

ROLAND BARTHES SEMIOTICS ANALYSIS IN THE IMPLEMENTATION OF AGRICULTURAL RITUALS IN BONE DISTRICT

Muh Zainuddin Badollahi¹, M. Junaid², Ikhtiar Hatta³, Hapsa⁴, Wahyunis⁵

^{1,2,3,4}Lecturer at Universitas Tadulako, Indonesia

⁵Universitas Hasanuddin, Indonesia

Email: badollahi@untad.ac.id¹, junaidiuntad@ac.id², ikhtiar_hatta@untad.ac.id³, hapsa@untad.ac.id⁴, sanroaselompoa@gmail.com⁵

Abstrak: Penelitian ini bertujuan untuk mengetahui pelaksanaan ritual pertanian berdasarkan analisis semiotika Ronald Barhtes. Penelitian ini menggunakan metode interpretatif (interpretation), yaitu suatu metode yang memusatkan perhatian pada tanda dan teks sebagai objek kajiannya, serta bagaimana peneliti menafsirkan dan memahami kode (decoding) dibalik tanda dan teks tersebut. Hasil penelitian ini menunjukkan bahwa keterlibatan Sanro Ase dalam setiap pelaksanaan ritual yang dilakukan oleh petani sangat penting untuk mendoakan dan memohon keselamatan serta mengesahkan setiap tahapan kegiatan pertanian yang akan dilakukan, begitu pula sebaliknya dalam setiap pelaksanaan ritual. Petani selalu memberikan PasSanrongngeng setelah melakukan ritual, hal inilah yang dimaksud dalam konsep relasi sebagai pertukaran sosial. Peran Sanro Ase yang dapat membantu membacakan doa keselamatan dalam beraktivitas sehingga para petani mengartikan saat memanggil Sanro Ase dapat mengurangi rasa cemas mereka akan bahaya yang akan mengganggu aktivitas pertanian dan membawa hasil yang melimpah.

Kata Kunci: Semiotika, Ritual & Pertanian.

Abstract:

This study aims to determine the implementation of agricultural rituals based on Ronald Barhtes' semiotic analysis. This study uses interpretive (interpretation), which is a method that focuses on signs and texts as objects of study, as well as how researchers interpret and understand the code (decoding) behind the signs and texts. The results of this study indicate that the involvement of Sanro Ase in every ritual implementation carried out by farmers is very important to pray for and ask for safety and to ratify each stage of agricultural activities to be carried out, on the contrary in each ritual implementation the farmer always gives PasSanrongngeng after performing the ritual this is what is referred to in the concept of relations as social exchange. The role of Sanro Ase which can help read safety prayers in their activities so that farmers interpret when calling Sanro Ase can reduce their anxiety about the dangers that will interfere with agricultural activities and bring abundant results.

Keywords: Semiotics, Ritual & Agriculture.

INTRODUCTION

Indonesia has a diverse culture. Every culture is something that cannot be separated from tradition. Tradition will continue to thrive in social changes that will not stray far from its roots.

The culture closest to the community is oral literature because oral literature in society cannot be separated from oral (Yahya et al., 2015) argue that oral literature is part of a tradition that develops amid a society that uses language as its main medium. Oral literature first appeared and developed in society compared to written literature. Oral literature is literature that shows the expression of the soul of a society in a culture. Semiotics plays a big role in interpreting many things. Studying signs means studying language and culture. Semiotics is an approach that sees work as a system, which is related to the techniques and mechanisms of creation in addition to specializing in the angle of expression and communication (Bakar, 2006). This approach relies on the elements of communication in both oral and non-verbal forms. The relationship between these small units will produce a certain meaning and message.

This study uses semiotics proposed by Roland Barthes. He stated that semiotics is part of linguistics because signs in other fields are considered languages that express ideas (meaning, have meaning), are elements formed from signifiers, and are contained in a structure. According to Barthes, language is divided into two levels, namely the first and second-level languages. Language at the first level is as an object, while at the second level is metalanguage (Lustyantie, 2012). Roland Barthes revealed that the sign as a communication tool for an ideology has a connotative meaning to emphasize the dominant values in society (Yulianti, 2019). He interprets connotation as a label that contains a set of signs and is always carried at any time. That is, indirectly the reader or listener will interpret and interpret what is said by the speaker. The semiotic approach relates to a system of signifiers and signifiers that are not formed naturally, but arbitrarily (arbitrarily), and through mutual agreement (conventional). The signifier opens the opportunity for a signifier or meaning (Piliang, 2004). A sign whose marker has a high level of convention or agreement or conversely a low level of openness of meaning is called denotation.

Discussing the concept of signs, it will not be separated from meaning. A sign will signify something outside of itself and meaning is the relationship between ideas in a sign (Mudjiyanto & Nur, 2013). According to Parera (2004) the notion of semantics also has something to do with semiotics because both include meaning in human communication. Semantics is the study of meaning in linguistics, while semiotics is the study of signs. The meaning studied in this study is the meaning of language elements, including morphemes, words, or sentences. Elements of language in the form of words are also commonly referred to as symbols. Pateda (2010) says that

symbols in semiotics are also called signs. From the statement above, it is clear that there is a relationship between semantics and semiotics. This is also related to agricultural activities in the Bone district which use *Sanro Ase* in the maintenance process to produce good yields.

Rice farming activities in the Bugis community in Sengeng Palie Village, Lamuru District, Bone Regency, consist of four stages, namely the first, the preparation stage, the second, the seed selection and planting stage, the third maintenance stage and the last the harvest stage. The preparation stage, this stage is in the rice field area, in the process of loosening the land, farmers use the Status machine to plow the fields with three *Salaga* models, namely Rakkala which has the function of turning the soil, then Paddeppaq which has the function of leveling and sweeping the grass and the last one is *Pappulluq* which has the function of making soil. in the direction of the muddy rice fields and then planted. At this stage, farmers will also make seed nurseries for those who want to plant with the Mampo technique, but for farmers who want *Majjappoq* then all land is immediately leveled with the *Mappuluq* technique. In the community of Sengeng Palie Village, all the residents embrace Islam, but they also still believe in the beliefs of their ancestors called "Anu Toriolo" The people in this village adhere to Islam devoutly, but even though they still believe that to *alusu* and *tenrita* have power and it is possible that when they make a mistake in their behavior they can get a reprimand by them, so that is also the reason why they carry out various activities. rituals to this day.

Religious practice, they believe that all have their respective portions. The daily life of the people of Sengeng Palie village, they tend to see natural phenomena in the surrounding environment which greatly affects their beliefs. Rice farming activities, believe that nature and its surroundings have a spirit. This gives rise to the belief that certain places are considered sacred. For example, in this village there are what is called *ajuara* and *batang ading* which are often termed *accinong-cinongeng*, these are trees that are believed to have spirits or powers that can support or hinder them in carrying out their activities. In addition, several places around the rice fields, both in the form of springs, which are often referred to as Wae tuo or wells (*Bujung*), are considered sacred places. used to be the site of important events in the ancient kingdom. This is also very sacred because they believe that their ancestors are still around and see their activities.

RESEARCH METHODS

This type of research is interpretive. Interpretive research (interpretation), is a method that focuses on signs and texts as objects of study, as well as how researchers interpret and understand the code (decoding) behind the signs and texts. In this study, a qualitative research approach was used. Qualitative research is research that intends to understand and interpret phenomena that occur, by way of descriptions in the form of words in a special natural context and utilizing various methods and focusing on signs and understanding the code or decoding behind the signs of the existing text, (Arikunto, 2010). The type of research used by the researcher is qualitative interpretation, which is a study that aims to provide an overview and explanation of each object under study based on the interpretive paradigm. The research location chosen is in Bone Regency. A research instrument is a tool used to measure the observed natural and social phenomena (Moleong, 2004). Instruments are tools used by researchers to analyze the data obtained. So that the data is easier to be processed by researchers. This study uses data collection techniques in the form of direct observation techniques, and recording, then the recording is done to get data on mantras. It also uses interviews to obtain data regarding the function and meaning of mantras. Sources of data used in this study are primary data sources and secondary data sources. The primary data sources of this study were Pabbura's lontara and speakers/people who have mastered the Mantra of the People's Medicine of Bone Regency.

RESULTS AND DISCUSSION

Knowledge of the purpose of offerings in the implementation of rice farming rituals

Agricultural activities in the Bugis community in Sengeng Village are strongly influenced by beliefs in natural rulers so in agricultural practice, farmers still carry out a series of rituals intending to connect with natural rulers. The ruler of the realm is also defined by Pelras, as To Alusu, which is a spirit that is considered a spiritual entity, and *Tenrita* which is considered a supernatural entity. Both of these things are still closely attached to the beliefs of the Bugis people in the village of Sengeng Palie towards the existence of to *alusu* or spirits, some also mention angels or rulers who are considered rulers of the elements of life as well as people who inhabit certain places, for example, historical places in ancient times. In the past, those who still had direct ties based on lineage with ritual actors (Farmers), as well as places that were considered sacred in

the area around them, carried out their daily activities, in this case, the rice fields. In the lowland rice farming community in Sengeng Village, during the implementation of agricultural rituals, there are several ritual objectives, both planting, maintenance, and harvesting rituals, this is said to Nasa (68 years):

“...Sakke rupatu approved, mappammulaki yolo ri bolae, nappa lokkaki ku punna lolangengnge, jenne'e breath. Aro tree ro. Na inappa pappesabbie na meaega. You caught this heh. My mappamula. addapireng, accinong-cinongeng, batu buajae, ikkona yawahe, pangisorengngee, batu maranangnge, lacoppo, masongko, abbolangnge pattunungnge, addewatangnge elbowro. Yatosi ha ko ku labojo o, lamangeme' anu toro lompo, Lagarutu...” (there are several ritual purposes, the first starting from bolae, then punna lolangengnge, then pammana tanae then jenne'e, that's the main thing and continues to addapireng which consists of several of them, ranging from addapireng, accinong-cinongeng, batu buajae, ikkona yawahe, pangisorengngee, batu maranangnge, lacoppo, masongko, abbolangnge pattunungnge, addewatangnge elbowro. Yatosi ha ko ku labojo o, lamangeme' lompo). (14 February 2021).

From the explanation above, it can be seen that the portion of the ritual purpose is categorized into three parts, namely to *alusu*, ancestors, and places around the agricultural area. In this study, the names mentioned in the interview excerpts were mentioned many times during the implementation of agricultural rituals when the farmer's wife prepared the ritual equipment and coordinated with *Sanro Ase* regarding the completeness of the ritual.

Planting preparation and planning process

At the planting stage, several rituals symbolize the start of agricultural activities and are accompanied by many discussions between farmers about agricultural activities that will be faced later. As with the rituals performed on farmers in Sengeng Palie Village, the *Mattudang-tudang* ritual in terms of sitting together, but substantially this ritual is a ritual carried out as an effort to legitimize agricultural activities which are marked by the opening of the dam's floodgates to drain water into the water. rice fields.



Figure 1. The situation when repairing irrigation canals in rice fields

Source: Research Documentation

This ritual is carried out after repairing the irrigation canal, and usually takes one to two weeks, depending on the level of difficulty encountered. When this research was conducted, a landslide occurred on the cliff wall which is right next to the irrigation so the landslide buried the irrigation canal, this took a relatively long time to normalize the irrigation.

The ritual implementation is accompanied by a discussion of the tools needed in carrying out this ritual, namely bananas, eggs, coconut, and one pair of betel leaves (*silbien*). However, this discussion did not last long because Ambo Cippe was a person who felt he had a responsibility and had a dominant role in the community so he immediately agreed to the ritual equipment.

In addition to ritual equipment, he also plays a role in reading prayers when in the irrigation area when this ritual takes place, such as the narrative of Ambo Cippe (54 years old) when talking at the moment before performing the *mattudang-tudang* ritual,

"...Ia pokangka agagae pa 'yes tosi mappatujung eppanna ipam start ye agagae. Naiya riolo pa paggalung labojoe ambo ku mappamula massepe kuhee jaji yatommi ro napoadangga ke pakkuhe narekko maeloki smells of kuritu..."

(I am the one who is willing to carry out the ritual equipment because I am the one who initiates the day the ritual begins. My parents were one of the people who started irrigation here, so that's what I asked when I wanted to read a prayer here). (Interview May 26, 2021).

From the explanation above, Ambo Cippe is an influential person in this community. He is a person who has a role as Jenang Wae as well as leading the *massorong otti* ritual, the knowledge about prayer when performing a series of *massorong otti* rituals he got from his father.

In the implementation of this *mattudang-tudang* ritual, which means sitting together, of course, it is reflected in the people who are present when carrying out the ritual. This ritual was attended by all farmers whose fields are located in all irrigation areas. In addition, village officials and sub-district agricultural extension officers were also present to sit together to discuss the planting calendar and the types of rice seeds to be planted later. Regarding the planting calendar, what was socialized by extension workers only conveyed the level of rainfall and the length of the planting period to be faced. In addition, village officials were present to convey the distribution of hybrid rice seeds from the government. In the farming community itself, it was also discussed how the distribution of water was used in the land processing process until it was ready for planting, as well as entering the maintenance process with a discussion about the ideal time to fertilize and spray pests. All of this is done to create good coordination between agricultural extension farmers and village officials, which is the basic substance of the rituals they perform.

The *mattudang-tudang* ritual series starts with the farmer performing a series of *Massorong Otti* (*msoro aoti*) rituals, the first of which is to prepare the ritual equipment that will be used to carry out the ritual. The equipment used is bananas, young coconuts, areca nuts, betel leaves that have been folded *Silabine* (*silbien*), and *areca* nuts. Then the container is placed in the top tray with the banana arrangement placed side by side with the young coconut and in between the folded betel leaves. After neatly arranged, then take the fireplace (*Addumpung*) and incense which is commonly called *Patti'*, namely fat from the honeycomb if burned will emit a fragrant aroma, the two objects are brought right next to the floodgate and placed in that place followed by a prayer reading, in this process is also called "Read Doang Sipulung". Read Doang Sipulung is a process of reading a prayer that is plural without mentioning any specific ritual purpose as stated by Nasa (68 years old) that,

"...doang sipulung yatommatu makkadaki to engka maneng ni tu kuro na mangkeng ricuppu maneng to akkuanna-akkuann he to toniro engka maneng ni mabela macawe'e, alau, orai, maniang manorang..." (only sipulung that is we just said which collects all of them so there is no need to mention one by one, but all have been collected from far to near, east to west and those in the south to north). (Interview 14 February 2021).

This explanation of reading *doang sipulung* is a process of reading a prayer without mentioning the ritual objectives one by one but mentioning all those around him. Although the reading is called *doang sipulung*, before entering the reading *doang sipulung*, ritual portions are also prepared for Jenne'e, Pammana tana and Punna *lolangeng*, and *Teppo'e* and a place called *rokko'e* has just entered the *baca doang* series *sipulung*. This series of rituals contains the meaning of asking for permission to carry out agricultural activities and always being given safety in the process of agricultural activities. In addition, farmers have the belief that this ritual is also used as a medium of protection for their irrigation, this can be seen from the offerings in the ritual which mention several sacred places around the irrigation flow area.

While the farmers were observing the flow of water flowing in their irrigation canals, the farmers' wives were also busy preparing the next series, namely *manre sipulung* (*meR sipulu*) which means a joint meal carried out by everyone present in this ritual. The food is also obtained from the family of the owner and cultivator of agricultural land in this community which is brought by the farmer's wife to the dam area. In this *manre sipulung* activity, the food served is fairly typical, namely heavy food in the form of rice and *bolloso 'tello*.



Figure 5.3 The atmosphere of food presentation when after improving irrigation in the dam.

Sources :D Researchers' Comments

Bolloso Tello is a food with a composition of eggs, coconut milk, turmeric, salt, and flavoring. Eggs are served by boiling first and then mixed with coconut milk sauce, the sauce is almost similar to curry dishes.

When all the series of rituals and discussions about paddy rice farming were finished, the farmers left the dam, with the aim of each going to the fields to prepare agricultural equipment that he would use. In addition, some farmers are already preparing to perform the *matteppo galung* ritual with ritual equipment that has been prepared a few days before. In addition, some also returned to their homes to prepare to conduct consultations regarding the auspicious day for the implementation of the *mappanguju bine* ritual which usually this ritual will be carried out no later than one week after carrying out the *mattudang-tudang* ritual with consideration of the distribution schedule discussed earlier.

Seed Selection and Planting Process

At the stage of seed selection and planting activities, farmers usually consider the seeds to be planted. At this stage, the farmer knows the ideal seed category, including the grains should be dense, slightly yellowish, and when soaked, not many grains float. In the process of obtaining ideal seeds according to the categories mentioned above, farmers obtain them from relatives considered good because, in the previous planting period, farmers considered that the seeds sown reaped results that were considered successful so farmers considered these seeds ideal for planting in the next period. In addition, seeds are usually obtained from the government by providing superior seed assistance which is distributed through farmer groups to farmers, for the quality of the seeds themselves, farmers do not know the seeds to be planted but they have confidence that the seeds provided by the government are superior seeds with best quality.

At this stage, farmers perform several rituals that accompany their agricultural activities, including the *mappanguju bine*, *matteppo galung*, *mappanre bine*, *mappammula mampo* rituals. The ritual is described as follows.

Mappanguju Bine

Mappanguju bine (*mpGuju bien*) according to language consists of two syllables, *Mappanguju* means the process of preparation while *Bine* is a seed, if interpreted according to the term then *mappanguju bine* is the stage of seed preparation, this ritual is carried out when after determining the seeds to be sown. At the beginning of the preparation, Farmers first went to *Sanro Ase* to ask about the good day of this ritual as well as *Sanro Ase* readiness to come to the farmer's

house to lead the ritual to be carried out. The process of summoning *Sanro Ase* is the responsibility of the wife because she will also complete the ritual equipment that will be carried out later.

The meeting between *Sanro Ase* and the farmers discussed the ideal day to carry out this ritual and the ritual equipment to be used in this ritual. In determining the day, of course *Sanro Ase* has a basis for determining the day, which comes from the *lontara pananrang* described earlier, another purpose of the farmer's wife coming to *Sanro Ase* is to ask about the ritual equipment that will be prepared.



Figure 5.4 *Asiri takka*, *asiri cella*, *wetteng* and *cadduku*, which are stored on a sack of seeds when carrying out the *mappanguju bine* ritual.

Source: Researcher documentation

The ritual equipment used in this ritual is quite diverse, in the procurement process farmers as people who are often outside the house usually prepare equipment that is usually picked in their activity area, namely various kinds of leaves, which are often referred to in local terms namely *asiri cella* (*asiri cella*). *check*), *asiri takka* (*asiri tk*), in addition to the leaves, other equipment is coconut shoots which are also obtained from farmers' plantations.

The activities of the farmer's wife are almost at home so in the process of procuring the ritual, the farmer's wife has the task of completing the ritual equipment that can be obtained around the settlement. Some ritual equipment that can be obtained around the house includes banana leaves, betel leaves, areca nuts, and rice, and he also prepares dry corn that has been roasted so that it becomes beef.



Figure 5.5 Preparation of the ritual equipment mappanguju bine

Sources :D Research Documentation

In addition to the above equipment, things that are considered sacred are also prepared in this ritual, namely a coconut shell with one hole which according to the farmer's confession is very difficult to obtain, as stated by Hj. Hasna (41 years old) she is a farmer's wife, she is very knowledgeable about the equipment used in agricultural activities, starting from the process of summoning *Sanro Ase* and coordinating the timing of rituals. Apart from that, the most important role is when entering the stage of ritual preparation, where the farmer's wife is very busy in preparing various kinds of ritual equipment from the house to the rice fields in her interview saying that:

"...ya he kaddaroe seddi bawang matanna masussa tu iruntu iya upake tuttu anunna mupa matoangku upake lettu makkekuangnge..."

(This shell is very difficult to find, the one I use until now still belongs to my in-laws which I use until now). (Interview February 7, 2021).

The explanation above confirms the importance of the coconut shell used in this ritual. In addition, as well as the oil commonly used for *Pakuru 'Sumange* which is used until the end of the agricultural cycle.



Figure 5.6 Coconut shell with one eye Source: Research Documentation

Another piece of equipment used is *Pesse' Pelleng* is a pecan fruit that has been pureed and then pasted in one stick so that it is cylindrical with a diameter of about two millimeters with a shape resembling a candle which functions as a lighting device that will later be placed on rice seeds that want to be planted side by side with the bench and the oil used for *Pakuru Sumange* earlier.

The preparation of ritual equipment arranged in the posi area of the ball is the responsibility of the farmer's wife, before *Sanro Ase* came the farmer's wife had also prepared the equipment to be used such as *Rekkoq Ota* and other equipment,



Figure 5.7 The atmosphere during the Preparation for the implementation of the *Mappanguju Bine* rituals.

Source: Research Documentation

The farmer's job is to bring *Sanro Ase* which usually comes by pickup, but some families who have houses that are relatively close to *Sanro Ase*, usually come by themselves.

The presence of *Sanro Ase* at the farmer's house like the one in the Sukri family's house, is usually served with food or drink while checking the ritual equipment that will be used, in the preparation process, *Sanro Ase* talks with farmers about a good time to perform the *Matteppo*

Galung ritual (*metpo glu*) because in this ritual it is also *Sanro Ase* who must be present to lead the ritual. In addition to this, he discussed the state of the water in the rice fields. After the ritual equipment was considered ready by the farmer's wife, then *Sanro Ase* moved from his seat to the ball position to perform the ritual. First *Sanro Ase* prepares *Rekko ota*, he always calculates the amount of *Rekko ota* needed before starting this activity.

The beginning of implementation of this ritual begins with the reading of a prayer commonly called *Matteppang Pandumpu* by taking a nail of frankincense or incense which in Bugis society is often called *Patti'* then placed on the fireplace. After reading the *Matteppang Paddumpu* prayer, *Sanro Ase* again took the oil into the container and smeared the seeds in the sack three times, when the number of seeds was more than one sack, each sack was spread with the same amount of oil alternately. *Sanro Ase* returned to doing the *Matteppang Paddumpu* activity and put his right hand on the rice seeds and his left hand under his right arm while saying his prayer. Each prayer reading that he does lasts about three to five minutes, this activity is repeated several times depending on the number of portions of the ritual purpose mentioned in the prayer reading.

The next activity was *Sanro Ase* taking one handful of rice seeds in the sack and then storing them in a coconut shell that had been prepared previously covered with banana leaves and filled with *Rekkoq Ota*. This series also begins with a reading before touching the rice, this prayer reading begins with a series of lifting the coconut shell to the side of *addumpung* and then filling the shell with one handful of rice, this activity is repeated three times. The coconut shell which already contained the rice seeds was again covered with banana leaves and *rekkoq ota* then *Sanro Ase* again said his prayer, after that as a form of respect he raised his right hand which previously held the coconut shell on the forehead, was repeated three times.

As a closing series, *Sanro Ase* again carried out the *Matteppang Pandumpu* activity by placing his hands on the container containing the seeds then lifting the coconut shell parallel to the rice seed sack and again saying his prayer, the shell was placed on a rectangular cloth, then the four ends were tied with the opposite side. parallel used to wrap the seed. The wrapped seeds are put back in the sack, this seed is used as the first seed to be sown in the rice fields when carrying out the *Mappammula Mampo* ritual.

Matteppo Galung

Matteppo Galung is a ritual that marks the start of rice processing activities, this ritual is carried out in farmers' houses and rice fields in the rice field farming area, precisely in the rice fields which are the main gates for irrigation canals to flow water into the rice fields. Similar to the previous ritual, the farmer first came to *Sanro Ase* to ask about the good day and the readiness of *Sanro Ase* to carry out the ritual at the farmer's house.

This ritual can be categorized as *mappessabbi*, this can be seen from the purpose of the ritual implementation and the tools used in the ritual. Judging from the time of the ritual, it aims to ask permission from *To Alusu* and *Tenrita* and to ratify the agricultural activities to be carried out. In addition, the equipment used is quite simple when compared to the implementation of other rituals, namely bananas, chicken eggs, young coconuts, betel leaves and betel lime, young coconuts, and areca nut.

In the process of fulfilling ritual equipment, the division of roles between the farmer and his wife is quite clearly visible, for example in the procurement of ritual equipment it is certainly the responsibility of a farmer, but when it arrives at the farmer's house, the one who holds full responsibility is the farmer's wife who plays a role starting from the stage of preparation is to make *Rekkoq Ota*. Arrangement and packaging of ritual equipment when it is about to be brought to the rice field area. In line with this, knowledge about the ritual portion must also be owned by a farmer's wife as stated by Nuheri (68 years old) that,

“...Narekko rilalenna matteppo galungnge, engka tellu akkareng ripatujui, pammulang iyanaritu tawana Pammana tana, makkedua tawana sangiasseri, makketellu naiya yatosi yaro tawanna jennee poddi rimonri. Naiya rilalenna matteppo galungnge yamuto yolo Pammana tana ripaddiolo de nawedding risele”

(In the *matteppo galung* ritual, there are three portions, the first is the portion for *punna lolangeng*, the second is the *sangiasseri*), the third is the portion for the backwater. However, in the *matteppo galung* ritual, Pammana tana comes first and cannot be exchanged. (Interview, 22 December 2021).

From the explanation above that the competence of a farmer's wife is to know the portion of the offering in the ritual that is carried out, this is very influential in the arrangement process when carrying out this ritual. Apart from that, the interview above also explains the portion of the purpose of this ritual offering starting with Pammana tana, the second is *Sangiasseri (sGiasEr)*, and the third is portion for *Jenne'e*.

The composition in each portion of this ritual consists of a bunch of bananas, an egg, and a pair of *Rekko ota*, the composition is divided based on the number of ritual purposes. In addition to the ritual objectives mentioned above, there is also a ritual portion that must be prepared, namely the ritual portion for *pasSanrongeng* and *tawa bola*. *PasSanrongeng* is a ritual portion specially prepared for *Sanro Ase* to be given to *Sanro Ase* after carrying out the ritual at the farmer's house, while *tawa bola* is a form of respect for supernatural beings who inhabit the house.

This type of ritual implementation is divided into two types, namely, farmers who carry out their rituals and farmers who carry out this ritual by asking for help from *Sanro Ase*.

for the first type, namely those who carry out the ritual themselves, the farmer has sufficient knowledge in carrying out the ritual but in the process of determining the day, he still asks for the help of *Sanro Ase*. Unlike the case with the farmer who asked for *Sanro Ase*'s help, he completely left the implementation of this ritual to *Sanro Ase*.

In this study, the author followed a series of rituals from Matteppo Galung led by *Sanro Ase*, starting from the meeting between *Sanro Ase* and farmers, entering the preparation stage to implementation. When the day that had been determined at the previous meeting arrived, the farmer's wife began to prepare the ritual equipment. In addition to determining the day, it is also very important to pay attention to a good time when you want to start the implementation of this ritual, the good time refers to *Lontara Patika'* which has a time between morning and evening.

In this series of rituals starting from the ritual preparation process starting from the farmer's house, starting from *Posi Bola*, this is done because this ritual begins by asking permission from *To Alusu'* who inhabits the house. This is the beginning of a series of carrying out this ritual before leaving the house to go to the rice fields. The farmer's wife began to busy arranging ritual equipment and packing other equipment to take to the rice field area before waiting for the arrival of *Sanro Ase*. When *Sanro Ase* came, he first checked the completeness of the ritual equipment

before doing the reading of the prayer. in the process of checking ritual equipment, *Sanro Ase* usually focuses on the amount of *Rekko ota* prepared by the farmer's wife, when it is deemed sufficient then *Sanro Ase* gives instructions to the farmer's wife to take the fireplace, then asks *Sanro Ase* to sit in Posi Bola with the ritual equipment that been prepared beforehand.

Sanro Ase began to perform the ritual, which started from Matteppang Paddumpu, this time the only portion that was recited was the prayer but the previous three portions would be brought to the rice fields, after Matteppang Paddumpu, *Sanro Ase's* right hand began to be placed on the ritual equipment and his left hand was on the right elbow, then read a prayer for a while, reading this prayer as a process of requesting permission to the ruler of the house as said by Nasa (68 years)

"...yanaro mancaji assewang adatta sibawa monroe ku bolae narekko maelo'ki makkesara, padetu ke pallanong ruma mi na mappetujuki ri bolae yamaneng ha maeoloe risarai ri bolae parellu ki ha riapddioloi, biasatu engka tau mattette-tette ribolana narinappa di'nappesabbi yolo na giling alena ritette ku pangonroang bolae..."

(it becomes a relationship between the owner of the house and the supernatural being who rules the house when they want to carry out an activity, and it is not only agricultural activities that prepare such a portion but all activities that are to be carried out, there is a need to carry out a permit request process that precedes it. Usually, there are people -people who carry out house repairs without asking permission will get witnesses from supernatural beings who rule the house). (Interview 14 February 2017).

Sanro Ase got up from the ball position and headed to the living room, meanwhile, the farmer's wife rearranged the ritual equipment but the young banana coconut and *Rekko ota* who were in the ball position were left alone for about one night and then the next day they could only be removed. In the next series, the ritual will be carried out in the rice field area, therefore the farmer's wife begins to prepare and pack the ritual equipment to be brought to the rice field area, then the farmer together with *Sanro Ase* departs for the agricultural area by using a motorized vehicle carrying ritual equipment that has been prepared previously. by the farmer's wife. farmers often have to go back and forth to take *Sanro Ase* and his wife because, as previously said, in the

process of carrying out the ritual, the farmer's wife is fully responsible for the preparation and arrangement.

Arriving at the farm location, the farmer's wife began to busy preparing ritual equipment to be arranged, the location for this ritual to be carried out at *Pabbettereng (pbEtErE)* is a sluice located on a rice field embankment that becomes an inlet or drainage channel, this place is usually used as a place for performing rituals marked with wooden stakes. The farmer's wife lifted two portions of ritual utensils to Pabbettereng's side and then prepared the Fireplace, after everything was ready *Sanro Ase* started the Matteppang Paddumpu series, the prayer reading started from the portion dedicated to Pammana Tana and after that, it was continued to Jenne'e.

After finishing the prayer, *Sanro Ase* asked the farmer for a machete then he cut the end of the coconut and cut a banana which became a portion for *pammana tana*, the offering was buried and then coconut water was poured into Pabbettereng. Then the ritual portion dedicated to Jenne'e was placed in Pabbettereng right at the floodgate next to the stake that had been previously plugged in. After that, *Sanro Ase* stood up and dug up some lumps of earth and closed the irrigation canal to stem the irrigation water that had begun to inundate the rice fields.

After processing the agricultural land after carrying out the Matteppo Galung ritual, the farmer continues the activity by hoeing the lower edge of the rice field embankment which will later function as a water channel around the rice field area and then proceed with the process of loosening the soil. The process of loosening the soil for Bugis farmers in the village of Sengeng Palie uses a tractor machine that can be rented with a calculation based on the area of arable land.

The planting process in Sengeng Palie Village is divided into two types, the first is the planting process which is preceded by making a seedbed first, while the second is the seeds are directly sown in the rice fields. The process of planting is by making a nursery first which is commonly called *mabbine (mbien)*. In the *mabbine (mbien)* method, when *matteppo galung* finished, he continued his agricultural activities by making a seed nursery with an area of about five square meters, this area depends on the number of seeds that will later be sown in the rice fields, so in the process of loosening the soil only land which is used for seed nursery which is loosened with the four stages above, then the other part of the land is only the *maddakkala* process first and left to stand until the rice seeds are ready to be moved, then at the next stage of loosening

the soil is continued. Another process is direct sowing of seeds or often referred to as *majjappo'* specifically in this planting method, farmers immediately loosen the soil with these four stages, this is done by direct sowing seeds in the rice field area by hand or with a sowing tool, so the seeds don't go through the seedbed anymore.

Sanro Ase's Pattern of Working Relationship with Farmers

Sanro Ase's relationship with farmers is very important in agricultural activities, *Sanro Ase* is a person who knows about the implementation of agricultural rituals while farmers are people who understand farming practices. In this activity, of course, the involvement of *Sanro Ase* in every ritual implementation carried out by farmers is very important to pray for and ask for safety and to ratify each stage of agricultural activities that will be carried out.

Sanro Ase as a partner of farmers in lowland rice farming

The role of *Sanro Ase* always starts from his rice fields, where information spreads that he is capable of carrying out rituals. This is the beginning of farmers knowing the competence of a *Sanro Ase* and becoming the basis for choosing a ritual leader in their family.

Every farmer who wants to carry out the ritual will always consult about the time of implementation or about the prediction of the season he will face. Therefore, the intensity of meetings before agricultural activities has been established long before carrying out agricultural activities.

The implementation of the ritual always consults with the *Sanro* first to determine the day of the ritual, as Hj Hasna (41 years old) said:

"...upaddiolo metto upadang ma' nasa eppanna maeloka matteppo galung, ke maraga essoe yaro, magello mua ga narekko maeloni matteppo galung. yes pale narekko nasalai nalang ni tu wettu makawe'e pole tanre essota yaro yolonae. ya to na ro siweetue narekko maeloki jokka ribbolana Sanroe mattiwi ota silabine pi' tu, bettuanna yaro tanrang ipakalebbina yasengge Sanro Ase."

(I first asked Ma'nasa when I will carry out the *matteppo galung* ritual, what about that day can I do the ritual. If that day is not agreed upon then a day will be given not far from the day

previously determined. If we want to meet *Sanro* our ase must bring "*ota Silabine*" as a form of appreciation to *Sanro Ase*). (Interview 7 February 2021).

The explanation above, when they want to determine the first day to come to *Sanro Ase*, in the process of determining the day the farmer usually sets the day for the ritual, this is done by considering the condition of the water and the willingness of the owner of the plowing machine to work on his fields. When it comes to *Sanro Ase*, it is a must for farmers to bring "Ota Silabine" as a form of appreciation to the *Sanro*. Ota Silabine can be found in all agricultural rituals carried out in the Bugis community in the village of *sengeng palie*.

In carrying out the ritual, *Sanro Ase* usually comes to the farmer's house early, either coming by himself if the distance is close or being picked up by the farmer. *Sanro Pula* used to help farmers in carrying out *maddekoq ota activities* while discussing activities on the farm that would be carried out the next day. In addition, *Sanro Ase* also checked the ritual equipment that would be used. When finished carrying out the ritual, farmers usually bring *PasSanrongeng* to the house of *Sanro Ase* as a form of thanks for carrying out the ritual at the farmer's house. *PasSanrongeng* is a special ritual material given to *Sanro Ase* after carrying out the ritual, the composition contained in the *pas Sanrongeng* is also used in rituals, for example when carrying out the *Matteppo Galung* ritual, the equipment used is banana, young coconut and *rekkoq ota* the portion of the ritual allocation is only four, so farmers prepare one as a *pasSanrongeng*, as well as other rituals. In addition to ritual equipment, there is also what is called a *Pattenreq*, namely materials in the form of rice and many envelopes containing money that is inserted in the *PasSanrongeng*.

In addition, when after harvesting, there is also a *PasSanrongeng* given to *Sanro Ase*, namely two cans of dried rice which are brought to *Sanro Ase's* house as a sign of the end of one agricultural cycle or commonly called *Sisimang*, this is what *Sanro* gets. ase when finished carrying out his obligations as a *Sanro Ase*.

Sanro Ase's View of Farmers and Farmers' View of Sanro Ase

Sanro Ase's knowledge of ideal agriculture so that he is always needed by farmers in every ritual implementation, *Sanro Ase* usually goes to the house of a farmer who has previously come with *Rekkoq Ota* as a form of appreciation to *Sanro Ase*, As explained by Nasa when he came to perform the ritual at the house of one of the farmers in this village that,

...Ia jokka mappanguju bine ku bolana sakka nasaba lokka ku bolae makkutana esso, makkutanato eppanna masagenaka nawedding pangjungang binena...

I came to *mappanguju bine* at *Sakka's* house (the farmer) because he previously came to the house to ask for an ideal day to ask for a good day and my willing to come to his residence. (interview 10 January 2021).

This is the impetus for *Sanro Ase* to come to the farmer's house. Knowledge of the implementation of rituals is a moral responsibility for a *Sanro* so that when farmers come to *Sanro Ase*, it is a must to come to his house. In one agricultural cycle, *Sanro Ase* came to the rice fields several times to monitor the rice development of the farmers whose rituals he led, because when they were attacked by pests or diseases, they were the first people to consult about the situation. In several cases in this study, each *Sanro Ase* has close social relations with farmers, both kinship relationships and the similarity of places for agricultural activities. This closeness is also the reason why *Sanro Ase* came to the farmer's house. In the implementation of the ritual, *Sanro Ase* always checks and corrects the ritual equipment and stages of the ritual implementation carried out by farmers.

in the case discussed in the Sanctions section, when there was a debate due to performing the Mabbaca Doang Nabi ritual first and performing the Maccera Ase ritual, this was a mistake made by the farmer because the farmer was not allowed to slaughter the animal before performing the Maccera Ase ritual in one cycle of the planting period, but in that case, *Sanro Ase* only reminded the farmers, but the ones who got sanctions when they made mistakes in the ritual implementation were the farmers. Farmers in choosing *Sanro Ase* as their partner in agricultural activities, of course, have several considerations to make their choice with *Sanro Ase* which they will choose. As said Hj. Hasna (41 Years)

“...ma' nasa yes uwobbi pa malomo sedding riruntu narekko maeloki mappalleppeq nasaba si engka mua ku bolana, yes ko de gaga ku bolana naulle to engka ku bolana ana'na. na rinappa macawe akkajana pole galung rijamai jaji de' si kasi nasiabbu ladde narekko maelo' siki' matteppo galung aga...”

(Ma'nasa who I called because she is very easy to find when she wants to carry out rituals because she is always at her house, if she is not at her house, she may be at her child's house, besides the area where she is active is very close to the rice fields so she doesn't too busy to do the Matteppoq Galung ritual). (Interview 7 February 2021)

From the explanation above, it can be seen that several reasons were given as a consideration for choosing a *Sanro Ase*, for example, the first reason was that he chose *Sanro Ase* because he was easy to find. While the second reason is that the rice field area is close to the place of activity, making it easier if you want to carry out rituals in the rice field area.

The same thing above was also said by Hj. Nuheri (63 years) that:

"...Ia, saweleng uwobbi pallepekannga aseku pa alena macawe, my galungku selo-esso top siruntu so malemma ma sedding, yes tosi sussana pa mabela tosi bolana narekko maeloki mappallepeq ku bola ne' engkami father aswar jokka malai..."

(I am Saweleng who I called to carry out the rice farming ritual because he has a rice field area that is close to mine and every day I meet it so that makes it very easy for me. However, the difficulty is that the distance from his house is very far so when carrying out the ritual at his father's house Aswar (son-in-law) is ready to pick him up). (22 December 2021). From the two explanations above, they have something in common, namely that he chose *Sanro Ase* which is close to their rice field area. So that farmers do not feel bothered by *Sanro Ase* because he is always present and active around their rice fields. In addition to this, in the prayer reading process, farmers believe that *Sanro Ase* can help read safety prayers in their activities so that farmers when calling *Sanro Ase* can reduce their anxiety about the dangers that will interfere with agricultural activities. This is also an indicator of the success of agricultural rituals as said by Hj Nuheri (63 years)

"... Takkala yes metto yes uwobbi pa Alena, past peku ro maggalung na alena metto si pallepekannga anukku na de manneng mua naengka magagaki so lettu mua ro pappesabbikku..."

(It was he who I always called because in the first rice paddy activity, he was always the leader of the ritual at my place and there was never anything that meant my offering or request for

permission arrived) (22 December 2021). The explanation above confirms that the marker of the success of the ritual led by *Sanro Ase* is when in agricultural activities there is no reprimand or illness caused by errors in the implementation of the ritual, so farmers in the ritual implementation are very selective in choosing *Sanro Ase* as the leader of the ritual. The role of ritual, in which *Sanro Ase* has the role of leading a series of ritual activities in the rice farming process, including *Sanro Ase* as an intermediary media with *alusu* and *tenrita*, the second is the social role, namely *Sanro Ase* knows natural signs that can reflect conditions government politics in the area, this is a form of community evaluation of what is happening in their village (Wanua).

The series of interaction relationships that are established form a pattern of functional relationships between *Sanro Ase* and farmers, from the series of patterns of relationships that are established, they form an interpretation of meaning so that it leads to an assessment or perception of farmers towards *Sanro Ase* and vice versa.

CONCLUSION

Sanro Ase is the status of the ritual leader of rice fields who is believed to have management knowledge and communicate with supernatural beings in the rice field area, this is the main competency possessed by a *Sanro Ase*. *Sanro Ase* is a central status in agricultural activities as well as farmers and their wives as supporting status in the social system of agricultural activities so in this study. This research was conducted in the village of Sengeng Palie because in this village they still carry out rituals and still carry out rice farming rituals. In ritual practice, the belief about Sangiasseri is generally believed to be the Goddess of Rice who is always present together with the abundant rice grains in the rice fields, this is the main reason for performing the ritual. The ritual carried out by the *Sanro Ase* and the farmers in practice turned out to be a medium of solidarity for the villagers of *Sengeng Palie*, this was explained in the activities of the farmers in the preparation for the implementation of the ritual, this was conceptualized as a form of Social Solidarity. The role of *Sanro Ase* ritual, in leading a series of ritual activities in the process of rice farming, this role includes *Sanro* as an intermediary with *To Alusu* and *Tenrita*. *Sanro Ase* also plays a different role in that he knows natural signs that can reflect the political conditions of the government in the area, this is a form of community evaluation of what is happening in the village (Wanua) as well as a control function for the government in the area. The involvement of *Sanro*

Ase in every ritual implementation carried out by farmers is very important to pray for and ask for safety and to ratify each stage of agricultural activities that will be carried out, on the contrary in each ritual implementation the farmer always gives *pasSanrongngeng* after performing the ritual this is what is referred to in the concept of relations as social exchange. The role of *Sanro Ase* which can help read safety prayers in their activities so that farmers interpret when calling *Sanro Ase* can reduce their anxiety about the dangers that will interfere with agricultural activities and bring abundant results.

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