



Uwatta's Interpersonal Communication Patterns in Maintaining Sect of Belief Through Tolotang Community Rituals

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Abstract. Every human community has an agreed social structure or standard order as well as functions inherent in each part of that social structure. Tolotang is also a term for a school of beliefs that are adhered to and known since ancient times as a society religious and has high integrity in upholding its culture. Traditional ritual processes this, done by the Tolotang community led by Uwatta'. As supreme leader, Uwatta' communicated by providing opportunities to members of the Tolotang community group to convey feelings, ideas, opinions, even they are given the freedom to discuss issues that appears in his group, so the solution they get is the result of the thoughts of the members are formulated together. In carrying out communication interactions, Tolotang traditional stakeholders use interpersonal communication to their community, this is done so that the ritual information conveyed is easier, faster, and more appropriately received by their community.

This study aims to analyze Uwatta's interpersonal communication patterns in maintaining the flow of beliefs through the Rituals of the Tolotang community. This research method is a field research conducted in Sidrap Regency, by looking at how the communication patterns carried out by Uwatta as a traditional leader in maintaining rituals. This research uses a qualitative approach and a historical approach, using two data sources (primary and secondary), then in collecting data through two techniques, namely; observations and interviews, in analyzing data by collecting data, then conducting examinations and studies, then information data are studied, studied, and concluded in a descriptive way as a result of the final research. As a result of this study, Uwatta as a traditional leader in maintaining the rituals of the Tolotang community's faith flow went through 4 stages, (1) The stage of seeing and familiarizing (2) The stage of providing understanding (3) The stage of involvement in the ritual (4) The stage of remembering. In addition, an internal and external interpersonal communication model was created because Uwatta acted as a Communicator who was a tongue-in-cheek, a behavior in the process of rituals carried out towards his community in order to maintain and maintain the ritual beliefs of the Tolotang community.

Keywords: Communication · Pattern · Tolotang Community · Beliefs · Leadership

1 Introduction

Indonesia's cultural diversity has become a symbol of identity that is rich in the uniqueness of diverse cultures and has different tribes from Sabang to Merauke. Society and culture are systems that cannot be separated from one another. Culture includes knowledge, beliefs, arts, morals, laws, customs and abilities and habits obtained by humans as members of society. Culture is the identity and community of an area that is built from social agreements in a particular community group. Culture can describe the personality of a nation, so that culture can be a measure for the advancement of a human civilization.

Every human community has an agreed social structure or standard order as well as functions inherent in each part of that social structure. Whether it is related to position or position, role, and leadership patterns and binding factors that can be applied in the form of a standard order. Because in a community there is a need for a Pattern that functions as a regulator of the behavior of each member of the community.

Like the community in Amparita, Sidenreng Rappang Regency, namely the Tolotang community whose daily life looks like the general public, but if you look deeper, it actually has its own specifics both in terms of role norms, leadership patterns and social structure and interactions between them. Tolotang is also a term for the belief stream that is adhered to and known for a long time as a religious society and has high integrity in upholding its culture. The Tolotang people preserve their culture in aspects of their daily lives through customs, wedding rituals, tomb pilgrimage rituals, religious rituals and etc.

This traditional ritual process, carried out by the Tolotang community is led by Uwatta'. As the supreme leader, Uwatta' communicates by giving members of the Tolotang community group the opportunity to convey feelings, ideas, opinions, and even they are given the freedom to discuss problems that arise in their group, so that the solutions they get are the result of thoughts from members formulated together.

As the opinion conveyed Cangara [1] reveals that in doing good communication will produce good bait as well. Communication is needed to regulate the manners of association between people, because communicating well will have a direct influence on the structure of a person's balance in society.

Communication is a process in which two or more people form or carry out the exchange of information with each other, which in turn will arrive at a deep sense. The nature of this relationship, there is an exchange of information (messages) in which he wants a change in attitudes and behaviors as well as togetherness in creating mutual understanding of people who participate in a communication process. According to Joseph Devito in Cangara, [2] there are several types of communication, (1) Intrapersonal Communication, (2) Interpersonal Communication, (3) Group Communication, and (4) Mass Communication.

Based on the types of communication above, one of the communications used by the Tolotang Traditional Stakeholders is interpersonal communication to their community, this is done so that the ritual information conveyed is easier, faster, and more accurately received by the community.

As stated by De Vito in Zuhri [3] that interpersonal communication is the process of sending and receiving messages between two people or a small group of people with some effect and some instantaneous feedback. Based on the above conditions, as

a stakeholder of the Tolotang custom in the implementation of the ritual procession, intense interpersonal communication is carried out both internally to his community and communication externally to seek approval for the implementation of this ritual.

1.1 Communication Patterns

Has something similar for an archetype that can be shown or seen, where something is said to exhibit a pattern. Patterns can also be used to denote a complex object that is later used to find a process as well as its supporting elements. Pattern is the form of a model, a system or how it works. Pattern can be said to be a model that means a way to denote a process in which it contains a relationship with its supporting elements. Based on the explanation above, it can be concluded that the understanding of patterns is a model or system and the way of working used to describe a problem that has characteristics as a differentiator.

Communication is a very fundamental need for a person in social life. Professor Wilbur Schramm in [4] mentions that communication and society are two twin words that cannot be separated from each other. Because without communication it is impossible for society to be formed, on the contrary, without society it is impossible to develop communication. In addition communication is an integral part of the system and order of human social life and society [5]. In communicating, humans are carrying out the process of conveying the fruits of thoughts or feelings to others by using language as a channeling tool.

The pattern of communication is defined as the form or pattern of the relationship of two or more people in the process of sending and receiving the right way so that the message in question can be understood. As we know communication is a relationship between people both individuals and groups that occurs in everyday life, from this understanding it is very clear that communication involves a certain number of people in which a person expresses something to another person.

Communication starts from an idea that exists in a person, the idea is then processed into a message and then sent using certain media to others as a recipient. Communication activities also have their own patterns.

Communication patterns are synonymous with the communication process, because communication patterns are part of a series of activities to convey messages so that feedback is obtained from the recipient of the message. From the communication process, patterns, models, forms, and also small parts will arise that are closely related to the communication process.

Meanwhile, according to Djamarah [6], communication patterns can be interpreted as a pattern of relationship between two or more people in sending and receiving messages in an appropriate way so that the message in question can be understood. Meanwhile, according to Effendy [7], communication patterns are a process designed to represent the reality of the interrelationship of the elements covered and their continuity in order to facilitate thinking systematically and logically. A communication pattern is a simple picture of the communication process that shows the relationship between one component of communication and another component [8].

Interpersonal communication is a procedure that makes two people exchange information, feelings conveyed through verbal and nonverbal messages. This definition underscores the important fact that interpersonal communication is not only concerned with “what” is spoken, that is, the language used, but “how” the way in which the language is spoken, for example nonverbal messages sent such as tone of voice and facial expressions. Communication is the basis of all interactions between people. Because without communication, interaction between people, whether individually, in groups, or organizations is impossible. Most interactions between people take place in situations of interpersonal communication.

Interpersonal communication is an action oriented, is an action that is oriented towards the most important goals. There are several purposes of interpersonal communication that are considered important to study [9] The network structure can be divided into two layers, namely the core structure (core) and the outer circumference (periphery) of the network. The core layer is occupied by relatively frequent individual in communicating and interacting with other individuals in the system. Whereas the individual occupying the outer circumference is the tang individual slightly communicating within the system.

Networks can be formed if the relationships between actors in the network will be different if the basis of social relations is different.

1.2 Sect

Trust that is often carried out by every community, groups can become a culture so as to create a flow of trust. This makes identity for a region. The values of trust that are embraced by a community, can be expressed by local wisdom.

According to Sedyawati [10], local wisdom can be interpreted as wisdom in the traditional culture of ethnic groups. Each ethnic group has local wisdom values, both those that grow from the local traditional culture, as a result of the adoption of cultures from outside (including the adoption of religious values) and as a result of cultural adaptation from outside to local traditions. Haryanto [11] stated that the forms of local wisdom are religious harmony in the form of social practices based on a cultural wisdom. Forms of local wisdom in society can be cultural (values, norms, ethics, beliefs, customs, customary laws, and special rules).

Almost the same thing stated by Wahyudi [12] local wisdom is an unwritten rule system that becomes a reference for society that covers all aspects of life, in the form of a rule system that concerns relations between fellow humans, for example in social interactions both between individuals and groups, which is related to hierarchy in government and customs, rules of marriage between clans, karmic systems in everyday life. The rules that concern man's relationship with the supernatural, such as God and the supernatural spirit.

1.3 Cultural Traditions

According to Hasan Hanafi [13], Tradition (Turats) of all the legacies of the past that entered us and entered into the culture that is now in force. Thus, for Hanafi turast is not

only a matter of historical heritage, but also a matter of the contribution of today in its various levels.

The existence of Indonesian rituals is inseparable from the beliefs of animism and dynamism adopted by the people of Ancient Indonesia, as well as when the entry of Hindhu and Buddhist religions in Indonesia the community also still performed rituals such as offerings for worship of the gods.

The same goes for the Tolotang community in Sidrap Regency. Ritual becomes a custom. The concepts of sacred activity are carried out in accordance with its teachings. In the life of the Tolotang Community has a rich diversity of traditional rituals that have nuances of worship of the *SeuwaE* (One True Godhead). The Tolotang Community implements belief in God Almighty through rituals so that every activity carried out by the Tolotang Community is very thick with spiritual nuances. Inside the Tolotang Community has daily rituals such as weddings, death ceremonies, and house rides. While the annual Ritual of *Parrinyameng* is a *sipulung* ceremony in honor of *Iphabbere*. Before he died *Iphabbere* advised “*kelak kemudian aku tidak ada di dunia maka bersiaralah sekali setahun di pekuburanku.*” On the basis of this message, the *sipulung* performed by the Tolotang Community is not a form of idolatry but as a tribute to *Iphabbere*.

The formation of their community originating from *Wani*, one of the villages in *Wajo*, began with the area where they were located in the southern region of *Sidrap*. This then gave rise to a name for their community group, namely people from *Wani Village* who lived in the south, which was later referred to as *Tolotang*. Then, their leader was led by *Ippaberene* who was the *Uwa* faction. Since the departure of their first leader began the tradition of choosing a leader for the next term.

The birth of the tradition of leadership elections emerged from below hammering the mechanisms of spontaneous and unexpected emergence and involving the masses. Because the election of this leader is coupled with the ritual death of the old leader, the occurrence of the tradition of leader election involves an elite of community members who are representatives of community members represented by their parents. For reasons to maintain the traditional teachings and belief systems of the pre-Islamic *Bugis* people, individuals and groups residing within the *Tolotang* community who maintained and cared for the historical heritage that attracted attention, love and admiration that was then spread through various means influenced the masses. These attitudes turned into behavior in the form of ceremonies, as a form of their identity *subetnik Bugis* who originated in *Wajo* and remained firmly upholding the teachings of their ancestors and belief systems amid the onslaught of influences of other cultural teachings.

2 Research Methods

This research uses qualitative research methods, which is a research method that produces descriptive data on spoken and written words, and observable behavior from the people studied. This study aims to analyze data by describing through the form of written or spoken words of the interviewees. Informants in this study were selected using purposive sampling techniques. The informant criteria in this study came from traditional leaders, as well as the *Tolotang* community who were considered capable, had the ability to understand and follow the daily rituals and annual rituals of the *Tolotang Community*.

The criteria that have been determined in this study are Traditional leaders of the Tolotang community and Members of the Tolotang community who have been involved in the implementation of the Tolotang community rituals. The results of the sampling proceeded to observations, in-depth interviews, and literature studies. Data analysis begins with data reduction, data presentation, and data verification.

3 Result and Discussion

Every society, of course, has values that are considered good and right. These values are then used as handles, principles, or also world views which are then implemented in society.

The people of the Tolotang community have certain values that are taught for generations. As the result of the interview with Uwa Tadang is implied and expressed, there are several values that develop in the tolotong community society. This can be classified into three forms including relationship to God (Dewata SeuwaE), relationship to people, and relationship to nature.

First, The relationship to God (Dewata SeuwaE) The people of the Tolotang community believe in the existence of The SeuwaE God which is interpreted as God Almighty. The principle underlying this relationship is ipogau'i sininna nassuroangngE nenniya ininiriwi sininna pappisangkanNa PuangngE (carrying out commands and staying away from God's prohibitions). In principle, this relationship is divided into orders (passuroang) and prohibitions (pappesangka).

Second, Relationships to fellow human beings in the teachings of Tolotang, there are many teachings that become principles in implementing in the daily life of the Tolotang community. However, there are some things that are very important and are always reminded by Uwatta, Uwa, or parents, namely Patujui tau'e (first someone else). The Tolotang community always puts others first, gives the best to others, and is inferior in daily life. The Tolotang community must sacrifice more to give to others the best without discriminating. They also help each other, especially to people they think are in dire need of help. Then Narekk siduppaki tau'e lesse ki (if you meet someone else, get out of the way). This is becoming important for the Tolotang Community today. As an example is done when going to the location of the Perrinyameng ritual. The Inner Tolotang community goes to the ritual location which is outside, always in a very large group. On the way, sometimes there are vehicles that do not want to relent. Uwa' will always remind to give opportunities to others when in a large group. Furthermore, this trait is also implemented in everyday life. Also Siloreng madeceng tessiloreng maja (desiring to goodness and not to ugliness). In the teachings of the Tolotang community, they are encouraged to remind each other and invite for good. Reminding and inviting this is not only to the people of the Tolotang community, but also to remind and invite others to good or things that are considered good.

Third, The relationship to nature, the Tolotang community really appreciates the surrounding nature. The Tolotang community in general lives on farming. Nature is a very important source of life for the Tolotang community.

The values in the teachings of Tolotang, the most prominent are relationships to fellow human beings. The value embodied in relationships to fellow human beings

is often reminded again by Uwa. The encouragement of help, mutual aid, solidarity, friendship, and mutual reminders is very often done by Uwatta and Uwa towards the Tolotang community. As well as in maintaining the rituals of the Tolotang community.

These values are then transformed through education from generation to generation as a whole. In this educational process, the people of the Tolotang community pay great attention to pappangngaja' or the message from the previous parents (the aged person) not to add and subtract existing teachings.

The education system in the Tolotang community society centers on Uwatta and Uwa as aged people. But in general, all levels of society can be a source of knowledge for the Tolotang community. There is no limit to who is then allowed and not allowed. Parents are also one of the sources of knowledge in the smallest layer of society in the Tolotang community. However, providing incorrect information or saying yes to something unknown becomes a taboo in the education system. According to Uwa Tadang, the person being questioned should not answer questions that are beyond his limits. Uwa Tadang personally at the beginning of the interview has apologised if the later questions did not match the expected outcome. This illustrates that a Tolotang community must be honest, whether it is known or not, so as not to cause disinformation.

Uwatta as a traditional leader in terms of maintaining the ritual beliefs of the Tolotang community uses a Cultural Model by using interpersonal communication patterns towards his community, as outlined by Alo Liliweri [14] in Fig. 1.

In this Cultural Model (cultural), it places culture in the middle of a process of communication, as Uwatta or Uwa acts as a Communicator who is a tongue-in-cheek, behavior in the process of rituals carried out on its community in order to maintain and maintain the ritual beliefs of the Tolotang community.

The ritual belief of the Tolotang community in Sidrap Regency, is the center of culture and civilization that is carried out for generations with various kinds of ritual activities. One of the biggest rituals in the Tolotang community is the annual Perrinyameng ritual which is performed once a year. To carry out this traditional ritual ceremony is preceded by a joint decree by Uwatta and the Uvas. After the decision has been taken, it is socialized internally to the entire Tolotang community both in Sidrap Regency, and those outside the city.

Through Uwatta or with the Uvas communicate the matter of this annual ritual event to the District Government for approval. In addition, Uwatta or Uwa also gave an invitation to the government to attend the annual Ritual Event of Perrinyameng.

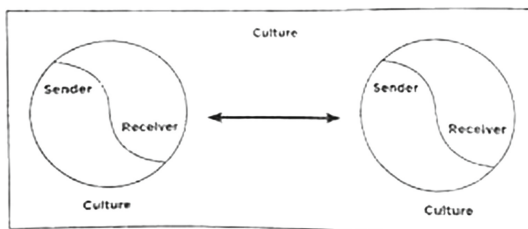


Fig. 1. Interpersonal Communication Patterns

The presence of elements of government in the annual ritual of perrinyameng according to the author is a signal to the Tolotang community that the District Government has a high concern for the Tolotang community. With the presence of the local government, it certainly has a very important meaning in the position of the Tolotang community as part of the extended family of the people of Sidrap Regency.

Especially with the Uwatta Regional Government establishing an external communication, the communication pattern formed is based on the nature of "sipakatau" and "sipakalebbi" between the Tolotang community and the local government. As it is known that the duties of the head of the local government stand on all factions, both religious organizations and indigenous communities in the local government area of Sidrap Regency.

Uwatta is a community leader or leader who is heard and obeyed his orders, gives encouragement and encouragement in carrying out something useful and as a "tongue-in-cheek" (mediator) from formal leaders to the community in conveying messages or development programs. On the other hand, Uwatta also acts as a mediator who bridges the aspirations, hopes, and interests of the people of the Tolotang community with the Government. This strategic political role requires Uwatta to be able to communicate and establish harmonious relations with the Government.

With Uwa Sulaiman as a representative of the Tolotang community in parliament becoming a member of the DPRD in Sidrap Regency, this is a struggle carried out by the Tolotang Community so that their community at a wider level and receives good attention, so that later the policies issued will not complicate the life of their community.

Based on this description, it can be seen that external relations with the local government have almost no problems or in other words, the ancestral principles that are firmly held by the traditional stakeholders of the Tolotang community will not be shifted or isolated just because of the change of regional leaders. The author sees that there is an interdependence between the Tolotang community and the government. Likewise, the government and its people in the context of the order of living in society, nation and state based on the constitution in force in the Republic of Indonesia and the Regional Regulations (Perda) of Sidrap Regency where the Civilization of the Tolotang community is located.

Based on the author's observation, that the implementation of belief rituals is the prerogative of the Tolotang community and cannot be intervened by anyone, because the existence of the Tolotang community civilization in its history has no conflict with Pancasila, the 1945 constitution and the Republic of Indonesia. Even the local government is obliged by law to foster, help and even protect the Tolotang community as one of the cultural heritages that must be preserved. In addition, the Tolotang community is also an integral part of the Sidrap Regency community in general.

In connection with the implementation of the Tolotang belief rituals, traditional leaders in defending belief rituals use using communication models both internally and externally to their communities. For this reason, the author puts this in a chart form in Fig. 2.

The picture above shows that Uwatta, Uwa and members of the Tolotang community with the people in Sidrap District especially the Amparita region. Created an external model of communication. Communication is carried out with the existence of family

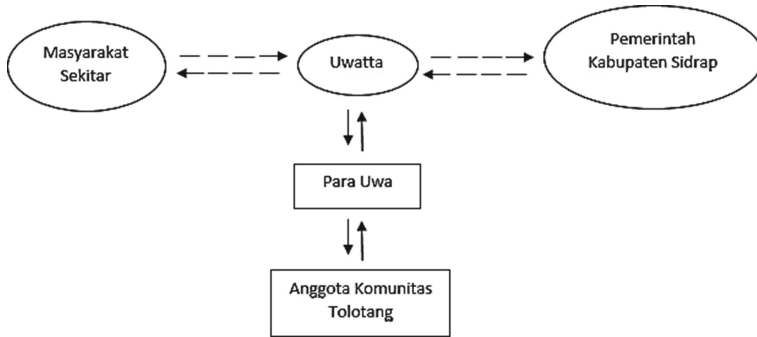


Fig. 2. Model Chart of Internal and External Interpersonal Communication Of The Tolotang Community

relations, tolerance between religious people. This relationship is inseparable from the concepts in the idi such as togetherness, cooperation, help that makes the Tolotang community continue to establish a good relationship with the surrounding community.

Based on the description above, the Author uses the Vertical Communication Model and Horizontal Communication. as done by the Tolotang community, the traditional ritual process is carried out vertically to Uwa and Uwatta, who are the figures of a leader who commands the community and is interpreted as parents, while the Tolotang community group is ata who is anthologized as children. Parents have to take care of their children. For this reason, the leaders in this community are Uwa, Uwatta, parents.

In addition, the pattern of external communication carried out in the annual ritual, namely Uwatta conveyed to the Sidrap District government about the implementation of these activities and establishing good relations between the communities around Amparita. This delivery is horizontal. Because Uwatta is considered a “tongue-in-cheek” (mediator) and also establishes good communication for the survival of the Tolotang community, especially in terms of carrying out existing rituals.

4 Conclusion

Based on the findings that the author collected from various sources, the author provides the following conclusions:

The pattern of Uwatta Interpersonal Communication that is carried out in maintaining the ritual of the flow of belief through the Tolotang ritual there are several stages, namely the Stage of seeing and getting used to, the Stage of providing understanding, the Stage of involvement in the ritual, and the Stage of remembering.

In addition, the form of communication pattern carried out by Uwatta before the preparation of the perrinyameng ritual was carried out sitting in deliberations together with the Uwas. From the results of the agreement of the Uwas, it was conveyed to the Government. The Tolotang community coexists with communities outside the community, but this does not affect the relationship between the Tolotang community and the surrounding community. Because the relationship is based on the existence of family relations, tolerance between religious people. Which is inseparable from the concepts

in the idi such as togetherness, cooperation, please help those who make the Tolotang community maintain a good relationship with the surrounding community.

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