pongka Village, Tellu Siattinge Subdistrict, Bone Regency, are not natives but a group of people from Baringeng Village, Soppeng Regency who moved after the attack. Pongka village as their last stop and according to the sound of the magic drum "*kang....kang...kang....*" Making the place as a new residence and settled until now. After settling in that place their leader sent someone to report to the regional ruler, namely Datu Ulo from the Bone kingdom, and resulted in a decision that approved the formation of Pongka Village, while the result of the consensus was called the *Tanro* (oath), which reads:

"Ata Mesai Puangna Nalla Maili Nakkatenning Marunrung Mareppa Pinceng Madecca Ittello Tenna Cekkengi Joli-Joli Paddimonrinna. Puang Mesai Atanna Nalla

Mali Nakkatenning Marunrung Mareppa Pinceng Madecca Ittello Tenna Cekkengi Joli-Joli Paddimonrinna. The meaning of the word *Tanro* (oath) is: People who guard the honor of their king, when they commit treason, their grip becomes weak, their plates break, they fall like eggs and no plants grow until so on. Likewise, on the other hand, a king who guards the honor of his people, when he commits treason, his grip becomes weak, the plate breaks, and it breaks like an egg, plants do not grow until then."

Then they threw an egg each to the east and west of the border between Pongka Village and Ulo Village. Then every three years they hold a people's party to commemorate the origin of the formation of Pongka Village, Tellu Siattinge District.

The meaning of the *Sijuju Sulo* :

- 1) light a fire, meaning that in striving for a better life one must have a high spirit, like a fire that burns and continues to burn.
- 2) Throwing fire means being persistent in fighting all actions that are not in accordance with the aspirations of the community. (Data from the Culture Office of Bone Regency, 2008).

The Sijuju Sulo tradition is a tradition that is still maintained by the people of Pongka Village, Tellu Siattinge District, Bone Regency, which is held every three years to commemorate the occurrence of the formation of Pongka Village. This tradition is carried out continuously and routinely until now.

B. The Process of Implementing the *Sijuju Sulo* Tradition

1. Preparation of time

Preparation of time is related to the day of the implementation of *the Sijuju Sulo tradition*, this was said by H. Misdar as the Head of Pongka Village he said that,

"For this implementation of *the tradition*, firstly the community gathered and held deliberations or *tudang sipulung*. First of all, the head of the hamlet, community leaders, and *sanro wanua gathered together* to discuss the implementation of *Sijuju Sulo*." (H. Misdar, 2021).

Based on the interview, it can be seen that the first thing to do in the implementation of *the Sijuju Sulo tradition* is *tudang sipulung*. *Tudang sipulung* in Indonesian is defined as deliberation. *Tudang sipulung* was carried out to determine the day of *the Sijuju Sulo tradition* which was attended by the village head, *sanro*, traditional leaders and community leaders of Pongka Village. *Tudang sipulung* is the first step taken by the people of Pongka Village, usually carried out two months before the implementation of the *Sijuju Sulo tradition* in order to produce a mutual agreement regarding the implementation of *the Sijuju*

Sulo tradition which will involve many people so that the activity can be carried out properly and as expected.

One of the results of the agreement in the *tudang sipulung* is that *sanro* (shaman) determines a good day (*Mattanra'esso*). According to the belief of the Bugis people, *Mattanra'esso* is the determination of a good day to carry out an important activity or event. This is so that the activity does not encounter obstacles and runs well until the event is completed. Mondays and Fridays are considered good days and usually this kind of activity is done on those days.

2. Committee Establishment

Irfan Jaya, one of the people in Pongka Village who helped and was involved in the implementation of the *Sijujju Sulo tradition*, said that,

"When the deliberations */tudang sipulung* have been set and there is a set day, then the community forms a committee. Because of the preparation and lots of equipment needed for the implementation of the *Sijujju Sulo tradition* later. In addition, there are also football matches and other supporting events that require preparation and take a long time." (Irfan Jaya, 2021).

Based on the interview, it can be seen that after there was an agreement regarding the time for the implementation of the *Sijujju Sulo tradition*, a committee was formed to coordinate and regulate the implementation of the tradition later. The committee is the native people of Pongka Village who are selected based on deliberation with the village head. Then, after the committee of the *Sijujju Sulo tradition* was formed, a meeting was held regarding the preparation and implementation of the *Sijujju Sulo tradition*. The establishment of the committee aims to organize and prepare things that will be needed later during the implementation of the *Sijujju Sulo tradition*.

3. Preparation of Equipment

There are several equipments that need to be prepared before the implementation of the *Sijujju Sulo tradition*, in this case Male as *sanro wanua* who organizes each procession for the implementation of the *Sijujju Sulo tradition* said that,

"*sebelum Sijujju Sulo, makkalu 'kampong dolo tawe, na wettu makkalu 'kampong tiwiku manu makkalu 'kampong na engka to two tau maggendrang. Ko Sijujju Sulo wears daung kaluku rakko debbui Sulo, minyya kaluku bere de nanrei api metu paccule Sijujju Suloe, uses tokki were lo dianrei i* (before the implementation of the *Sijujju Sulo tradition*, the community first surrounds the village, when they surround the village the community parades chickens and two people in charge of playing the drums. During *Sijujju Sulo*, dry coconut leaves are used to make torches, coconut oil so that people do not burn during *Sijujju Sulo*, and also use rice to eat later." (Male, 2021).

Based on the interview above, it can be seen that *the Sijuju tradition Sulo* is carried out after *the makkalu'kampong* (surrounding the village) ritual is carried out, namely parading chickens around the village by a group of people from Pongka village, Tellu Siattinge district, Bone regency. Previously, the residents of Pongka Village prepared equipment to be used during the implementation of *the Sijuju Sulo tradition* later, such as rice, coconut oil, and dried coconut leaves. Coconut leaves are used to make *Sulo* or torches. Coconut oil is used to be rubbed on the bodies of people who will perform *the ritual of the Sijuju Sulo tradition* so they will not to get burned when thrown by fire. Then the rice will be cooked and then eaten by the community.

4. Implementation

The preparation of *Sijuju Sulo* is carried out for several days until the implementation of the tradition. *it* was held for three days in a row in the field of Pongka Village, Tellu Siattinge District, Bone Regency. When carrying out the tradition of *Sijuju Sulo* , both the people of Pongka Village and people from outside flocked to see the implementation *Sijuju Sulo* which is extreme, it is playing and throwing fire at each other using their feet or hands.

Regarding the implementation *tradition Sijuju Sulo sanro* Male said that,

"Pammulanna iyya dolo tunui Sulo e ko purani werenni paccule e tunui Sulo yero dipassedia e. Ko purani na sepuni lalena minyya kaluku yero pura dibaca bacai bere kebbeng wi di api e. na bage duani alena paccule tappa sirempe ni yarega Sijuju Sulo ni (first I burned the torch after that it was handed over to the players to burn the torch that had been provided)." (Male, 2021).

Based on the interview, it can be seen that the first burning of *Sulo* (dried coconut leaves) was carried out by *Sanro* Male, because he was a descendant of the *previous sanro wanua* (village shaman). Next, each player takes and burns *Sulo* . Previously they had applied coconut oil that had been given a spell by *Sanro* on their bodies so they would not burn (fireproof) while playing. Players are divided into two groups to attack each other while playing, when the committee whistle is sounded the two groups start throwing *Sulo* (fire) at each other and carrying *Sijuju Sulo* started until *Sulo* was extinguished by the committee. Not everyone can become a player in *tradition Sijuju Sulo* because this tradition has a high risk and is quite extreme.

C. Tradition Sijuju Sulo as a Communication Media for the Pongka Village Community

Communication and tradition have a harmonious reciprocal relationship. Culture, in this case tradition, is interrelated, it is in the implementation of tradition there is a communication process in it, as well as in the communication process it shows the culture or

tradition of a place. One's opinion about a fact or reality can be influenced by the existence of tradition. Culture becomes a channel or bridge for a group in realizing or manifesting events or things that occur in the places they inhabit. Meanwhile, communication as a tool to create the cultural reality of a community. (Dasih & Nirmalayani, 2021).

Communication relations and traditions influence each other in determining the identity of a group based on activities, customs, beliefs, values, and communication patterns. One of them is seen in the people in Bone Regency, South Sulawesi who hold in maintaining the culture and traditions of their ancestors. People's beliefs and principles are the basis for preserving local culture and traditions. The implementation of a tradition also cannot be separated from the use of symbols or non-verbal communication that has meaning or advice to maintain harmony and balance in social life.

H. Misdar as the Head of Pongka Village said that,

"*Sijujju Sulo* is one of the characteristics of Pongka Village and is quite famous in Bone Regency, usually the Regent of Bone is also present in the implementation tradition , and of course we are Pongka Village people are happy. *Sijujju Sulo* also has many benefits, such as a sense of mutual cooperation and a higher sense of community kinship." (H. Misdar, 2021).

From the interview, it can be seen that in essence *Sijujju Sulo* is carried out not only to maintain the cultural heritage of traditions. The process of implementing *the Sijujju Sulo tradition* shows cultural rituals with various symbols full of good meaning, togetherness, local friendliness, kinship, simplicity, the spirit of mutual cooperation and hard work in opposing evil, and always being grateful to the Creator and Ruler of the universe. Allah SWT. by His grace and mercy.

Meaning of *tradition Sijujju Sulo* which has the meaning as *pattola abala/* rejecting disaster. Some equipment is prepared before the implementation *Sijujju Sulo tradition* which is believed by the local community contains the following meanings:

- a. Woven bamboo (*wala suji*), rhombus-shaped or has four sides meaning the directions of the winds, namely east, west, north, and south. As a container that contains several chickens to be lifted (*pampule manu*) by a community of 14 people, which means that in Pongka Village there are 14 neighborhood,
- b. Chicken, has a meaning as a symbol of the joy of the people of Pongka Village in welcoming *the Sijujju Sulo Tradition*,
- c. Drum, as a symbol of enthusiasm for the people of Pongka Village.
- d. *Mabbepa pitu* means *mattuju/* running well, it is meant to pray to Allah SWT. So that things that have been planned run according to their wishes and well without

any obstacles that will hinder the implementation of the event. In the Bugis language the word "*mattuju*" is known as the number seven which is considered good and can bring good luck.

- e. The oil that has been recited by the *sanro wanuwa* (village shaman) with the intention that the *Sijuju Sulo* not get burned (fireproof).

Irfan Jaya said that the meaning of *Sijuju Sulo* for the people of Pongka Village is as follows,

"*Sijuju Sulo* is not only a custom and must be done but we as a community because of this custom the bond between us is getting stronger, helping each other and we are between people have never killed each other (*sigajang*) because we are one." (Irfan Jaya, 2021).

It can be seen that *Sijuju Sulo tradition* is a flashback to the history of resistance and the journey of the people who formed Pongka Village, making the people of Pongka Village live in harmony and there has never been a case of killing each other (*sigajang*). Even though this tradition looks dangerous, there are no people who make this event a place to hate, hurt, and harm people from one hamlet to another who are involved in *Sijuju Sulo tradition*. They think that the people of Pongka Village are a descendant who should be united and *sipammase-mase* (love one another), and work together to uphold the truth.

The Sijuju Sulo tradition is one of the communication media for the people of Pongka Village to convey messages or advice from their predecessors, especially those who are considered to be the originators of the formation of Pongka Village. Each implementation process and the equipment used has a symbol, namely a form of non-verbal communication which is full of messages and meanings.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

The origin of *the Sijuju Sulo Tradition* can not be separated from the event of the creation of Pongka Village, which started from the people's resistance to the Soppeng kingdom. This resulted in the displacement of the Soppeng Kingdom people, especially the people of Kampung Baringeng in large numbers to look for new land to be used as settlements and start a new life. The move occurred because the people did not agree with and opposed some of the royal regulations at that time, the people considered the kingdom to be acting arbitrarily and did not fulfill the aspirations and expectations of the people.

The process of implementing *the Sijuju Sulo Tradition* requires quite a lot of time and energy. First, preparations include *tudang sipulung* (deliberations) held by the people of Pongka Village to determine the time for the implementation of the *Sijuju Sulo tradition*.

Second, the formation of a committee to prepare equipment and arrange for the implementation of the *Sijuju Sulo tradition* later. The organizing committee for *the Sijuju Sulo tradition* is the native people of Pongka Village who are elected by the village head. Third, the preparation of equipment, namely preparing the equipment that will be used in *the Sijuju Sulo tradition* such as rice, coconut oil, and dried coconut leaves. Fourth, the implementation of *Sijuju Sulo* was carried out for three nights in row in an open field in Pongka Village, Tellu Siattinge District, Bone Regency. Each player takes and burns *Sulo* . Previously they had applied coconut oil that had been given a spell by *Sanro* on their bodies so they would not burn (fireproof) while playing. Players are divided into two groups to attack each other while playing, when the committee whistle is sounded the two groups start throwing *Sulo* (fire) at each other and carrying *Sijuju Sulo tradition* started until *Sulo* was extinguished by the committee.

The process of implementing *the Sijuju Sulo tradition* shows cultural rituals with various symbols full of good meaning, togetherness, local friendliness, kinship, simplicity, the spirit of mutual cooperation and hard work in opposing evil, and always being grateful to the Creator and Ruler of the universe. Allah SWT. by His grace and mercy.

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Suggestion

The village government, intellectuals, traditional stakeholders and the people of Pongka Village are expected to continue to innovate so *the Sijuju Sulo tradition* can be maintained and preserved so *the tradition* is not lost by technology and many foreign cultures that are not in accordance with the local wisdom of the community.

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