

**A Tradition of Tudang Sipulung Deliberation
in Agricultural and Fisheries Aspects
(A Case Study at Wajo District, South Sulawesi)**

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ABSTRACT

Tudang Sipulung is a traditional event in Wajo District which means sit together (deliberation). Tudang Sipulung usually makes a king's or a leader's decision in the field of governance and agriculture. Recently, several activities in Tudang Sipulung tradition tend to fade because of modernization phase. In the 15th to 16th century, the leaders of Wajo Kingdom were very democratic in the implementation of their administration. Before the rice seeding and fishing in the lake, the king held a meeting with their nobles and people in the event of Tudang Sipulung. This meeting gave birth to a collective agreement as an effort to realize the prosperity of the people and raising the region as people's shelter..

At the present time, the population has been growing rapidly. On the contrary, the land property has been moving to the other way ($\pm 0.25 - 1.0$ Ha). Along with these problems, water resources underwent degradation Although irrigated rice fields system has been made, farmers are still covered by the various problems that are quite complex.

Key Words: Tudang Sipulung, rice farming, fishing on the lake.

I. Introduction

1.1 Background

Wajo district is 2,506.19 square kilometres or equals with 4% of total South Sulawesi province square, with a population of 363,160 inhabitants. The agriculture field of Wajo district is about 86,107 Ha consisting of the technical irrigation field is 12,097 Ha, semi technical irrigation field is 1.113 Ha, small irrigation, village irrigation and pump irrigation is 18.100 Ha totally. The rest is the rainfed ricefield is 54.730 Ha. Lakes and swamps as a potential area of fisheries has 28 110 hectares, including Lake Tempe (sub-district Belawa, Sabbangparu), Lake Penrang Riawa (sub-district Tanasitolo), Lake Durie, Lake Lappapolo (sub-district Takallala), and others. Ecology of Lake Tempe has a high conservation value, particularly species of fish and the presence of large numbers of migrant birds. Formerly, Lake Tempe is managed by the Wajo people, but in the present time, the river (*pallawang*) in the area of the lake is controlled by local governments as a source of revenue. There is also a

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river (*pallawang*) belonging to individuals, while the local government made canals used for transportation of fishermen.

Originally, Wajo society came from *Lampulung* community which had a philosophy reflected in the aspects of cultural and moral:

“Maradeka towajoe najajian alena maradeka, tanaemi ata’ naia tomakketanae maradeka maneng, ade’ assimaturusennami napopuang” (*La Taringeng To Taba, a statesman of the Wajo Kingdom in the 15th century*).

Wajo people is independent people since they were born. Only their land is eternal, all the land’s people is independent. They only obey to their customary law.

Since the establishment of Wajo Kingdom in the 15th century, a practice of farming rice and fishing cannot be separated from the role of the kings who reigned in Wajo. In ancient times, farmers and fishermen feel prosperous and very obedient to the king.

1.2 Scope

Scope of the study include the culture of rice farming and fishing in the lake as well as the history of Wajo Kingdom during the 15th to 16th century under the *Batara* and the *Arung Matoa* rules. The decision making process in the governmental and agricultural sectors was carried out through a deliberation, that is *Tudang Sipulung*.

1.3 Purposes

The purpose of the study is intended to dig back the origin of Wajo district as a part of South Sulawesi history. Then, it will be recommended for the local government as the references in making policies, especially in agricultural sector.

1.4 Goals

Growing interest of farmers and fishermen to cultivate paddy and caught fish for their welfare through participation of farmers / fishermen in conserving water resources.

1.5 Methodology

The steps in arrangement of this paper are as follow:

- Collecting book and articles on the origin of Wajo Kingdom and its leaders’ policies in the field of government.
- Conduct interviews with the leader of farming and fishermen communities.
- Observing the legislative meeting to discuss the patterns and planting schedule every year, attended local governments and farmers.
- Analyzing the data, the results of interviews and observations, and for formulating this paper.

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II. The History of *Tudang Sipulung*

Originally, *Tudang Sipulung* was conducted to discuss the governmental issues between the leaders and their people. *Tudang Sipulung* means sitting together to make a discussion. At the previous time, a family planted in the lake (now Lake Lampulung at subdistrict Majauleng). Another family, then, came to join. They believed that their leader had divine power and good in telling fortune. Afterwards, lots of people assembled on the shore of the lake to plant rice. In Buginese terms, it is called *sipulung-pulung*. This group expanded their rice fields area to the east (now Penrang subdistrict). Then, they formed a small kingdom, that is *Cinnotabi Kingdom*, but the kingdom collapsed due to dualism leadership after its people elected the two brother as the kings together.

As the result from the kingdom collapse, the farmers failed to harvest their crops, wild animals destroyed the rice field, and the farmers left their region. They realized that they needed to appoint only one king who would rule the kindom and protect his people as well as had abilities in governing and implementing the customary law and *Tudang Sipulung* traditions. *Tudang Sipulung* was intended to run the customary law and the custom based on mutual understanding (*ade' assituruseng*) in order to bring the prosperity for all people. Then, based on an agreement was held under a huge tree, *Bajo'*, or *aju wajo battoae* at Tosara, subdistrict Majauleng promoted *La Tenri Bali* as the king of Wajo Kingdom which is known as *Batara Wajo I*. Wajo Kingdom, known as *Batara* ended in the reign of *Batara Wajo III, La Patedungi To sammalngi*. Learning from the past experiences, the power of the king was need to reduce. *Arung Saotanre Lataringeng To Tabai* who had the power to appoint and dismiss the king at that time, carried out a discussion and he decided Wajo Kingdom was under the rule of *Arung Saotanre Lataringeng* together with *paddanreng* (*Bentempola, Talotenreng, and Tuwa*). Afterwards, they prepared the Constitution of Wajo and the system of the leader election, so the Wajo Kingdom would become more effective under the rule of *Lapallewo To Talipu*. The Wajo Kingdom era ended at the time of *Arung Matoa XLV, H. Andi Mangkona* (April 23, 1933 – November 21, 1949).

The religious advices (*papaseng*) by *Latadangpare Puang Rimagalantung* in agriculture sector among others:

- The King who is not fair to his people will endanger on the agricultural sector. Other causes the disaster and destruction of agricultural land on the condition of the people who fought each other and would not agree
- When the time work is coming, the royal leader will give buffalo meat, food, beverage, and advices, such as: do not quarrel, make a forswear, do not take the other's crop, do not race in cultivating the field, walking hand-in-hand. Furthermore, after the harvest time, the king gives some food to his people.

In the reign of of *Puang Rimaggalatung*, agricultural sector reached a great success, the farmers were prospering and their earnings increased.

III. A Practice of Planting Rice

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As we explained in the previous chapter, the cultivation of rice was correlated with the roles of the king. Planting rice is the principal livelihood of society in addition to hunting animals.

Steps of planting rice at the past time including:

- Seed was taken from the granary (above the ceiling or *rakkiang*) by women who clean (girl) and fully clothed.
- Seeds lowered into the center of the house floor (*possibola*) along side the ritual offerings that provide forecasts whether the seed would grow well or not.
- The seed was revealed to the house cellar and was put on the cow leather for graining. Then, the seed was returned back to *possibola*.
- In the certain day, the seed was brought to the field to be sedded. It was led by a *sanro* (a ritual teacher).
- After 40 day-old seedlings, seeds were planted back into the fields. During the growth period of rice, the shaman or *sanro* watched while rounded the field in order to keep the field from the pest or animal attack.
- Harvest time started on a good day as suggested by the *sanro*. The selected seed for the next planting season was put on the floor and subsequently placed on the ceiling of the house.
- As a token of gratitude to God Almighty, the farmer (*paggalung* or *pallaoruma*) held a harvest feast with pounding rice and ring in mortars (*mappadendang*), swing (*mattojang*), or a struggling calf (*mallanca*) and dancing.

To determine the schedule of planting through *Tudang Sipulung* was needed “a smart person” (fortune teller) to predict the climate or weather. “The smart person” was known as *Pappananrang*. He determined the time to cultivate based on *lontara* or guidelines that consider the climate and nature conditions, that is geography, the early day of *Muharram* (the first month of the Muslim year) (*pattaungeng*), astronomy, and fruits condition.

The explanation of determining the schedule or the initial day of planting based on *lontara* are as follow:

1. Geography

- The region that lies in the western of South Sulawesi, where the wind blows from Makassar Straits, usually occurs the rainfall in a great quantities during October to March.
- The region that lies in the eastern South Sulawesi, included Wajo district, where the wind blows from the east, will experience rainy season or padi rendeng plant during April to September.
- A part of Wajo district is situated in the area with less rainfall, such as Belawa, Manjangpajo, West Tanasitolo, Tempe, Sabbangparu and Pammana subdistricts. These area face a short-time or a critical wet season.

Thus, South Sulawesi did not experience drought during the year or total crop failure.

2. Monitoring the cultivation day based on the initial day of Muharram (*Pattaungeng*)
Muharram is the first month on the Islamic calendar.

- Alif, the beginning of Muharram, falls on Tuesday
- Ha, the beginning of Muharram, falls on Saturday
- Jin, the beginning of Muharram, falls on Thursday
- Isen, the beginning of Muharram, falls on Monday
- Daleng Riolo, the beginning of Muharram, falls on Thursday
- Ba, the beginning of Muharram, falls on Wednesday
- Wau, the beginning of Muharram, falls on Sunday
- Daleng Rimonri, the beginning of Muharram, falls on Friday

In the year of *Alif*, *Isen*, and *Wau*, the harvest is usually good. Meanwhile, in the year of *Ha*, *Daleng Riolo*, and *Daleng Rimonri* usually reduce crop yields. The farmers must be careful to determine the schedule of seeding and planting rice. In the year of *Jin* and *Ba*, the harvest will be very poor. It is called a state of uncertainty. In the Buginese terms, this condition is known as *mafella kampongne*. In this state of less rain, residents easy fight even frequent bloodshed and rice are particularly vulnerable to pests and rats.

3. Stars (*Walue*, *Salapae*, *Lambarue*, *Worangporonge*, *Warae Pampule Riolona Tanrae*, *Tanrae*, *Pampulo Rimonrinna Tanrae* and *Manue*). Every star has the characteristics and meanings apart.

- Bintang *Walue*
It consisted of two adjacent stars. It could be seen at the dawn from the southwest on February 1st to 7th. If the two stars are in a parallel position (*makkarateng*), it marked there should be no transactions in the field, such as mortgaged field or worker replacement.
- Bintang *Salape (Lamaccita golla)*
Indicate less rain and usually occurs in March.
- Bintang *Carobboi Lambarue (Tekko Sorae)*
These stars seen in the east at dawn, around the date of 17 s / d 18 April, and there's usually rain.
- Bintang *Carobbai Porong-poronge*
Star was seen on May 17, 18 and 19 to the east, seen at dawn (a lot of stars already assembled). At the time of high rainfall and flooding
- Bintang *Carobboi wara-warae*
This star is only one, very bright views at dawn to the east on June 8, little rainfall so that it can improve rice growth.
- Bintang *Carobboi Pampule Riolona Tanrae*
Star is seen at dawn in the east, consists of two parallel stars on 22 and 23 June.
- Bintang *Carobboi Tanrae*
This star visible at dawn, on 27 d June 29, heavy rainfall and strong winds, consisting of six stars, each of which intersect three fruits.

- Bintang *Carobboi Rimonrinnae Tanrae*
This star is visible on the date of July 2 to 3 on the east diwaktu dawn, usually occur rain..
- Bintang *Carobboi Manue*
This star took place on July 18 on the east at dawn, usually less rain. Cocks in the evening always pecking (*mappitto*) and on July 27 to 28 typically developing cocks wings night (*rampai*) as if seeing a cat or ferret.

In addition to the above characteristics are also known *tengngasonna bintange*.

- *Tengngassoi worong-woronge* appeared on 17th – 18th of August at the dawn in the mid-sky. The rain also happens. If there is no rain, the first predict of *Tekko Barei Pallaoruma* prepared crops.
- *Tengngassoi Tanrae*, appeared on 27th – 29th of September. If the rainfall is high, the farmers planted *padi gandum*, and if the rain is less (soil becomes wet and the water in the drain is flowing), the farmers planted *palawija*. Spreading out the seeds of *padi gandum* is done at the end of December until the beginning of January in order to avoid pests. Scattering out a short burst of seedling age (100 days) is done, so the seed is expected to be harvested at the latest outcry in mid-April and then the farmers could spread out the seeds of padi rendeng in the third week of April until the first week of May.

4. Another consideration that provide climate forecasts are :

- Guavas, whether many or reduced fruit, worms or not. When the guava and other fruit worms, then the farmer must provide pesticide.
- Mango flowers, whether many or reduced. If the mangoes have a lot of interest, it is believed will produce a lot of rice.
- Coastal areas, reflecting the high tide of high rainfall that is believed marked the harvest will be good.

The square of rice field in Wajo District is 86,107 Ha, The rice field with technical irrigation is 12,077 Ha square, that is D.I. Bila, 6,747 Ha dan D.I. Awo, 5,250 Ha.

Irrigation management in accordance with Law No. 7 of 2004 on Water Resources of the Irrigation System is done with community participation (article 41 paragraph 4). Participatory irrigation management is basically an infrastructure management. The participation of people is more expected in forming a group of discussion, such as *Tudang Sipulung* in associated with:

- Setting the pattern and schedule of planting, harvesting and fishing.
- Determining irrigation rehabilitation priorities.
- Applying new farming technologies, such as water-efficient system (*System of Rice Intensification* atau SRI).

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IV. A Practice of Catching Fishes at the Lake

Fishing activities in fishing communities, which are still visible today is the start of fall activities in the lake until *Maccera Tappareng* party as a statement of gratitude to God for the results obtained from the lake). ay of catching fish with various kinds of fishing gear such as *bungka toddo*, *pallawang*, *papanambe*, *pajjala*, *salokko*, *passulo*, and *pajjulu*.

The area of catching fishes *pallawang* (ornament) is managed by the local governemnt as the source of regional income. This way of catching fish using a bamboo krei fitted with a closed circular bamboo with 1.25 m height. The harvest is carried out when the water has passed the height of the bamboo. After that, the other fishermen (*pakkaja*) may catch fishes at that place. The fishermen may manage *pallawang* with various square. It is between 6 to 8 Ha. This area is claimed by the fisherman in the rainy season, who has win a bidding. In the dry season this area is given to the crop farmers by way of lottery (*tana kotti*).

Fishermen go down to the lake based on the agreement in the event of *Tudang Sipulung* and safety prayer ceremony in order to get more results. The ceremony is presided over by a *sanro* with ritual offerings. After harvesting, the fishermen held a “*Maccera Tappareng*” party on the surface of the lake. The party is held in August every year. Festival adds to bloom with a variety of arts and cultural attractions by Wajo community. This event coupled with the cast and the results of handicrafts, boat ornamental carnival, boat race, and *musical kite* (*papitu pitu*). The *Maccera Tappareng* is held at the house of the elder fisherman who was considered older than others (*Matoa Tappareng*). In the past, *Matoa Tappareng* determined through an election, but at present, through the appointment by agreement only.

Maccera Tappareng is carried out in order to the lake is always blessed with an abundance of fish so that fishermen get a good result and is expected to increase the income of fishermen. This event is marked with slaughtering a buffalo. The head of the buffalo, then, is planted at the special place in the lake.

- Local government and *Matoa Tappareng* remind us about *ade' abiasang* like in the event of *Tudang Sipulung*, among others; not allowed to catch fish on Fridays as well as other prohibition set forth in district regulations. Violation of rules *ade' abiasang* will get a customary sanction (*didosa*). This sanction is implemented by *Matoa Tappareng*.

V. Conclusion

1. *Tudang Sipulung* applied in Wajo district since 15th century. This gives an indication that at that time, Wajo had made a democratic system of government.
2. The practice of planting rice and catching fishes in the lake cannot be separated from the role of the local government.
3. The practice of planting rice with the traditional system *Tudang Sipulung* was originally held in the rice field with no irrigation system. *Tudang Sipulung* has become deeply rooted in the agricultural community in Wajo district, so it is still applied until now by

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the local government and people of Wajo district both in the rainfed ricefield and irrigated-system ricefield.

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Fig. 2



**HARVEST FEAST WITH POUNDING RICE AND RING IN MORTARS
(MAPPADENDANG)**

Fig. 3



**FISHING PARTY WITH EVENT MACCERA TAPPARENG,
BOAT ORNAMENTAL CARNIVAL**

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