



Social Stratification in Melattigi Mallariada Balanipa Mandar Tribe

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Abstract. This research aims to describe social stratification in the implementation of the custom of practicing the *mallariada* order of the Mandar Balanipa tribe. This research is a type of qualitative research. The data in this study is the result of observation, documentation and in-depth interviews with resource persons. Sources of data in this study are actors in the traditional procession of *melattigi mallarada'*. The data collection techniques used in this study consisted of three techniques, namely interviews, documentation, listening, and transcription. The data in this study were analyzed using Randall Collins' theory, namely conflict theory (1) a tool for maintaining solidarity (2) creating connections with other groups (3) reviving individual roles. The results of this study indicate that the traditional procession of *melattigi mallarada'* is a traditional procession carried out by Mandar nobles and complete traditional apparatus in carrying out *malattigi'i* activities (giving *lattigi l* prayer) with prayers and blessings of hope for those who receive *lattigi (tonilattigi'i)*.

Keywords: Stratification · Melattigi Mallarada' · Mandar

1 Preliminary

Culture is the result of ideas or reflections of human ideas. In essence, culture belongs to the community as the initiator of ideas or concepts that are intended for control tool in everyday life. In every society there is a cultural structure that is proportional and tends to be confirmed by its existence cultural boundaries. Therefore, culture belongs to the community as users and vice versa, society is a container of culture.

Culture means ideas or ideas of human thought that are passed down from generation to generation. Culture is passed down from generation to generation with the system being taught and learned not genetically inherited. Culture itself is essentially a manifestation of human activities in dealing with other humans or more to human relations in living social life.

Discussion about culture, and its elements, both visible, tangible, visible or tangible elements as well as elements that are invisible, unreal, invisible or intangible (intangible elements; intangibles). Cultural system is a system or unit which is the result of a unit of complexity created and organized by humans in society, in fulfilling and developing the

needs of their lives and their environment, which are material and non-material, which are carried out by humans through inheritance, education, teaching, and habituation, which are sustainable.

Culture has various meanings based on the context. With regard to the way of human life that interprets nature and the entire cosmos, this gave birth to what is called culture (Yanti Heriyawati, 2016: 1). Culture gives birth to habits that are carried out by a group of people and are carried out continuously. The nature of the diversity of Indonesian society and culture is manifested in the form of customs, everyday language, architecture, livelihoods, religious systems, fine arts, literature, theatre, dance and music. In each area nothing is exactly the same, but each region shows and accentuates its own characteristics (Rahmida Setiawati, 2008: 366).

In this regard, West Sulawesi is the 33rd province in Indonesia which is inhabited by the Mandar tribe as an indigenous tribe. Mandar as an entity that has cultural nobility is one concrete example that is very interesting to study in depth. Mainly in relation to the value reality that continues to grow and dynamic along with time shifts and changes in space. If you look at the periodization of Mandar Culture, it is better to look at what has been written by Leonard Y Andaya (2004).

The word Mandaq or Mandar in the Pledge of Sipamandaq in Luyo has a strong synonymous meaning, so that the meaning of Sipamandaq in Luyo is defined as a joint pledge to further strengthen the unity and integrity of the Mandar community which is driven by historical demands and experiences.

The Mandar tribe has a variety of cultural values including language, science, art, belief, livelihood, social organization, and livelihood system. One of the habits commonly carried out by the Mandar tribe in welcoming a wedding is the implementation of *melattigi*. The traditional *melattigi* procession is divided into three categories, namely *mallarada'*, *mangada'*, and *meada'*. However, in this study, we will only discuss *mallariada'*.

Melattigi at the Mandar Balanipa Polewali Mandar ethnic wedding is a procession of witnessing and giving blessings to the bride and groom. One type of *melattigi* in marriage is *mallari ada*, namely *melattigi* which is carried out by members of the kingdom or *hadat* and involves important figures in the kingdom as *plattigi* (personnel/actors) complete with their greatness equipment. *Melattigi malla riada*, namely the perpetrators of *Plattigi* wear royal clothes complete with *parriwa kota'*, *jalappa*, *cere'* and *ti'udzuang* (Asdy, 2006: 253).

The research on *melattigi* has been studied by a previous researcher, Fatmawati Suka, 2019. However, this research did not focus on the study of *melattigi*. Meanwhile, this research is certainly different from the research conducted by Fatmawati because the research carried out is to specifically describe the type of *mallariada'* cultivation which specifically discusses the stratification of *mallariada'*. The purpose of this study is to describe social stratification in the implementation of the custom of practicing the *mallariada'* order of the Mandar Balanipa tribe.

2 Method

This research uses qualitative research because this research is presented in the form of a description containing excerpts of research data (Moleong, 2017: 11). The data in this study are the results of interviews with traditional leaders and cultural figures of the Mandar tribe. The source of the data in this study is the traditional *melattigi mallarada* procession which was carried out during the traditional procession in the S. Mengga Unasman Polewali Mandar building. The data was then analyzed using the theory of Randall Collins.

3 Result and Discussion

3.1 Research Result

The results of this study are in the form of describing social stratification in the implementation of traditional education in the category of *mallariada* of the Mandar *Balanipa* tribe. The description is described as follows.

Social stratification in marriage that connects one 's blood with other people in society will form a deep social bond. These bonds create new links that result in various institutions. Marriage that takes place at the social level will result in a new level and the calculation of the level of strata in society as the actor plays a very important role and has an important meaning. The calculation is based on marriages between social levels in the Mandar tribe *Balanipa* is still valid today. It can be seen that not all groups in the Mandar community can carry out a series of events *mallariada*'. Usually, people belonging to the Mandar nobility have their own tar tradition, which means that not all levels of society in Mandar can hold the *mellattigi* tradition of the *mallariada* type.

Based on the results of an interview with one of the informants (2022: day, date) that *mellattigi* in the *mallarada*' order or more commonly referred to as the *pelattigiang mallarada*' is one of the traditions that can only be carried out by the noble people of the Mandar tribe. *Melattigi* on the order of *m allari a da*' as process *i mellattigi* which is carried out in a traditional way, the process involves all the royal apparatus of the Mandar tribe *Balanipa*. Process *i* This *Pelattigiang* can only be carried out by the royal apparatus. Before the marriage contract is carried out, the bride and groom are juxtaposed in on the *baruga* which is decorated with traditional decorations and is accompanied by one of the parents or relatives that has been agreed upon by both parties in the family. People who can perform the *mallariada* procession' are *Mara'dia matoa* (king), *Mara'dia Malolo* (deputy king), *mara'dia sara*' (*Kadi* or priest) and the entire *Sappulo Sokko' Ada*' traditional council in the Kingdom of *Balanipa Mandar*.

The procession of *melattigi' mallariada*' is carried out in a specially prepared place. The place of implementation is *baruga*, *ata' layya*, and *battayang*. When the *pelattigiang* process takes place, the king and the royal apparatus will wear oversized clothes complete with their respective oversized tools. The oversized clothes worn by the king and his royal apparatus during the *pelattigiang* procession consisted of a cap, *calana alang*, *lipa' sa'be* Mandar, *paso tippo* and *sokko biring*. Except for *mara'dia sara*' who wears Muslim clothes complete with a turban.

In the implementation process, the *lattigi* was started by a *Kadi* because he was considered a person who understood Islamic law, then *Mara'dia*, Pa' talk, and continued with *Sappulo Sokko' Hadat*. The bride and groom will place their hands on a pile of silk sarongs covered with young banana leaves. Furthermore, the traditional practitioners the *me lattigi* will be guided by a protocol in accordance with the customary order in carrying out the *melattigi mallariada* procession to give *lattigi* to the bride and groom. The traditional holders will take the *lattigi* leaves in the place provided then say a prayer to Allah SWT in the hope that one day the person who is given *lattigi* get the blessing of a happy life, success in navigating life in this world and the hereafter. After finishing giving *lattigi*, the *lattigi* or *lattigi* givers will sit in the place of the box and the oversized tool. Each of which has been prepared beforehand. During the traditional *melattigi* procession, usually accompanied by *pattu'du* (dancers) to *pelattigiang* declared terminated.

4 Conclusion

Based on the results of data analysis and discussion, it was concluded that the process of *mallattigi mallariada'* can only be done by certain people in the Mandar community. *Mallattigi* procession *mallariada'* all the royal apparatus when attending the *pelattigiang* tradition equipped with tools of royal greatness and wearing their respective oversized clothes.

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