



Tudang Sipulung Custom In Marannu Village Maros District

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Abstract

The *Tudang Sipulung* tradition represents the crystallization of deliberative consensus values that persist within the agrarian communities of South Sulawesi. This study aims to describe and analyze the implementation process of the *Tudang Sipulung* custom in Marannu Village, Maros Regency. Employing a qualitative research method with a distinct anthropological approach, data were gathered through participant observation and in-depth interviews with key informants. The findings reveal that the execution of *Tudang Sipulung* in Marannu Village is not merely a ceremonial ritual but a structured forum for collective decision-making. This procession involves a synergy between traditional leaders, village government officials, agricultural extension workers, and the farming community, particularly in preparation for the rice planting season. The primary agenda includes determining planting schedules, selecting seed varieties, and managing irrigation systems to minimize the risk of crop failure. Anthropologically, this tradition serves as a medium for social integration, bridging local wisdom with technical government policies. This study concludes that the sustainability of *Tudang Sipulung* is a crucial factor in maintaining food security and social harmony within the Marannu Village community.

Keywords: Agriculture, Deliberation, Tudang sipulung

INTRODUCTION

Indonesia is a diverse and heterogeneous country. Various religions, ethnicities, cultures, and customs have flourished across this land. This diversity shapes Indonesia's identity as a nation (Abidin & Saebani, 2014). One thing we can do is preserve this cultural heritage so that it can be recognized and understood by future generations. One way the government is currently preserving culture is by supporting the preservation of existing traditional villages. The tourism sector is one strategic way the government offers to preserve culture in traditional villages (Yuliati & Purnomo, 2003).

Customs also constitute principles and teachings regarding how people should behave in society. Their formulation is very abstract, therefore requiring effort to understand and elaborate further. Customs in this sense serve as the basis for developing other positive customary laws. More concrete customs serve as a necessity for society in daily life. The term "customs" is often interchanged with "customs and habits," but the meaning remains essentially the same. When one hears the word "customs" it usually refers to individual activities within a society that are repeated over a period of time. In legal science, there is a distinction between "customs" and "customary law" (Sumanto, 2018).

Customs are hereditary, repetitive practices that have become traditions or characteristics of a region (Utsman, 2009). Customs are a cultural heritage passed down from generation to generation within a community, encompassing norms and values that guide behavior and social interactions in daily life. In Indonesia, known for its cultural diversity, customs play a vital role in shaping the identity and character of a community. Each region has its own unique customs that reflect its history, beliefs, and distinctive local wisdom. Customary norms are unwritten rules that govern individual behavior within a community, while customary values are principles deemed important and valued by the community. These two aspects govern not only relationships between individuals but also the relationship between humans and their environment and with God (Keraf, 2014).

Indonesia's agrarian communities, most of whom rely on agriculture for their livelihood, possess a variety of traditions that reflect their relationship with nature and deeply held social values. One prominent tradition within agrarian communities, particularly among the Bugis-Makassarese, is Tudang Sipulung. Tudang Sipulung, a tradition of deliberation and consensus unique to the Bugis-Makassarese, South Sulawesi, Indonesia, is a vivid example of the values of togetherness and social harmony reflected in similar traditions throughout Indonesia. This concept of deliberation and consensus can be found in various forms and names across regions, demonstrating the importance of togetherness and community participation in social and political life in Indonesia. Thus, Tudang Sipulung is not only a Bugis-Makassarese cultural heritage but also part of Indonesia's broader cultural heritage.

The Bugis-Makassar people of South Sulawesi have a valuable tradition, namely tudang sipulung, a process of deliberation and consensus that is crucial in daily life. Through this tradition, the community can resolve problems, make joint decisions, and strengthen social ties. By involving all relevant parties, tudang sipulung aims to reach

agreements and collective decisions, while upholding the values of togetherness, mutual cooperation, and social harmony. More than just a means of problem-solving, tudang sipulung also plays a crucial role in maintaining harmony and stability in the Bugis-Makassar community.

Tudang Sipulung in Maros Regency is a deliberation tradition originating from Bugis culture, which literally means "sitting together" to discuss. In Maros Regency, this event serves as an important platform for farmers and the government to collaborate on planting times and other agricultural strategies. Held annually before the planting season, Tudang Sipulung involves various parties, including village governments, sub-district heads, the agricultural office, and agricultural extension workers, to reach mutually beneficial agreements. This tradition reflects local wisdom in the decision-making process and strengthens the relationship between the community and the government, while also encouraging innovation in addressing challenges in the agricultural sector, such as climate change. Thus, Tudang Sipulung serves not only as a forum for deliberation but also as a step towards creating a more advanced and independent agriculture in Maros Regency.

Based on the description above, the researcher is interested in raising the research title with the title of Tudang SiPulung Custom in Marannu Village, Maros Regency. This research will later participate in the development of knowledge about tradition and culture. The theory used is the theory of communication identity by Michael Hecht. Communication functions as an important tool in building and maintaining identity, where individuals can express who they are and how they want to be seen by others. In the context of Tudang SiPulung Custom in Marannu Village, Maros Regency, communication theory by Michael Hecht is very relevant to understanding how the cultural identity of the local community is formed and maintained. Tudang SiPulung Custom, which is an important tradition in the social life of the community.

METHOD

This research is descriptive research using qualitative data. According to (Koentjaraningrat, 1991), descriptive research aims to provide an accurate description of the nature, condition, or symptoms of a particular individual or group and determine the frequency or distribution of a symptom, or the frequency of a specific relationship between one symptom and another (Suhartono, 2000). In society, this may already exist through the presence of hypotheses that are not yet dependent on knowledge of the problem in question.

This research uses a qualitative research method with a descriptive type of research that will analyze and describe how to structure, factually, and accurately describe the data in the field (Ikbar, 2012) related to the Symbolic Meaning of the Tudang SiPulung Custom in Marannu Village. This is done by formulating the problem related to the variables studied that are currently occurring, then determining the data used. This study uses qualitative data, namely descriptive analysis data. The researcher has used qualitative data in the data processing procedure, including the data collected, initially compiled, explained, and then analyzed.

The research location conducted by the researcher is in Marannu Village, Lau District, Maros Regency. The researcher chose the location because it is the location for the implementation of the Tudang SiPulung Custom and also the place is easy to reach. Then the researcher also investigated the background of the emergence of the Tudang SiPulung Custom in Marannu Village, Maros Regency as a way to survive in the custom. Data was collected through observation, interviews and documentation. The collected data was then sorted based on the research objectives. The data was then analyzed and elaborated by comparing the results of relevant research, then presented in a narrative for the development of science.

RESULT AND DISCUSSION

Overview of Marannu Village

To explain and describe the research location, the researcher provides some general insights regarding the research location, which is located in Maros Regency. Maros Regency is known as *butta salewangan* (fertile land), and the capital of this regency is located in Maros City. Maros Regency is located in the western part of South Sulawesi. Geographically, it is located at coordinates 40°45'- 50°07'South Latitude and 109°205'- 129°12'East Longitude. This regency has an area of approximately 1,619.12 km², or equal to 3.54% of the provincial area, and has a population of 414,406 people. The languages spoken in this regency are Buginese and Makassarese. The population in this regency is predominantly Muslim (data source: official website of Maros Regency accessed on January 9, 2026 at 8:08 PM). Maros Regency is divided into 14 sub-districts, each comprising 103 villages/wards. Maros Regency borders the provincial capital of South Sulawesi, Makassar, approximately 30 km away. It is also integrated into the Mamminasata metropolitan area. Administratively, Maros Regency borders Pangkep Regency to the north, Gowa and Bone Regencies to the east, Gowa Regency and Makassar City to the south, and the Makassar Strait to the west.

Maros Regency's terrain varies from flat to mountainous. Nearly all sub-districts are covered by plains, covering a total area of 70,822 hectares, or 43% of Maros Regency. Areas with slopes above 40%, or mountainous areas, cover 49,869 hectares, or 30.8% of the total area. The remaining 26.2% is coastal. Surface water comes from 12 rivers: the Maros, Parang Pakku, Marusu, Puse, Borongkaluku, Batu Pute, Matturuge, Marana, Campaya, Pattumanagasae,

Bontotenga, and Tanralili. Maros Regency encompasses a 30-kilometer stretch of coastline along the Makassar Strait. Maros has sufficient rainfall, resulting in fertile agricultural conditions.

Maros Regency is also a regency that has given birth to cultural elements that combine religious values and the natural environment, influenced by the two major ethnic groups, Makassar and Bugis. These two ethnicities have shaped the character and characteristics of the people of Maros Regency, who easily interact with the general public in South Sulawesi. Maros Regency's cultural richness also has potential and has even become part of tourism activities because culture and tourism are inseparable. Maros Regency also has customs and traditions that cannot be separated. The people of Maros still strongly uphold several traditions, particularly those related to wedding ceremonies. Examples of customs and traditions that are always performed at certain events include the Tudang Si Pulung Deliberation Custom, the Lette Bola Housewarming Custom, and others.

Lau is a sub-district located in Maros Regency, South Sulawesi Province, Indonesia. The district capital is located in Barandasi, Maccini Baji Village, 4 km from Turikale City, the capital and administrative center of Maros Regency. Lau District was officially established and enacted on August 3, 2001. It covers an area of 53.73 km² and is administratively divided into six villages and 25 hamlets. The district was formed to address the increasing volume of government activities, streamline public services, and accelerate equitable development. Lau District encompasses parts of Maros Baru District (Allepolea, Soreang, Maccini Baji, and Mattiro Deceng Villages) and parts of Maros Utara District (Marannu and Bonto Marannu Villages). The legal basis for the formation of Lau District is Maros Regency Regulation No. 17 of 2001.

Marannu Village in Maros Regency is the largest village in Lau District, inhabited predominantly by the Makassarese, speaking the Makassarese dialect of Lakiung in the west (fishermen) and the Bugis in the east. Marannu Village has an area of 21.80 km² and a population of 2,409. Marannu Village has three five-level administrative divisions, namely hamlets (Dusun): Kalokko Hamlet, Marana Hamlet, and Kokoa Hamlet. Marannu Village also has 13 neighborhood units (RTs): Kalokko Hamlet has five RTs, Marana Hamlet has five RTs, and Kokoa Hamlet has three RTs.

Overview of Tudang Sipulung

Tudang Sipulung is a tradition in South Sulawesi Province, particularly among the Bugis people. It involves sitting together to discuss and solve problems to reach a consensus through deliberation. *Tudang Sipulung* comes from the Bugis language: "*Tudang*" means "to sit" and "*Sipulung*" means "together." This tradition originally emerged among farmers to discuss issues in the rice fields, concerning standardization of seeding, planting, and harvesting times. However, it has gradually become used to address social issues such as conflicts between individuals or groups (Nasikun, 2008).

A modern problem is that the local wisdom of *Tudang Sipulung* is no longer understood as a means of decision-making and local problem-solving skills. Many people resort to legal action when resolving issues, even though local wisdom exists within the community that can mediate or find solutions, such as sitting together in the Tudang Sipulung tradition. Tudang Sipulung allows parties to deliberate and reach a consensus or agreement that must be lived out collectively (Aris, 2025).

Tudang Sipulung is held when something happens in the village, such as a war or when there is a matter to be discussed regarding inter-community relations or planning for rice field cultivation. If there is a dispute or disagreement, the village elders hold a tudang sipulung to find a joint solution and reach a consensus, emphasizing local wisdom such as *sipakatau* (mutual respect or appreciation), *sipakainge'* (mutual advice or reminders), and *sipakalebbi* (mutual honor). This, in essence, results in a joint decision that benefits both parties and leads to peace (Sulfiana et al., 2025).

Tudang Sipulung allows for meetings between various figures, including government, religious, and community leaders, to sit together through deliberation and seek solutions to problems faced collectively within the community. A frequent obstacle in Tudang Sipulung is that conflicting parties, who feel disadvantaged as victims, prefer legal action instead of resolving the issue through collaborative discussions. However, Tudang Sipulung is highly beneficial for reaching joint decisions. The challenge in Tudang Sipulung lies in bringing the two conflicting parties together. Therefore, Tudang Sipulung will only be successful when both parties set aside their egos to sit together (Dollah, 2016).

The Tudang Sipulung culture, known as a discussion activity within the teaching and learning process, can be considered a learning method that consistently places students at the center of learning. Working and discussing in groups is a learning style and method that can facilitate students' critical thinking and improve their communication skills during group interactions. The ideal discussion process is one in which each individual enthusiastically expresses their opinions and responds to others' opinions. Working and discussing in groups is a learning style and method that can facilitate students' critical thinking and improve communication skills during group interactions. The ideal discussion process is one in which each individual enthusiastically expresses their opinions and responds to others' opinions (Alwi et al., 2025).

Tudang Sipulung is an agricultural culture that takes the form of a traditional deliberation to determine the initial plan before going into the rice fields. Furthermore, this meeting also discusses the problems faced by farmers during the planting season. This farmer deliberation is attended by the government and farming community at the first level (village), the second level (district), and the third level (regency). This culture is still maintained and preserved in South

Sulawesi Province, although some procedural rituals are no longer practiced due to the sophistication of modern agricultural equipment. Changes have not only occurred in streamlining the tudang sipulung ritual procession but also in narrowing the message. While the tudang sipulung deliberations previously had a broad scope, addressing all issues and conflicts occurring in the community, the communication format remains vertical communication between the government and the community. The choice of communication channels varies from region to region, depending on the specific conditions (Yunda et al., 2018).

The manifestation of tradition in society, as a form of cultural belief, is pure values from the past and is also influenced by orientation values towards past life. Values in this context are concepts, with explicit or implicit characteristics of a person or group, which must be desired (Pujileksono, 2017). The social values and traditions of rural communities are expected to help the kingdom in providing the basis for the interests of rice fields and society, but sometimes they actually hinder agricultural development. Overall, after profits are obtained with new agricultural techniques, the desire to try new methods to increase production continues (Bahfiarti et al., 2021).

The value of socialization, the government together with agricultural instructors provide education to farmers, directions and good farming methods with good methods and technology so that farmers' income increases. The value of obedience/compliance, the extension provided by the government to farmers is carried out and carried out well by them. The value of togetherness is evident when farmers work in the fields, plant together, help each other, and also when procuring production inputs such as fertilizer and pesticides (Hadawiah et al., 2024). Tudang Sipulung also emphasizes honesty. During the tudang sipulung, participants must provide accurate information or arguments so that agricultural extension workers can find solutions to problems and achieve shared goals. Therefore, with tudang sipulung, income is interpreted as a non-material form. This will certainly impact income in the form of cash inflows due to increased rice harvests (Komara, 2019).

The Series of Processes for Implementing the Tudang Sipulung Custom

Tudang Sipulung is a tradition in South Sulawesi Province, particularly among the Bugis people. It involves sitting together to discuss and solve problems to reach a consensus through deliberation. Tudang Sipulung comes from the Bugis language: "Tudang" means "to sit" and "Sipulung" means "together." This tradition initially emerged among farmers to discuss issues in the rice fields, including standardizing seeding, planting, and harvesting times. However, it has gradually become used to address social issues such as conflicts between individuals or groups (Ruminding, 2023).

a. Preparatory stage

Tudang Sipulung is held when something happens in the village, such as a war or when there's a matter to be discussed regarding social relations or planning for rice fields. If there's a dispute or disagreement, the village elders hold a tudang sipulung to find a joint solution and reach a consensus, emphasizing local wisdom such as sipakatau (mutual respect or appreciation), sipakainge' (mutual advice or reminders), and sipakalebbe (mutual honor). Thus, a mutually beneficial decision will be achieved, ultimately leading to peace, as conveyed by the 76-year-old Puang Ngako. He explained the concept of Tudang Sipulung.

On November 17, 1946, the Apalili or Tudang Sipulung was held by Karaeng Marusu or Maros Udang Sipulung. Initially, it was a deliberation among farmers and traditional leaders to determine the timing of simultaneous rice planting, to prevent pests and maintain a balanced agricultural yield. Over time, the Tudang Sipulung tradition has served not only as an agricultural forum but also as a means of strengthening social ties and maintaining the values of togetherness within the Marannu Village community. To this day, the Tudang Sipulung tradition continues to be practiced and maintained by the Marannu Village community, although its implementation has undergone several adjustments to reflect changing times. However, the values of deliberation, togetherness, and local wisdom embodied in it remain preserved and upheld. (Interview, January 19, 2026).

Based on the interviews, it can be concluded that the Tudang Sipulung custom in Marannu Village, Maros Regency, is still practiced today as part of a traditional tradition passed down through generations. The implementation of Tudang Sipulung on November 17, 1946, by Karaeng Marusu (Maros) demonstrates that this custom continues to play a vital role in community life, particularly in agriculture. Initially, Tudang Sipulung served as a forum for deliberation between farmers and traditional leaders to determine the timing of simultaneous rice planting. The primary purpose of this custom was to prevent pest attacks and maintain a balanced and successful agricultural yield. Over time, the function of Tudang Sipulung has expanded, becoming not only a decision-making tool in agriculture, but also a forum for strengthening social ties and instilling values of togetherness within the Marannu Village community.

The Tudang Sipulung tradition is a form of local wisdom still preserved by the people of Marannu Village, Maros Regency. The continued implementation of this tradition to this day demonstrates that Tudang Sipulung holds important values and functions in community life. The implementation of Tudang Sipulung on November 17, 1946, by Karaeng Marusu (Maros) demonstrates the continued importance of traditional leaders in maintaining and directing the implementation of this tradition. This reflects the continuity between past traditional values and present-day community life.

b. Deliberation stage

In its early development, Tudang Sipulung served as a deliberation forum involving farmers and traditional leaders in simultaneously determining rice planting times. This deliberation aimed to create uniform planting times to reduce the risk of pest attacks and increase agricultural yields. With mutual agreement, the farming community could work in a coordinated manner, creating a more orderly and sustainable agricultural system. This function demonstrates that Tudang Sipulung not only holds cultural value but also plays a vital role in supporting the traditional agricultural system of the Marannu Village community. Over time, the function of Tudang Sipulung has expanded in meaning. In addition to serving as a means for decision-making in the agricultural sector, this custom also serves as a medium for strengthening social relations among residents and instilling the values of togetherness and mutual cooperation. Through the implementation of Tudang Sipulung, the community is encouraged to discuss, respect each other's opinions, and maintain social harmony. Although several adjustments have been made to its implementation, the values of deliberation and local wisdom embodied in it have remained, ensuring that the Tudang Sipulung Custom remains relevant in the lives of the Marannu Village community to this day. Additional information, as conveyed by Mrs. Ernawati, 42, stated the following:

The main purpose of the Tudang Sipulung Customary Ceremony is to facilitate joint deliberation between farmers, traditional leaders, and village officials to determine the timing for simultaneous rice planting. The agreements reached through this deliberation aim to prevent pest attacks, regulate regular planting patterns, and increase community agricultural yields (Interview, January 20, 2026).

Based on the interview, it can be concluded that the main purpose of the Tudang Sipulung Customary Ceremony is to facilitate deliberation between farmers, traditional leaders, and village officials to determine the timing for simultaneous rice planting. This deliberation serves as an important mechanism for collective decision-making related to community agricultural activities.

Figure 1: Implementation of Tudang Sipulung

c. Decision making stage

The agreement reached through the Tudang Sipulung Customary Law aims to create regular planting patterns, thereby minimizing the risk of pest attacks and increasing productivity and yields. With uniform planting times, farming communities can work in a coordinated manner and support each other in the farming process. The Tudang Sipulung Customary Law plays a crucial role as a forum for deliberation in agrarian communities. Through this forum, farmers, traditional leaders, and village officials can gather to discuss and make decisions regarding rice planting times. These open and participatory deliberations reflect the values of local democracy that have long developed within the community. By involving various community elements, decisions reached through Tudang Sipulung are accepted and implemented collectively.

The simultaneous determination of rice planting times through the Tudang Sipulung Customary Law aims to create regular planting patterns. This regularity has a positive impact on pest control, as rice plants grow at a relatively uniform growth stage, reducing the potential for pests to migrate from one field to another. Furthermore, uniform planting times also facilitate agricultural land management, including irrigation management and the use of agricultural inputs.

The implementation of the Tudang Sipulung Customary Law encourages cooperation and solidarity among farmers. Through mutual agreement, farming communities can work in a coordinated manner and support each other throughout the farming process, from land preparation to harvest. This demonstrates that the Tudang Sipulung Customary Law serves not only as a cultural tradition but also as a social system that supports agricultural sustainability and improves community welfare. As stated by Mr. Dg. Betta, 42,

The Tudang Sipulung custom is carried out through several main stages that have been passed down through generations. One of these stages is the notification or invitation to farmers, traditional leaders, village officials, and other relevant parties to attend the Tudang Sipulung ceremony. This notification is usually made by

traditional leaders or the village government prior to the start of the rice planting season. (Interview, January 21, 2026).

Based on the interviews, it can be concluded that the Tudang Sipulung custom is carried out through several stages that have been passed down through generations within the community. One important stage in this process is the notification or invitation to farmers, traditional leaders, village officials, and other relevant parties to attend the Tudang Sipulung ceremony. This notification is generally made by traditional leaders or the village government prior to the start of the rice planting season. This stage plays a crucial role in ensuring the attendance and participation of all community members involved, ensuring that the customary deliberation can proceed orderly and that the resulting decisions are accepted and implemented collectively.

The Tudang Sipulung custom, which is carried out through specific stages, demonstrates that this custom has a clear structure and procedures. These stages are passed down from generation to generation and serve as guidelines for the community in carrying out the traditional procession. The existence of these stages reflects an organized social system, where every element of society understands its role and responsibilities in the implementation of Tudang Sipulung.

One of the crucial stages in the Tudang Sipulung traditional ceremony is the delivery of notification or invitations to farmers, traditional leaders, village officials, and other relevant parties. This stage serves as initial coordination so that all stakeholders can attend and participate in the traditional deliberation. The notification provided by traditional leaders or the village government prior to the rice planting season demonstrates the cooperation between traditional institutions and the village government in maintaining the continuity of the traditional ceremony.

This notification stage plays a strategic role in ensuring the smooth implementation of the traditional deliberation. With the presence and active participation of all elements of the community, the decision-making process can proceed in an orderly and democratic manner. The resulting decisions are also more easily accepted and implemented collectively by the community. This demonstrates that the Tudang Sipulung tradition functions not only as a cultural tradition but also as a social mechanism that strengthens togetherness and order in community life. The Tudang Sipulung tradition contains several values, as conveyed by Mrs. Dg. Kebo, 64, who stated:

These values include deliberation and consensus, increased understanding of agricultural management, and the values of togetherness and mutual cooperation, where the community is encouraged to cooperate, help one another, and implement mutually agreed-upon decisions. The implementation of Tudang Sipulung emphasizes the importance of social solidarity, ensuring that agricultural and traditional activities can run smoothly and harmoniously (Interview, January 22, 2026).

Based on the interview results, it can be concluded that the implementation of the Tudang Sipulung Customary Law contains several important values that form the basis of the social and agricultural life of the Marannu Village community, including The core values include deliberation and consensus, where every decision is made through collective discussion based on the principle of mutual respect and prioritizing collective interests. This process enhances community understanding of planned and coordinated agricultural management.

Furthermore, the Tudang Sipulung Customary Law also instills the values of togetherness and mutual cooperation, which encourage people to cooperate, help one another, and implement decisions that have been mutually agreed upon. These values strengthen social solidarity, enabling both agricultural and customary activities to run smoothly, harmoniously, and effectively.

The implementation of the Tudang Sipulung Customary Law embodies the values of deliberation and consensus, which serve as the foundation for decision-making in the Marannu Village community. These values emphasize the importance of collective discussion, mutual respect, and prioritizing collective interests in determining steps to be taken, particularly regarding agricultural activities. Through this deliberation process, the community not only makes decisions collectively but also enhances their understanding of planned and coordinated agricultural management, enabling each stage of farming to be carried out simultaneously and effectively. Tudang Sipulung also instills the values of togetherness and mutual cooperation, encouraging the community to cooperate and assist one another in various activities.

These values apply not only to the agricultural context but also to the implementation of customs and daily social life. With a spirit of mutual cooperation, the community can complete shared tasks more efficiently, strengthen solidarity, and maintain harmony among residents. Furthermore, the integration of the values of deliberation and togetherness within Tudang Sipulung demonstrates that this custom serves as a social mechanism supporting the continuity of local culture and agricultural success. The values embodied within it not only guide individual behavior but also strengthen social networks, foster a sense of collective responsibility, and reinforce the cultural identity of the Marannu Village community. Thus, Tudang Sipulung serves as a learning platform for local wisdom relevant to the community's social and economic life.

CONCLUSION

The deliberative process within the Tudang Sipulung tradition in Marannu Village manifests as a form of inclusive local democracy. This forum comprehensively engages diverse community elements, ranging from traditional leaders as custodians of ancestral values and farmers as the primary actors in the field, to village officials and agricultural extension workers who facilitate technical policies. This cross-sectoral involvement ensures that every decision reached particularly regarding land management and planting schedules is the result of a collective consensus that reflects the community's shared interests. By prioritizing the principle of equality in expression, Tudang Sipulung effectively minimizes the potential for horizontal conflict while strengthening social solidarity among the villagers.

Procedurally, the Tudang Sipulung custom is conducted through systematic stages that have been passed down through generations as an intangible cultural heritage. A crucial initial phase in this process is the formal notification or invitation extended to all relevant stakeholders, including village authorities and community figures. This stage is more than a mere administrative formality; it serves as a symbolic gesture of respect to ensure the presence of all stakeholders in the dialogue space. Through structured communication from the outset, the significance of consolidation prior to the planting season is effectively conveyed, allowing the deliberation to proceed with solemnity and reach a consensus that is honored by all levels of society.

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