

## **Ritual Communication of “Massawa Tradition” in Turu Cinnae Village, Lamuru District, Bone Regency**

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### **Abstract**

*This study discusses the communication of the massawa tradition ritual in Turu Cinnae Village, Lamuru District, Bone Regency, which aims to analyze the public perception of the massawa tradition in Turu Cinnae Village, Lamuru District, Bone Regency and to find out the communication process of the massawa tradition ritual in Turu Cinnae Village, Lamuru District, Bone Regency. This study uses a qualitative descriptive research type with a communication science and sociology approach. The results of this study indicate that, first, The Massawa tradition was carried out starting from the community's anxiety when hit by the dry season so that the traditional elders took the initiative to find a way for rain to fall immediately and the community could resume their agricultural activities. Massawa is carried out as a sign of gratitude for the agricultural products obtained each year, and the purpose of carrying out the Massawa tradition is to ward off disasters and passappo wanua which is carried out before returning to farming on agricultural land. Second, The ritual communication of the massawa tradition carried out in Turu Cinnae Village, Lamuru District, Bone Regency begins with the stages of tudang sipulung, mattanra esso, and matteppang paddumpu. The process of ritual communication of the massawa tradition is divided into three places, namely in the bola battoa, the sanro wanua house, and the residents' houses. In the ritual process, there are several tools and equipment that contain meaning such as incense, frankincense, bananas, betel leaves, rice, young coconut, eggs, and water.*

**Keywords:** Perception; Ritual Communication; Tradition; Massawa.

## INTRODUCTION

Indonesian society is a pluralistic society that has various different cultures. One of the cultural diversities it has is seen in the customs that are formed through hereditary habits, passed down by a group of people concerned. Then it developed into a system that has patterns and norms. Humans and culture are a very close unity. These two things cannot be separated, where there are humans there is culture. Because, there will be no culture if there is no supporter, namely humans. So far this has been going on because of the role of language. The phrase 'language shows the nation' has been proven. Through language, we can know the culture and mindset of a society.

Communication is an important aspect of human life. Where communication is included in the symbolic process or the use of symbols that distinguish humans from other creatures. According to Prof. Deddy Mulyana in the principle of communication, communication is a symbolic process. This means that a group of people agree on certain symbols. Symbolic communication is the delivery of flow in conveying ideas and understanding both verbally and non-verbally.

A symbol is something that is used to refer to something else, based on an agreement by a group of people. Symbols include words (verbal messages), non-verbal behavior, and objects whose meanings are mutually agreed upon. The human ability to use verbal symbols allows the development of language and respond to the relationship between humans and objects (both real and abstract) without the presence of humans and objects. Language is an important element in culture. Cultural transformation has occurred because of the role of language. The phrase 'language shows the nation' has been proven. Through language, we can learn the culture and mindset of a society. (Erwan Efendi, 2023)

The simplest and easiest form of communication in symbolic interaction is by using sign language, because basically humans are able to become objects for themselves and see their actions as others see what they do. This symbolic communication is a human communication process that forms a certain meaning. In communication, there is a message that we want to convey and the message contains a meaning. The meaning contained in the message is what produces human thought patterns towards an object. Therefore, the theory of symbolic interaction is a theory that focuses on the way an individual thinks in the process of communicating with other individuals. (Erwan Efendi, 2024)

In every culture there are customs that contain important and fundamental values that are passed down from generation to generation. This heritage must be maintained so that it is not lost so that it can be preserved and studied by future generations. Along with the development of an increasingly modern era, the Bugis tribe culture is still an interesting highlight to explore further its uniqueness. In a belief that exists in society, of course the

communication process is always carried out, both direct and indirect communication. Ritual communication is a communication function that is used to fulfill human identity as an individual, a member of a social community, and as one of the elements of the universe. (Yermia D. M, 2011)

Ritual communication is related to the traditions that exist in Indonesia, especially in Turu Cinnae Village, Lamuru District, Bone Regency, South Sulawesi, where one of the traditions is the "massawa" tradition, the majority of whose residents work as farmers, which is the main factor in the implementation of this tradition. So that the "massawa" tradition becomes an annual tradition as a form of gratitude for the harvest obtained by the community. This tradition is believed by the community as a *pattola bala* (protected from danger) and a prayer for rain. It is said that this tradition has existed since the old order era, the purpose of which is a prayer for safety for the government and its people as a *passappo* whose center of implementation is in Bola Battoa (Bola Arajang) which is located in Bottoriu Hamlet, Turu Cinnae Village.

## **RESEARCH METHODS**

This research is a qualitative descriptive research, namely research that analyzes in depth what is obtained from others, both in the form of written and spoken words from people and observable behavior. The approach used in this study is the communication science and sociology approach. The data collection technique used is field research, namely a method of collecting data by directly conducting research that has been determined. Data collection obtained from the field is observation, interviews, and documentation. The data analysis technique used in this study is the Interactive Model analysis from Miles and Huberman which divides the steps in data analysis activities into several parts, namely data reduction, data presentation, and drawing conclusions/verification.

## **RESULTS AND DISCUSSION**

### ***Public Perception of Massawa Tradition in Turu Cinnae Village***

The massawa tradition originated from the initiative of the elderly community when hit by a prolonged dry season. Seeing the unrest of the community, especially farmers, the traditional elders and community leaders gathered in a house called *bola battoa* to discuss various efforts that must be made so that the rainy season arrives soon. The origin of the massawa tradition is based on several historical stories that are believed by the community to

this day. Most people consider the massawa tradition to ward off disasters, as a form of gratitude for the sustenance given by Allah SWT, as a form of activity to ask for rain, and as an activity that strengthens ties between communities.

The story of the beginning of the implementation of the massawa tradition was told by Muhtar M as a cultural figure and retired principal when met at his residence. He said,

“engka wettu gare riolo tikka siteru teruna degaga bosu. Until about a year. But our parents used to gather there to hold a meeting, which is usually called tudang sipulung. In your opinion, how do we make it rain. So our parents used to unite, how about if we carry out this massawa. So each house massawa ta pitu. Only seven, sawa the term ta pitu pitu yaro ta pitue is tied. So as many as 7x7 which is 49. That's because he nala sennuasennuangeng pitu means mattujui. That's what is brought to the mosque on Friday and then read by the khatib or religious elder. Finally at that time we didn't know it was time or not but at that time it rained. That was the beginning so that it was carried out from generation to generation until now”. (Muhtar M, 2024)

The community considers and interprets that what is done is a symbol of gratitude for the harvest obtained. The harvest is processed into food that is served to be enjoyed together and this is still maintained until now.

The massawa tradition is also considered by the community as a harvest festival. There is a symbol of happiness from the activities carried out every year. However, the harvest festival in question is different from the harvest festival in other areas. The harvest festival in several areas in Bone Regency is held simultaneously with the harvest day carried out by the community. While in Turu Cinnae Village, the harvest festival in question is after all agricultural and plantation products have been harvested and collected. So that's where the community will hold a harvest festival by carrying out the massawa tradition on a large scale.

One of the factors that forms perception is a cultural background that is not exactly the same so that perception will also be different in perceiving something. Someone who has a certain experience of an object will interpret the message that has been received previously. However, both still have almost the same meaning.

Related to this, the researcher also conducted an interview with Juhe as a resident of Turu Cinnae Village, Lamuru District, Bone Regency. He explained about the form of the massawa tradition, he said that,

“Massawa or sawa pattaungeng is a tradition passed down from our ancestors which is held every year in October, people usually call it uleng seppulo. In addition, it is also a thanksgiving ceremony held every tenth month that there is no disaster in the village or area and it is also a thanksgiving ceremony for the birth of several agricultural products such as rice, corn, and so on. As I said, there was no disaster as people usually call it lele sai e, lele lasa lasa e. Therefore, our ancestors used to do nala sennu sennungeng i so that every tenth month they carried out the massawa tradition.” (Juhe, 2024)

Based on the interview results above, the researcher sees the importance of meaning for human behavior. In the activities carried out when viewed from the perspective of the goal, the tradition is carried out to get closer to God by being grateful and obtaining salvation for the activities carried out in everyday life.

Tradition serves to provide legitimacy to a way of life, namely a form of acceptance and recognition by society of decisions that have been made by someone before. Society continues to carry out traditions until now because their parents have carried them out first and society believes in what their parents have carried out since long ago. The massawa tradition is a tradition carried out by the people of Turu Cinnae Village, Lamuru District, Bone Regency which is carried out once a year. The majority of the population of Turu Cinnae Village work as farmers, where in every agricultural land there are corn, beans, tubers, and others or commonly called secondary crops. One of the secondary crops that must be planted is green beans. Green beans are processed into *Salonde* and *Peco'* which are usually served as side dishes when served.

*Salonde* is mung beans soaked for several days until they sprout. Then the sprouts are cooked with coconut milk and spices until the coconut milk reduces and dries. Different from *peco'* which is boiled until soft and then pounded with spices until it reaches the desired texture. With this, the people of Turu Cinnae Village take two basic ingredients in carrying out this tradition, namely rice and mung beans.

The Turu Cinnae Village community also believes that after the massawa tradition is carried out, the community can carry out activities or events that include animal slaughter. In other words, when entering October, the community is already waiting for news of that day to determine the schedule for carrying out the tradition. So when the community wants to hold a celebration that includes animal slaughter, they will take time before or after the tradition is carried out. Because it is said that in the past parents prohibited *Mappaddarah/maggere* (animal slaughter) before this tradition was carried out.

The massawa tradition is carried out as an effort to ward off disasters so that the community and village are protected from danger, protected from unwanted disasters. Likewise, massawa is a form of gratitude from the community for abundant agricultural products. By carrying out this tradition, the community believes that with God's permission, the community, the entire village, and their agricultural products will be given health and protected from danger. This was confirmed by Paki as *sanro wanua*, he said that,

“akkattata jamai assawakeng dan nasaba yalai passappo wanua. So ko mabbaca ki engka yaseng passappo wanua. Mammuaire deto gaga lasa lasa tama ku kampung ta.”

It means:

"The purpose of carrying out this massawa is because it is considered to be the protector of the village. So when carrying out the mabbaca ritual procession, there is something called passappo wanua (village protector). Hopefully no disease will enter our village." (Paki, 2024)

Meanwhile, Muh. Jafar as the Imam of Turu Cinnae Village reiterated the purpose of massawa when viewed from an Islamic perspective. He said,

"If viewed from a religious aspect, massawa is a sign of gratitude. Gratitude for the harvest. In the past, with limited knowledge, people did not use prayer but rather the term sennu-sennureng, like people climbing onto the roof of a house. There are coconuts, bananas, all sennu-sennureng. So everything that is used has a meaning. If we talk about sennu-sennureng, it does not conflict with religion. Massawa is related to silaturahim, so it is very permissible to do it.: (Muh. Jafar, 2024)

*Monday-Sunday* object or fruit that has a symbolic meaning as a form of hope. Like a coconut fruit which is a picture and hope that society can become useful people like a coconut tree whose every part can be used by humans.

Before being maintained until now, this tradition certainly has inhibiting and supporting factors in its implementation. One of the factors that initially inhibited the implementation of this massawa tradition was expressed by Mr. Muhtar when met at his residence, he said that,

"I need to explain because people usually think this is a heretical teaching. In the past, our elder, Nene' Cora, was once summoned by the Lamuru Sub-district Head named A. Abdul Latif around the 1960s. She heard several reports that there were activities carried out in the village (muttiara) which were said to be idol worship. Nene' Cora came to the Lamuru Sub-district Head to clarify that what she was doing was not a heretical teaching. "Nasaba yanaritu ujamae massawa ta ciceng sitaung yaseng'e sawa pattaungeng yanaro nia'akkattaku sarekkuammengi sininna anu tuo wija wijakku nasaba terimakasihangi. Wenninna juma' ilaksanakan i, essona juma itiwini jokka ku masiji'e. narekko purani majjuma' akko masiji'e ibaca doang ni ro sawa'e." Therefore, the Lamuru Sub-district Head at that time said that what was being carried out was purely to express gratitude for the blessings that had been given by Allah SWT." (Muhtar M, 2024)

Based on the interview results, it can be seen that the implementation of the massawa tradition is carried out as an expression of gratitude for the results obtained and does not violate Islamic law. Meanwhile, Baharuddin, S.Pd.I., as the Imam of Dusun Kampung Baru explained the supporting factors for the implementation of the massawa tradition. He said that,

"In carrying out this tradition, there are several factors that encourage the community so that this tradition is still maintained until now. Among them are a sense of friendship, mutual cooperation, deliberation, and solidarity. This is what is usually seen in society. (Baharuddin, 2024)

Based on the interview results, researchers can state that there are several factors that support the implementation of this tradition, including:

a. Silaturahmi

The meaning of silaturahmi seen in the massawa tradition, one example is shaking hands, visiting family, relatives, friends or the community. In the massawa tradition, guests from outside come one by one to the family or relatives' homes at that location. Like the arrival of people from outside Lamuru District or Bone Regency, of course the meeting in this tradition will further strengthen the relationship between communities.

b. Mutual cooperation

In the Massawa custom, mutual cooperation is very necessary, because in the process of making traditional staple foods, great energy and cooperation are needed so that the activities carried out can run smoothly. If observed in the implementation of the Massawa custom, there is a principle of reciprocity between fellow citizens. This principle of reciprocity is what colors the form of mutual cooperation of the Turu Cinnae village community before the Massawa custom is implemented.

The general meaning of mutual cooperation depends on the form implemented, because each mutual cooperation must have a different meaning and value, but it is inseparable from the value of togetherness. Through mutual cooperation that is implemented, community togetherness can continue to be well established and without realizing it, this togetherness continues to strengthen the community to protect its ancestors. (Meta Rolita et al., 2016)

c. Deliberation

Basically, deliberation is used for general matters. Where in this custom, deliberation is very important to be implemented, such as determining the day of implementation certainly requires deliberation in it.

So, every year, the people of Lamuru District maintain the ancestral tradition of massawa which is believed to ward off disaster and pray for rain. There are approximately hundreds of houses in each hamlet that carry out this tradition and it only takes place in Lamuru District, Bone Regency. (Hamsah Umar, 2019)

***The Ritual Communication Process of Massawa Tradition in Turu Cinnae Village***

Ritual communication is believed to have existed throughout time and often behavior in society is difficult for outsiders to understand. One form of ritual communication in the massawa tradition carried out by the people of Turu Cinnae Village. The massawa tradition is an annual activity carried out every October by the people of Bottoriu Hamlet, Ajangale Hamlet and Kampung Baru Hamlet. This tradition begins with tudang sipulung by traditional leaders

and community leaders, then sanro wanua chooses a good day, continues with making traditional staple foods, and finally mabbaca-baca or mappaleppe in several places, namely bola battoa, in the sanro wanua/sanro kampong houses, and community houses.

Based on the research results, the implementation of the massawa tradition goes through a lot of preparation, including preparation time which is divided into three stages, namely tudang sipulung, mattanra esso, and matteppang paddumpu.

### **1. *The sipulung shrimp***

The first activity carried out by the Turu Cinnae Village community to determine the time for the implementation of the massawa custom is tudang sipulung together with traditional leaders from several villages, community leaders, sanro wanua and influential people in Turu Cinnae Village, this is a form of joint decision to carry out activities which are large-scale activities that cannot be carried out if only one or two people, so that the implementation of the massawa custom can be carried out and run smoothly according to the expectations of the community. Tudang sipulung which was carried out took place at Bola Battoa, Bottoriu Hamlet.

The term tudang in Bugis means sitting, while sipulung means gathering. So etymologically tudang sipulung means sitting together and then interpreted as deliberation. According to Dollah, literally this means gathering with the intention of discussing things that are considered important by the local community. Deliberation can be interpreted as negotiating, discussing or saying and proposing something or deliberation known as "syuro". (Baharuddin Dollah, 2016)

*The sipulung shrimp* is one form of pangadereng that contains cultural values that are very integral to the culture of the Bugis people. These cultural values are displayed in ritual ceremonies that are full of symbolic meaning. (RA Kern, 1993)

### **2. *Mattanra Esso***

*Mattanra Esso* Bugis people's belief to carry out activities that are considered important. This is done with the intention that the activities run smoothly. Like Wednesday to Friday are days that have been set since long ago to carry out the massawa tradition. In the past, the constellations were not only used by sailors. The Bugis tribe also uses celestial bodies and natural phenomena as a navigation system or directions in carrying out activities. The Bugis tribe's navigation system used by the community and sanro wanua in Turu Cinnae Village is guided by celestial bodies and the most frequently used to date are stars.

Stars in Bugis language are known as Bintoeng. Bugis people also call it biccuing. As explained by sanro wanua that determining a good day is determined by tangngasso tanra. This means that in determining a certain day using Bintoeng Tanra Tellue.



Bintoeng Pajjekoe or known as Rakkalae which means plow, bintoeng pajjekoe is depicted by the Bugis people in the form of a plow, in the middle of the pajjekoe star there are three parallel stars which are given the term bintoeng tanra tellue which means three lighthouses. The star is used as a navigation system for the Bugis people which points to the west. In this constellation it is known as the Orion constellation which is used as a pointer to the direction of the Qibla.

In Bugis society, *tangngasso tanra'* is interpreted as the appearance of three stars that were initially at a 90° angle then shifted to the west. After the shift of the stars, the *sanro wanua* will determine the date of the implementation schedule. This means that when the constellation has extended the three stars in a row to the west, then the *sanro wanua* and the community call it *besso ni tanra e* (already heading west). The constellation can be observed in the night sky in July at dawn. *Tanra* will continue to shift to a 90° angle when entering October. When *tanra* is heading west, the implementation of the massawa tradition will be carried out immediately. (Sadri & Muammar, 2020)

### 3. *Matteppang paddumpu*

*Matteppang paddumpu* or the community usually calls it *mapparape'*. This activity is carried out after the *sanro wanua* sets the schedule for the implementation of the massawa custom. *Matteppang paddumpu/mapparape* is carried out in the *bola battoa* which is used as an intermediary between the real world and the supernatural world. After the *matteppang paddumpu* activity is carried out, the community will then convey the results of the decision verbally. Usually the community conveys it ten days or a week before, this time is used to prepare the needs needed in the massawa custom.

Some people think that this activity is just a myth. Myth comes from the Greek, *mutos* which means "story". Usually used to refer to stories that are not true or made-up stories that have no historical truth. However, the story is still needed so that humans can understand the environment and themselves. According to Barthes, myth is a communication system, namely a

message. Through myth, it justifies someone to assume that myth cannot be an object, concept, or idea. Therefore, myth is a way of interpreting a form. (Fatimah, 2020)

If associated with myths, then myths and rituals have a close relationship, namely myths strengthen rituals and rituals strengthen myths. Myths give divine origins to humans while rituals change myth stories into prescribed behavior, with the threat of anxiety or punishment if not done. Myths and rituals together carry out socialization functions, such as hunting rituals that bind ancient societies as a group and these hunting rituals persist to this day.

In the life of society, the thought between the real world and the supernatural world both complement each other. This means that the real world as a place of life and the supernatural world as a source of life. To connect the two worlds, a means is needed to bridge, namely the manifestation of a successful harvest which when finished, the massawa tradition is carried out as a form of gratitude to the Almighty with the hope that the next harvest will be more abundant. (Sri Iswidayati, 2007)

There are several materials and equipment that need to be prepared before carrying out the massawa tradition,

1) Coconut Leaf

The coconut leaves used are those that have not yet bloomed or are already at the tip. Coconut leaves are used as a wrapper for sawa', which is a staple food in this tradition.

2) Rice

The rice used is black sticky rice, white sticky rice and regular rice.

3) Coconut

Grated coconut is then made into coconut milk as a substitute for water when cooking rice.

4) Binder

People used to use palm leaves and dried banana stems. However, now people prefer to use raffia rope as a tie.

***Implementation of the massawa tradition***

The massawa tradition in its implementation is divided into two, namely in the bola battoa and simultaneously in the sanro wanua house and the community. The process of making traditional staple foods is first carried out in the bola battoa on Tuesday and the simultaneous making by the community is carried out on Wednesday.

1. Implementation of Massawa Tradition in Battoa Ball

The first thing to do when carrying out the massawa tradition in bola battoa is that the community brings one liter of rice consisting of 3 types of rice to bola battoa on Sunday. The rice brought is a symbol of unity from one hamlet which is then processed into sawa'. On Tuesday, the community comes to help make sawa' which will then be boiled on Wednesday night until Wednesday afternoon. After the boiling process is complete, the

mabbaca/mappaleppe procession will be carried out on Wednesday night. In this procession, various necessities are provided on one tray such as,

a) Banana

There are four types of bananas used, namely otti panasa, otti manurung, otti barangeng, and otti tellang which are symbols of the four elements or the Bugis people call it sulapa eppa. Sulapa eppa (four sides) is a mystical form of the classic Bugis-Makassar belief that symbolizes the order of the universe, namely fire, water, wind, and earth. The four elements are four types of characteristics possessed by humans. Earth is consciousness, water is honesty, wind is patience, and fire is assertiveness.

The meaning of natural elements in the philosophy of sulapa eppa is land (how humans pay attention to soil fertility), water (how humans pay attention to water so that it is not polluted), fire (how humans pay attention to the fire they use so that it does not cause fire/damage), and wind (how humans pay attention to the wind so that it is not polluted). (Tenriawaru, 2021)

b) Young coconut

Coconut is a multipurpose plant because every part of the plant is useful for humans and has meaning in life as a motivator for the soul to act towards its environment that utilizes coconut as a means of fulfilling life. Coconut is also a strategic commodity that has a socio-cultural function in people's lives. (Lenrawati, 2020) In the ritual process, young coconut cannot be separated from bananas. In every ritual process, people always prepare young coconut as an accompaniment to bananas.

c) Betel leaf

In the ritual on the battoa ball, it is inseparable from the name of the betel leaf. Because betel leaves are something very sacred in that place. The betel leaves are given chalk and then formed according to their respective characteristics which are used on the battoa ball which the community calls rekko' Ota (betel leaf folds). There are two types of Rekko' Ota, namely Rekko' Makkawi and Rekko' Massulekka. Rekko' Makkawi as a symbol of women and Rekko' Massulekka as a symbol of men who are always side by side in the ritual process of the Bugis community, both are believed to symbolize fertility.

d) Eggs, Rice and Sawdust

Rice is a symbol of prosperity that has symbolic power in the stages of people's lives because it has many uses. All three are complements to several types of ritual process equipment.

e) Water in a container

Water is a symbol of life because water continues to flow to the surface. (Andi Agussalim, 2023)

In the procession above, it is divided into three parts, namely pabbaca je'ne, pabbaca padang, and pabbaca bola. One of the characteristics of ritual communication is the communication pattern that is built like a sacred ceremony such as a joint prayer carried out by the sanro in bola battoa on Thursday night. Ritual communication is related to the activities of gathering, sharing, and participating from groups that have the same beliefs/faith. As seen in the picture, this activity was also attended by several community leaders from other villages who participated in the ritual procession in the massawa tradition.

In carrying out a custom, something is needed that is considered mandatory in the process or implementation of the mabbaca-baca ritual which is usually called facilities and infrastructure, namely the tools used in the mabbaca-baca process. In the mabbaca-baca ritual process, the mandatory item that must be provided is incense which is interpreted as an introduction/pappalettu. Furthermore, incense which has the same function as frankincense, the only difference is in its shape and use. (Syamsul & Refi, 2023)

## 2. Simultaneous Implementation of Massawa Tradition in Sanro Wanua Homes and Communities

a) Sanro Wanua House

The implementation of the massawa tradition in the sanro wanua house and its community is almost the same as the implementation in bola battoa, the only difference is the schedule, which is on Wednesday. The ritual procession carried out in the sanro wanua house aims as passappo wanua. In Bugis society, passappo wanua is interpreted as a repellent to disasters and calamities which are believed by the community by the permission of Allah SWT. Passappo means protector and wanua means village. The equipment used is the same as that used in the ritual in Bola Battoa. The ritual is carried out on Thursday afternoon before moving on to the ritual process in the community's house.

Before the ritual process, the community brought 14 sawa', each bundle consisting of seven sheets. The number seven as a symbol of tuju in Bugis pitu language which means mattujui which is believed so that all community efforts will be mattuju and produce good results. The sawa brought by the community is tied into seven sheets

with one small ketupat then collected in one container.

In Bugis society, the number seven is a sacred number that means purpose. In Bugis language, this number is called the number "pitu" which contains the meaning of the purpose of life that humans live is to try to become a caliph on earth. (Abd. Aziz Ahmad et al., 2019)

During the ritual process, prayers will be recited throughout the sawa. When the community will return to their respective homes, the community will be given two leaves, namely the shell leaf and the baringeng leaf. The meaning of the batok leaf itself in Bugis language means macangkang maneng pabbanuae (so that everyone is given health) and the baringeng leaf means maringeng maneng dalle na pabbanuae (made into abundant fortune).

Shell leaves and baringeng leaves are used as sawa layers placed in the middle of the house (ball position) on a pattapi (winnowing basket) with the hope that the community will be given health so that they can return to their activities after this tradition is finished. Likewise, with baringeng leaves, it is hoped that the community will be blessed with sustenance so that they can return to carrying out the tradition the following year and can reunite with distant relatives.

Ritual communication of the massawa tradition in Turu Cinnae Village, Lamuru District, Bone Regency as a hidden message delivery. The message is expressed through symbols, non-verbal communication contained in the process, equipment, to the implementation of a meaningful tradition. Ritual communication emphasizes the symbols contained in the massawa tradition. Where one of them is sawa pitu (seven in number) which means mattuju (running smoothly) as well as to pray to Allah SWT. as an expression of gratitude for the harvest obtained, as a pattola bala (repellent against disaster), and a prayer for rain so that what has been planned can run well without any obstacles. As is commonly known, the number seven is a good number and can bring good luck.

b) Community House

After all the series of ritual processions in the sanro wanua house are completed, the community will then carry out the mabbaca-baca/mappaleppe procession in their respective homes. Sanro wanua and several religious communities will visit people's homes one by one on Friday night to perform prayers. Do not forget also the shell leaves and baringeng leaves that are placed on top of the pattapi then filled with

seven sawa tied with small ketupat. The sawa ties are adjusted to the number of family members in the house. Pattapi has its own meaning in this tradition, namely if the pattapi is still used it means there is a harvest obtained.

If all the ritual processions starting from the battoa party, the sanro wanua house, and the community houses have been carried out, then on Friday night guests from outside the village or outside the sub-district/district will start arriving until the following Friday. Along with the development of the times, the food served is not only sawa but has been added with various cakes and other side dishes according to the community's ability. This is done as a sign of respect for relatives who come from outside or from far from the local location because they have taken the time to enliven the tradition. The welcome in this massawa tradition is a satisfaction in itself for every individual in the community because the relationship is maintained, not only during Eid but there is a very memorable moment that sticks in the minds of the community and relatives who come.

The approach used in this study is the communication science approach, in their interactions with society, humans will communicate to convey various information. Viewed from the communication science approach, communication in society includes verbal and non-verbal communication. Verbal communication that occurs can be seen in the initial process of implementing customs until completion. Everything is inseparable from verbal communication. While non-verbal communication such as body movements and using media can be seen in the implementation of rituals carried out with various media as a message delivery.

In this study, the elements of ritual communication are fulfilled, namely communication, celebration and togetherness. The three are interrelated in the ritual communication of the massawa tradition in Turu Cinnae Village, Lamuru District, Bone Regency. Where the communication that is built is seen in the initial process of tudang sipulung then continued with determining a good day until making traditional staple foods. This communication continues to be established until the celebration or peak of the implementation of the tradition that is woven with togetherness.

In addition to the communication science approach, this study also uses a sociological approach. The sociological approach is a science that studies life together in society that focuses on understanding human behavior in creating and interpreting messages for certain purposes. In conducting the study, researchers used this approach to understand the behavior of society during the implementation of the massawa tradition where messages are conveyed through behavior and media in the tradition. There are several sociological perspectives to explain human behavior in society, communities, and individuals, one of which is the theory of symbolic interaction.

Symbolic interaction theory focuses on three themes of the concept of thought

according to George Herbert Mead, namely mind, self, and society. As previously explained, the first theme in symbolic interaction focuses on the importance of meaning for human behavior, communicating and creating shared meaning. The activities of the Turu Cinnae Village community are never free from the communication process that continues to be established by individuals in their interaction process. This massawa tradition is still carried out by the community because this activity is a positive thing because it builds togetherness. In this tradition, a reciprocal relationship is created in community groups.

According to Mead, one of the most important activities achieved by humans through thinking is role-taking or the symbolic ability to position themselves. When humans take on a role in carrying out a tradition, a new experience will be created and allow someone to develop their capacity in a community group. Furthermore, the second theme focuses on the concept of self that exists in society. Society views this tradition as an activity that does not conflict with religious teachings so that society agrees to continue to carry it out every year.

Finally, Mead's basic concept of thought focuses on the relationship between individuals and society. Individuals' involvement with society shapes the behaviors they actively and voluntarily choose. Ordinary people and community leaders interact and act together to shape individual behaviors that affect one's mind and self.

This symbolic communication is a process of human communication that forms a certain meaning. In communication, it concerns a message that someone wants to convey and the message contains meaning. The meaning contained in the message is what forms the human mindset towards its object. Therefore, the theory of symbolic interaction is a theory that emphasizes the way an individual thinks in the process of communicating with other individuals.

## **CONCLUSIONS AND RECOMMENDATIONS**

The massawa tradition originated from the initiative of the elderly community when hit by a prolonged dry season. Seeing the unrest of the community, especially farmers, the traditional elders and community leaders gathered in a house called bola battoa to discuss various efforts that must be made so that the rainy season arrives soon. The origin of the massawa tradition is based on several historical stories that are believed by the community to this day. Most people consider the massawa tradition to ward off disasters, as a form of gratitude for the sustenance given by Allah SWT, as a form of activity to ask for rain, and as an activity that strengthens ties between communities.

The massawa tradition is an annual activity held every October by the people of Botoriu Hamlet, Ajangale Hamlet and Kampung Baru Hamlet. This tradition begins with tudang sipulung by traditional leaders and community leaders, then sanro wanua chooses a good day, continues with making traditional staple foods, and finally mabbaca-baca or mappaleppe in several places, namely bola battoa, at the sanro wanua/sanro kampong houses, and community houses. The implementation of this massawa tradition goes through many preparations, including time preparation which is divided into three stages, namely tudang sipulung, mattanra esso, and matteppang paddumpu.

Tradition serves to provide legitimacy to a way of life, namely a form of acceptance and recognition by society of decisions that have been made by someone before. Society continues to carry out traditions until now because their parents have carried them out first and society believes in what their parents have carried out since long ago. The massawa tradition is a tradition carried out by the people of Turu Cinnae Village, Lamuru District, Bone Regency which is carried out once a year. The majority of the population of Turu Cinnae Village work as farmers, where in every agricultural land there are corn, beans, tubers, and others or commonly called secondary crops. One of the secondary crops that must be planted is green beans. Green beans are processed into Salonde and Peco' which are usually served as side dishes when served.

The process of making this traditional staple food is first carried out in the bola battoa on Tuesday and simultaneous production by the community is carried out on Wednesday. The first thing to do when carrying out the massawa tradition in the bola battoa is that the community brings one liter of rice consisting of 3 types of rice to the bola battoa on Sunday. The rice brought is a symbol of unity from one hamlet which is then processed into sawa'. On Tuesday, the community comes to help make sawa' which is then boiled on Wednesday night until Wednesday afternoon. After the boiling process is complete, the mabbaca/mappaleppe procession will be carried out on Wednesday night. In this procession, various necessities are provided on one tray such as bananas, young coconuts, betel leaves, eggs, rice, sawa, and water.

The implementation of the massawa custom at the sanro wanua house and the community is almost the same as the implementation at the bola battoa, the only difference is the schedule, which is on Wednesday. The ritual procession carried out at the sanro wanua house aims to be a passappo wanua. In Bugis society, passappo wanua is interpreted as a ward off disaster and a ward off disaster which is believed by the community with the permission of Allah SWT. Before the ritual process, the community brings 14 sawa' seeds, each bundle containing seven pieces. The number seven as a symbol of tuju in the Bugis pitu language which means mattujui which is believed that all community efforts will be mattuju and produce good results.

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