

THE FRICTION OF *ASSITULUNGENG'S* TRADITION IN THE FARMER SOCIETY AT THE VILLAGE OF TONRONG LEMPONG DISTRICT OF BOLA WAJO REGENCY

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Abstract: This research aims to describe the friction of tradition of Assitulungeng in the farmer community in the village of Tonrong Lempong, Sub-district of Bola, District of Wajo. The specification of this research is descriptive, more related to a Qualitative Approach, it is meant to understand the phenomenon or an event behalf of the tradition conducted. In this research, the data analyzed by using the model that consists of three steps, namely: the step of reduction data, the data identification, investigation of the data validity. Its results that the social friction is not only bordered to a modern community category or a dynamic people, but the friction also conducted to a traditional people. The friction is not only about related to the social system friction, but concerning with the governmental system, education system, statue friction in alive of people, the emergence of new social group in a community et cetera.

Keyword: The Friction of Tradition; *Assitulungeng*; The Farmer Community

INTRODUCTION

Indonesia is rich with the culture that owns the values, norms and functions. They must be preserved in order that they are not in extinction. The culture preservation can create a culture value exists nowadays and sustainable in the future. According to Koentjaraningrat,¹ the culture values are the concepts planted in a part of people concerning with what they regard to be valued, worthy, and essential to their life. So it is functioned as a guidance of giving a way and orientation to the people life.

The human in representing a trust of culture, cannot be broken away from the components of life which are becoming the principles of the development of cultures, that are universal, like language, daily technology system, a livelihood system, social organization, knowledge system, religion and art.² One of the development of culture from one of principles of culture is a system of solidarity value that takes place in south

¹Koentjaraningrat, *The Cultural Antropogy* (Jakarta: RinekaCipta, 1990), P.190.

²Sugira Wahid, *The Human of Makassar* (Cet. I; Makassar: Pustaka Refleksi, ar2007), P.4.

Sulawesi. The society is a group of individual that is living a place or area, in which they are interacting one another..

Through the social interaction in the form of live intertwining , gradually they grow and develop in an activity becomes a habit. Then the habit which is done for continuously changed to be tradition.³ like the people in South Sulawesi still hold a tradition inherited by its ancestor, and followed by Bugineses and Makassarases. Formerly they were so traditional and so tight and so harmonious in communication process with their environment, means the interaction among them were so tight and mutual helping soul (*Assitulungeng*) in the community which is so identical with sincerity.

Assitulungeng, if it is connected with the culture of social life, in Indonesian mentioned as mutual helping. It has a level of differentiation suitable with its sincerity namely (1) mutual helping in farming activities; (2) mutual helping in surrounding of household activities; (3) mutual helping in preparation of event or party activities, and (4) mutual helping in a moment of accident, disaster, and demise. So *Assitulungeng*, means to help or giving an aid to them who needs an help. The implementation of this notion is always conducted in farming activities.⁴ for instance in planting, plowing, and harvesting, neighbourhood, kinsman, and friends who come to help.

The most fundamental unit for the farmers in his life is a Family. The changes that occur in a community can be seen from the changes in the family level, including the family's community. The changes and orientation in the community of farmer as though to enhance in fulfilling their daily needs.⁵ Besides that the changes happen in a social system is a causality to be accepted or rejected for an innovation

The changes of attitude seen, in general, is the changes that is planned and implemented in the attitude, experience, people's perception or as reflection towards the structure of community.⁶ The farmer's life which is in civilization system, having a social relationship which needs to be treated via the activities of *assitulung-tulungeng*. It is also a kind of social activities that is so essential for the rural community of Bugis and Makassar, including the people of Wajo. It is an important element in every process of harvesting from farmer's family. They have a leveled relationship.

A powered level or class can be mentioned as a land lord. Generally, they are from aristocratic, government, and et cetera. The changes are a proper moment and raising a production system along with the new technology development. The raising of new technology in the farming, possible to give some benefits to the farmers in developing their business and increasing their production itself.⁷ However, it can raise a friction of principles to their social life.

³Hamid Pananrangi, *SAWERGADING: Revealing the Veil of Leadership According to Bugis Cultural Perception* (Cet.I: Ujung Pandang: Departement of Education and Cultural Directorate General of Culture Center for the Study of History and Traditional Values Ujung Pandang, 1994), P. 56.

⁴GatutMurniatmo, *The Local Culture Treasures* (Edition I. Cet. I : Yogyakarta : AdicitaKarya Nusa, 2000), P. 1.

⁵Zamawi Ibrahim. *The Farmer Community Development*. Jakarta: LP3ES. Koenjaraningrat, 1986. Pengantar Ilmu Antropologi. (Jakarta: AksaraBaru, 1983), p. 78.

⁶Koentjaraningrat, *Culture and Society* (Jakarta: RinekaCipta, 1984), P. 23.

⁷Koentjaraningrat, *Culture and Society* (Jakarta: RinekaCipta, 1984), p.24.

The more reliable social changes in the farmer's community in the rural area of district of Wajo is the changes of people's structure concerning to the changes of social class which has a rule and power to determine a direction or the movement of changes.⁸ In another side, the process of modernization that changes the agricultural people to modern, pushed by the commercial of agriculture as well as new transformation, bureaucracy, and very required education by the people who in that process. Unsurprisingly, if the changes rise a friction of role and function from an old institution to a modern institution. With this condition, the rule of elite (represented by high education farmer) and in one side exists the traditional elite represented by a land lord with all groups which is following with it,⁹ and defend a statue. They view all changes as a threat for them. In another side, the new elite group hold the leadership to make various changes. In social life of wajonese is so committed to *Assitulugeng* or *tolong-menolong*.

The habit to help each other has raised the exchanging process in transaction of currency, stuff, and workforce. Through this activities, the people in rural area of wajo district still defend *assitulung-tulungeng* but beside able to alleviate somebody's burden, also to create social relationship between the farmers, whether to the family of farming group or agricultural company. The role of solidarity value from mutual assistance has not wholly executed by the technology which can economize the power (mechanical engineering). By which because of expensive, also for the certain reason, the solidarity value of *Assitulungeng* is unchangeable. So therefore, mutual assistance (*Assitulungeng*) beside owns a social value, the symbolic value also lies on it,¹⁰ as an implementation of social solidarity of rural people.

If it is reviewed by point of view of Islamic religion. It has contained of a message that the whole moslems must realize a helping by heartfelt and sincere in goodness. If this thing conducted so Allah will throw a blessing and merit.¹¹ Based on the conceptual view above, the term of *Assitulungeng* basically called out suitable with the Islamic guidance as Allah says in Q.S Al-Maidah /05:02/.

Furthermore, the messenger of Muhammad SAW, taught us to help each other (*Assitulungeng*). *Assitulungeng* or *ta'awun* is the undeniable of human life needs. It is proved that a task or anything must require other sides, and won't be done by solo even he is an expert. It shows that mutual assistance (*Assitulungeng*).¹² is an obligatory in human's life.

A verse and al-hadist above is a basic principle to cooperate with everybody, as long as its purpose for a goodness and piety. The rural people is established from a strong

⁸Nur Askina, *Modern Technology on Agricultural Activities of the Community of Bukkang Mata Village, Paccarakkang, Biringkanaya District, Makassar City* (UIN Alauddin Makassar: 2016), P. 1.

⁹Nur Askina, *Modern Technology on Agricultural Activities of the Community of Bukkang Mata Village, Paccarakkang, Biringkanaya District, Makassar City* (UIN Alauddin Makassar: 2016), P.2.

¹⁰Koentjaraningrat, *Culture and Society* (Jakarta: RinekaCipta, 1984), P.64.

¹¹ Al-Qur'an is the fundamental for giving birth to values has encouraged people to think and then give birth to culture.

¹²Imam An-Nawawi, *HaditsArba'in: Lighten the Burden of Others* (Makassar: Bin Mahdin Group, 2013), P. 92.

attachment from one to another, which is exemplified by speaking and action. A feel of emphatic towards somebody else, able to emphasize his instinct to help another. Like a social burden, economic and psychology will be easier.¹³ They who have accepted an aid, will be giving back to whom ever help him. An assistance given , can be a power, currency or daily needs, particularly it will be used for that event.

The people who live in the village of Tonrong Lempong, formerly known as very tight harmony to the value of solidarity *Assitulungeng*, moreover a change or friction has been happened time to time. Because of the sophisticated technology, the people are so simple to communicate with their environment and cause the tradition of *Assitulungeng* shapes away. To know further about Assitulungeng tradition in the farmer community of Tonrong Lempong village, sub district of Bola, District of Wajo, indeed, requires the research that is focused to the matters as what has been explained previously on the background above. It becomes a reference of me to do a research with title *The Friction Of Assitulungeng's Tradition In The Farmer Community In The Village Of Tonrong Lempong District Of Bola Wajo Regency*.

THE CULTURE OF PEOPLE OF THE BUGIS LEMPONG

The Culture System

For the buginese, the culture system is a reference in his social life, mainly to whom still living in the rural area. In his daily life tied by the norms system and the role of tradition regarded as noble and sacred.

The norms and custom's rule mentioned as pangngadereng (bugis). It can be meant as the whole norms comprise of how somebody is supposed to act starting from himself, family and to his equal and his social regulation or reciprocal which is called as the dynamics of people.¹⁴ About Pangngadereng which becomes a guidance in daily interaction comprises of five main principles:

- a) Ade' or Ada' means the content of norms in kinship system and the norms of government system in domestic or overseas.
- b) Speaking is the related norms with the justice system.
- c) Rapang is an analogy, metaphor or custom utterance to keep the existence of law in domestic.
- d) Wari is a classification of thing, event and activities in the form of group including environmental management.
- e) Sara' is an Islamic Sharia.

Of the five main principles related to each other as one of unity in buginese' thought, beside underlying the citizenship sentiment of buginese people and self esteem which contains in Siri' concept. In relation to the culture values to Bugineses about the environmental management wisely, we still view it to some people group at south Sulawesi. The traditional science system to buginese people related to natural

¹³Koentjaraningrat, *Culture and Society* (Jakarta: RinekaCipta, 1984), h. 64.

¹⁴Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), P.80.

environmental, they have known for long time ago. The natural environment comprises of the forest, land, and waters, not only known as a categorization of names system or its types, but they also know the way to exploit, manage, and preserve the environment.

For the traditional of Buginese, in exploiting the natural resources not to conduct it randomly, but it is supposed to concern to various matters related to the interest of people. In exploiting the richness of natural product, the buginese have just taken as little as their needs for their life. They also understand the way to manage and preserve the environment.¹⁵ Based on the knowledge they have known, to preserve the environment, the people are so obedient to apply the prohibition with no cutting the tree rubbing against each other, not to use the wood when the stem falling down, touching another wood, to make the agricultural land to be a forest on it melodious birds with various tones and worm shakes the soil. By the traditional knowledge, to base one of factors to burden the forestation and forbid the damage of natural environment haphazardly, so the natural preservation will be warranted.

There are some folklores that are concerned to the environmental preservation, which are called by (Pemmali) or prohibition (trust) to the Buginese, for instance (pemmali) to beat a cat or treat it rudely, because it is so tight relationship with the God of rice field namely Sangiassaseri (the God of rice planting). That is why, a cat treated as a divinity and a sacred. Thus, a folk tale called meong palo karalla was born, which is a red striped cat.

That is a folklore namely Meong Palo Karallae, a cat with red stripe. It tells how the human must treat the cat to be a loyal Guard from a god of Sangiasserri. A family who does not treat a cat well, will be left by Sangiasserri and the rice will be unplanted.

In Bugis area, the rice which is assessed to have a divinity character, must be glorified.¹⁶ That is why, if a bunch of rice, taken out from the granary or rakkeang in the evening, considered as Pemmali because it must be a rest. A trust system that is applied in a form of prohibition still varies in the life activity, whether as farmers or fishermen.

SOCIAL SYSTEM

As well as other people in this archipelago, mainly living in the rural area of south Sulawesi still viewed a tight relationship between one another. They feel an inner relationship or brotherhood among them. A good relationship between a village people, realized in certain moment like social activities, social interaction or traditional institution. A social activity which is related to the environmental management system in south Sulawesi, is by mutual working together. It is for Buginese owns the high value and still holds the essential role at the mid of community.¹⁷ whether a mutual helping in spontaneity or mutual helping based on a retaliation, all of them, indeed, unseparated

¹⁵Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), h.81.

¹⁶Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), h.83.

¹⁷Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), h.84.

from the solidarity of people towards the social activity that they have done. So that all cooperations must be based on equal goals.

There are some forms of mutual helping that still able to be seen at mid of Bugis-Makassar tribe in South Sulawesi. An activity of mutual helping (*Assitulungeng*) which is applied by plowing the rice field, planting the seed, cutting paddy, and other activities. The way to mutual helping (*Assitulungeng*) by announcing the information via mosque or by visiting every people's house to come to a place determined. While the caller just prepares the cuisine for working people without accepting a salary or wage in the shape of money.¹⁸ Another social activity of mutual helping (*Assitulungeng*) to the farmers of Wajo is more mutual helping just for his own groups. In one group comprises of a child of ODA who acts as a leader and arranger, while the other as sahi or member. If a group opens a new land for farm, so at first to be helped is the son of ODA, then the next helping in applied by working shiftly until to its last members

Among a number of social activities that are able to be met in the people of Buginese tibe, namely a mutual helping that most frequent applied in the level RT or RW then level of regency even to level of district. This mutual working is done because it is regarded an activity to fulfill the obligation of social people, with no expecting a salary or wage for a sake of general interest. In mutual working, committed at once by all citizens, for instance by cleaning a tunnel, street or fixing the brigde and et cetera. The implementation of mutual working reflected to the behavior to help each other in working and mutual needs between a citizen to another citizen. Generally they work to assess the tunnel, street and also a bridge, which are facilities and infrastructure must be maintained collectively.

The forms of social interaction in relating to the environmental management to the Bugineses, can be realized at a discussion that is namely tudang sipulung. Tudang sipulung is a sitting activity then gathering to discuss in finding the best way in increasing the product, mainly in planting of food product particularly paddy.¹⁹ Discussion of tudang sipulung, which is joined by various sides, from the farmers, papan anrang, palontarak until to rural government of village, meant that to increase the crop production by way to arrange the time of dissemination of seed. To customize the planting time and arranging the time management to clean the water conduit. The problem has so tight relationship with the water or rain. Meanwhile, the condition of rice field is not equal, some are easy to drainage the water namely Galung Lompoe, then a rice field which is difficult to have the water called Galung Tonrongnge or Galung Langit, this kind of rice field including rainfed of the rice field.

With a number of agricultural problems above, with tudang sipulung by rural citizens namely farmer, pananrang, palontarak and rural officers make a discussion to face the planting season. It is related to the environmental management system, so the Bugineses applied, since a long time ago, a local wisdom in managing the natural environment

¹⁸Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), P.84.

¹⁹Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), P.85.

surroundings. One of common law that embedded in Buginese, is to prohibit his people member to destruct the preservation of nature.

The Technology System (Equipments)

A human as a life creature cannot be separated from his environment. Between the human and the environment everlastingly connected and influencing each other. One of human's effort to fulfill his needs by preparing the equipment and ability. By the abundant of human's thought obtained by the cultural process, so the technology raises that becomes one of the principles from the culture which has universal character.²⁰ The technology is a number of the whole technique owned by the member of people, who becomes to action way connected with the gathering of raw material, applies the processing from the material made to be working tools, tools to save a food, garments, property, transportation tools, and another material needs.

In relation with the fulfillment of human life needs, the technology system with various kinds of equipments, comprise of the weapon, productive tools, house, medicine, furniture, food, drinks, commemoration equipments et cetera become a bridge to the human to create his expectation and ideas. The exploiting of technology system as an effort to master the natural environment as optimal as possible, surely must be along with a wisdom. So that the relation between the human and environment kept be realized as mutual symbiosis in responding and changing their environment.

In expressing the wise technology system towards the environment, comprises of various kinds of equipments as mentioned above, in this opportunity, only conveyed some equipments which are viewed suitable with the approach and the goals want to be achieved. In relation with the tool which is used to cultivate the farming land, the people of Wajo at the whole make a living as a farmer. Its agricultural system is a paddy field (rainfed) which is cultivated traditionally.²¹ Its agricultural technology is still modest and practical, so that its planting time only once in a year. Meanwhile another Bugis area also owns the skill in using various traditional tools, to get the soil layer that is fertile enough and tender for planting the seeds. As for the technology or the tools by which used for the activities of farming product, started from cultivating step then hatchery that is called abbineng (place of raising the seeds) until to the harvesting time namely (mengngala) reaping, all the tools are using the technology system with the wise equipment to the environment.

THE RESEARCH METODOLOGY

This kind of research is descriptive to more related with a qualitative approach, namely the research which is meant to understand the phenomenon or event regarding to the

²⁰Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), p.85.

²¹Nur Alam Saleh, *Traditional Wisdom of Environmental in the Bugis Makassar Ethnic Society of South Sulawesi Province* (Center for History analysis and traditional values, No. 17, 2001), p.86.

tradition done. In this research, the data analyzed by using the plot of Meleong.²² That consists of three steps, the step of data reduction, identifying data, and investigating the validity of data.

THE RESULT AND DISCUSSION

The social friction is a character from social system which is normal and can be met at every community on the surface of the earth. The social friction is not only limited to modern people category or dynamic people, but the friction also lies on to the traditional community. Viewing to the process of friction and what functions by role from the social friction in alive of people. The reshuffle of structure has occurred, also the value system that is valid to the life of community. Because of that, the kind of friction called 'revolution' because in a friction is not only in governmental system, political system, values system et cetera, but also reshuffled and changed to a new system.

Speaking about a "friction" which beats the life of bugineses, we cannot separate ourselves from a border of political history that have noted an important moment in area of Bugis – Makassar people. It is caused by the political event which happened since mid seventeenth century until a war of independence in 1945. Related tightly to various frictions in social system of Bugis Makassar community. Based on the result of interview said that:

I feel its advantages to give a contribution to other farmer is like brotherhood feeling, cooperation feeling, integrity feeling, still depends on every people of agricultural.²³ As for its weakness is sweeping away a perception at the community of people, a gap of tradition working in the community for instance about the friction of *Assitulungeng* tradition and sweep away the cultural values or local wisdom for a people of community.

That friction is not regarding to the friction of social system, but also regarding to the governmental system, education system, value, friction statue in the life of people, the raising of new social groups in the community et cetera. That is why, it is not abundant if it is said that a friction has hit Bugis – Makassar community since the 17th century until 20th, is a friction towards Bugis-Makassar people. A thing which influences the friction of *Assitulungeng* tradition to the people of farmer can be concerned as follows:

The Economic Factor

To be able to give a meaningful to his life, the human like every other creatures, must defend his life and as wide as possible to grow his life. The human cannot live without a culture. Of the economic factor becomes a value in reality and foundation for all human kinds whether the relationship to God, or the life as a creature with the wise by creating a culture and life in the culture.

The economic factor pushes the human to be advantage as much as possible from surroundings in order that he can improve himself and spread away the culture by aware

²²Meleong, Lexi J. *a Qualitative Research Metodology*, (Bandung: RosdaKarya 2002).

²³Abdul Karim Nur (48 Years), As a village head of Lempong, *Interview*, 7th February 2022.

to pray to God related to his duty in the earth. Creating the advantages or using the around nature surely obey to the requirements and norms that determine the human's attitude. The norms is etique code with characterized by a strong efficiency. The economic factor is to obtain the efficiency of human', smart, powerless, modal, material, and time. Based on the result of interview said that :

It can happen no good relationship between a farmer to another farmer,²⁴ It causes individualism in implementing a farming process from *Maddoja Bine* until planting, like in eradicating a pest, paddy competition and happening an uniformity of seeds make redundancy towards paddy managed, happen in harvesting time. That happens the friction from one a value of *Assitulungeng* tradition to a farmer in Lempong.

The social relationship towards the people before incoming modern technology is they apply a mutual helping (*Assitulungeng*) with the others and not to put forward the economic factor before, for instance in doing *Maddoja Bine*. To do a paddy planting, they are working together between a community with other communities, another example in process of paddy harvesting. So the social relationship of the people after incoming of modern technology of agricultural equipments, more to search an economic factor, As the result of an interview said that :

It was not previously, if there is a job like planting paddy, they just call men or even not to call, will come themselves to help and mutual working together. But nowadays, there is no term to mutual helping. If you call men to help you, you must pay them or give them a salary. The farmer in Lempong experiences a significant friction, and the friction caused by the labour want to get a salary at working field of agriculture for instance they ask 100 thousand/day,²⁵ that are some examples that change *Assitulungeng* tradition on the rice field area.

It happens because the people put forward their economic factor so *Maddoja Bine* tradition sooner or later changed by new culture known as the farming intensification, influenced by raising of variant of quality seeds, directly increasing the agricultural crops. Now whether from the farmer or successful farmer has thought to minimize the expense for instance inviting the people to help from the agricultural process but it cannot be denied *Assitulungeng* tradition still exists nevertheless in small number of people. Based on the information of interview result said that :

It is not good again to interact so closely with the neighbor of farmer because if there is a job, so difficult to call them.²⁶ Want to ask a help but no nice to them because he must be paid by currency. It is not like previously if there is a job, our neighbor will help us without any payings. Nowadays it is no need a help again because each of them has tools or equipments which is able to help in working.

The Technology Factor

Every tools made by the human based on the knowledge, namely his knowledge towards

²⁴Wellang (58 Years), a Farmer at Lempong, *Wawancara*, 2nd February 2022.

²⁵Lainta (68 Years), a Farmer at Lempong, *Interview*, 24th February 2022.

²⁶Samsul (67 Years), a Farmer at Lempong, *To Utter the Friction of Assitulungeng, Interview*, 25th February 2022.

the law and natural ingredients to make easy the human to provide his needs in wide term called as *technology*. Technology is a human special advantage, by technology possible to human to make tools so it can be said that the power and the capability of human's body is becoming powerful and borderless along with capability.

Because of the technology, human's hand can arrive on the moon, circulate in the earth faster from the sound, hearing the sound tens kilometers far away and able to see the tiny and to the biggest thing like the planet and stars. In relation with this, the human becomes a creative creature, he can create new thing that before is nothing to be something. The sophisticated technology make a tradition fades away in digital era. Based on the result of interview said that :

To whom no having the modern of technological tools, want or not must rent the equipment because it has not used a traditional tool anymore like previously.²⁷ We are as a group of farmer must help each other to be *Assitulungeng* in a community which does not have a modern technology because this tool is a property of group given to the citizen who helps the farming people particularly in the village of Lempong.

From the result of interview obtained from some people's opinion can be said that if there is people do not have the equipment of modern technology, so they can rent to whom have the tools in the village of Lempong by provision of margin sharing that is suitable with the width of land that they use. By this course, a form of assistance with reciprocal *Assitulungeng* between the people of borrower to who borrowed. Beside that, there is also the equipment facilitated by the government. The government assists them with a modern technology in order that a local community in the village of Lempong can be easy on the process of rice planting and giving an opportunity to the people to know more about it and can move to the sophisticated modern equipments. Based on the result of interview said that :

Iye' it is still before incoming of modern technology like tractor which is the government gives to the people.²⁸ The farmer still walks till nowadays and the people here is still in innate energy or mutual helping (*Assitulungeng*).

Along with the friction and the growth of the modern agricultural technology, it is not just findings of fertilizer and the quality seeds but now risen the super sophisticated farming tools for instance the tractor as the rice field plower that is before, just has been used the animal power like the cow, buffalo and horse. Beside the tractor, it is raising by which calls planting machine till rice threshing machine so the farmer has just waited and the product of paddy take into the sack. Moreover it was a transportation of paddy from the rice field to factory or to house only used the energy of horse or in Buginese named *matteke'*.

Nowadays, by the development of street infrastructure, the vehicle like paddy truck runs

²⁷Samsul (67 Years), a Farmer at Lempong, *Interview*, 25th February 2022.

²⁸Samsul (67 Years), a Farmer at Lempong, *Interview*, 25th February 2022.

smoothly until to the remote area,²⁹ Even if little people use motorcycle so new profession arises at young people as paddy biker (namely paddy transportation service by using assembled motorbike which takes after racing motor/*cross*).

The Theological Factor

Humans are not only dealing with the nature around them, and the result they create, but they are also dealing with fellow human beings. Other humans and even are part of essence of cultural life, because humans cannot live himself. They always live in a group. So humans must assess with the equal humans, with whom they live together and cooperate to do their tasks and achieve the values. In facing the humans, who are equal created by God, can be assessed into 2 possibilities of assessment.

On one side, humans are the same with ourselves. Humans who have similar destiny, delegated to the earth without any limited time, on mid the eternal God and the universe with no started and no ended.³⁰ With this course, nothing is possibilities to the humans to accept their destiny and mutual helping each other so that the short time appointed to them can be run together and well process

In the similar destiny on this earth, on mid the powerful of God and the secret of human, no way more than mutual understanding, mutual helping (*Assitulungeng*). Make the time on this earth to be well for together. The mutual helping value (*Assitulungeng*), that we are the same human kind wants and enjoys the solidarity on this earth. As a human who has accepted the fate to build a life on this earth well not only to himself but also for all of us.

The feeling of mutual assistance (*Assitulungeng*) is different with every individual, somebody is more closed to us like our parents. But no task to be more beautiful and meaningful to us than loving each other, that making of us loving each other. Essentially, we have mutual interest and working together with the human, in various group and organization of people. The reality cannot be denied by short distance of human's relationship because of the velocity of traffic and communication due to the development of knowledge and technology.

The horizontal value which connects between a human on this life of people, is the solidarity values *Assitulungeng*. The solidarity of life among the human in a group to do various tasks, to obtain various values together, needs an organization of people to arrange and manage the working suitable with the level according to their rights and obligations depends on the width of environment and the importance of job.

In relationship with with the solidarity value *Assitulungeng* horizontally, makes a human loves each other, doing a cooperation and helping together (*Assitulungeng*). The highest value in Islam is the value of mutual helping (*Assitulungeng*). All human being

²⁹Fatmawati P, *Local Knowledge of Farmers in the tradition of Rice Cultivation by the Tapango Community in Polewali Mandar* (WALASUJI: Journal of History and Culture, Makassar Cultural Values Preservation Center 2019), P. 94.

³⁰S. Takdir Alisjahbana, *Islamic Thought in Facing Globalization and the Future of Humanity*, (Cet. I, Dian Rakyat Jakarta: 1992), p. 182.

regarded as one in unity which is equal of their position as Khalifah (leader).³¹ The symbol of cooperation and loving each other, mutual helping like as told in Zakat and fitrah, is the character from Islamic cultures. The development of technology in agricultural aspect only changes the tradition of mutual helping (*Assitulungeng*) in farming activities aspect. Also it adds the spirit of people to be in mutual helping (*Assitulungeng*) from material aspect whether in zakat, infaq and alms, Based on the result of interview told that :

To do the process of friction *Assitulungeng* tradition on farmer ritual, I am as village head.³² is not wishing to change the *Assitulungeng* tradition because *Assitulungeng* since our ancestor commemorated with name of *Assitulungeng* but it seems nowadays the friction swept away the solidarity character mainly in agricultural aspect and also must be taught the feeling of *Assitulung-tulungeng* to the people themselves particularly to the people of farming

When Increasing the technology, the wage also is raising. In increasing the wage rises the unity of farmer to pay zakat, so the tradition of (*Assitulungeng*) spreads away. Mid class of people down will be helped to eat, and daily needs. To the villagers of Lempong tend to be natural in thinking because it has not affected from outside, in the mind of villagers that tradition has run from generation to generation.

The tradition implemented whether to the group, family and personal. To be done in order to pay the sin, mistakes, and put away the badness and hold the joyful, inward strength, courageous in step a life forward. A sequence of tradition is done to build a perfect relationship with the God of universe.³³ One of the traditions that still becomes a legend until now is *Maddoja bine* although it is only preserved by Buginese' people

This tradition has been dim not only caused by raising a quality of variant and an agricultural intensification program along with the enhanced agricultural technology but also caused by an opinion of a great number of moslem consider that the ritual of *Maddoja bine* contradict with the sharia of Islam even regarded as bid'ah or misguided. A reason of rejection by a great number of moslem towards the tradition of *maddoja bine* because of sinkritism culture which is contented to bid'ah. Whereas, if it is researched deeply, *maddoja bine* looks so equal with Islamic culture value which should be preserved from time to time as well as the progress and development its people. Don't you know that the way to God so wide.

It is the narrowness of thinking that makes God 'many' and the only truth is that, which is found in oneself. Religious factors also influence the existence of *maddoja bine* which is embraced by the majority of the Bugis people. Such an understanding of religion is an external element that contributes to the fading of the existence of tradition. As a result, farmers generally no longer carry out the *maddoja bine* tradition. Meanwhile, some farmers continue to do *maddoja bine* but incorporate Islamic cultural values such as replacing the *sureq La Galigo* reading with the recitation of the Qur'an, barazanji, and remembrance, and shalawat.

³¹S. TakdirAlisjhabana, *Islamic Thought in Facing Globalization and the Future of Humanity*, (Cet. I, Dian Rakyat Jakarta: 1992), p. 183.

³²Abdul Karim Nur (48 Years), as a Village Head, *Interview*, 7th February 2022.

³³Syamsiar, "*Self Contemplation in Painting*", *Jurnal Brikolase* Vol. 8 Number 1 year 2014, h.99

CONCLUSION

The social friction is a normal character or social system and can be found. It is not only limited to the modern society category or dynamic society, but the friction also lies on the traditional people. The friction is not related to the social system friction, but also related to the governmental system, education system, values, the friction of statue in the people's lives, emergence of new social group in a society et cetera.

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