



Situlung: Social Capital in The Farming Community in Bulutellue Village, Bulupoddo District, Sinjai Regency

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Abstract

This study aims to determine *Baliin* the farming community in Bulutellue Village, Bulupoddo District, Sinjai Regency and To find out the factors that influence *situlung* in the farming community in Bulutellue Village, Bulupoddo District, Sinjai Regency. In this study, a qualitative research type was used which was analyzed and written descriptively. Data collection techniques were carried out using observation, interview and documentation methods involving 10 (ten) informants. Based on the results of the study, it shows that: (1) *situlung* in the farming community in Bulutellue Village begins with the awareness of each individual that as social beings they cannot live alone. This *situlung* activity is divided into several activities, namely starting from hoeing, planting, carrying, building houses, and party events such as weddings, aqiqah and thanksgiving. All of this work is carried out in a *situlung* manner which contains the values of togetherness and unity. Over time, this *situlung* has experienced a shift in values caused by social changes that take place continuously without being realized by the surrounding community. In addition to one of the *situlung* activities that still exist from the past until now, namely *mappegau* (2) factors that influence *situlung* in the farming community in Bulutellue Village are inhibiting factors and driving factors. The inhibiting factors for *situlung* in the rice farming community are modernization and economic demands, both of which have a significant influence on the lives of farming communities, which change society from a society that needs each other to an individual society. Apart from these inhibiting factors, family ties and religion are supporting factors for *situlung* to remain in a community.

Keywords: Farming Society, Kinship System, *Situlung*

INTRODUCTION

Indonesia is a country that has many differences, namely differences in ethnicity, customs, beliefs, religion, social status, habits, culture, and so on (Nasikun, 2008). But these differences do not cause the Indonesian nation to fall apart, but rather to become a harmonious nation (Al Hakim, 2015). The values contained in culture serve as a guide for human attitudes and behavior. As social beings, humans cannot live alone without the help of others. (Soekanto, 2000) This is clearly visible in all daily human activities which cannot be separated from interaction with others (Koentjaraningrat, 2002). The interactions that occur between people create a kinship system that is very useful as part of social capital in carrying out all activities in daily life. The creation of this kinship system gives rise to a feeling of mutual assistance in various community activities (Sunarto, 2004).

South Sulawesi is a province in Indonesia where the people possess a unique and meaningful local wisdom, the *Sipakatau* culture. *Sipakatau* emphasizes the importance of respecting the lives of others. The tradition of respecting the lives of others is a principle of life among the people of South Sulawesi that has been deeply rooted since ancient time (Mattulada, 1998). This *sipakatau* attitude can be linked to mutual assistance activities. Through these mutual assistance activities, every citizen is motivated to participate in the community's mutual assistance activities as a form of respect for their fellow human beings. For example, the kinship system of South Sulawesi society can be seen in funeral ceremonies (*rambu solo*) for the Toraja people, weddings and celebrations for the Bugis-Makassar people, and so on.

Not unlike the people of South Sulawesi in general, the people of Sinjai Regency are also known for their mutual assistance. This mutual assistance activity not only makes work easier but also fosters a sense of brotherhood and togetherness within the community (A. Rahman et al., 2020). The tradition of cooperation, actualized through mutual assistance, is reflected in various activities within the Sinjai Regency community, such as building houses, farming, holding celebrations, parties, and funeral ceremonies. This kinship system of mutual assistance can be seen in rural communities, for example, among farmers, particularly those living in Bulutellue Village.

Bulutellue Village is one of the seven villages in Bulupoddo District, Sinjai Regency. In Bulutellue Village, almost all the work is done by the head of the family or done together with family members so that their economic needs can be met. There are several terms used by the people of Bulutellue Village in cooperation, namely *sipulung majjama* which means gathering to work, this term is used in general mutual cooperation activities, then *mappaolli*

which means employing people but not paying them, and finally *situlung*, both of these terms have the same meaning, namely helping each other or helping each other, only the use of the term is adjusted to the situation, for example *situlung* is used when interacting with others while *situlung* is used as a general term for helping each other or helping each other and in it there is a reciprocal relationship and is more personal. So in this article, the appropriate term used is the term *situlung* which describes the social behavior of farming communities where *situlung* as a tradition in society shows a kinship system that contains collective values (togetherness) and unity that must continue to exist and be maintained.

Based on initial observations, the farming community in Bulutellue Village is known for its strong kinship system. Therefore, when carrying out work, the community does not need to hire others, but only asks for help from relatives and neighbors in the village. These activities carried out together include house building, hoeing, planting, carrying, festivities such as weddings and aqiqahs, and funeral ceremonies. The activities carried out by the residents of Bulutellue Village clearly demonstrate the strong social kinship system of the farming community. However, along with current developments, work that should be done together by farmers seems to be less well implemented in the community. The community has now implemented a wage-based work system, whereas previously, these activities were carried out through mutual assistance. Thus, the kinship system of the Bulutellue Village community has begun to experience change (decline).

The decline in the unity of the farming community in Bulutellue Village, as a result of increasingly advanced developments, can be seen through the process of modernization that has spread to remote villages. Along with the development of modern products and the increasing fulfillment of community economic needs, people have become individualized. Traditional work methods are increasingly being replaced by technology that no longer requires large numbers of people to carry out their work. This is one of the causes of social change that has weakened the collective values and unity in the community's kinship system in living their lives with each other. The weakness of the kinship system is part of a social problem, a condition that has an impact on the lives of a large portion of the community.

Another tradition in the Bulutellue Village community that still exists today is the Mappegau activity. In the Bulutellue Village community, after holding a proposal ceremony, the host will invite several community leaders, close family members, and several neighbors to gather and form a committee that will be tasked with organizing activities during the wedding. From this committee, several people will be selected to be responsible for organizing each event. One of them is choosing one person to be responsible for organizing and coordinating the community to work on the mappegau activity, and there are many other activities. Each activity will have a person in charge. Mappegau will be followed by the mapparohung activity, which is the activity of creating places around the backyard of the party house that people who come to work to help with cooking and also made a place to wash dishes. The creation of these places does not have any meaning or unique characteristics for each place, because the creation of these places is solely used for work, for example, to make cakes, food, and many other things related to the kitchen. This mappegau activity is a community activity that has existed since ancient times until today. This activity is carried out by the community approximately one week before the actual event. The community will come together to help the host, guided by a designated person. This is one of the farming community's activities that demonstrates the kinship system that still persists today, embodying the values of togetherness and unity among its members.

METHOD

The research method used by the author in this article is qualitative research, with the data presented descriptively. This is because the problem addressed concerns *situlung* and kinship systems," which are not presented in the form of data or questionnaires. Qualitative research methods are used to conduct research directly in the field without distributing questionnaires, but rather by speaking directly with informants, with the requirement that the information be consistent with the research focus (Ahmadin, 2013). Data collection techniques were carried out through in-depth interviews with previously determined key informants as well as interviews with ordinary community informants who certainly knew about the formulation of the problems discussed as complementary data.

The researcher chose this type of qualitative research method to facilitate obtaining actual information about the image of *situlung* in the rice farming community in Bulutellue Village, Bulupoddo District, Sinjai Regency. This research is more directed at things that the community does in Bulutellue Village. Discussing the kinship system in terms of mutual cooperation and mutual assistance as well as the factors that influence these changes, so that the information obtained cannot be generalized to the setting (situation, condition, place) of this study in other places.

The data sources obtained are from (1) primary data directly from informants who will be interviewed at the research location, namely those who are included in the Bulutellue Village community, especially those who work as farmers. (2) secondary data sources obtained from reports from agencies related to this research. The sources used in this research are archives from the Bulutellue Village office, books on agriculture, magazines, newspapers, the internet, reports from other related agencies and other communication media.

The technique used to determine and select research targets, also known as research informants, is purposive sampling. Purposive sampling is a sampling technique used by researchers who have specific considerations in selecting their samples. (Ahmadin, 2013) The target informants were identified by the researchers as having characteristics deemed capable of providing accurate information as needed for the study. The informants in this study were those within the Bulutellue Village community, particularly those working as farmers.

To obtain relevant and complete data, this study uses several techniques in data collection. The data collection techniques in question are as follows: (1) Observation, The most basic data collection technique in this study is the observation technique. Poerwandari believes that observation is the most basic and oldest method, because in certain ways we are always involved in the observation process. The observation technique is a data collection technique which requires researchers to go directly into the field to make observations regarding matters related to the data needed (Moleong, 2004). In this case, researchers must visit each house of the people whose profession is farming. (2) Interviews, the interview method or interview method, includes the methods used by someone to achieve a certain goal or task. This method is used for the purpose of a certain task, trying to obtain information or opinions verbally from a respondent, by having a face-to-face conversation with that person (Komara, 2014).

RESULT AND DISCUSSION

***Situlung*: is a tradition that must be preserved in Bulutellue Village**

This tradition involves the active participation of villagers in repairing, maintaining, and constructing roads within their village (F. Rahman & Lestario, 2020). Village road *situlung* is a collective effort where residents work together to clean, repair, and pave the roads. The tradition of village road *situlung* offers several benefits, including:

1. Improving infrastructure quality: Through this communal effort, village roads can be repaired and maintained regularly. This enhances road quality and improves accessibility for the villagers.
2. Fostering a sense of ownership and togetherness: *situlung* instills a sense of ownership among villagers regarding their roads. Working together on repairs and maintenance cultivates a spirit of togetherness and solidarity within the community.
3. Saving costs: Involving villagers in road work reduces repair and maintenance expenses. Communities can utilize local resources such as local materials and volunteer labor to carry out the necessary improvements.
4. Raising environmental awareness: These communal activities provide an opportunity to raise awareness about the importance of maintaining a clean environment. During the work, villagers can clear trash along the roads and adopt eco-friendly practices.

The tradition of village road *situlung* is a vital cultural heritage that must be preserved. Through this practice, villagers can strengthen social ties, improve infrastructure quality, and create a clean, comfortable living environment. When discussing community spirit in villages, nothing is stronger than the *situlung* ethos. *Situlung* is a cultural practice that has been deeply ingrained in our society for centuries; it involves everyone contributing to the cleaning and maintenance of the environment. In a modern context, *situlung* continues to play a vital role in keeping our surroundings clean.

One of the primary benefits of the *situlung* practice regarding environmental cleanliness is the cultivation of a shared sense of care and responsibility for the local surroundings. When individuals actively participate in cleaning and maintaining their environment, they develop a greater sense of ownership and a stronger commitment to its preservation, ultimately resulting in a cleaner and better-maintained area.

The "Clean Week" initiative, regularly undertaken by the residents of Bulutellue Village, aims to uphold and improve environmental hygiene through collective *gotong-royong* (mutual cooperation) efforts. By working together to maintain cleanliness and health within the residential area, residents foster a sense of responsibility and concern that begins with immediate, tangible matters specifically cleanliness and health. Engaging in *situlung* activities helps establish new habits that can nurture a mindset of care and responsibility capable of extending to broader issues.

***Situlung* On Rice Farming Community in Bulutellue Village**

As social beings, humans have a strong social dimension, from the time of our ancestors until now, no human being is able to live alone, or in other words, humans cannot be separated from their interactions with other humans. In their interactions with other humans, a society and a civilization are created, as well as customs or habits that persist and become norms in society or certain behavioral patterns of citizens in a region (Kartodirdjo, 1994). In customs, there are a series of values, views on life, ideals, knowledge and beliefs as well as rules that are interrelated to form a complete whole (Koentjaraningrat, 1985). Customs also have a function as a guide in attitudes and behavior towards others, and customs in each region have different habits, according to the social structure in that society.

One of the villages in Bulupoddo District is Bulutellue Village where this village has a kinship system that is derived from their predecessors which they call the term *situlung* which aims to strengthen kinship ties among fellow farmers and make it easier to do work. This *situlung* began to emerge in the community starting from the awareness of each individual that as social beings they cannot live and do work alone without the help of others or in this case their

own neighbors (fellow farmers). *Situlung* itself is a local language that is interpreted as helping each other by the surrounding community in everyday life. Basically there are two terms for helping each other used by the people of Bulutellue Village, namely *si bali-baliang* and *situlung*, both of these terms have the same meaning, namely helping each other, only the placement of the use of the term is different, *si bali-baliang* is used when interacting with others while *situlung* is used as a general term for helping each other. Mutual assistance activities are activities that are more directed towards personal matters and involve reciprocal relationships or interdependence (take and give) such as hoeing, planting, building houses, wedding parties, thanksgiving and aqiqah ceremonies, which contain collective values (togetherness) and unity between communities.

In the 1950s, the people of Bulutellue Village used very simple tools for managing their agricultural land. They only used sickles, machetes, planks, and their own labor. For example, when clearing forests for agricultural development and plantations, the only tools used at that time were sickles and machetes. Hoes were used for loosening the land, sickles (massangki) for harvesting, and hand-carrying and carrying the crops were the responsibility of the farmers.

Furthermore, people in ancient times did not recognize the concept of deliberation. Therefore, if they wanted to get involved in agricultural work, they simply waited for a command from a "kafala lombo," as one informant explained. In the past, people did not recognize the term deliberation. If they wanted to get involved in agricultural work, they would gather upon receiving a command from someone they considered an elder, a "bunga lalang," and from this gathering, they would make decisions about which rice fields would be worked first. Although they stated that they did not recognize the term deliberation, their actions, if observed, demonstrated deliberation. However, what they considered deliberation was gathering the community in one place and inviting important figures in the community, such as the village head and other village officials. This is what they called deliberation. Generally, *situlung* is carried out in Bulutellue Village, Bulupoddo District, Sinjai Regency, in several types of activities. The activities are not limited to one stage but go through several stages, namely:

1. Hoeing

In agriculture, hoeing is the primary activity carried out in *situlung*. After receiving instructions from the person appointed as "kafala lombo," they will form a group that will take turns cultivating their farmland. As can be concluded from the interview results, the first thing the community does when they begin to go down to the farmland after receiving instructions from the "kafala lombo" is hoeing. This hoeing is not done alone but is done through mutual assistance. The community will form groups of 10-20 people who have agricultural land ready to be cultivated. The processing method is as follows: For example, today, person A's land gets the first turn to be hoed after all the land has been worked, then it continues to person B's land, then C's land, and so on. This is what they do together until all the agricultural land in one group has been loosened and ready for planting.

2. Plant

Besides hoeing, the next activity carried out in a *situlung* manner is planting. Once all the group members' farmland has been cleared, the next step is planting. Similar to hoeing, planting is also done collaboratively. From the opinions of several informants, it can be concluded that not only hoeing but also planting is done collectively or by mutual assistance. When the hoeing job has been completed, one group will move on to the next task: planting rice seeds in a portion of the previously loosened farmland. This is done by soaking the rice for one or two days at home, then taking it to the rice field and scattering it over a portion of their own land. This seeding work is done individually on each of their own plots. Once the seeds have grown green, the community will return to the rice field together to pull them out and replant them evenly across the land. Like hoeing, planting is also done alternately on each group member's plot.

3. Carrying the Rice

When it comes to carrying rice, the work is also done by helping each other. When the harvest work is done by people who have been entrusted by the landowner. The next thing that the community does, formed in one group, is carry it all the way home. The conclusion from the informant's opinion explains that after the rice is harvested, they will flock back into the rice fields and carry their rice out to the yard. They are sometimes tired of the work, but what can be said if they don't do it, what will their families eat. From the harvest, there is not necessarily anything they can sell, but they are grateful if they can harvest the rice and have something to eat for daily use because the average person in this village is not able to work on agricultural land if it is too large, the most they work is only about 1 H, even that they consider too much for those who still rely on help from others. Apart from that, we can also see the difference between people in the past and now. In the past, people in Bulutellue Village had a strong work ethic so that in all jobs they had to sacrifice their strength and body to work hard to support their families. This is different from today's society where they only have to work in the fields for one or two hours or are exposed to the sun and they complain a lot.

4. Build a house

Besides working in the rice fields, they also help each other in other community activities, such as building a house. In the past, if a neighbor was building a house but couldn't afford to hire someone else, they would be moved to help without any intention of getting anything in return. They did all of this simply to show their concern for their fellow humans, realizing that everyone needs help in every aspect.

Building this house is a form of kinship system between people in the community, because as said, they (the community) have a social spirit and do not know the word prestige. In the past, almost all of the people in Bulutellue Village had dwellings made of planks (wood), this was due to the difficulty of work and the inadequate economy, even having to struggle to eat. However, as time went by and their economy began to improve since the forest was cleared for agricultural land, as a result, people's lives began to improve. People began to build their houses, changing them into stone houses to make them more suitable for living in.

5. Party events

The rice farming community is also active in helping the community during festive events such as weddings, aqiqahs, and thanksgivings. During the wedding ceremony before the main event, the host will visit the community's home, or Mappaisseng, to inform the community and family about the event's date and time. Once the community is informed, a week before the main event, they will begin arriving to help with various tasks. During the event, one person will also be appointed as a jennang (a servant) to organize things in the kitchen and someone will also be appointed to handle the rice cooker. During this time, they work voluntarily without any intention of being rewarded by the host.

But because the host also feels uncomfortable, sometimes the host takes the initiative to give a reward, but the reward is not in the form of money as they usually get, namely in the form of house dresses or in the past the host held a domino event for women as entertainment for them from yesterday's activities, and from the domino event they will also get a prize if they are lucky to get 1st to 3rd place the prize is usually in the form of panic, and for those who do not win will get a prize of soap. The holding of the event is an expression of gratitude to the local community for their participation in the event. Not all communities hold similar things but some in the past many held it. If in a wedding event the host will go down to the community (mappitamba) in contrast to the aqiqah and thanksgiving events without being called, the community will happily come down to help their neighbors and family.

So, it can be concluded that the *situlung* of the ancient farming community was very good. Even though the work was personal, they still did it together or helped each other. This is evidence of kinship among fellow farmers, because they realized that with *situlung*, the work would feel easier. Unlike harvesting, the community gave rewards to those entrusted by the landowner to harvest the rice. These rewards were not in the form of money or goods. In harvesting rice, there is a difference in terms of wages. While hoeing, planting, and carrying are done together or by helping each other, harvesting is different. However, the wages are not in the form of money but in another form: one handful of rice for every six handfuls of rice harvested. The work is not done by local residents but by people from outside the village who come to the village upon being summoned by the landowner whose rice fields will be harvested. Furthermore, as previously explained, rewards are also applied at parties. Similarly, when harvesting rice during festive events, the reward is not in the form of money but in the form of goods as a token of gratitude to the community for sacrificing their time to help make the event happen.

From the explanation above, we can observe that *situlung*, which embodies the kinship system of the Bulutellue Village community, functions very well. They do all this purely out of a desire to help one another, without any expectation of reward whatsoever. This is because they realize that in living in society, a kinship system must be maintained to support their lives. Furthermore, they believe that if not relatives and neighbors, who else will help each other.



Figure 1. *Situlung* activity in the rice field.

CONCLUSION

Based on research that has been carried out in Bulutellue Village, Bulupoddo District, Sinjai Regency, several conclusions can be formulated, namely: (1) In the Bulutellue Village community, they have a term used for mutual assistance, namely *situlung*. This *situlung* began to emerge in the community starting from the awareness of each individual that as social beings they cannot live and do work alone without the help of others or in this case, their own neighbors (fellow farmers) and are descendants of their ancestors. In ancient times around the 1950s since the opening of the forest to become agricultural land by the surrounding community, the *situlung* activities in the community were plowing the fields, planting rice, carrying rice to the road, building houses and party activities, namely weddings, aqiqah, and thanksgiving. In plowing the fields, planting rice, to carrying the rice to the road, building a house and party activities, namely weddings, thanksgiving and aqiqah, all these jobs are done happily by helping each other and not expecting any reward because they are aware that if they don't help each other, who else will.

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