



Kumande Minnongan: Harvest Festival Tradition in Pundilemo Village Cendana District, Enrekang Regency

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Abstract

This study aims to determine the origins of the *Kumande Minnongan* tradition in Pundilemo Village, Enrekang Regency, and to understand the community's perceptions regarding this custom. It is a qualitative study employing a descriptive approach. Ten informants specifically customary leaders from Pundilemo Village were selected using purposive sampling. Data collection techniques included observation, interviews, and documentation. Data analysis was conducted using a descriptive method involving the stages of data reduction, data presentation, and conclusion drawing and verification. The results indicate that: *Kumande Minnongan* is a tradition that was first performed in 1950 when the community was struck by a severe drought a calamity attributed to their failure to give thanks to God Almighty for the blessings they had received. Consequently, the customary leader organized a ritual to seek forgiveness, utilizing the remaining harvest crops as the medium for the ceremony and prayers; following the ritual, conditions returned to normal.

Keyword: Culture, Kumande Minnongan, Gratitude

INTRODUCTION

Indonesia, an archipelagic nation rich in cultural diversity, is home to a wide array of ethnic groups, languages, customs, and traditions. This cultural variety serves as a valuable asset that enriches the nation's identity. A distinctive feature of Indonesian culture is the diversity of its regional languages. It is estimated that over 700 regional languages are spoken across the archipelago, reflecting an extraordinary linguistic richness (Soelaeman, 2011).

Furthermore, traditional Indonesian arts are an integral part of the culture. From performing arts such as *wayang kulit* (shadow puppetry) and traditional dance to crafts like woodcarving and weaving, every region boasts its own unique and captivating artistic beauty. Indonesian cuisine is also an inseparable part of this cultural wealth. Traditional dishes from various regions such as *rendang* from West Sumatra, *nasi goreng* (fried rice) from Java, and *gado-gado* from West Java reflect a diversity of flavors and an abundance of local ingredients.

All of these elements reflect Indonesia's rich culture, which deserves to be preserved and cherished. By safeguarding and promoting this cultural diversity, we can enrich and strengthen the national identity while fostering pride in this extraordinary cultural heritage (Koentjaraningrat, 2002).

Culture is the manifestation of a society's thought, diligent effort, and wisdom. It enables a society to perceive and comprehend its environment in a more meaningful way. Indonesia is a diverse nation rich in customs and cultural heritage (Harsojo, 1994). Much of this culture has emerged from the blending and acculturation of various elements introduced over millennia of changing times. This fusion of traditional elements has created distinctive regional characteristics, though similarities often exist between different areas (Hisyam, 2020).

The diversity of ethnic groups, customs, and cultures makes Indonesia culturally rich, especially given that many communities actively preserve the traditions inherited from their ancestors. Culture is a way of life developed and shared by a group of people, passed down from generation to generation. It is formed from a complex array of elements, including religious and political systems, customs, language, tools, clothing, architecture, and art (Pujileksono, 2015).

The vast array of cultures spread across Indonesia's many regions has given rise to numerous community-generated traditions; indeed, many of these traditions have intermingled with one another (Saebani, 2023). This often occurs because traditional customs involve the entire community in the pursuit of shared goals. Generally, these traditions are passed down from ancestors to their descendants, who then preserve them in accordance with established norms (Abidin & Saebani, 2014). One such tradition practiced by the people of Pundilemo is *Kumande Minnongan*. Deeply ingrained in the local way of life, *Kumande Minnongan* is a tradition unique to the rural communities of Enrekang Regency. The *Kumande Minnongan* tradition has been passed down through generations and continues to be upheld and practiced to this day. It takes the form of a traditional activity known by the name "*Kumande Minnongan*"; the word *Kumande* means "to eat," while *Minnongan* means to descend. Combined, the terms signify a tradition of descending to the rice fields to eat together an event involving the community of Pundilemo that takes place during every harvest.

The local culture of the Pundilemo community rooted in long-standing traditions passed down through generations and empirical experience places great importance on *kumande minnongan*. This practice is believed to bestow blessings and ward off misfortune. Consequently, the community and local government alike hold the view that *kumande*

minnongan should be respected as a cultural asset and preserved. Local residents regard the tradition as an expression of gratitude for the village's abundant harvests; the event involves presenting offerings such as unhusked rice, milled rice, bananas, and chickens. These actions stem from the community's belief in the blessings provided by nature both from the heavens and the earth and their view of nature as the source of their livelihood. Farmers perform the tradition of offering food to their ancestors to acknowledge their bountiful harvests; following the ritual, a communal meal takes place. Motivated by this, the author is interested in exploring the subject further by making this tradition the focus of their research.

METHOD

This study employs a qualitative research method. Qualitative research is defined as a social science methodology that collects and analyzes data in the form of words (spoken or written) and human actions; the researcher does not attempt to calculate or quantify the qualitative data obtained and, consequently, does not analyze numerical figures (Koentjaraningrat, 1991). The specific type of research used is descriptive-qualitative, an approach aimed at systematically and accurately presenting phenomena, facts, or events regarding the characteristics of a specific population or area (Rahman, 2022).

The researcher is responsible for describing, evaluating, and summarizing the various conditions that constitute the focus of the study (Ikbar, 2012). Data collection takes place in a natural setting, relying primarily on in-depth interviews; a process of obtaining information for research purposes through a question-and-answer exchange with respondents as well as systematic observation and recording of the phenomena or objects under study, and the collection of data from existing documentation (Komara, 2014).



Figure 1. Kumande Minnongan

RESULT AND DISCUSSION

A Brief Overview of the Research Site

Enrekang Regency is situated in the heart of the South Sulawesi Peninsula—an area that, on a map, is indeed shaped like a heart. The Latimojong Mountains, stretching from north to south with an average elevation of approximately 3,000 meters above sea level, border the regency to the east. To the west, the Saddang River flows from north to south; the regulation of its waters is crucial for the Saddang irrigation system, which serves Pinrang Regency and extends its reach to Sidenreng Rappang Regency.

Enrekang Regency is located between 3°14'36" South Latitude and 119°40'53" East Longitude. The overland distance from Makassar, the capital of South Sulawesi Province, to the town of Enrekang is 235 km. The regency is bordered by Tana Toraja Regency to the north, Sidenreng Rappang Regency to the south, Pinrang Regency to the west, and Luwu and Sidenreng Rappang Regencies to the east. Enrekang is a mountainous region characterized by a continuous chain of mountains and hills, which account for approximately 85% of its total area of 1,786.01 km² (representing 2.92% of the total area of South Sulawesi Province).

Enrekang Regency is a second-level administrative region within South Sulawesi Province, Indonesia. Its administrative capital is the town of Enrekang. The regency covers an area of 1,786.01 km² and has a population of approximately 190,579 people. It comprises 12 districts spanning the territory from west to south and from east to north.

Pundilemo Village is a community that steadfastly upholds traditional customs and cultural practices passed down from the past. This is evident in the nature of community participation, which remains deeply rooted in activities involving cultural elements such as those observed in the period leading up to the rice harvest. For instance, in an interview with H. Bongging, a traditional leader of Pundilemo village, he noted that the local community continues to observe numerous traditional cultural practices.

In the village of Pundilemo, the community still strongly upholds local cultural values one of which is *kumande minnongan* the people remain deeply devoted to this tradition. Ultimately, however, it comes down to how we preserve these values, enabling us to live together in harmony to this day (interview with H. Bongging, June 14, 2026).

Based on my field observations, I have noted a phenomenon where, following the rice harvest, the community gathers in the fields to receive guidance and prayers in hopes of securing a satisfying yield. This practice remains deeply ingrained among the people of Pundilemo. They believe that *Kumande Minnongan* serves as an intermediary between humanity and the Divine; consequently, they consistently observe this custom. When examining the social order fostered within the community by *Kumande Minnongan* a harvest festival tradition in Pundilemo Village, Cendana District, Enrekang Regency we can observe the tradition's role in promoting communal harmony and stability.

This aligns with the concept of cultural functionalism. The root word "function" refers to the utility or benefit of a particular element; thus, cultural functionalism essentially concerns the benefits a culture provides to the community and its constituent institutions. Functionalism is a social science theory emphasizing the interconnectedness between institutions and the customs of a specific society. Functional analysis explains how social structures are supported by the functions of institutions such as the state, religion, the family, and the tribe. Bronislaw Malinowski's work enables us to understand the function of culture within human life.

The Origins of the Kumande Minnongan Tradition

The *Kumande Minnongan* tradition or what is usually called the Harvest Festival is a tradition carried out by farming communities as a form of gratitude for the harvest they have obtained. This harvest party or *Kumande Minnongan* tradition has been held since 1950 until now as a sign of people's gratitude for the blessings of their harvest. The following is an excerpt from an interview with H. Bongging:

Kumande Minnongan is a harvest festival held by the farming community as an expression of gratitude for their harvest yields. This tradition has been observed since 1950; whenever the harvest concludes, the *Kumande Minnongan* tradition is carried out.

Another informant explained that the *Kumande Minnongan* tradition originated from a community belief in the role of the customary leader, who provides guidance and instructions to the community regarding the proper conduct of the tradition. This point was further emphasized by another informant, Mr. Kusnadi, who stated that the tradition begins with the customary leader instructing the community on how to carry out the *Kumande Minnongan* ceremony. The following is an excerpt from the interview with Mr. Kusnadi:

The *Kumande Minnongan* tradition originated when the community was struck by a drought. The customary leader sought forgiveness from God Almighty by using the remnants of a failed harvest as the medium for a ritual; once the ritual was performed, conditions returned to normal.

It was further stated that if the *Kumande Minnongan* harvest festival is not observed, subsequent harvests will be unsatisfactory or result in crop failure. The *Kumande Minnongan* tradition is led by a teacher or customary leader known locally as *Dulung* who is well-versed in the procedural details that serve as the community's guiding standard to this day. During the event, community members gather their food or harvest yields before the customary leader, who then distributes them among everyone present. The exchange of food also takes place as a symbol of communal solidarity, allowing people to share in and taste one another's harvests.

The *Kumande Minnongan* tradition incorporates two specific activities: *Mappadendang* and *Mindoa'* (the swing). *Mappadendang* is an indigenous cultural heritage practice designed to foster a sense of togetherness among all community members, whether they are farmers or not. Meanwhile, *Mindoa'* featuring a massive swing is a tradition that invariably accompanies these events; the swing stands up to 10 meters tall and is supported by six pillars. The *Mindoa'* ceremony takes place after the community has completed the rice harvest in their fields.

Preparations are required to ensure the *Mindoa'* custom proceeds smoothly. The term *Mindoa'* itself signifies the teamwork required among the participants to set the swing in motion and keep it airborne; thus, effective collaboration and communication are essential. In addition to the *Mindoa'* tradition, the community also observes the *Mappadendang* tradition. Residents of Pundilemo Village gather to deliberate and select a suitable or auspicious date for the event, as well as to discuss the necessary financial contributions and donations.

The equipment used in the *Mappadendang* tradition includes the *baju bodo* or *waju tokko* traditional attire; four long pestles (*alu*) handled by the *indo' padendang* or *Pappadembo*; three short pestles handled by the *ambo padendang* or *Pa'benra*; a long, boat-shaped rice-pounding trough *palungeng* or *dulang*; glutinous rice; coconut leaves; and four wooden stakes driven into the ground.

Each item used in the *Mappadendang* tradition carries symbolic meaning: the *baju bodo* serves as a community identifier and historically signified noble status; the pestles are pounding tools that produce sound and are believed to summon the Goddess of Rice; and the *palungeng* is the rice-pounding trough, associated with the hope for a more abundant harvest in the future.

Beyond the equipment, the *Mappadendang* tradition incorporates movements that also hold significance. The pounding motion reflects the daily lives of farmers in the past as they processed unhusked rice into edible rice; this action also symbolizes gratitude to God. Additionally, *pencak silat* movements are included to represent the meaning of life, teaching the proper way for humans to interact with one another. In the performance of the *Mappadendang* tradition, anyone whether adult men or women, young people, or the elderly can take part in the pounding, provided they are skilled enough to handle the pestle and produce a good rhythm. The *Kumande Minnongan* tradition is held as an expression of gratitude by the people of Pundilemo Village for their harvest, as well as a way to honor and preserve the heritage, traditions, and customs of their ancestors.

Public Perception of the Kumande Minnongan Custom

The *Kumande Minnongan* harvest festival is a tradition worthy of appreciation, as it strengthens social bonds among the residents of Pundilemo Village and helps preserve their ancestral heritage. The following is an excerpt from an interview with P. Gading:

In my opinion, this tradition deserves appreciation; it unites the villagers and strengthens social bonds, while also preserving the heritage passed down by our ancestors.

One informant also stated that the *Kumande Minnongan* harvest festival tradition must be maintained; beyond serving as an expression of gratitude for the harvest, it fosters a spirit of mutual assistance (*gotong royong*) and cooperation among the community including both farmers and non-farmers. Although participation in the *Kumande Minnongan* harvest festival is not mandatory, the community remains enthusiastic about observing it, even though some individuals choose not to participate.

Observations indicate that the community remains highly enthusiastic about the *Kumande Minnongan* harvest festival, as they believe that failing to observe the tradition could negatively impact future harvests. However, in today's modern era, some particularly the youth may show less enthusiasm due to the influence of outside cultures, yet they still participate in the festival's activities. The community's beliefs surrounding this tradition foster the perception that failing to hold the *Kumande Minnongan* harvest festival would result in crop failure or no harvest at all. Furthermore, the festival serves to strengthen social ties among community members.

This study of the *Kumande Minnongan* harvest festival tradition in Pundilemo Village employs Bronislaw K. Malinowski's theory of cultural functionalism. Malinowski offers a theoretical perspective that. This perspective is known as functionalism, which posits that all cultural elements serve a purpose for the society in which they exist. In other words, the functionalist view of culture maintains that every patterned action that has become a habit as well as every belief and attitude forming part of a society's culture fulfills certain fundamental functions within that culture. Cultural functionalism leads us to examine the functions of culture within a society and how these functions sustain the culture itself; an example of this can be found in the village of Pundilemo (Cendana District, Enrekang Regency), specifically regarding the role of the *Kumande Minnongan* harvest festival tradition in the local community's socio-cultural life.

When examining the subject of this research, one can observe the many functions this tradition serves within the community particularly the social functions for the people of Pundilemo Village. One of the most striking aspects is the tradition's role in fostering community unity, evident in the series of activities comprising the *Kumande Minnongan* harvest festival. Values of unity and togetherness are manifested through the community's spirit of mutual cooperation (*gotong royong*) in preparing for the event from transporting harvests and gathering tools and materials to the peak of the celebration, where residents gather to offer praise and thanksgiving for their agricultural yields.

The local community continues to preserve this function as an integral part of their lives; we conclude that the existence of such functions allows a tradition to endure, as the community deeply experiences its impact. According to Hanafi (2003), a tradition originates from and is influenced by the community, while the community, in turn, is shaped by the tradition. A tradition begins as a cause but eventually becomes both conclusion and premise serving as the content, form, and effect within this dynamic of mutual influence.

Regarding the *Kumande Minnongan* harvest festival in Pundilemo Village, it is evident that the tradition is shaped by the community, given the central role residents play in the various ceremonies. Conversely, the community is also influenced by the tradition; beliefs surrounding the *Kumande Minnongan* festival have taken root, fostering a conviction regarding the tradition's power to influence the community's harvest outcomes.

This harvest festival takes place one month after the harvest. Following the harvest, a meeting is held to determine the specific day and date for the celebration. Families are encouraged to prepare snacks, vegetables, and main meals. Cakes made from glutinous rice are a mandatory offering for the community to enjoy. Various food items such as *pais* (steamed parcels), rice, lempur (glutinous rice rolls), *lemang* (bamboo-cooked rice), vegetables, and meat are pooled together through a communal effort at the multipurpose hall, while beverages like coffee, tea, and sugar are provided by the village.

Before the official opening, there is a singing session to entertain the attendees; typically, it is the villagers themselves who volunteer to perform (Galba, 2010). A committee is usually formed beforehand to ensure the event runs smoothly. Led by the customary leader, the event proceeds with a meeting to schedule the clearing of new land for the next farming cycle. For those wishing to relocate their fields, the interval between moves is usually around six to seven

years. The festival serves as an expression of gratitude for the successful harvest, and the tradition remains preserved to this day.

The Function of the Kumande Minnongan Tradition

The function of tradition is frequently a topic of discussion when examining the vital role cultural heritage plays in the lives of a community. Understanding the function of tradition often evolves alongside changing times and social dynamics (Jermias & Rahman, 2024). As customs or practices passed down through generations, traditions serve various functions: strengthening social identity, preserving ancestral values, and fostering a sense of togetherness. A tradition is an inherited behavioral custom or practice that continues to be observed within a society. Traditions play a crucial role in community life by fulfilling key functions that help maintain identity, uphold social harmony, and support the culture and values of the community (Rahman, 2024). Below are some of the primary functions of tradition in the life of a community.

1. Preserving Cultural Identity

Traditions help communities maintain and safeguard their cultural identity. Through tradition, people can recognize and take pride in their origins, history, and cultural heritage. This is crucial for preserving a group's distinctiveness in the context of globalization, where cultures often influence and blend with one another. The Kumande Mindongan tradition fosters community pride in the cultural heritage of batik.

2. Upholding Values and Social Norms

Traditions often embody moral values, ethics, and social norms passed down through generations. They help communities maintain the manners, etiquette, and social rules considered essential for an orderly and harmonious life. The Kumande Minnongan tradition incorporates *gotong royong* (mutual cooperation) activities, teaching values of togetherness and collaboration within the community.

3. Fostering Solidarity and Social Unity

Traditions can strengthen solidarity among community members by providing opportunities to engage in shared activities, such as celebrations, ceremonies, or rituals. By involving many community members, the Kumande Minnongan tradition creates emotional bonds and a stronger sense of togetherness.

4. Bridging Generations

Traditions serve as a bridge connecting older and younger generations. By passing down traditions, the younger generation learns about the history, values, and knowledge held by their ancestors, thereby ensuring cultural continuity. The Kumande Minnongan tradition, for instance, involves teaching traditional attire and prayers from one generation to the next.

5. Enhancing Social Stability and Harmony

Through the observance of traditions, communities experience stability and order, as traditions provide guidelines for daily life regarding protocols, etiquette, and social rules. The *Kumande Minnongan* tradition, for instance, offers the community clear guidance on expected behavior in various situations.

6. A Means of Informal Education

Traditions serve as a vehicle for informal education, teaching the younger generation about social norms, customs, and the community's noble values. By participating in these traditions, young people do not merely learn theory but also put into practice behaviors that align with those values.

7. Fostering Creativity and Culture

Traditions can also serve as a source of inspiration for the development of art, culture, and creativity. Many artists draw inspiration from traditions such as dance, music, or visual arts incorporating traditional elements into their work.

8. Strengthening Spiritual and Religious Connections

In many societies, traditions are closely linked to spiritual or religious practices. Traditions help communities maintain a connection to the spiritual realm, reinforcing their faith and their bond with religious teachings.

9. Cultivating a Sense of Pride and National Identity

Traditions serve as symbols of national or regional pride. Celebrating specific traditions fosters a sense of unity among the people whether as a nation or a community and strengthens national identity in the eyes of the world.

10. Boosting Tourism and the Local Economy

Certain traditions act as tourist attractions, drawing in both domestic and international visitors. This can help increase local economic revenue while simultaneously preserving the tradition itself. Understanding the function of the **Kumande Minnongan** tradition helps the community especially the younger generation realize that traditions encompass far broader aspects than mere cultural preservation.

CONCLUSION

The *Kumande Minnongan* tradition commonly referred to as the harvest festival is a practice observed by the farming community to express gratitude for their harvest yields. This harvest festival has been celebrated continuously since 1950. The tradition originated from the community's reliance on a traditional leader (*ketua adat*), who provides guidance and instructions regarding the proper procedures for carrying out the *Kumande Minnongan* ceremony.

For the residents of Pundilemo Village, the *Kumande Minnongan* harvest festival is a tradition worthy of appreciation; it strengthens social bonds among the villagers and helps preserve their ancestral heritage. It is essential to continue observing the *Kumande Minnongan* harvest festival to ensure its preservation, as beyond serving as an expression of gratitude for the harvest it fosters a spirit of mutual cooperation (*gotong royong*) and collaboration among all community members, whether they are farmers or non-farmers.

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